Acts of Synod 1946

of the

CHRISTIAN
REFORMED
CHURCH

Christian Reformed Publishing House
47 Jefferson Ave.
GRAND RAPIDS, MICHIGAN, U.S.A.

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In Session from
June 12 to June 22, 1946
at Grand Rapids, Mich., U. S. A.

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SERVICE OF PRAYER FOR SYNOD

held at the

ALPINE AVENUE CHISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

Tuesday, June 11, 1946, at 8:00 P. M.

THE REV. PETER Y. DE JONG, *presiding*

THE REV. MARTIN MONSMA preaching the sermon and leading in prayer for Synod

MRS. BEN VAN HOUTEN, serving at the organ

Organ Prelude

Silent Prayer

Votum and Salutation

Psalter No. 293.....“How Good and Pleasant is the Sight”

Apostles' Creed

Gloria Patri (unannounced)

Scripture Reading: II Kings 2:1-18

Psalter No. 147.....“In Sweet Communion, Lord, with Thee”

Prayer

Offertory Prayer and Offering for Home Missions

Psalter No. 390.....“The Church's One Foundation”

Reading of the Text: II Kings 2:12

> “And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.”

Sermon: ELISHA'S PARTING CRY TO ELIJAH

Prayer for Synod

Psalter No. 238.....“Praise God, Ye Servants of the Lord”

Doxology.....“May the Grace of Christ Our Savior”

Benediction

Organ Postlude

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

JUNE 12-22, 1946

Grand Rapids, Michigan, U. S. A.

PRAYER SERVICE

At the Synodical Prayer Service held in the Alpine Avenue Christian Reformed Church, Grand Rapids, Michigan, on Tuesday evening, June 11, the Rev. Martin Monsma preached the Synodical sermon, selecting as his text, II Kings 2:12, "And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

He indicated that the older prophet Elijah had been a spiritual father and a noble example to the younger prophet Elisha, serving him with valuable instruction, sage counsel, and timely encouragement such as are also needed in our times, and which we as spiritual fathers should seek to furnish for our people. Just as Elijah's position and career had been Israel's defence and security, that is, Israel's "Horseman and Chariots," by promoting knowledge, inspiring loyalty, fearless courage, whole-hearted zeal and fervent prayer, so today the position of the delegates to Synod should cause them to aspire to be such a defense and security such "Horseman and Chariots." The example of Elijah is needed in our fight against Rationalism, Modernism, Materialism, and Externalism, as well as against Romanism, Arminianism and Dispensationalism, but above all we need a sound prayerful attitude toward the work to which we are called.

WEDNESDAY MORNING, JUNE 12

First Session

ARTICLE 1

At 10 A.M., the delegates to Synod convened at the Calvin College Library building and are called to order by the Rev. Martin Monsma, president of the Synod of 1945. He requests Synod to sing number 91 of the Psalter Hymnal, then reads from Scripture the fifth chapter of I Peter, and leads in prayer, invoking the divine blessing upon the meetings of Synod.

ARTICLE 2

Rev. Monsma delivered the following message to Synod:

DEAR BRETHREN IN CHRIST:

I count it a privilege to greet you in the Lord and to welcome you to the annual synodical assembly of our churches.

May we all feel the privilege and the responsibility which is ours! The Churches which are gathered here number over 300, and the people of God whom we represent total more than 133,000. The fact that we, from another vantage point, represent not merely the Churches, but Christ Himself, ought to impress us all with the great privilege and the great responsibility which is ours. Brethren, in these gatherings, marvelous to say, we poor sinful humans are acting for Christ the eternal King of His Church! We represent Him. Let this thought inspire us to diligent and conscientious work.

Let us shun even the least deviation from the pathways indicated by God in His Word, remembering also that small errors often beget monstrous falsehoods and great ruination.

At the same time may we not lose ourselves in things inconsequential. We are living in a world of confusion and uncertainty; of forces dechristianizing the masses. We are living in a day of internationalism and of atomic energy with all its world-shaking potentialities for good and for bad. We may not, we dare not be small. The war by God's grace is over, but life's problems are very much with us still.

Time is short.

We are living at a rapid rate.

An uncertain future is in the making! What shall it be?

May we contribute something — perchance in coöperation with other Reformed Churches — toward the Scriptural answer to life's problems, which answer the Church of Christ must proclaim to God's own faithful people, but also to a rebellious, groping, staggering, questioning world.

May our assembly be used of God to promote the true spiritual welfare of all our Churches, to the coming of His glorious Kingdom and the praise of His Triune Name.

ARTICLE 3

The President pro-tem requests the Stated Clerk of Synod to serve as secretary until the election of officers shall have taken place.

ARTICLE 4

The delegates present their credentials, and it appears that Synod is composed of the following delegates representing the various Classes:

Classis California

Ministers ..... W. Heynen
P. A. Hoekstra
Elders ..... Edw. C. Plett
H. P. Bloem

Classis Chicago North

Ministers ..... T. Van Kooten
E. Kooistra
Elders ..... H. Ottenhof
R. Tolsma

Classis Chicago South

Ministers ..... H. De Mots
W. Van Rees
Elders ..... I. Kuiper
G. H. Pals

Classis Grand Rapids East

Ministers ..... M. Ouwinga
C. Huissen
Elders ..... E. Y. Monsma
William J. Dykstra

Classis Grand Rapids South

Ministers ..... M. Monsma
G. Goris
Elders ..... H. Holtvluwer
R. De Groot

Classis Grand Rapids West

Ministers ..... C. R. Veenstra
A. W. Hoogstrate
Elders ..... I. Kramer
H. Oost

Classis Hackensack

Ministers ..... W. Haverkamp
D. Houseman
Elders .....

Classis Holland

Ministers ..... M. Vander Zwaag
S. P. Miersma
Elders ..... I. Knoll
J. Hietbrink

Classis Hudson

Ministers ..... C. Spoelhof
N. J. Monsma
Elders ..... C. Baker
C. J. Bult

Classis Kalamazoo

Ministers ..... I. H. Steenwyk
L. Van Laar
Elders ..... A. De Vries
H. Battjes

Classis Minnesota

Ministers ..... R. S. De Haan
A. Disselkoen
Elders ..... T. Vanden Bosch
P. R. Masselink

Classis Muskegon

Ministers ..... J. H. Schaal
G. Lyzenga
Elders ..... C. Meyering
G. Witte

Classis Orange City

Ministers ..... R. O. De Groot
William Meyer
Elders ..... A. Van Grauw
S. Elgersma

Classis Ostfriesland

Ministers ..... K. Tebben
B. Vanden Brink
Elders ..... J. M. Bakker
J. M. Vander Ploeg

Classis Pacific

Ministers ..... P. J. Hoekstra
J. F. Schuurmann
Ministers ..... P. Kooy
J. Gort

Classis Pella

Ministers ..... E. H. Oostendorp
John Geels
Elders ..... H. Vermeer
F. Klynsma

Classis Sioux Center

Ministers ..... H. Kuiper
J. Hanenburg
Elders ..... C. Hogan
P. Wielenga

Classis Wisconsin

Ministers ..... C. Groot
M. Huizenga
Elders ..... P. Verhulst
F. A. Voskuil

Classis Zeeland

Ministers .....D. D. Bonnema
J. H. Bruinooge
Elders .....H. Schut
B. Hop

ARTICLE 5

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

President.....Dr. H. Kuiper
Vice-President.....Rev. M. Monsma
First Clerk.....Dr. G. Goris
Second Clerk.....Rev. L. Van Laar

Dr. H. Kuiper expresses his gratitude to Synod for the confidence bestowed on him and requests the cooperation and prayers of the delegates that the work may be carried on efficiently and successfully, and to the glory of our God.

ARTICLE 6

The President of Synod reads the public "Declaration of Agreement with the Forms of Unity," and all the delegates, while standing, express their agreement.

ARTICLE 7

The President of the Synod welcomes the professors of our Theological Seminary, the President of Calvin College, the Stated Clerk, the editors of our Church papers, *The Banner* and *De Wachter*, Dr. Beets, Dr. J. C. De Korne, the Secretary of Missions, and Rev. Henry Baker the Home Missionary at large. A letter from Dr. S. Volbeda is read in which he informs Synod he will be unable to attend the sessions of Synod this year, which communication is received as information. The Chair recognizes Mr. P. Verhulst, age 77, as the oldest delegate present at Synod.

ARTICLE 8

Synod decides to arrange a schedule of sessions in accordance with that of previous Synods, namely, 8:30 A.M. to 11:45 A.M. with a fifteen minute recess at 9:45 o'clock, and 1:30 P.M. to 5:45 P.M. with a recess from 3:15 to 3:30.

ARTICLE 9

The President appoints the following delegates to serve as a Program Committee: Rev. P. A. Hoekstra, Rev. H. De Motts, Rev. C. Huissen, Rev. C. R. Veenstra, Rev. R. S. De Haan, Rev. D. Bonnema, and Elders: H. Ottenhof, M. J. De Groot, J. Hietbrink, C. Baker, C. Meyering, A. Van Grauw, J. M. Baker, J. Gort, and P. Verhulst.

ARTICLE 10

In order that the Program Committee may be able to perform its work, Synod adjourns until 3:30 P.M., and the Vice-President, Rev. M. Monsma, closes this session with prayer.

WEDNESDAY AFTERNOON, JUNE 12
Second Session

ARTICLE 11

The First Clerk, Dr. G. Goris, opens this session with prayer after Synod sings the first three stanzas of Number 54 of the Psalter Hymnal.

ARTICLE 12

The *Program Committee* presents its report, Rev. M. Monsma, the Vice-President reporting:

It is advised that the following committees be appointed:

COMMITTEE No. 1—*Educational Matters*.....
.....Seminary Faculty Room, Main Floor Seminary Building
Chairman—Rev. D. D. Bonnema
Reporter—Rev. N. J. Monsma
Rev. C. Groot
Elder J. Kuiper
Elder C. Meyering
Elder H. Ottenhof
Rev. C. Spoelhof
Rev. W. Van Rees
Elder H. Vermeer
Advisors—Pres. H. Schultze, Prof. W. Rutgers

COMMITTEE No. 2—*Indian and Foreign Missions*.....
.....Committee Room, Seminary Building
Chairman—Rev. R. De Haan
Reporter—Rev. J. Geels
Elder J. M. Bakker
Rev. H. De Mots
Rev. W. Heynen
Rev. D. Houseman
Elder H. Schut
Elder R. Tolsma
Elder T. Vanden Bosch
Elder P. Wielenga
Advisor—Prof. C. Bouma

COMMITTE No. 3—*Home Missions*..Faculty Room, College Building
Chairman—Rev. P. A. Hoekstra
Reporter—Rev. C. R. Veenstra
Elder C. Baker
Rev. R. O. De Groot
Elder C. Hogan
Elder J. Knoll
Elder P. Kooy
Rev. M. Ouwinga
Rev. B. Vanden Brink
Advisor—Prof. M. Wyngaarden

COMMITTEE No. 4—*Publication Matters*.....
.....Classroom No. 2, Seminary, Main Floor
Chairman—Rev. M. Vander Zwaag
Reporter—Rev. J. Hanenburg
Elder C. J. Bult
Elder S. Eldersma
Rev. A. W. Hoogstrate
Elder F. Klynsma
Rev. E. Kooistra
Elder E. Y. Monsma
Elder F. A. Voskuil
Advisor—Prof. W. Hendriksen

COMMITTEE No. 5—*Church Order*.....
.....Classroom No. 3, Seminary, Second Floor
Chairman—Rev. G. A. Lyzenga
Reporter—Rev. J. Schaal
Elder R. De Groot
Rev. A. Disselkoen
Elder J. Hietbrink
Elder B. Hop
Rev. M. Huizenga
Elder P. R. Masselink
Elder H. Oost
Advisor—Prof. D. Kromminga

COMMITTEE No. 6—*Protests and Appeals*.....
.....Classroom No. 4, Seminary, Second Floor
Chairman—Rev. J. Schuurmann
Reporter—Rev. C. Huissen
Elder H. Battjes
Elder J. Gort
Rev. W. Haverkamp
Rev. P. J. Hoekstra
Elder R. Meyer
Elder P. Verhulst
Advisor—Prof. L. Berkhof

COMMITTEE No. 7—*Varia*. Classroom No. 5, Seminary, Second Floor
Chairman—Rev. Elco Oostendorp
Reporter—Rev. J. H. Bruinooge
Elder A. De Vries
Elder J. Kramer
Elder G. H. Pals
Rev. J. Steenwyk
Rev. K. Tebben
Elder J. N. Vander Ploeg
Elder G. Witte
Advisor—Prof. W. Rutgers

COMMITTEE No. 8—*Budget Matters*.....
.....Classroom No. 6, Seminary, Second Floor

Chairman—M. J. De Groot
Reporter—H. P. Bloem
Elder W. J. Dykstra
Elder H. Holtvluwer
Rev. W. Meyer
Rev. S. P. Miersma
Elder C. Plett
Elder A. Van Grauw
Elder T. Van Kooten

ARTICLE 13

A motion to approve the work of the program committee is adopted.

ARTICLE 14

The Chairman appoints the following committees:

Obituary Committee: Rev. G. Lyzenga and Rev. W. Van Rees.

Reception Committee: Rev. P. A. Hoekstra and Rev. W. Haverkamp.

ARTICLE 15

The Stated Clerk delivers the combined reports of the Synodical Committee and of the Stated Clerk. (See Supplement 1-a.) This is received as information and placed in the hands of the committee on Varia. (Cf. Art. 42.)

ARTICLE 16

Synod decides to adjourn in order that the committees may prepare their reports for Synod. Synod will meet for devotionals Thursday morning at the regular time, and then will adjourn again for committee work.

ARTICLE 17

The Second Clerk, Rev. L. Van Laar, leads in prayer and Synod adjourns.

THURSDAY MORNING, JUNE 13
Third Session

ARTICLE 18

Rev. P. A. Hoekstra opens the morning session with prayer, after Synod sings number 430 of the Psalter Hymnal.

ARTICLE 19

The roll is called and it reveals that all delegates are present, and that Rev. D. Houseman, who was absent the previous day, had arrived and, upon request of the Chair, declared his agreement with the Forms of Unity.

ARTICLE 20

Rev. M. Monsma reports for the *Advisory Educational Committee* on the matter presented in the report of the Board of Trustees of Calvin College and Seminary, namely, that the Professors A. E. Broene and J. G. Vanden Bosch are due to retire from service this year, and presents the following recommendations:

1. That a testimonial dinner be given for the brethren during the time of the sessions of Synod.
2. That the Chair appoint a committee which shall be charged with making the proper arrangements.

Upon motion this recommendation is adopted and the Chair appoints the Vice-Chairman, Rev. M. Monsma, and the Second Clerk, Rev. L. Van Laar, as the committee. (Cf. Art. 34), (Supplement 28).

ARTICLE 21

Synod adjourns to have a picture taken and to continue its committee work.

FRIDAY MORNING, JUNE 14
Fourth Session

ARTICLE 22

Synod convenes in the Seminary Chapel for devotions which consist of the singing of Psalm 68, verse 10 (Holland Version) and prayer by Rev. D. D. Bonnema.

ARTICLE 23

The roll call is postponed until Synod convenes in the library following the examination of Candidate H. Bajema.

ARTICLE 24

The Clerk reads the minutes of the first three Sessions of Synod. These are approved.

ARTICLE 25

The committee on credentials reports through Rev. M. Ouwinga that the Consistorial recommendation and the certificate of good health from the physician are present, but that the written testimonials of the Seminary Faculty is not present. The Stated Clerk assures Synod that he has been in touch with Dr. Rutgers, the secretary of the faculty, who stated the testimonial would be forthcoming, and upon motion it is decided to proceed with the examination. (Cf. Art. 28.)

ARTICLE 26

Synod decides to allow the candidate twelve minutes for the delivery of his sermon and each examiner eight minutes for questioning.

ARTICLE 27

Synod proceeds with the examination, and Candidate Henry Bajema delivers his sermon after which the delegates to whom examination branches had previously been assigned, question the candidate according to the following schedule:

Introduction.....Rev. E. Oostendorp, Classis Pella
Theology.....Dr. H. Kuiper, Classis Sioux Center
Anthropology.....Rev. C. Groot, Classis Wisconsin
Christology.....Rev. D. Bonnema, Classis Zeeland
Soteriology.....Rev. W. Heynen, Classis California
Ecclesiology.....Rev. T. Van Kooten, Classis Chicago North
Eschatology.....Rev. H. De Mots, Classis Chicago, South
Practica.....Rev. Monsma, Classis Grand Rapids, South

Opportunity is then given to the delegates to ask supplementary questions, and a few delegates avail themselves of this opportunity.

ARTICLE 28

Synod meets in executive session and the testimonial of the faculty is read. According to this written testimonial, the faculty has no objections to admitting the brother to the candidacy. (Cf. Art. 25.)

ARTICLE 29

Synod decides to record the fact that there had been an oversight in the published schedule for the examination, in that no provision was made for the examination of the written sermon and as a result, there was no report available.

ARTICLE 30

After being led in prayer by Dr. C. Bouma, Synod ballots and Candidate Bajema is unanimously approved for admittance to candidacy for the ministry in our denomination.

ARTICLE 31

Synod decides that in compliance with his own request, Mr. Bajema be declared eligible for a call after August 1, (instead of after the usual four weeks)..

ARTICLE 32

The President congratulates Mr. Bajema in the name of Synod and assures him that in looking forward to the ministry, he is reaching after a most desirable office, one, than which there is no greater given to man. He also expresses the confidence that God, through one of His churches, will extend a call to him in due time, that he may, as an ordained servant of God, work to His praise and the furtherance of His Kingdom.

ARTICLE 33

Synod decides that the allocating of new material be left to the officers of Synod.

ARTICLE 34

The Chaplain Committee proposes a Testimonial Dinner be given for the Chaplains and their wives Wednesday evening, June 19. Since the committee charged with the arrangements of a Testimonial Dinner for the retiring Professors had selected the same evening, it was decided to combine the two, and to add to the committee the name of Rev. H. Baker, Missionary at large. (Cf. Art. 20.)

ARTICLE 35

A motion to adjourn is passed and Elder J. Kuiper closes this session with prayer.

FRIDAY AFTERNOON, JUNE 14
Fifth Session

ARTICLE 36

Rev. G. Lyzenga invokes the Lord's blessing upon the afternoon session after Synod sings Number 386 of the Psalter Hymnal.

ARTICLE 37

The Roll Call reveals that Rev. J. Hanenburg and Rev. L. Van Laar were absent, with notice and with approval. Synod is informed that Rev. J. Weidenaar is present in the place of Rev. M. Ouwinga and, upon request by the Chair, he expresses his agreement with the Forms of Unity.

ARTICLE 38

A communication from the Orthodox Presbyterian Church, authorizing the Reverend Professor Cornelius Van Til to convey fraternal greetings to the 1946 Synod of the Christian Reformed Church, was read and accepted as information. (Cf. Art. 39.)

ARTICLE 39

The Chair calls upon the Reception Committee to present the fraternal delegate from the Orthodox Presbyterian Church and Rev. C. Haverkamp introduces Dr. Van Til who then addresses Synod. He reminds us that it is the tenth Anniversary of the Orthodox Presbyterian Church, which he characterized as a "Beachhead for the Reformed Faith." This beachhead, he declared, is strongly opposed by a false traditionalism, and as a result, the growth of the Orthodox Presbyterian Church has been rather slow. However, he said, progress has been made particularly in the fields of Missions and Christian Education. Dr. Van Til reminds Synod that the fight of the Orthodox Presbyterian Church is ours and that their efforts are also for our benefit. He bespeaks our continued interest and prayers, assuring us of the intercession of his denomination in our behalf. He urges that the bond between the churches be strengthened.

Rev. N. Monsma responds fittingly, assuring Dr. Van Til of our interest, consciousness of our close affinity, and of our prayers.

ARTICLE 40

Synod declares itself in favor of sending a representative to the next General Assembly of the Orthodox Presbyterian Church, and refers the matter to the Committee on Ecumenicity and Correspondence with other Churches. (Cf. Art. 157, No. 32.)

ARTICLE 41

The Advisory Committee *Indian and Foreign Missions* submitted the following; Rev. John Geels reporting:

I. MATERIALS:

A. Report, Indian and Foreign Missions (Supplement 26a).
B. Agenda, Report No. 1. (Supplement 2.)
C. Petition of Classis Minnesota re the Rev. A. Koning
D. Overtures Nos. 7, 8, 9, 10, 31, 32.
E. Statement of Classis Chicago North.

II. THE COMMITTEE CONSIDERED IN THIS CONNECTION THE FOLLOWING OVERTURES:

A. That Synod postpone action on Missions' Educational policy until the Synod of 1947. At the same time Classis Minnesota petitions Synod of 1946 to give the Rev. A. A. Koning an opportunity to elucidate and defend his protest which occasioned the appointment of the Investigating Committee in 1945, if and when Synod takes up these matters pertaining to Indian and Foreign Missions' Educational Policy.

Your Advisory Committee feels that Synod should first of all express itself upon the two overtures that seek postponement of action in this matter. If Synod should agree with the sentiments expressed in these overtures it would be unnecessary to enter into the merits of the Investigating Committee's report at this Synod and the presence of the Rev. A. Koning would be uncalled for.

B. The second overture of Classis Minnesota seeks postponement of action on the Report of the Investigating Committee Re Indian and Foreign Missions' Educational Policy until 1947 because:

1. Consistories had no opportunity to thoroughly study the report.
2. There is no need of haste due to building material shortage.
3. Several other Classes had no opportunitty to study the report.

C. Your Committee also considered the overture submitted by Classis Holland in which they seek postponement of action on the same matter as above, because:

1. The Scriptural basis for the policy advocated by the 1945 Committeee is not convincing. Further study is deemed necessary.
2. Lack of unanimity among us re this matter makes action inadvisable and will mean lack of enthusiastic support for the Educational Program on the Indian Field.

D. The Advisory Committee recommends that Synod do not accede to the requests contained in the above overtures, but proceed to take up the matters contained in the Report of the Investigating Committee re Indian and Foreign Missions' Educational Policy at this Synod. We adduce the following grounds:

1. Synod of 1945 did not require that Consistories should thoroughly study said report before Synod of 1946 could take action, but that each Classis should have opportunity to discuss it before Synod.
2. The Committee submitting said report in the Agenda was undoubtedly aware of the building material shortage, yet put forth special efforts to meet the requirements of the 1945 Synod and had the report present at each classis of our denomination.
3. Classes did have an opportunity to study said report and several Classes made special recommendations to Synod with respect to the material in this report. It would be unfair to them as well as to the Committee appointed at the previous Synod to postpone action at this time.
4. It is for Synod to determine, after due consideration, whether the Scriptural grounds advanced in the Report are adequate or not.
5. Lack of unanimity is hardly a reason for not taking up the Committee's report for such unanimity may result from the discussions.

Adopted.

E. Petition of Classis Minnesota re the Rev. A. A. Koning, Classis Minnesota asks that the Rev. Koning be given permission to elucidate and defend his protest before Synod.

Advice of Committee: Synod gives the Rev. Koning the privilege to be heard on the matter of the Foreign and Indian Missions' Educational policy before its Advisory Committee whenever this Committee considers the matters of said report. (Cf. Art. 55.)

Adopted.

ARTICLE 42

The Advisory Committee, *Varia,* Rev. J. H. Bruinooge, Reporter, submits the following for the consideration of Synod:

I. MATTERS ANENT THE SYNODICAL COMMITTEE'S REPORT. (Supplement 1) (Cf. Art. 15).

A. *Materials:* Reports of the Synodical Committee and of Stated Clerk.

B. *Recommendations:*

1. Your Advisory Committee recommends to Synod that it approve the work of the Synodical Committee in refusing to act favor-

ably upon the request of Mr. Zijp of the Netherlands to solicit funds for his orphanage "Wees een Zegen," located in Amsterdam. (Supplement 1-a, A, 1.)

Adopted.

2. Your Advisory Committee recommends to Synod that it approve the appointment of the Rev. J. Cupido as the successor of the Rev. A. Wassink as a member of the Church Help Committee. (Supplement 1-a, A, 2.)

Adopted.

3. Your Advisory Committee recommends to Synod that it approve the action of the Synodical Committee in advising the churches in regard to a possible date for the celebration of Ascension Day which coincided this year with Memorial Day. (Supplement 1-a, A, 3.)

Adopted.

4. Your Advisory Committee recommends to Synod that it approve the action of the Synodical Committee anent the matter of sending a delegation to the extraordinary Synod of the Reformed Churches of the Netherlands to convene in Utrecht on January 22, 1946. (Supplement 1-a, A, 4.)

Adopted.

5. Your Advisory Committee recommends to Synod that it approve the action of the Synodical Committee in disallowing the request of the Reformed Churches in the Netherlands maintaining Art. 31 K. O. for representatives to be present at their Synod to be held in Groningen, Holland, on April 24, 1946. (Supplement 1-a, A, 5.)

Adopted.

6. Your Advisory Committee recommends to Synod that it approve the action of the Synodical Committee in placing the request for assistance to obtain building materials for the erection of church buildings in the Ysselmeer polder, in the hands of the Netherlands War Relief and Benevolent Fund Committee. (Supplement 1-a, A, 6.) (Supplement 32.)

Adopted.

II. MATTERS ANENT THE STATED CLERK'S REPORT. (Supplement 1-a.)

A. *Materials:* Report of Synodical Committee and of Stated Clerk.

B. *Recommendations:*

1. Your Advisory Committee recommends to Synod that it act favorably upon the request of the Reformed Churches of the Netherlands and that it send a delegation to attend their Synod which is scheduled to meet on the 26th of August, 1946, in the city of Zwolle, The Netherlands. (Supplement 1-a, B, 6), (Cf. Art. 115, 157).

Adopted.

2. Your Advisory Committee recommends to Synod that it approve of the work of our Stated Clerk in regard to the request of the Rev. S. J. Koster, minister of the Reformed Church in St. Annaparochie, Friesland, for assistance in the emigration of a large number of Friesian people to our country. (Supplement 1-a, B, 7.)

Adopted.

III. YOUR ADVISORY COMMITTEE CONSIDERED THE OVERTURE SUBMITTED BY CLASSIS CALIFORNIA, READING AS FOLLOWS:

A. Whereas the war emergency necessitating the drafting of 18 year old young men is past; and whereas freedom of religion is one of the principles for which we have been fighting and, whereas in our baptismal vow we have promised to do all within our power to train and nurture our God-given children until they become of age and develop to maturity in their moral and spiritual life; we the undersigned, representing the Christian Reformed Church, urge that no youth of the immature age of eighteen be drafted or forced into military life, if and when our congressmen deem it necessary and advisable to reenact such legislation.

Classis also overtures Synod to make the above pronouncement urging all churches of our denomination to petition their congressmen in the same manner.

Classis Grand Rapids, South, endorsed the overture of Classis California.

B. Synod decides to recommit this matter to the Advisory Committeee, *Varia,* with the specific instruction that it draft a statement to the Government, emphasizing the following two facts:

1. That the youth of our church at the age of eighteen are not finished with their religious instruction and catechetical training preparatory to church membership.
2. If the Government deems it necessary to draft youth of this age, that they take steps to safeguard their moral welfare. (Cf. Article 119.)

IV. THE ADVISORY COMMITTEE, VARIA, CONSIDERED THE FOLLOWING REPORT: *Synod's Historical Committee.*

A. *Material:*

1. Communication from Prof. D. H. Kromminga. (Supplement 3.)
2. List of items in the keeping of Synod's Historical Committee. (Supplement 3.)

B. *Recommendations:*

1. Your Advisory Committee recommends to Synod that it insert the "list of items in the keeping of Synod's Historical Committee" in the Acts of Synod. (Supplement 3.)

2. Your Advisory Committee recommends that the materials be made available to interested parties *only* on the premises where the documents are kept.

Adopted.

V. UNITED YOUTH COMMITTEE.

A. *Material:*

Report No. 20 of the Agenda, 1946. (Supplement 21.)

B. *Recommendations:*

1. Your Advisory Committee recommends to Synod that the Committee be thanked for its work.

Adopted.

2. Your Advisory Committee recommends to Synod that the present Committee be continued.

Adopted.

VI. YOUR COMMITTEE CONSIDERED THE FOLLOWING TWO OVERTURES:

A. *Materials:*

1. *Overture of Lee Street:*

"Synod instruct its committees henceforth, always to render their reports in the American language. Many of the consistory members are unable to read or understand such reports as Report 19, p. 107 of the Agenda for the Synod of 1946. If the original must be included in such reports from any other language, it should be accompanied with a translation." (Supplement 20-a.)

2. *Overture of Classis Holland:*

"Classis Holland overtures Synod to instruct its committees to the effect that Dutch quotations are not to be included in the body of their reports, except in translated form; short Dutch quotations of critical significance to be placed in translated form; short Dutch quotations of critical significance to be placed in the footnotes."

B. Synod decides to urge all committees that henceforth all reports for the Agenda and the Acts of Synod be published in the American language. All foreign language quotations are to be accompanied by proper translations. *Ground:*

Many of the Consistory members are unable to read or understand foreign languages. (Continued in Art. 109.)

Adopted.

ARTICLE 43

Synod decides to take special notice of our former Stated Clerk, Rev. John De Haan, Jr., who passed away to his eternal reward October 28, 1945. The departed brother served our Church faithfully as

stated clerk during the past four years, 1942-46. It grieves us that he was removed from his field of labor and this office at so early an age. We, however, rest in the wisdom and love of our Sovereign God.

ARTICLE 44

Synod instructs the delegates of Classis Holland to convey the greetings and well wishes for a speedy recovery to the Rev. Daniel Zwier, who served past Synods as First Clerk for so many successive years. (Cf. Art. 53.)

ARTICLE 45

Synod decides to instruct the Budget Committee to review the matter of the expenses allowed for traveling of delegates to Synod. (Cf. **Art. 91.**)

Adopted.

ARTICLE 46

The Advisory Committee for *Home Missions* reports on the matter of budget and quota for *Fund for Needy Churches* and *Soldiers' Fund.*

A. The committee recommends that Synod approve the following:

1. Upon recommendation of the Classical Home Mission Committees concerned, continued assistance was promised the following churches: Duvall, Washington, $700 on a salary of $1,400 plus a bonus of $400; Hawarden, Iowa, $350 with the promise that they would call on not less than $1,800 salary; Ogilvie, Minn., $500 on a promised salary of $1,500.

2. Upon recommendation of Classis Grand Rapids East, the assistance to Chatham, Ont., Canada, was increased to $900 ($820 U. S. currency) in order that they might call on a salary of $1,800. Upon the recommendation of that same Classis the allowance to the church at Flint, Michigan, was increased to $1,000 on a salary of $1,800 because of the struggle which this church is experiencing. Classis Grand Rapids East also recommended that Sarnia, Ont., Canada, be allowed an increase from $700 to $1,000 in order that the income of the pastor might be raised to $2,280. The committee did not find sufficient reason given to allow this increase, but did allow an additional $100 with the understanding that the salary of the Pastor be increased by at least that amount.

3. The allowance for the churches at Mount Vernon, Wash., and Glendale, California, were not determined by the Synod of 1945 because of lack of information. The Executive Committee was instructed to determine these amounts. After receiving the necessary information, Mount Vernon was allowed $600 on a salary of $1,790 plus $300 bonus. And the church at Glendale was allowed the $300 it had asked on a salary of $1,800.

4. Upon recommendation of Classis Grand Rapids South, an additional bonus was allowed the Dorr, Michigan, church in order that it might assist its pastor, the Rev. John Bratt, who had been seriously ill and had sustained major surgery. Likewise an additional bonus of $300 was allowed the Luverne, Minnesota, church that it might assist its pastor, the Rev. J. E. Brink, who had lost his helpmeet and found himself left with a family and no mother.

5. The churches granted aid for the first time were Bozeman, Montana, $1,000 on a $2,000 salary; Everson, Washington, $800 on an $1,800 salary plus a $200 bonus.

6. The following churches were assisted in the payment of moving expenses for their new pastors: Hamilton, Ontario, Canada, $300; Hollandale, Minn., $204.43; Chatham, Ont., Canada, $179.20; Granum, Alta, Canada, $300; Bozeman, Mont., $300; Luverne, Minn., $105.94. (Supplement 27.)

So Decided.

B. That Synod make a matter of record the following:

1. We rejoice with the church at Brooten, Minn., that God has prospered it to the extent that upon its own request, its allowance could be decreased from $500 to $300. Also this year there are some churches which have become self-supporting: We rejoice with them and thank God for His blessings. They are: Modesto, Calif.; Hills, Minn.; Lacombe, Canada.

2. Whereas the Synod of 1945 made its decisions re bonuses retroactive to January 1, 1945, and did thereby set aside the decisions of the Synod of 1944 in the matter, and since our budget had been determined by the decisions of 1944, the treasurer asked the Executive Committee to rule as to which decisions he was to follow in the payment of bonuses, namely, the decisions of 1944, or of 1945. Upon motion it is decided that the decision of the Synod of 1945 be carried out, it being the more recent one. However, the Committee feels the need of calling Synod's attention to the difficulties which such decisions create. When Synod changes the budgets set by a previous Synod, it upsets the working for the year and requires additional bookkeeping. When Synod decides that bonuses are to be paid quarterly and they are to be computed on the basis of the year's total income, Synod orders an impossible thing. When Synod suggests that these bonuses are to be paid to the pastors, it opens the way for misunderstanding, since all our dealings are officially only with the churches involved. We would appreciate it if the Synod of 1946 would carefully watch these things. (Supplement 27, IV, A, 9.)

ARTICLE 47

A motion to adjourn until Monday morning, June 17, at 9:30 A.M. is passed and elder C. J. Bult closes the afternoon session with prayer.

MONDAY MORNING, JUNE 17

Sixth Session

ARTICLE 48

Rev. A. Disselkoen opened this session with prayer after Synod sang No. 199 from the Psalter Hymnal.

ARTICLE 49

The roll is called and though a few delegates are absent all appeared before Synod had been in session a half an hour.

ARTICLE 50

The President read a note from Professor W. Hendriksen giving his reason for not being able to be present at all the sessions of Synod, namely, because of a conflict with his teaching responsibilities in the "Refresher Courses," offered to our returned Chaplains.

ARTICLE 51

The minutes of the Friday sessions are read and approved.

ARTICLE 52

The chairman announces that the Committee on Appointments consists of the following delegates:

Rev. M. Monsma, *President*

Rev. C. Huissen, *Reporter*	Elder P. Wielenga
Rev. D. Bonnema	Elder P. Kooy
Rev. W. Van Rees	Elder J. Hietbrink
Elder P. Verhulst	Elder E. C. Plett

ARTICLE 53

The Chair is informed that the delegates who were appointed had not been able to see Rev. Zwier, and the Chair announces that word had been received that he had passed away this morning, June 17, 1946. Synod is deeply affected by this news since Rev. D. Zwier had served as first Clerk at 12 Synods. It was decided that a delegation from Synod be present at the funeral services, which are to be held Thursday afternoon, June 20th. (Cf. Art. 61.)

ARTICLE 54

The Chair announces that an advisory vote is accorded Dr. C. Van Til, the fraternal delegate from the Orthodox Presbyterian Church.

ARTICLE 55

The Advisory Committee on *Indian and Foreign Missions* recommends that Dr. J. C. De Korne introduce as many missionaries as are present to the Synod and allow them thirty minutes to address Synod. It was also suggested that the representatives of the General Conference, Rev. Jacob Kamps, and Rev. A. H. Smit, missionary to China, be given fifteen minutes each to address Synod. (Cf. Art. 78.)

So decided.

ARTICLE 56

Upon motion it is decided that the service pastors and their wives be included in the invitation to the Testimonial dinner to be given on Wednesday evening. (Cf. Art. 34.)

ARTICLE 57

The Advisory Committee on *Home Missions* continues their report, Rev. C. R. Veenstra reporting. (Cf. Art. 46.)

A. Upon motion it was decided to consider the printed report of General Committee on Home Missions, as read. (Supplement 27.)

B. In regard to the support for the *Fund for Needy Churches* the Committee of Home Missions recommends:

1. That the schedule for subsidies proposed by the General committee for Home Missions be adopted. (Supplement 27, IV, B.)
So decided.

2. That the congregations receiving support from this fund be urged to provide a total minimum income of two thousand dollars for their pastors.

An amendment is adopted reading as follows:

> That as far as this goal is not reached, the General Home Missions Committee shall seriously consider the advisability of paying a bonus sufficient to make the minimum $2,000. However, every case shall be judged on its own merits, and the Home Missions Committee shall have the deciding voice in every instance.

3. Synod's attention is called to the matter of aid for the Sarnia church. The "aid asked" should be $900 instead of $800. This item has bearing on Overture of Classis Grand Rapids East re Sarnia. The recommendation of the General Committee for Home Missions grants the request contained in the Overture that Sarnia's pastor's "salary be at least $2,080." Synod therefore declares this Overture answered. (Supplement 27, IV, B, 24.)
Adopted.

4. Synod declares that Note I, II, III, (Cf. IV, B, Supplement 27) are taken care of by decisions under 2 and 3 above. (Supplement 27.)
Adopted.

5. It is decided in connection with the report of the Committee on Home Missions, that Synod urge the Classes through the Church Visitors, or otherwise, to labor with the churches which pay less than a $2,000 salary in order to persuade them to raise their pastor's salary to at least $2,000. (Continued in Art. 62.)

ARTICLE 58

Elder R. Tolsma closes this session with prayer.

MONDAY AFTERNOON, JUNE 17
Seventh Session

Rev. Hanenburg opens this session with prayer after Synod sings No. 231 from the Psalter-Hymnal.

ARTICLE 60

Classis Grand Rapids East reports that Rev. M. Owinga has returned as delegate, taking the chair Rev. Weidenaar occupied in his absence.

ARTICLE 61

The Chair announces that the Committee appointed to represent Classis at the funeral of Rev. D. Zwier will consist of Rev. M. Vander Zwaag and Rev. S. Miersma, delegates from Classis Holland, Rev. W. Meyer, a classmate, and Mr. F. Klynsma, a relative. (See Article 53.)

ARTICLE 62

The *Home Missions* Advisory Committee continues its report quoting from the report on the matter of Immigration. (Supplement 27, VII, I, J, K.) (Cf. Art. 57.)

A. The rumors are persistent that the doors of immigration in Canada will be opened soon to emigrants from the Netherlands. The Canadian churches are alert to the need of guiding prospective emigrants in settling in that spacious country. Tentative plans have been made by those churches to organize a Bureau of Immigration which shall serve to give information and guidance to Netherlands' emigrants. Although we are appreciative of this interest shown by our Canadian churches, it is the opinion of your Committee that a Synodically appointed committee on immigration, whose responsibility will be to Synod, should be appointed to function as a bureau of information and guidance to all those who contemplate emigrating to Canada.

Your committee, therefore, proposes that Synod appoint informed members of our churches in Canada who, with the Missionary-at-large, shall constitute the Committee on Immigration. The function of this committee shall be to give information and guidance to emigrants from the Netherlands.

B. In connection with the above your committee recommends:

1. That a committee of six be appointed in addition to the Missionary-at-large which shall work under the supervision of the General Committee for Home Missions.

Adopted.

2. That the six members shall be appointed from members of the Canadian churches, two from each of the following Classes: Grand Rapids East, Minnesota and Pacific.

Adopted.

3. That the appointments be referred to the Committee on appointments. (Cf. Art. 157, No. 35.)

Adopted.

4. That the General Committee for Home Missions be empowered to make such provision as need may require.

Adopted.

5. That Synod address a communication to the Reformed Churches in the Netherlands urging them:

a. to warn their members against emigrating to an unknown country without gaining such information as will prevent their settling in places remote from established Christian Reformed churches, and

b. to advise their members to communicate with the Synodically appointed committee on immigration, and

c. to give such publicity in the several church periodicals as this matter, which is of vital concern to our Reformed constituency in the Netherlands, warrants.

Grounds:

1) There is expectation that a considerable number of our Reformed people will migrate to Canada when the doors of imgration are opened; and

2) There is danger that the emigrants will be uninformed with respect to the existence and location of our churches and thus be scattered; and

3) Civil and railroad officials can hardly be expected to be interested in the spiritual welfare of those who are akin to us in the Faith.

Adopted.

6. That Synod request the Reformed churches in the Netherlands to advise prospective emigrants to communicate with the Missionary-at-large with respect to the location of our churches in the U.S.A. and with Dr. M. J. Wyngaarden, secretary of the South American Committee, relative to the location of our Reformed churches in South America.

Adopted.

(Letters regarding this matter have been received from Rep. B. J. Jonkman and Mr. Wyenberg.)

C. Approval of expenditures beyond the budget allowance is sought by the General Committee for Home Missions made since January 1, 1945, as follows:

1. Home for the Rev. Henry Petersen	$11,000
2. Home for the Rev. Henry Rikkers	11,500
3. Bellwood Chapel	6,000
4. Milwaukee Church Building	9,000
	$37,500

Ground:

Expenditures were made in view of the fact that no homes could be rented for the missionaries.

We recommend that Synod approve these expenditures. (Supplement 27, VII, M.)

Adopted.

D. Your Committee recommends that Synod grants the request of the Home Missions Committee, that it be authorized to engage assistance to the missionaries in the fields that call for and have especially been opened, for the purpose of evangelization and presents in this connection the following considerations for this request:

1. A more intensive, aggressive and sustained program of evangelization is needed to carry out the charge of bringing the gospel to the unchurched,

2. This program should include:

a. A careful survey of the community.

b. Bringing regularly and systematically the Word of God from house to house. Acts 20:20.

c. Bringing the Gospel publicly on the Lord's Day and in midweek meetings.

d. Recruiting of scholars for Sunday School, Bible classes, and catechism classes.

e. Conducting classes for children and young people not only on Sunday but also evenings and Saturdays. (The Reformed emphasis on exposition of the Truth.)

f. Meetings of groups interested in discussions of religious subjects.

g. Maintaining close contacts with the individual members of a community to minister to their spiritual needs in sickness, bereavement, in homes and hospitals.

h. Systematic distribution of tracts, pamphlets, and other Christian literature.

i. Arranging courses of study for the several study groups.

3. The Biblical policy in the work of evangelization is to provide co-workers to accompany and assist the missionary; (Paul and Barnabas-Mark; Barnabas-Mark; Paul-Titus; Paul-Timothy.)

4. We can expect blessing in the measure that we apply ourselves in the bringing of the Gospel. "He that soweth sparingly shall also reap sparingly; he that soweth bountifully shall also reap bountifully."

5. This program as outlined is beyond the ability of anyone man to execute.

Adopted.

E. Synod approved the action of the Chaplains Committee in arranging a six weeks' refresher course from June 4 to July 12.

Adopted.

F. The Committee offers the following information:

1. Synod's attention is called to the assurance of the appointment of Rev. Elton J. Holtrop as a Chaplain at the Veteran's Hospital.
2. That sufficient funds are at hand in the Chaplain Fund to take care of the temporary compensation assured by Synod to our returning Chaplains, so it will not be necessary at this time for Synod to place this fund on the list of causes recommended for an annual offering.

G. We advise that members of the Chaplains' Committee be referred to the Committee on Appointments. (Art. 157, No. 10), (Cf. Art. 110).

Adopted.

ARTICLE 63

Mr. H. P. Bloem reporting for the Committee on *Budget* presents the following:

I. BETHESDA SANATORIUM, DENVER.

A. *Material:*

Annual report of the Bethesda Sanatorium.

B. *Recommendation:*

After your committee examined the report of this institution, it decided to advise Synod to recommend this cause to our churches for their moral and financial support.

Adopted.

II. THE GIDEONS.

A. *Material:*

Annual report of the Gideons as found in their magazine, "The Gideon," November, 1945, page 8, which we have examined.

B. *Recommendation:*

We advise Synod to recommend the Gideons to our churches for moral and financial support *only* for the distribution of Bibles and Testaments.

Adopted.

III. CHRISTIAN PSYCHOPATHIC HOSPITAL, CUTLERVILLE.

A. *Material:*

Financial report of the treasurer of the Christian Psychopathic Hospital. This report was examined and approved.

B. *Recommendation:*

Your committee advises Synod to recommend this cause to our churches for moral and financial support.

Adopted.

IV. CHRISTIAN SANATORIUM, GOFFLE HILL.

A. *Material:*

Treasurer's report, Goffle Hill Sanatorium.

B. *Recommendation:*

A copy of the treasurer's report was studied by your committee. Your committee advises Synod to recommend this cause to our churches for their moral and financial support.

Adopted.

V. AMERICAN BIBLE SOCIETY (Supplement 4).

A. *Material:*

Your committee has received a financial report from this society, and examined it.

B. *Recommendations:*

After consideration, your committee decided to recommend to Synod that this organization be placed again on the list of accredited causes for the following year. We wish to draw Synod's special attention to the emergency fund for Bible distribution in devastated areas which deserves our financial aid.

Adopted.

VI. CHRISTIAN LABOR ASSOCIATION.

A. *Material:*

A communication and the financial statement of this Association was read and found in good order.

B. *Recommendation:*

Your committee advises Synod to recommend this cause to our churches for its moral and financial support.

Adopted.

VII. NATIONAL CHRISTIAN ASSOCIATION (Supplement 31).

A. *Material:*

Annual report of National Christian Association. Your committee received and examined an audited report from this association.

B. *Recommendation:*

We advise Synod to recommend this cause to our churches for moral and financial support. We wish Synod to know that of $3,456.67 received last year our churches contributed $2,603.27.

Adopted.

VIII. SEAMAN'S HOME (Supplement 7).

A. *Material:*

Report of the treasurer of the Seaman's Home.

B. *Recommendation:*

This report of the treasurer of the Seaman's Home was examined by your committee and we advise Synod to recommend this cause to our churches for a free-will offering.

Adopted.

IX. LORD'S DAY ALLIANCE (Supplement 38).

A. *Material:*

Report of The Reverend J. J. Hiemenga, chairman of the Finance Committee of the Lord's Day Alliance. Also financial statement.

B. *Recommendation:*

Your committee examined the financial statement and wishes to state our churches contributed $4,535.51 to this cause last year. Your committee advises Synod that this cause again be recommended to our churches for continued support. (Cf. Art. 157, No. 19.)

Adopted.

X. THE REFORMED BIBLE INSTITUTE.

A. *Material:*

Report R. B. I.

B. *Recommendation:*

This report of the treasurer of the R. B. I. was examined by your committee and we advise Synod to recommend this cause to our churches for moral and financial support.

Adopted.

XI. CHURCH HELP FUND (Supplement 14).

A. *Material:*

Report of Church Help Committee, Agenda, 1946, Report No. 13.

B. *Recommendation:*

We advise Synod to recommend a quota of $1.25 per family for this fund. The reasons for this increase will be found in the third paragraph of report 13 of the Agenda, page 75. (Cf. Art. 157, No. 6.)

Adopted.

XII. AMERICAN FEDERATION OF REFORMED YOUNG WOMEN'S SOCIETIES.

A. *Material:*

Financial report of the A.F.R.Y.W.S. This report was examined and approved.

B. *Recommendation:*

Your committee advises Synod to recommend this cause to our churches for moral and financial support. (Cf. Art. 157, No. 30.)

Adopted.

XIII. SYNODICAL TREASURER'S REPORT (Supplement 1-b).

A. *Material:*

Synodical treasurer's report. This report was examined and studied by your committee.

B. *Recommendations:*

1. Your committee advises Synod to authorize a quota of 75 cents per family for the coming year to cover Synodical expense.

2. Advise Synod to approve the gratification of the following:
a. Stated Clerk—$300.
b. Synodical Treasurer—$300.
c. Remunerate first clerk of Synod $100, second clerk of Synod $25, and Mr. Henry J. Voss $100.00.

Adopted.

XIV. AMERICAN FEDERATION OF REFORMED YOUNG MEN'S SOCIETIES.

A. *Material:*

Financial report of the A.F.R.Y.M.S. This report was examined and approved.

B. *Recommendations:*

Your committee advises Synod to recommend this cause to our churches for moral support. Quotation: "Brethren, we are not now asking you to continue your financial support. For the present we are in a position to carry on our work without financial aid from the churches." (Cf. Art. 157, No. 30.)

Adopted.

XV. BONDING.

The Budget Committee recommends to Synod that a committee be appointed to examine the Bonds of all persons having in trust the funds of the Christian Reformed Church and that the bonds be held by the Stated Clerk.

Adopted.

XVI. JEWISH MISSIONS.

A. *General Fund Jewish Mission* Report No. 14 of Agenda, 1946.

1. The report of the treasurer of the General Fund was studied and found satisfactory. We therefore recommend its approval. (Supplement 15).

2. Your committee has examined the Continuation Certificate of the Denomination's Bond of the Treasurer of the General Fund of Jewish Missions. This Bond is held with the American Bonding Company of Baltimore, and in the files of the Stated Clerk.

Received as information.

B. *Chicago Jewish Mission.* Report No. 3 of Agenda, 1946.

1. The financial report of this mission was examined and we, after examining their proposed budget, recommend that Synod approve a quota of 40 cents per family. (Supplement 5.)

Adopted.

C. *Paterson Hebrew Mission.* Report No. 4 of Agenda, 1946.

1. The financial report of this mission was examined by your committee as well as was their proposed budget. We recommend that Synod approve a quota of 35 cents per family. (Supplement 6.) (Continued in Art. 117.)

Adopted.

ARTICLE 64

I. The Advisory Committee of *Publication Matters* reports the following:

A. *Material:*

The Report of the Publication Committee. (Supplement 25.)

B. *Analysis:*

The Report consists of Section I, of General Information, Section II and IV, containing statements of resolutions executed, Section III, in which attention of Synod is called to a few matters, Section V, with several recommendations, and Section VI, the Financial Report.

C. Synod's attention is called to:

1. Item II, 4—*Pension Plan for Employees* in our Publication House. (Supplement 25.)

Recommendation:

Your committee having perused the proposed Pension Plan, and having found it satisfactory advises Synod to approve the institution of this plan for the employees of our Publishing House.

Adopted.

2. Item III, 2—*Co-operation between Synod's New Committee on Tracts and the Publication Committee.* (Supplement 25.)

Recommendation:

Synod sustain the opinion "that the co-operation shall not infringe on the complete control of the Publication Committee over all the work done in the office and the print-shop of the Publishing House and that this printing be paid for by the Tract Committee."

Adopted.

3. Item V, 1—*Appointment of Rev. J. H. Schaal* as Editor of our Sunday School papers exclusive of those for Mission Sunday School. (Supplement 25.)

Recommendation:

Synod approve the appointment of Rev. J. H. Schaal.

Approved.

4. Item V, 2—*Nomination and Election of Editor-in-Chief of The Banner.* (Supplement 25.)

Recommendation:

We advise Synod that the nomination for Banner Editor-in-Chief be approved with the exception that the name of President Schultze be removed from nomination. We believe he should be retained as President of our College.

Adopted.

5. Item V, 3—*Nomination and election of Editor-in-Chief of De Wachter.* (Supplement 25.)

Recommendation:

Synod approve the following nomination for Editor-in-Chief of De Wachter: Rev. H. Keegstra, Prof. L. Berkhof and Rev. E. F. J. Van Halsema. (Cf. Art. 71.)

Adopted.

6. Item V, 4—*Members of Publication Committee.* (Supplement 25.)

Recommendation:

Synod approve the following nomination for members of the Publication Committee. (*Four to be chosen*): J. Feenstra, Rev. H. Evenhouse, Prof. D. H. Kromminga (incumbents whose terms are now expiring) and Mr. R. Haan, William Dykstra, F. Van Kleef, Prof. J. Vanden Bosch, and Prof. L. Berkhof. (Cf. Art. 71.)

Adopted.

7. *Term of Appointment of Full-time Editor-in-Chief of Banner.*

Recommendation:

Your Committee wishes to call attention of Synod to the fact that two years ago the Rev. H. J. Kuiper was appointed full-time Editor, without, however, changing the two year term of appointment. In our opinion the term of appointment and the age of retirement of a full-time editor should be considered carefully, since it seems unwise to subject so important a position to a possible change every two years. We, therefore, urge Synod to instruct the Publication Committee to study this matter and to report to Synod in 1947. (Cf. Art. 66.)

Adopted.

ARTICLE 65

Synod now ballots for an *Editor of the Banner* from the proposed nomination of the Publication Committee:

Rev. H. J. Kuiper
Rev. J. Weidenar

and for *Editor of the Wachter* from the nomination:

Rev. H. Keegstra
Prof. L. Berkhof
Rev. F. J. Van Halsema

and for four members of the *Publication Committee* from the nomination:

J. Feenstra
Rev. H. Evenhuis
Prof. D. H. Kromminga
Mr. R. Haan
Mr. William Dykstra
Mr. F. Van Kleef
Prof. J. G. Vanden Bosch
Prof. L. Berkhof

The ballots are placed in the hands of a Committee consisting of

Dr. E. Monsma
Mr. J. Holtvluwer
Mr. R. Meyer

who will report on the outcome at the next sessions of Synod. (Cf. Art. 71.)

ARTICLE 66

The Advisory Committee on *Publication Matters* reports the following:

(Cf. Art. 64.)

A. *Material:*

1. Report by Committee on Investigation concerning a Denominational Building. (Supplement 18.)

2. Report of Publication Committee. (Supplement 25.)

B. *Elucidation:*

The Study Committee of Synod advises three matters.

1. That Synod provide for a denominational building.

2. That this building be erected on our denominational property (Jefferson Avenue and Weston Street.) (Supplement 18.)

3. To postpone erection of a building for at least a year.

C. *Recommendations:*

1. We advise Synod to adopt item one above "that Synod provide for a building where the various committees and agencies of our denomination will be centralized.

Grounds: To have all these agencies of the Church located in one central location will make for efficiency in carrying on the work in their interrelation and in dealing with the public.

Adopted.

2. We advise Synod to postpone the erection or the acquisition of a building for at least a year. L

Grounds: The prohibitive cost of real estate and the scarcity of building material. L

Adopted.

3. As to the proposed site for the Denominational Building, we advise Synod that since the Committee (of Synod, 1945) for the Denominational Building failed to consult with the Publication Committee on this important matter, and since there is doubt as to the feasibility of the Jefferson-Weston Street site, we recommend that the Committee for the Denominational Building be asked to consult with the Publication Committee on this matter and to advise the Synod of 1947. (Cf. Art. 72.)

Adopted.

ARTICLE 67

The afternoon session is closed by Elder H. Holtvluwer.

TUESDAY MORNING, JUNE 18
Eighth Session

ARTICLE 68

The devotionals with which the morning session is opened, consisted of the singing of Number 340 of the Psalter Hymnal, and prayer by Rev. A. W. Hoogstrate.

ARTICLE 69

Roll is called and all delegates to Synod are present.

ARTICLE 70

The minutes of the Monday sessions are read and approved.

ARTICLE 71

The Chair announces the result of the elections: (Cf. Art. 65.)

1. The Editor of The Banner: Rev. H. J. Kuiper.
2. De Wachter: Rev. H. Keegstra.
3. The Publication Committee: J. E. Feenstra, Rev. Henry J. Evenhouse, Prof. D. H. Kromminga, Prof. L. Berkhof. (Cf. Art. 65.)

ARTICLE 72

Rev. J. Hanenburg continues the report of the Advisory Committee on *Publication Matters* as follows: (Cf. Art. 66.)

I. A COMMUNICATION FROM MR. J. B. HULST.

A. *Material:*

A letter from Mr. J. B. Hulst, requesting his release from the Publication Committee for reason of advanced age.

B. *Recommendations:*

1. That this letter from Mr. J. B. Hulst be read to Synod, as requested by the brother, and be received as information.
Adopted.

2. That Synod take cognizance of the long and valuable services rendered over a period of 32 years by brother Hulst as member and as president of our Publication Committee and that Synod express its appreciation.
Adopted.

3. That the Stated Clerk be instructed to convey these sentiments in writing.
Adopted.

II. MISSION SUNDAY SCHOOL LESSON PLAN.

A. *Material:*

Report of the Mission Sunday School Planning Committee. (Supplement 9.)

B. *Recommendations:*

1. Synod approve the Lesson Plan as proposed, thanking the Committee for its work.

Adopted.

2. Since the Committee has not carried out its mandate to prepare a three year cycle (see Acts, 1945, p. 61, Art. 70, IX, B, 2) we advise that this committee be continued to complete its task.

Adopted.

3. Synod do not adopt the suggestion of the Lesson Planning Committee to change the set-up of the Committee, but to maintain the present arrangement of three ministers and two mission workers. (Cf. Art. 157, No. 13.)

Grounds: We feel that the Committee as now constituted has so far done excellent work.

Adopted.

III. FAITH, PRAYER AND TRACT LEAGUE.

A. *Material:*

A Report of The Faith, Prayer and Tract League. (Supplement 22.)

B. *Recommendations:*

1. Synod receive the Report as information.

2. Your Committee feels it cannot at this time ask Synod to recommend the Faith, Prayer and Tract League to our churches for moral and financial support.

Grounds:

a. The Report does not give sufficient information.
   1) As to the ownership and management which was also brought to the attention of Synod last year. (Cf. Acts, 1945, Art. 110, XXV, B, p. 110.)
   2) As to the authorship and content of the Tracts published and distributed.
b. The Report contains some peculiar features, such as the apparently disproportionate amount used for advertising.

IV. THE PUBLISHING OF THE SYNODICAL AGENDA.

A. *Material:*

The Report by the Stated Clerk and the Publication Committee on the Publication of Synodical Agenda. (Supplement 24.)

B. *Elucidation:*

In 1945 Synod mandated the Stated Clerk and the Publication Committee to study and advise on whether to publish the Agenda in two volumes, the former to appear about February 1, containing "controversial overtures and study reports"; the latter to appear about April 1. Your Advisory Committee has the following:

C. *Recommendations:*

1. Synod thank the Stated Clerk and the Publication Committee for the excellent report.

2. Synod approve the advice contained in the five recommendations of the Report, (except for the minor change to be indicated):

a. "To continue the publication of *one* volume of the Agenda, but to move the deadline for the reception of material for it from March 1, the present date, to March 15."

Grounds:

1) The time between Synods is too short to warrant two volumes, one of which is to appear February 1.

2) Overtures would not likely appear in an Agenda published as early as February 1, while they could be included if the "deadline" were placed at March 15.

Adopted.

b. "To publish the Agenda not later than April 20."

Ground:

This will allow five weeks for printing and mailing, and six weeks for study by consistories and delegates.

Adopted.

c. We suggest the reformulation of No. 3 as follows: "That Synod request all the Classes to submit all matters intended for Synod to the Stated Clerk not later than March 15." (Supplement 24.)

Ground:

It is the right of the Classes to set dates of their meetings.

Adopted.

d. "Request all study Committees to file their reports with the Stated Clerk of Synod on or before March 15, and to use the two years allowed them for reporting, if necessary. Synod should not act on reports which have not appeared in the Agenda, nor on overtures which have not so appeared, except in urgent cases." (Your Committee recommends that the word "controversial" be deleted because it is unnecessary and possibly misleading.)

Ground:

There is not sufficient time while Synod is in session to consider the import of "study" reports and overtures which have not previously appeared in the Agenda.

Adopted.

e. "To request all Boards and permanent Committees especially for Indian and Foreign Missions, Home Missions, Publication and Calvin College and Seminary, to meet not later than the last week of February or in time for filing their reports for publication in the Agenda on March 15."

Grounds:

1) This need not result in any increase of expenses—the delegates to boards rarely attend any other than their own meetings.

2) This would allow consistories and delegates to Synod as well as several classes to voice opinions on proposals contained in these Reports.

3) "This would largely remove the charge of boardism now frequently made."

Adopted.

V. SERMONS FOR READING SERVICES.

A. *Material:*

Report of Committee re "Reading Service" Sermons. (Supplement 29.)

B. *Recommendations:*

1. Synod thank the Committee for their report and for their labors in preparing volume five of Sermons for Reading Services.

Adopted.

2. Synod approve the recommendation of the Committee to publish 1,000 copies instead of 500 as heretofore.

Adopted.

3. Synod again appoint a Committee to prepare a sixth volume for next year. (Cf. Art. 157, No. 25.)

Adopted.

VI. OVERTURE NO. 11—ON PUBLISHING TRIOS, DUOS AND CALLS.

A. *Material:*

Overture from Classis Wisconsin that only *calls accepted* be published and that the publishing of trios, calls, etc., be discontinued.

B. *Recommendations:*

1. Although the Committee feels that the overture has the merit that it calls attention to a possible danger of construing the publication of trios and calls as an indication of a minister's excellencies, nontheless we advise Synod not to concur in the overture for the following reasons:

a. The grounds given by Classis Wisconsin do not justify the discontinuance of the practice. They mention these three: First: "The real item of interest . . . is the *Acceptance* of a call." See ground 4.

Our Answer: Although trios and calls are of small news value, they are legitimate.

Second: Consistories should "use a better standard by which to measure a man." See ground 5 and 1 of overture Classis Wisconsin. They are said, "repeatedly to follow the example of other calling churches." Your committee feels this is an un-

proven assumption as to the way consistories make trios and churches issue calls. And if it be granted that consistories are remiss in making trios this fault ought to be corrected without having to discontinue the publication of trios and calls.

Third: Our present practice "tends to promote . . . discrimination and competition." See ground 3 and also ground 2. Your Committee believes that to discontinue publishing trios, etc., will not do away with differences in popularity among ministers nor prevent the alleged evil of superficial judgments by consistories and churches.

b. Not to publish trios and calls would lessen the popularity of our church papers, and diminish interest in denominational affairs.

c. The alleged evil concerns only a very few ministers and calling churches. It would be unfair to deprive churches and ministers and the readers of our church papers of the interest and information contained in the present column of church news.

d. Not to publish trios and calls might tend to the spread of false and distorted rumors concerning trios and calls.

Adopted.

VII. RE-PRINTING DUTCH PSALM TUNES AS PLAIN CHORALES.

A. *Material:*

Overture from Classis Grand Rapids South states, "That the next installment of Psalter Hymnals to be printed will render these Psalm numbers which are reproductions of our Dutch Psalms as plain Chorales."

B. *Recommendation:*

1. Synod approve the content of the overture on the basis of the grounds given.

Grounds:

a. This was the intention of the Synod of 1930 "which first decided to incorporate these tunes in our Psalter."

b. This will encourage the practice of so singing these tunes which are worthy of being preserved with our younger generation.

Adopted.

VIII. ON REPORTING ONLY "APPROVED FUNDS" IN YEARBOOK.

A. *Material:*

Overture of Classis Holland calling attention to "many violations" re the reporting of funds in Yearbook.

B. *Recommendation:*

Synod call the attention of Classical Treasurers to the decision of 1945 and ask them to comply with this. (Cf. Acts of Synod, 1945, p. 20, VII) (Cf. Art. 23).

Adopted.

ARTICLE 73

The Committee on *Church Order* presents the following:

A. *Material:*

Re article 36 of the Belgic Confession. (Supplement 37.)

B. *Recommendation:*

Inasmuch as the Report deals with a matter of the Revision of the Creed and has not appeared before any Consistory or Classis, therefore Synod delay acting on it at this time. Your Committee advises Synod to have this report printed and distributed to our Consistories of the denomination for further study and state that the entire matter will be taken up at the Synod of 1947.

This recommendation is made in view of the fact that the report is voluminous and also because the members of Synod have as yet had no opportunity to study it.

Adopted.

ARTICLE 74

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

I. ECUMENICAL SYNOD—Agenda, Report 11, p. 66 and following pages. (Supplement 12.)

A. *Analysis:*

The Synodical Committee comes with the information that an Ecumenical Synod seems to be within the pale of realization. Plans are completed to have the Synod meet in August and in order to carry out the objective of having the Synod meet several recommendations are submitted by the Synodical Committee.

B. *Recommendations:*

1. We recommend that Synod call an Ecumenical Synod in August of 1946 and cable our decision immediately to the Gereformeerde Kerken of the Netherlands and the Gereformeerde Kerken in Suid-Afrika.

Adopted.

2. We recommend that Synod elect ten delegates to represent our church: two theological professors, four ministers of the Gospel, and four elders. (Cf. Art. 57, No. 40.)

Adopted.

3. We recommend that Synod exercise care in the choice of delegates because of the specialized character of this type of work, and especially because of the possibility of having to know more than one language.

Adopted.

4. We recommend that Synod appoint a calling church. Your committee feels that Grand Rapids is the logical place for said Synod. This being the case, we recommend that Fuller Avenue Christian Reformed Church be designated as the calling church.

Adopted.

5. We recommend that this Ecumenical Synod be preceded by an hour of prayer, the time, if possible, to be Tuesday evening, August 13, at 8:00 o'clock, and the opening of the Synod be Wednesday morning, August 14, 1946, at 10:00 o'clock. If this is not possible, the date is to be set by the calling church in consultation with the Committee on Ecumenicity.

Adopted.

6. We recommend that the president of the Committee on Ecumenicity, Professor L. Berkhof, call the first session of the proposed Synod to order, open it in an appropriate manner, ask all delegates present to express their agreement with the confessions and conduct the election of officers.

Adopted.

7. We recommend that Synod entertain all delegates without expense while the delegates are engaged in synodical work, and that lodging facilities be left to the committee an Ecumenicity.

Adopted.

8. We recommend that Synod, because of the present emergency in the Netherlands, pay, if necessary, the expenses incurred in making the trip from New York, New York to Grand Rapids, Michigan, and return.

Adopted.

9. We recommend that Synod concur with the Dutch churches that the second Ecumenical Synod be convened in Amsterdam, the Netherlands, the time to be determined by this first foundational Synod.

Adopted.

10. We recommend that Synod authorize its Committee on Ecumenicity to consider itself the responsible committee to make the necessary arrangements.

Adopted.

11. Synod decides that the matter of the scope and authority of the Ecumenical Synod be recommitted, together with the formulation of the credentials. Also that all the theological professors serve as advisers to the committee in the discussion of these matters.

II. NOMINATION FOR ECUMENICAL SYNOD.

A. The following nominations were submitted for delegates to the Ecumenical Synod to be convened in August, in Grand Rapids:

CLASSIS MINNESOTA

Rev. John Ehlers.....Elder Walter Netjes

CLASSIS ORANGE CITY

Rev. Dr. Ralph Bronkema.....

CLASSIS HUDSON

Rev. E. Van Halsema.....Elder John J. Dahm

CLASSIS WISCONSIN

Rev. L. J. Lamberts.....Elder P. Verhulst

CLASSIS HOLLAND

Rev. Dr. J. T. Hoogstra.....Prof. Clarence De Graaf

CLASSIS GRAND RAPIDS WEST

Rev. Dr. P. Y. De Jong.....Elder G. I. Buist

CLASSIS PACIFIC

Rev. J. K. Van Baalen.....Elder W. Le Compte

CLASSIS GRAND RAPIDS EAST

Rev. C. Huissen.....Dr. L. J. Flokstra

CLASSIS SIOUX CENTER

Rev. Dr. H. Kuiper.....Elder Cy. Hogan

CLASSIS CHICAGO SOUTH

Rev. G. Hoeksema.....Elder J. C. Dekker

CLASSIS CHICAGO NORTH

Rev. Dr. Wm. Masselink.....Elder Dr. C. Jaarsma

CLASSIS MUSKEGON

Rev. E. J. Tanis.....Elder Frank Keegstra

CLASSIS PELLA

Rev. I. Van Dellen.....Elder Dirk Vos

CLASSIS HACKENSACK

Rev. J. J. Hiemenga.....Elder, Rev. J. R. Rozendal

CLASSIS ZEELAND

Dr. J. H. Bruinooge.....Elder N. Frankena

(Cf. Art. 157, No. 40.)

B. Synod decides:

1. That the Advisory Committee, together with the members of the Seminary Faculty furnish Synod with a nomination of eight ministers and eight elders from the above list. From this nomination Synod will elect four ministers and four elders.

Two amendments are adopted:

a. That to the above nomination be added the names of the nominees from Classis Ostfriesland—Rev. H. Zwaanstra and Elder R. Vander Ploeg and those from Classis Grand Rapids South—Dr. Y. P. De Jong and Dr. R. Wierenga because these names had been decided upon by these Classes, but had not been received by the Advisory Committee.

b. That Classis California and Classis Kalamazoo be given the opportunity to nominate their delegates through their representatives present at Synod. (Cf. Art. 77.)

ARTICLE 75

The morning session is closed with prayer by Elder R. Meyer.

TUESDAY AFTERNOON, JUNE 18
Ninth Session

ARTICLE 76

The devotions of the afternoon session are in charge of Rev. S. P. Miersma, who asked Synod to sing Number 340 from the Psalter Hymnal after which he offered prayer.

ARTICLE 77

Rev. J. Schaal continues the report of the Advisory Committee on *Church Order* and presents the following: (Cf. Art. 74.)

I. CORRESPONDENCE WITH OTHER CHURCHES.
(Supplement 12.)

A. The Committee on Correspondence with other churches informs Synod that it is not yet ready to come to Synod with definite recommendations for improvement of inter-church correspondence. The committee has not yet completed its work and desires to be continued in accordance with the decisions of 1944 and 1945.

B. *Recommendation:*

Your Advisory Committee recommends that in view of the fact that their work is not completed, the Committee on Correspondence with other churches be continued.

Adopted.

II. ELECTION OF MEMBERS OF SYNODICAL COMMITTEES.

A. The Advisory Committee on *Church Order* advises Synod to approve the election of the following members of the *Board of Trustees of Calvin College and Seminary:*

CLASSIS	MEMBERS	ALTERNATES
California	S. Struyk	P. A. Hoekstra
Chicago North	J. Putt	W. Kok
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	R. Frens	R. J. Danhof
Grand Rapids South	J. Gritter	J. Bratt
Grand Rapids West	R. Veldman	J. G. Van Dyke
Hackensack	H. Bouma	
Holland	J. T. Hoogstra	H. Blystra
Hudson	P. Van Dyke	C. Spoelhof
Kalamazoo	D. Drost	J. Meeter
Minnesota	G. J. Rozenboom	R. S. De Haan
Muskegon	E. J. Tanis	I. D. Couwenhoven
Orange City	R. Bronkema	
Ostfriesland	K. Tebben	J. H. Rubingh
Pacific	W. Groen	A. Van Dyken
Pella	C. Greenfield	J. Geels
Sioux Center	J. G. Vande Lune	B. J. Haan
Wisconsin	E. B. Pekelder	J. C. Schaap
Zeeland	H. Dykhouse	

Adopted.

Members of Christian Reformed Board of Missions:

B. Your Committee on *Church Order* recommends the Synod to approve the election of the following members of the *Christian Reformed Board of Missions:*

CLASSIS	MEMBERS	ALTERNATES
California	J. J. Steigenga	G. Boerefyn
Chicago North	T. C. Van Kooten	W. P. Brink
Chicago South	J. H. Monsma	P. H. Eldersveld
Grand Rapids East	L. Oostendorp	C. Boomsma
Grand Rapids South	H. Evenhouse	
Grand Rapids West	H. Verduin	P. Y. De Jong
Hackensack	H. Bouma	W. Haverkamp
Holland	J. Beebe	S. Kramer
Hudson	J. P. Smith	E. Boeve
Kalamazoo	J. O. Bouwsma	D. Drost
Minnesota	A. A. Koning	M. Dornbush
Muskegon	J. H. Schaal	J. Betten
Orange City	J. Rubingh	
Ostfriesland	P. Huisman	
Pacific	J. B. Vanden Hoek	P. De Koekkoek
Pella	T. Verhulst	J. Geels
Sioux Center	J. Zwaanstra	
Wisconsin	J. C. Schaap	J. J. Holwerda
Zeeland	George Yff	

Adopted.

Members of the Home Missions Committee:

C. Your Committee on *Church Order* recommends that Synod approve the election of the following members on *The General Committee for Home Missions:*

CLASSIS	MEMBERS	ALTERNATES
California	G. S. Kok	L. Bouma
Chicago North	W. Kok	
Chicago South	P. H. Eldersveld	M. Van Dyke
Grand Rapids East	E. Visser	M. Ouwinga
Grand Rapids South	J. Bult	J. Bratt
Grand Rapids West	P. Vos	A. Persenaire
Hackensack	D. Hoitenga	
Holland	H. Blystra	C. Witt
Hudson	E. Van Halsema	J. P. Smith
Kalamazoo	W. Alkema	E. Boer
Minnesota	Jacob Mulder	R. A. Rozeboom
Muskegon	J. Breuker	G. Van Laar
Orange City	G. Zylstra	R. O. De Groot
Ostfriesland	A. H. Bratt	C. De Haan
Pacific	J. De Jong	P. Hoekstra
Pella	J. W. Visser	John Mulder
Sioux Center	W. Hekman	
Wisconsin	C. M. Schoolland	E. Joling
Zeeland	M. Bolt	N. Veltman

Adopted.

Synodical Delegates for Examination:

D. Your Committee on *Church Order* recommends the following members as *Synodical Delegates for Examination:*

CLASSIS	MEMBERS	ALTERNATES
California	E. Tanis	P. A. Hoekstra
Chicago North	M. Vanderwerp	
Chicago South	G. Hoeksema	M. Van Dyke
Grand Rapids East	J. Weidenaar	C. Huissen
Grand Rapids South	A. J. Rus	P. Holwerda
Grand Rapids West	R. Veldman	J. G. Van Dyke
Hackensack	H. Bouma	W. Haverkamp
Holland	S. P. Miersma	M. Vander Zwaag
Hudson	O. Holtrop	J. T. Holwerda
Kalamazoo	L. Van Laar	J. O. Bouwsma
Minnesota	P. Jonker	J. Ehlers
Muskegon	J. Breuker	J. Masselink
Orange City	W. Bajema	
Ostfriesland	K. Tebben	B. Vanden Brink
Pacific	W. Groen	J. K. Van Baalen
Pella	R. H. Hooker	J. Geels
Sioux Center	J. Hanenburg	
Wisconsin	N. Jansen	G. André
Zeeland	D. D. Bonnema	J. H. Bruinooge

Adopted.

III. OVERTURE DELEGATION TO SYNOD.

A. *Material:*

Classis Grand Rapids West overtures Synod to advise the various Classes to revise the present system of delegating members to Synod, in order to provide more continuity in personnel, and to create a better understanding of recurring persistent problems.

B. *Analysis:*

The Classis suggests a so-called staggered system, whereby every Classis appoints one minister, and, if possible, one elder annually as Synodical delegates, to serve for two consecutive sessions of Synod so that continuity of Synods may be maintained.

C. *Recommendation:*

Your Advisory Committee recommends that Synod does not adopt the overture of Classis Grand Rapids West.

Grounds:

1. We feel Synod should not curtail the freedom of the individual Classes any more than necessary. By adopting this overture Synod would be doing so.
2. There may possibly be a onesidedness, one way or another from time to time, in this matter of Synodical delegates, but eventually these matters automatically rectify themselves. Witness the fact that a few years ago the cry was for greater change in the constituency of Synod and now just the opposite plea is advanced.

Adopted.

IV. MINISTERS' PENSION AND RELIEF.

A. *Materials:*

1. The Report of the Ministers' Pension and Relief Administration. (Supplement 8.)

2. Supplementary Report to the Ministers' Pension and Relief Administration. (Supplement 8.)

3. Overture from Classis Wisconsin dealing with the matter of increasing the pension for emeriti ministers and widows or ministers.

B. *Information and Recommendations:*

1. Since the term of appointment of the following expire at this time: the Rev. R. J. Bos and alternate, the Rev. T. Yff; the Rev. J. O. Bouwsma; Mr. W. K. Bareman and alternate, Mr. B. De Jager; and the alternate, Mr. G. B. Tinholt, we inform Synod of that fact and recommend that this be placed in the hands of the Committee on Appointments. (Art. 157, No. 18.)

Adopted.

2. We also inform Synod of the fact that the following ministers have become emeritus since the last Synod:

a. The Rev. J. Bolt,
b. The Rev. G. J. Vande Riet,
c. The Rev. Dr. Y. P. De Jong,
d. The Rev. A. Bliek,
e. The Rev. J. H. Geerlings,
f. The Rev. D. Zwier.

We recommend that Synod grant these brethren honorable emeritation. They will be entitled by that token to a pension as they are united with the Pension Plan.

Adopted.

3. In accordance with a decision of the Synod of 1944, aid has been granted these years to Mrs. J. Van Lonkhuizen.

The Advisory Committee recommends:

a. That Synod authorize the Committee on The Ministers' Pension and Relief Administration to inform the Churches in the Netherlands that our church has supported Mrs. J. Van Lonkhuizen since 1944 in accordance with their request.

Adopted.

b. Now that the war is over, your Advisory Committee feels that the Churches in the Netherlands should once again assume the responsibility for the support of Mrs. J. Van Lonkhuizen and should also repay the amount forwarded by our church through its committee and that the Netherlands' churches should be so informed.

Adopted.

4. There are some pensionaries who are not receiving the full pension. This is in accordance with Synodical decisions. As a gesture of good will, in view of the higher cost of living, The Ministers' Pension and Relief Administration recommends that these persons be given an added $20.00.

Adopted.

5. Classis Wisconsin Overtures Synod to revise the "Rules for Pension and Relief Funds" so that the amount of pension received by ministers be increased from forty per cent to sixty per cent and the pension received by widows be increased from one-third to one-half of the average salary of ministers.

Your Advisory Committee recommends that Synod does not adopt this overture as it stands, since the grounds of Classis Wisconsin do not demand such action.

Adopted.

Ground one is: "The average salary on which the pension rate is based is too low." Granted that this is true, but that in itself does not argue for the change of the rate of pension. That rests on other grounds. The answer here is . . . raise the salary of the underpaid ministers and the amount of money received by those on pension will also increase.

Ground two is: "The rate of two-fifths of the average salary is too low." Your committee feels that there is some measure of truth in this assertion, but does not deem a change from 40 to 60% and from 33 1/3 to 50% necessary to rectify this.

Ground three is: "The pension received today is altogether inadequate to meet rent and high living expenses." The Ministers' Pension and Relief Administration assures us that the beneficiaries are not suffering want in any sense as far as is known by the Committee. The Advisory Committee feels, however, that a higher amount should be received but states that a better way can be found than the suggestion of the overture which would raise the assessment from $1.75 to $3.50.

Ground four is: "Pensions in the professions, etc., are higher than our pensions." The cases are so different that these comparisons do not reflect a true picture of the situation.

Ground five is: "The honor and well being of Christ's ambassadors, their widows and dependents, demand a better pension." Your Committee, while feeling for this, does not agree that this demands an arrangement which would nearly raise the amount received by an emeritus minister to that actually received by some ministers in active service whose expenses are naturally considerably higher.

Instead your Advisory Committee would recommend:

a. That Synod and the Classes do all in their power to raise the average salary of our ministers. This will automatically boost the amount received by our emeriti.

Adopted.

b. That Synod raise the base percentage from 40 to 50% and from 30 to 40% of the average salary. We believe this to be more in keeping with the actual proportion of needs.

Adopted.

c. That Synod raise the share which the ministers in the active service pay from 3 to 3½%. An increased income from this fund eventually can justly demand an increase in contributions now.

Adopted.

d. That Synod order the Ministers' Pension and Relief Administration to make the necessary changes in the "Rules."

e. That the Budget Committee be instructed by the Synod to make the necessary adjustments in the Budget.

Adopted.

In this connection the following was decided:

1. Synod charge the Advisory Committee to consider whether point D of Article VI of the Rules for Pension and Relief Fund ought not to be revised so that the allowance for orphans be substantially increased. The committee is to report to this Synod. (Cf. Art. 158.)

2. That the Revised Pension Plan take effect in 1947. (Continued in Art. 79.)

ARTICLE 78

The chairman announces that one hour has been set aside for the introduction and hearing of the various missionaries who are present at Synod. Dr. J. De Korne is in charge of the program and introduces the following to Synod: Rev. H. Fryling, Mrs. Lee Huizinga, Dr. and Mrs. B. J. Voss, Mr. C. Kuipers, Henry P. Bloem, Rev. J. R. Kamps, Dr. Louis H. Boss, Dr. E. Van Reken, Rev. John W. Brink, Miss Lillian Bode, and Rev. A. H. Smit.

Dr. Henry Beets spoke concluding words and closes the program with prayer. The chairman expressed the appreciation of Synod for the inspiring program presented. (Cf. Art. 55.)

ARTICLE 79

The Advisory Committee on *Church Order* now presents the matter of the reports on *Mixed Marriages:*

A. *Materials:*

1. Majority Report, "Mixed Marriages" (Supplement 10a)
2. Minority Report, "Mixed Marriages" (Supplement 10b).

Synod decides:

1. To accept the document of Rev. W. Groen, (called the Minority Report in the Agenda) as information. (Supplement 10-b.)

2. To reject the testimonial contained in the Majority Report in the Agenda.

3. To express Synod's appreciation for the work done by the study committee of Synod. (Cf. Art. 87) (Supplement 10-a-b).

ARTICLE 80

Synod adjourns and Elder P. Kooy closes with prayer.

WEDNESDAY MORNING, JUNE 19

Tenth Session

ARTICLE 81

Rev. W. Meyer opens this session with prayer after Synod sings Number 122 from the Psalter Hymnal.

ARTICLE 82

The roll is called and all members are present.

ARTICLE 83

The minutes of the Tuesday sessions are read and approved.

ARTICLE 84

Rev. C. Huissen, reporter for the Committee on *Protests and Appeals,* presents the following:

I. THE MATTER OF THE CICERO DIVORCE CASE FOUND IN ACTS 1945, ARTICLE 76 AND 95.

A. *Material:*

1. A protest of Classis Grand Rapids West against the decision re the Cicero Divorce Case as found in Acts, 1945, Articles 76, 95.

2. A similar protest of Classis Wisconsin re the same decision.

3. A protest of four members of Cicero I: Mr. K. Vander Molen, Mrs. K. Vander Molen, Mr. J. Schulthouse and Mrs. J. Schulthouse.

4. A document of the same four individuals containing

a. A letter from the Cicero Bible Church regarding Mr. A. in this divorce and marriage case;

b. A copy of the "Questions Asked New Members" when they are admitted to membership in the Cicero Bible Church;

c. A copy of letter from the Consul General of the Netherlands stationed in Chicago regarding Dutch Law on the illegality there of a marriage such as exists between Mr. A and Mrs. A.

5. A communication from Classis Chicago North informing that it has received the protest of J. Schulthouse, c.s. and sends it on without comment.

6. The overture of Peter L. Van Dyken re Divorce; supported by the consistory of Ripon, but not sustained by Classis California. (See Overture 4, Agenda, 1946).

7. Report of the Digest Committee.

Decided that the case is legally on the floor of Synod.

B. *Elucidation:*

1. Synod of 1944 disposed of this case; see Acts, 1944, p. 57-61, Article 101. The Consistory of Cicero I was not satisfied with the decision and in 1945 asked that the decision of 1944 be rescinded. But it adopted a strange procedure to gain its end. It did not come with a protest, but with an overture. This overture asked a sweeping decision against the historical stand of 1890 and 1908. Though it is called an overture, the language plainly indicates that it is actually a protest. A few statements will make this abundantly clear. "The consistory is unanimously of the opinion that this decision of the last Synod (1944) is contrary to Scripture, and hence does grave injustice to two penitent sinners." Acts, 1945, p. 346. Again, "There is no basis for the decision in our Synodical rules apart from the (rescinded) decision of 1890 and 1908." p. 351. Once more, "The action refusing membership to these parties is contrary to Scripture." p. 351. It is clear, therefore, that the Overture is a Protest against the decision of 1944.

2. *Normal procedure would have dictated the following simple course.*

A protest should have been lodged; the arguments and grounds adduced could then have been weighed, and, if it became apparent that they were compelling, Synod should have rescinded 1944. However, this procedure was not followed. The record shows that Cicero I presented new material on the floor which is not found in the 1944 history or decision of the case, nor even in the Overture (Protest). In trying to have Synod adjudicate the concrete case, the consistory interwove with its argument the entire matter of exegetical material that pertains to the subject of divorce.

3. *Confusion.*

That such a procedure was not immediately exposed as highly irregular has made for the utmost confusion, both in the presentation of the committee of pre-advice and in Synod's dealing with the matter. Indeed, since Cicero I brought exegetical material to bear upon this concrete case to fortify its appeal, it was altogether unwarranted to decide the concrete case quite apart from such exegetical arguments, as was actually done. This is proved by the fact that a committee was appointed to study the exegetical matter bearing on the question of Divorce.

Nor is this all. The 1944 decision, according to the record, was not rescinded, so that today both decisions stand side by side and any consistory struggling with a re-marriage case can appeal either to 1944 or 1945 and have the authority of Synod behind it. Moreover, the *Acts* and the Overture (Protest) contradict each other. In the *Acts* one ground adduced for acceptance is, "This is demanded by Christian charity. As long as exegetical grounds are in a state of uncertainty, Christian grace demands that the penitent sinner shall have the benefit of the doubt." p. 69. But in the Overture we read: "This action (the Alpine Ave. Case) involves principles, and the *acceptance* of certain principles by our church, even though it was technically a decision on a concrete case." p. 351.

Received as information.

C. *The 1945 Decision.*

1. The 1945 decision reads as follows: "In view of this history, the Synod advises Cicero I, that, in this particular case, these people may be admitted to membership in our church, if to the satisfaction of the consistory they confess their sins of unbiblical divorce and adulterous marriage and manifest true godliness in their life." p. 93.

2. The reason advanced is indicated in the expression "in view of this history . . ." This history is given on page 78. "Mr. A. was once a baptized member of one of our churches, but drifted far away from his spiritual heritage. He was erased as a baptized member and for several years lived in the midst of the world. While in this state of godlessness and unbelief these sins were committed." Again, "It may be stated without fear of contradiction that during these years in which they lived in sin both Mr. and Mrs. A. were in a state of ignorance concerning the magnitude of their sin." p. 93.

Received as information.

D. *The protests summarized and analyzed.*

1. A summary of the protests

a. One pertains to the alleged ignorance.

b. The decision was in violation of the historical stand of 1890 and 1908.

2. An analysis of the protests.

a. IGNORANCE—We call Synod's attention to the fact that the impression is unavoidable, as indicated in the record, that Mr. A., when erased as a baptized member of our church went on the slippery slopes of sin, and "had drifted far away from God and His people when he was divorced and remarried." p. 93. Again, "He was erased as a baptized member and for several years lived in the midst of the world. While in this state of godlessness and unbelief these sins were committed." p. 78.

This, the protestants allege is not in harmony with the facts. After Mr. A. had been erased as a baptized member of our

church (how soon we are not told) he affiliated with the Cicero Bible Church in January, 1930, and his membership was dropped in 1943. It is true that he had not been attending church for some time previous to 1943. But it is an incontrovertible fact that while Mr. A. was a member of this church he was living in this state of godlessness and unbelief."

He was labored with and admonished. Efforts were put forth to save his home. There are submitted to us two documents which prove our contention. We shall call them exhibit A and B.

Exhibit A is a letter from the Reverend Wm. McCarrel, pastor of the Cicero Bible Church. Exhibit B is a series of questions which are publicly asked when one is admitted to membership in that church.

From these it is indisputable that this ground of ignorance, upon which the 1945 decision was based, is contrary to fact.

b. HISTORICAL STAND—The decision of 1945 was contrary to the historical stand of 1890 and 1908. About this there is no argument. Cicero's consistory recognizes that fully. We quote from the Overture, "We readily admit that the action of 1944 may have been technically correct, since 1890 and 1908 had never, in a formal technical way, been repealed." p. 347. Let us observe here that it should not read *"may have been"* but *"was"* technically correct. And if 1944 *was* technically correct, then 1945 was technically incorrect.

Received as information.

E. *Advice:*

In view of the foregoing we recommend that the protestants be sustained and that the 1945 decision be repealed.

Grounds:

1. Synod must end forthwith the confusion created by letting both decisions, 1944 and 1945, stand side by side.
2. The decision of 1945 is contrary to actual facts.
3. The decision of 1945 was contrary to the historical stand of 1890 and 1908, and re-iterated by the decision of 1944.

If the above be adopted we ask Synod to consider this an answer to the protests of Classes Grand Rapids West and Wisconsin.

Synod decides to table until tomorrow morning, and the Committee is instructed to have printed the decisions of Synod on divorce in the Acts of 1890, 1908, 1932, 1934, 1936, 1944 and 1945. (Copy of these decisions on file with Stated Clerk.)

II. THE OVERTURE OF MR. PETER L. VAN DYKEN. (See Overture 4, Agenda, 1946.)

A. *Contents:*

1. This overture is in reality an appeal by Mr. L. Van Dyken to rescind the historical stand of our church on Divorce. The overture is supported by the Consistory of Ripon, California, but not by Classis California.

2. This brother presents material and appeals to material which has been consistently rejected by previous synods. As he himself states, "This unscriptural stand has been maintained and circumscribed by the Synod of 1908, and affirmed by the Synod of 1934 by rejecting the Committee Report which advised an opposite stand, and re-affirmed by the Synod of 1944 and left unchanged by the 1945 Synod, which stand therefore has been the official position of the Christian Reformed Church for the last 55 years.

B. *Advice:*

We recommend that Synod answer the brother:

1. That the historical position on Divorce is "unscriptural" is an unproven assumption.

2. That there is a committee of Synod currently studying this matter. (Cf. Art. 157, No. 29.)

Adopted.

III. THE MR. GEORGE WEEBER CASE.

A. *Material:*

A complaint of Classis Pacific against the decision of 1945 re the stated supply of Mr. Weeber in Paterson I.

B. *Contents:*

1. Classis Pacific complains of the arbitrary manner in which Synod dealt with Mr. George Weeber in 1945.

2. Classis calls attention to a misunderstanding on the part of the advisory committees of Synod.

3. Classis informs Synod that the decision of Classis on March 7, 8, 1945, (decisions sustained by the Synod of 1945) constitute the only official determination of the present status of Mr. George Weeber.

C. *Advice:*

Not to enter upon this complaint in view of the fact that the relationship between Mr. Weeber and Paterson I has been terminated, and hence his position is determined by the decision of Classis Pacific of March 7, 8, 1945, and sustained by the Synod of 1945.

Grounds:

1. Since no decision of this Synod would alter the fact that Mr. Weeber has forsaken what little remained of his "ministry," it would serve no purpose to enter upon the material of this appeal.

2. A careful study of the synodical decisions of last year shows that Synod, though sustaining Classis Pacific, did not act arbitrarily but felt constrained for the "profit of the church" to grant a privilege which ordinarily would not have been extended.

Adopted.

D. A communication has been received from Classis Hudson anent this matter which reads as follows:

Classis Hudson at its meeting of January 22, 1946, instructed its Stated Clerk to include the following in his report in The Banner.

1. Agreeable to the decision of the Synod of 1945, the Consistory of First Paterson reported on the work of Mr. George Weeber. Also this time, as on a previous occasion, the report on Mr. Weeber's work was favorable.
2. Mr. George Weeber informed the Consistory that he decided to discontinue his labors as stated supply of First Paterson.
3. Classis Hudson therefore considers that the arrangement made by Synod in regard to the First Church and Mr. Weeber is terminated.
4. That the actual date of termination of the work of Mr. Weeber in First Paterson is left to the discretion of the Consistory.

The above was reported in *The Banner,* and I am forwarding a copy to you, for the information of Synod.

This communication should be received as information.

Synod so decides.

IV. A *communication* has been received *from Classis Minnesota* informing Synod that in the future it does not intend to comply with the decision of Synod (Cf. Acts of 1941, pp. 98, 111) unless Synod sees to it that other churches are made to do so. This decision reads as follows:

1. "Synod decide that henceforth each Classis is to inquire 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."

Advice:

We recommend that Synod take appropriate steps to enforce its own decision.

Adopted.

2. That Synod instruct the Stated Clerk of Synod to write the stated clerks of the various Classes asking to remind them of the decision of the Synod of 1941, pages 98 and 111.

Adopted.

V. *A protest has been received of Mr. Frank Einfeld* who graduated from our Seminary last January and applied to "Curatorium Contractum" to be admitted to candidacy for the ministry in the Christian Reformed Church. This candidacy was refused. His protest was turned over to the Committee on *Educational Matters* at the request of the officers of Synod. We ask that this be received as information. (Cf. Art. 107.)

Received as information.

VI. PROTEST OF MR. GEORGE MONSMA OF EDMONTON.

A. *Content:*

1. This protest is against the decision of the Synod of 1945. See Acts, 1945, p. 70. "Synod declares that it can not sustain brother Monsma."

2. The brother speaks of protesting but states at the outset that Synod's conclusions are based on "incorrect and misleading information given by Classis Pacific."

3. Later on the protestant states "in view of the new evidence produced and the serious nature of the case, I beg you to review my case."

B. *Advice:*

We advise Synod to declare that it can not grant the request of Mr. Monsma at this time since the new evidence he submits requires corroboration from his consistory and classis.

VII. THE REVEREND B. H. DANHOF CASE.

(Delegates of Classis Zeeland desire to have it recorded that they are not voting on this matter.)

A. *Material:*

1. Request of Classis Zeeland.
2. Majority report of Synodical Delegates.
3. Minority report of Synodical Delegate.
4. The resignation of the Reverend B. J. Danhof.
5. A Protest of the Reverend B. J. Danhof against the action of Classis Zeeland re his resignation.
6. Synopsis of history from the Stated Clerk of Classis Zeeland.

B. *History:*

The status of the Rev. B. J. Danhof was determined by the Synod of 1940; see Acts, p. 131. This decision reads as follows: "That Synod grants emeritation to the Rev. B. J. Danhof, with the restriction that he may not engage in any ministerial activities. Synod has also accepted Mrs. B. J. Danhof as the legal head of their household, by allowing her to plead his case before Synod." Acts, 1940, p. 117.

In 1943, see Acts, p. 96, the Reverend B. J. Danhof requested Synod that he "be privileged to enter upon part-time ministerial activities when and if such an opportunity presents itself." This was rejected.

In a letter dated October 19, 1945, the Reverend Danhof wrote to Classis Zeeland as follows: "Here is my resignation as 'minister' of the Christian Reformed Church."

P.S. "My resignation as 'member' has also been sent."

On December 10, 1945, the Classical Committee met with the Synodical delegates of Classis Grand Rapids West, Grand Rapids East, and Holland where it was decided that the Classical Committee of Classis Zeeland write Mrs. Danhof, subject to the approval of Classis Zeeland the following:

1. On the basis of Acts of Synod, 1940, Article 115, page 117, that "Mrs. B. J. Danhof . . . is legally considered by the state as the head of their household," we desire to inform you that the Reverend B. J. Danhof has written us as follows:

October 19, 1945.

DEAR STATED CLERK:

To the Fathers and Brethren of Classis Zeeland:

Here is my resignation as 'minister' of the Christian Reformed Church.

Cordially yours,

(Was Signed) B. J. DANHOF,
Box 37,
Grand Prairie, Texas.

P. S. My resignation as 'member' has also been sent.

B. J. D.

2. On the basis of Acts of Synod, 1943, article 160, page 96, point 2: reading as follows:

"That when and if health permit the undertaking of part-time ministerial activities, the Rev. Danhof address himself to Classis Zeeland, the Classis in which he held his last regular pastorate in the Gospel Ministry."

we ask you for further information and comment.

(Was signed by:)
Sidney Miersma, Classis Holland
Richard Veldman, Classis Grand Rapids West
John Weidenaar, Classis Grand Rapids East

December 10, 1945.

In response to this communication the following letter was received from Mrs. Danhof:

"In re request, I do *not* wish to assume responsibility for my husband's resignation and have no further comment to make."

This letter was dated December 27.

Classis Zeeland held the resignation in abeyance and so informed Rev. Danhof. In a letter the following answer was received:

"Insofar as the decision of Classis Zeeland is concerned, I just want to express my belief, which is, that your latest decision has rendered all further procedure in this case simply useless. The decision of Classis Zeeland has brought the case to an impasse . . . As far as I am concerned, I write finis."

"P.S. I want you to know that Mrs. Danhof is a member of a Presbyterian Church, no longer connected in any way with your church, and has no desire whatever to be connected in any way with your case."

On April 22 the Classical Committee again met with the Synodical delegates. Disagreement resulted in a majority and minority report. These reports read as follows:

MAJORITY REPORT

1. In view of the fact that the Rev. B. J. Danhof has handed in his resignation as minister in the Christian Reformed Church, (October 19, 1945),
2. And in view of the fact that Mrs. B. J. Danhof is not willing to concur in this matter of her husband's resignation,
3. We as delegates of Synod require Mrs. B. J. Danhof to present statements of three recognized psychiatrists that her husband, Rev. B. J. Danhof, is fully competent to engage in ministerial work,
4. Or that Mrs. B. J. Danhof assume full responsibility of the desire of her husband relative to resignation.
5. Until these requests are granted, the case remains in status quo.

(Was signed) S. P. Miersma, Cl., Holland
R. Veldman, Cl., Grand Rapids West

MINORITY REPORT

In view of the following conjoined considerations:

A. That the Rev. B. J. Danhof served notice on Classis Zeeland of his resignation as a minister of the Christian Reformed Churches under date of October 19, 1945,
B. That Mrs. B. J. Danhof has written to Classis Zeeland under date of April 10, 1946: "Rev. Danhof has been engaged in ministerial work since the spring of 1944 upon the advice of physicians, mostly part time, recently full time." (this ministerial work being carried on outside the Christian Reformed Churches.)
C. The Synodical Delegate of Classis Grand Rapids East advises the Classical Committee of Classis Zeeland to advise Classis Zeeland to declare, subject to approval of Synod, that the Reverend B. J. Danhof is no longer a minister in the Christian Reformed Church. (was signed)

J. Weidenaar
Classis Grand Rapids East

In its meeting of May 15 Classis Zeeland decided to send the following request to Synod:

To the Synod of the Christian Reformed Church to convene June 12, 1946, at Grand Rapids, Michigan.

"Esteemed Brethren:

Classis Zeeland requests Synod to acquiesce in the resignation of

the Rev. B. J. Danhof, as of October 19, 1945, in view of the following considerations:

1. Rev. Danhof has been engaged in ministerial work since the Spring of 1944 upon advice of physicians, mostly part time, recently full time (This quotation is taken from a letter received from Mrs. B. J. Danhof.)
2. This work has apparently worked no havoc with his condition and has met with seeming success.
3. Mrs. Danhof continually refuses to assume responsibility for her husband's resignation.
4. The Rev. B. J. Danhof violated a restriction made by Synod in 1940 with respect to his emeritation. Quote: "The Synod grants emeritation to the Reverend B. J. Danhof with the restriction that he may not engage in any ministerial activities." Page 131.

By order of Classis Zeeland
(Signed) Rev. H. Dykhouse, *Pres.*
Done in Classis May 15, 1946 Rev. N. Beute, S. C.

C. *Present Status:*

According to the Acts of Synod of 1940, p. 117, Mrs. B. J. Danhof is the responsible head of the household. This has never been changed. However, when the Rev. Danhof presented his resignation to Classis Zeeland in a letter dated October 19, 1945, he informed Classis Zeeland, "I want you to know that Mrs. Danhof is a member of a Presbyterian Church."

We also call Synod's attention to the fact that Mrs. Danhof, though the responsible head of the household, refuses to assume any responsibility for her husband's resignation.

We have obtained information from the La Grave Avenue Consistory that Mrs. Danhof presented the resignation of herself and her children to that body in October of 1945. This corroborates what Rev. Danhof wrote to Classis Zeeland under the date of October 19, 1945. The consistory did not immediately act upon it because it was expected that also his resignation would be forthcoming. When this did not materialize, the Consistory acted on this resignation of Mrs. Danhof and the children on January 7, 1946.

D. *Advice:*

In view of the above facts your committee advises Synod to declare that the Rev. B. J. Danhof is no longer a minister in the Christian Reformed Church.

Grounds:

1. Mrs. B. J. Danhof, the responsible head of the household, refuses to assume responsibility.
2. Mrs. Danhof is no longer affiliated with the Christian Reformed Church.

3. The Christian Reformed Church has no jurisdiction over people outside of its own membership.

Synod decides to recommit to the Committee for another formulation with the specific instruction that the advice be divided into two parts, presenting alternative possibilities.

1. Assuming Mrs. Danhof is the legal head of the family.
2. Assuming that Rev. B. Danhof is responsibile.

b. Synod also decides to ask Dr. Bouma to assist the Committee in the formulation of these grounds.

c. After deliberating the Advisory Committee proposes that Synod add to the advice given above under [D] with grounds 1, 2 and 3, the following:

These grounds are based upon the assumption of Synod that the Reverend B. J. Danhof is mentally incompetent. See Acts, 1940:

1) The Rev. B. J. Danhof should be given the benefit of the doubt whether he should be considered a mental patient.
2) That Synod grant emeritation to the Rev. B. J. Danhof, with this restriction that he may not engage in any ministerial activity. Page 131, Acts, 1940.

However, even if Synod should grant for the present that he is mentally competent, this advice would still hold for:

1. Rev. B. J. Danhof tendered his resignation to Classis Zeeland on October 19, 1945.
2. Rev. B. J. Danhof has violated the restrictions imposed upon him at the time of emeritation. "That when and if health permit the undertaking of part-time ministerial activities, the Rev. Danhof address himself to Classis Zeeland, the Classis in which he held his last regular Pastorate in the Gospel ministry." Acts, 1943, p. 96. (Continued in Art. 102.)

Adopted.

ARTICLE 85

Elder J. M. Bakker closes the morning session with prayer.

WEDNESDAY AFTERNOON, JUNE 19
Eleventh Session

ARTICLE 86

Rev. J. Steenwyk opens the afternoon session with prayer after Synod sings No. 380 from the Psalter Hymnal.

ARTICLE 87

Church Order Committee continues its report taking up the following matters. (Cf. Art. 79.)

I. THE MATTER OF TESTIMONIALS ON MIXED MARRIAGES. (Supplement 10a, 10b.)

Synod decides:

Not to issue a testimonial on mixed marriages.

Ground:

Synod is not aware that the present agencies of our church are failing to deal with this matter.

II. OVERTURE OF CLASSIS PELLA RE MINISTERS SERVING AS TREASURERS OF DENOMINATIONAL FUNDS.

A. *Material:*

Overture of Classis Pella re ministers serving as treasurers of denominational funds. (Agenda, 1946, Overture 5, page 124.)

B. *Content:*

"Classis Pella respectfully petitions Synod that ministers of the Gospel be discouraged from serving as treasurers of our denominational funds."

C. *Recommendation:*

The Advisory Committee concurs with the overture of Classis Pella and recommends that, where advisable, laymen be appointed or elected as treasurers of our denominational funds. We further recommend that Synod assist in making this possible by placing more laymen on our denominational committees.

Grounds:

1. There are capable laymen in our denomination who can execute these tasks as well as or better than the ministers.
2. Ministers of the Word should devote themselves, in as far as possible exclusively to the spiritual aspects of the Kingdom. See Acts 6:1-5.
3. By placing more laymen on our denominational committees, we encourage these brethren to be more active in Kingdom matters.

Adopted.

III. LITURGICAL FORM FOR ERASURE OF BAPTIZED MEMBERS.

A. *Materials:*

Classis Grand Rapids West Overture—Agenda, page 116.

Classis Holland Overture.

B. *Contents:*

These overtures request Synod to provide the churches with a liturgical form which is to be used when delinquent baptized members are placed outside of the visible church.

C. *Analysis:*

Past Synods have been dealing with the question presented in these overtures (Cf. Acta Synodi, 1910, Art. 66; 1912, pp. 50-51; 1914, pp. 72, 83; 1916, pp. 9, 54; 1918, pp. 58, 60). There is a resolution of former Synod to the effect that no new legislation may be passed before the old minutes of Synod have been consulted to discover what Synod has decided on the particular matter under discussion.

D. *Recommendation:*

Your Committee recommends that Synod appoint a committee to study, in the light of the history of former Synodical decisions, the advisability or inadvisability of drawing up a form for the erasure of baptized members. (Cf. Art. 157, No. 34.)

Adopted.

IV. THE COMMITTEE ON CHURCH ORDER PRESENTS THE FOLLOWING:

A. *Material:*

A request of the Synodical Committee which arranges a digest of the protests and appeals for presentation to Synod.

B. *Contents:*

The Committee wishes Synod to advance the dead-line date for the reception of the material from June first to May fifteenth.

C. *Recommendation:*

That Synod does not accede to the request.

Grounds:

1. An earlier date might work hardship on some of our Classes which meet rather late in May.
2. A matter of sufficient importance and urgency might be presented between May fifteenth and June first which would make it imperative to have it considered by and presented to the Synod. The June first date still allows almost two weeks of study of the matters presented.

Adopted.

ARTICLE 88

Matters on *Church Order* are again taken up, with Rev. J. Schaal reporting.

I. ECUMENICAL SYNOD (Cf. Art. 74).

A. Regarding the matter of the nature and scope of the forthcoming Ecumenical Synod we recommend: (Supplement 12.)

1. That Synod declare that the Synod of the Christian Reformed Church considers the decisions of this forthcoming Synod binding only when the Synod of the Christian Reformed Church approves.

Adopted.

2. That Synod present to said Ecumenical Synod the Agenda found in the report of the Committee on Ecumenicity, containing the following matters:

a. *Doctrine and Creed.*

1) Inspiration
2) Evolution
3) Eschatology
4) Church
5) Article 36 of the Belgic Confession

b. *Reformed Testimony and Action.*

1) Organizational Questions
2) Questions of Promulgation or Propagation
3) Our Place in the Modern World

Ground:

From time to time, during the past years these matters have been proposed by the three churches whose delegates are to compose the Synod.

Adopted.

3. That the following credentials be used by the delegates to the Ecumenical Synod of the Reformed Churches to be convened in Grand Rapids, August, 1946:

CREDENTIAL

To the Ecumenical Synod of the Reformed Churches, to be convened in August, 1946, in Grand Rapids, Michigan, United States of America.

ESTEEMED BRETHREN:-

The Synod of the Christian Reformed Church has, in its session of ....., delegated the following brethren to the above named Synod:

Theological Professors: Primi.....
Secundi.....

Pastors: Primi.....
.....
Secundi.....
.....

Elders: Primi.....
.....
Secundi.....
.....

These delegates are authorized and instructed by the Synod of the Christian Reformed Church to help judge and decide in such matters as pertain to the growth of the Reformed Churches, the advancement of God's Kingdom, and the glory of God's name, according to the Word of God as interpreted in the Three Forms of Unity: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort.

The Synod of the Christian Reformed Church, shall consider the decisions of this Ecumenical Synod as binding only when they have been approved by the Synod of the Christian Reformed Church.

We pray our Triune, Covenant God that your gathering may receive the guidance of the Holy Spirit, and experience the joy of Christian Unity and fellowship.

The Synod of the Christian Reformed Church,

.....President
.....Clerk

Adopted.

B. Nominations for delegates to the Ecumenical Synod:

Rev. Dr. J. H. Bruinooge	Elder G. I. Buist
Rev. Dr. P. Y. De Jong	Elder J. C. Dekker
Rev. J. J. Hiemenga	Elder C. De Graaf
Rev. G. Hoeksema	Elder L. J. Flokstra
Rev. Dr. J. T. Hoogstra	Elder N. Frankena
Rev. Dr. Herman Kuiper	Elder C. Jaarsma
Rev. E. J. Tanis	Elder F. Keegstra
Rev. E. Van Halsema	Elder R. Wierenga
Rev. I. Van Dellen	Elder Dr. E. Monsma

Synod now ballots from the amended nominations (the names of Rev. I. Van Dellen and Elder Dr. E. Monsma having been added to the nominations presented by the Committee by vote of Synod), for minister and elder delegates and from the seminary faculty for two theological professors. The ballots are turned over to the Committee, Dr. E. Monsma, H. Holtvluwer and R. Meyer, to be counted. (Cf. Art. 92.)

II. REPORTS OF SYNODICAL DELEGATES AD EXAMINA ET AL.

A. *Material:*

Reports and correspondence of Synodical Delegates ad examina regarding 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
Engbert Ubels	Pella	M. J. Vanderwerp	Chicago N.
		K. Tebben	Ostfriesland
		J. H. Geerlings	Orange City
Edward Boer	Kalamazoo	J. Weidenaar	G. R. East
		R. Veldman	G. R. West
		P. Holwerda	G. R. South
Peter Dekker	Ostfriesland	J. Ehlers	Minnesota
		J. Geels	Pella
		J. Guichelaar	Sioux Center
Paul Boertje	G. R. East	R. Veldman	G. R. West
		A. J. Rus	G. R. South
		J. H. Bruinooge	Zeeland
George Vander Hill	Muskegon	E. F. Visser	G. R. East
		P. Jonker	Holland
		J. H. Bruinooge	Zeeland
Henry Vander Kam	Muskegon	E. F. Visser	G. R. East
		P. Jonker	Holland
		J. H. Bruinooge	Zeeland
Jacob D. Eppinga	G. R. East	R. Veldman	G. R. West
		J. H. Bruinooge	Zeeland
		P. Holwerda	G. R. South
S. Van Dyken	G. R. South	R. Veldman	G. R. West
		J. H. Bruinooge	Zeeland
		J. Weidenaar	G. R. East
Bernard T. Haan	G. R. East	R. Veldman	G. R. West
		A. J. Rus	G. R. South
		S. P. Miersma	Holland
R. C. De Ridder	Pella	J. H. Geerlings	Orange City
		K. Tebben	Ostfriesland
Harold Bossenbroek	Minnesota	M. J. Vanderwerp	Chicago N.
		J. Geels	Pella
		J. Hanenburg	Sioux Center

B. *Recommendation:*

That Synod approve the work of the delegates Ad Examina in regard to the examinations of the candidates for the Gospel ministry. Your committee calls attention to the fact that at the examination of Candidate Richard C. De Ridder of Classis Pella only two synodical examiners were present.

Adopted.

III. REQUEST OF A. HUISJEN TO BECOME A MINISTER BY WAY OF ARTICLE 8 OF THE CHURCH ORDER.

A. *Material:*

The report of the Synodical delegates ad examina of Classis Chicago South (the Reverend G. Hoeksema), Classis Wisconsin (the Reverend N. Jansen) and Classis Kalamazoo (the Reverend J. O. Bouwsma) regarding the request of Mr. A. Huisjen of Classis Chicago North who desired to become a minister by way of Article eight of the Church Order.

B. *Recommendation:*

That Synod approve of the Advice given by the synodical examiners to Classis Chicago North regarding the desire of Mr. A. Huisjen of Classis Chicago North who desired to become a minister by way of Article eight of the Church Order. The Advice given was:

1. to advise Classis to make a study to determine whether the request of Mr. Huisjen is covered by that article and

2. to recommend that if Classis thinks that article eight does not cover the case, Classis request Synod to study the whole question of unordained missionaries, especially with reference to ordination.

Adopted.

IV. POSTPONEMENT OF EXAMINATION OF REV. C. G. TER MAAT.

A. *Material:*

The report of the Synodical delegates ad examina of Classis Chicago North (M. J. Vanderwerp) Classis Pella (J. Geels) and Classis Sioux Center (J. Hanenburg) advising Classis Minnesota to postpone the Colloquim Doctum for the Reverend C. G. Ter Maat. (The reasons are also given.)

B. *Recommendation:*

That Synod approve of the advice given by the synodical examiners to Classis Minnesota in the matter of postponing the Colloquim Doctum for the Rev. C. G. Ter Maat.

Adopted.

V. NOMINATION OF REV. J. J. FRYLING FOR MISSIONARY TO ZUNI.

A. *Material:*

The report of the Synodical delegates ad examina of Classis Zeeland (D. D. Bonnema), Classis Grand Rapids East (J. Weidenaar)

and Classis Grand Rapids South (Peter Holwerda) regarding their conference concerning the Reverend J. J. Fryling and their approval of the placing of the name of the brother, who is a minister in the Reformed Church, on the nomination for Missionary to the Zuni Mission Field.

B. *Recommendation:*

We pass this matter on to Synod as a matter of information.

VI. MATTER OF UNION OF THE PROTESTING FIRST CHRISTIAN REFORMED CHURCH WITH THE CHRISTIAN REFORMED DENOMINATION.

A. *Material:*

A statement of the Stated Clerk of Classis Kalamazoo informing Synod "that the union between the Protesting First Christian Reformed Church and the Christian Reformed denomination had been accomplished on November 1, 1945, on the basis approved by Classis at its February 21, 1945, meeting in agreement with the advice of the Synodical examiners of Classes Zeeland, Holland and Grand Rapids South."

B. *Recommendation:*

We pass this matter on to Synod as a matter of information.
Accepted as information.

VII. STATEMENT OF THE STATED CLERK OF CLASSIS CALIFORNIA RE THE MATTER OF THE ORDINATION OF THE REVEREND J. C. KOBES.

In re the matter of the Rev. J. C. Kobes' ordination the following was decided at our spring meetings of Classis; held in Ripon, California, February 27, 1946: (The following is a copy of the minutes on this matter.)

I. That we are still convinced that Classis erred in concurring in the recommendations of the Synodical Deputies in demanding of the Rev. Kobes a written commitment limiting himself to the consideration of calls from the Indian Field only, unless he obtain special permission from Classis to do so. (See Minutes of Classis 9/20/'44, Art. 40-42; and Minutes of Classis 2/28/'45, Art. 39).

Grounds:

1. Such a written statement is a condition which is not imposed upon any candidate for the ministry in our church.
2. Requiring such a statement from Mr. Kobes at the time is a discrimination which we consider to violate *the spirit,* if not the letter of articles 17 and 84 of our Church Order.

II. That Classis having admitted its error, now declares non-effective and void the written pledge given by Mr. Kobes at the time above mentioned; and that the Rev. Kobes is under no other restrictions than those imposed by our Church Order upon any other minister in good

and regular standing in our church. (We particularly refer to Art. 10 of our Church Order.)

III. That Classis, having been assured by the Synodcial Deputies in its communication directed to Classis, and bearing date of January 22, 1946.

1. That this ordination was to be in every respect like that of any other minister of our denomination, and that today Rev. Kobes is the equal of any minister in the Christian Reformed Church,
2. and that this recommendation as given by the Synodical Deputies only referred to this specific instance and did not cover the entire prospective ministry of the Rev. Kobes in our Church, (Classis) state that it accepts this elucidation as being the interpretation of the advice as given by the Synodical Deputies at the meeting of Classis 9/20/'44.

IV. That Classis therefore advise Modesto to withdraw its overture to Synod with respect to this matter, since the term, limited ordination, is repudiated by the Synodical Deputies, and in the light of their communication of January 22, 1946, was never meant to be implied.

V. Since the ordination of the Rev. Kobes is now an accomplished fact, and has been affected pursuant to the joint decision of Classis and the Synodical Deputies, let Classis decide to ask Synod to consider this matter terminated and the ordination of the Rev. J. C. Kobes in no wise compromised, nor his standing as Minister in good and regular standing in any way jeopardized.

VI. That Classis order a copy of these resolutions forwarded to the Synodical Deputies involved, and to the Synod of 1946 as our answer to Synod's request as found on page 98 of the Acts of Synod, 1945.

Moved to table this matter until the Synodical Examiners report to the next Synod as they are hereby requested to do. (Cf. Art. 95.)

Adopted.

ARTICLE 89

Rev. N. J. Monsma reports for the *Educational Committee* on the following matters: (Continued from Art. 20.)

I. REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY TO THE SYNOD OF 1946. (Supplement 28.)

A. Since the report has been in the hands of the members of Synod for some time the Committee proposes that it be considered read.

Adopted.

B. *The appointment of Rev. Harold Dekker.*

Decided by way of concession to approve the appointment of Rev. Harold Dekker for one year.

C. The appointment of the following persons to the teaching staff of the college:

Mr. Bernard Fridsma, A.M., for German.
Mr. Martin Karsten, A.M., for Organic Science.
Miss Gertrude Slingerland, A.M., for History and English.
Dr. William Spoelhof, for History.
Dr. Earl Strikwerda, for History and English.
Mr. John Tuls, A.M., for Mathematics and Engineering.
Dr. Enno Wolthuis, for Chemistry, with Dr. Bernard Velzen as his alternate.
Mr. Roger Heyns, for Psychology, to begin teaching in September, 1947, when he hopes to have his degree.

1. All these appointments are for a period of two years. With the exception of Mr. R. Heyns all are to begin teaching the fall of 1946.

2. Since the board has assured your Committee that it has interviewed all these appointees and found them to be sound in their doctrines and views, the Committee recommends that Synod approve all these appointments.

Adopted.

D. *Appointment of the Rev. Henry R. Van Til* for Bible. (Supplement 28).

1. The Committee recommends that Synod approve this appointment, since he has satisfied the Board as to his doctrinal soundness.

2. The Committee recommends to Synod that provision be made for the continuance of the ministerial status of the Rev. Van Til.

Adopted.

E. *Prof. Henry Bruinsma.* (Supplement 28.)

The Committee recommends that Synod re-appoint Prof. Henry Bruinsma as teacher in music for a period of two years to begin September, 1947, when he expects to have obtained his degree.

Adopted.

F. *Mrs. Grace Hekman Bruinsma.* (Supplement 28.)

The Committee recommends that Synod decide to continue the appointment of Mrs. Bruinsma as Dean of Women for a period of one year.

Adopted.

G. *Dr. John Daling.*

The Committee recommends that Synod decide to re-appoint Dr. Daling as teacher of Philosophy, Logic and English for a period of one year.

Ground:

Dr. Daling has served one year. This appointment for another year will bring him in line with the rule of giving teachers an initial appointment of two years.

Adopted.

H. *Miss Esther Vande Riet.* (Supplement 28.)

The Committee recommends that Synod decide to re-appoint Miss Vande Riet as assistant to Miss Baker, the Librarian, for a period of two years.

Adopted.

I. *The Building of a Girls' Dormitory.* (Supplement 28.)

Your Committee considering the urgency of providing proper housing for girl-students, recommends that Synod decide to approve the action of the Board in instructing the Board of Finance to plan for a Girls' Dormitory to be ready for occupancy, if possible, by September, 1947.

Adopted.

J. The Board informs Synod that "It will be necessary to appoint Curatorium Contractum once more to examine young men for candidacy." (Supplement 28.)

The Committee recommends that Synod decide to assign this work not to Curatorium Contractum, but to ten Classes—7 in Michigan, 2 in Chicago, 1 in Wisconsin—that these Classes be represented by the usual number of delegates to the Synod (two ministers and two elders) and that Classis Grand Rapids East be charged with the calling of the meeting of these Classes and with the making of proper arrangements for the examination.

Grounds:

1. The work of conducting this examination for candidacy properly belongs to the Synod or Classes.
2. It is expected that a large number of students will apply for submission to this examination (at least 13).
3. The body of Curatorium Contractum is small in number, (10 or 11) while the work is important and the eldership is not represented in this body.
4. Traveling restrictions have been removed, so that it is possible for these Classes to meet by way of delegation.

Adopted.

K. *The Field Work Plan.* (Supplement 28.)

1. The Committee recommends that Synod approve the tentative plan for Field-work as described in the Report of the Board, as well as the revised curriculum.

Adopted.

However, the Committee also recommends that Synod express:

a. That it appears to Synod that the proposed curriculum is too crowded and, therefore, urges the Faculty to continue working on this project and, if necessary, attempt to adjust the curriculum of the pre-seminary course of the College with a view to the needs of seminary students.

Adopted.

b. That the Faculty is urged, if possible, to arrange the curriculum of the Seminary, in such a way that students licensed to exhort have received some additional instruction in exegesis and dogmatics and possibly other disciplines necessary for proper exhorting.

Adopted.

2. Your Committee recommends that "The 'preaching' engagements of the probationer shall be arranged by the Faculty."

Adopted.

L. *Dr. William H. Rutgers.* (Supplement 28.)

Since the Board reports that Dr. W. Rutgers has completed a term of two years as Professor in Systematic Theology and has done satisfactory work, the Committee advises Synod to re-appoint Dr. Rutgers for the regular term of six years.

Adopted.

M. The Secretary of the Board has informed your Committee that in the Board's report the sentences under point A, beginning with "If the tuition . . .," and ending with ". . . your approval," are to be deleted. And also that on the bottom of this page the following sentence is to be added, "In case more than two students of a family enroll there will be no further reduction."

Accepted as information. (Continued in Art. 107.)

ARTICLE 90

The BUDGET COMMITTEE presents the following form for filing expense accounts of the delegates to Synod:

Name of Classis.....

Name of Delegates.....

NUMBER I.—TRAVELING BY TRAIN OR BUS

Each delegate is allowed a re-imbursement of expenses which shall not exceed one actual round-trip railroad, steamship, or bus fare — including berth when necessary. It shall be considered incumbent upon the clergy to make use of their clergy permit.

EXPENSE BILL	No. of Miles	Expense
From ..... to Grand Rapids	.....	$.....
Return trip from G. R. to.....	.....	$.....
Actual cost of berth when necessary	.....	$.....
Actual cost for meals while traveling	.....	$.....
	TOTAL BILL	$.....

NUMBER II.—TRAVELING BY AUTOMOBILE

Reimbursement shall be 3 cents per mile when carrying no other delegates. When carrying other delegates an additional 1 cent per mile shall be allowed by each additional delegate.

EXPENSE BILL	No. of Miles	Expense
From ..... to Grand Rapids, 3c x	.....	$.....
Return trip from G. R. to.....	.....	$.....
Actual cost of lodging while traveling — when necessary — for all delegates coming together	.....	$.....
Actual cost for meals while traveling.....		$.....
Additional for carrying ..... delegates at 1c per mile		$.....
	TOTAL BILL	$.....

Designate Delegates' Names

.....

.....

.....

Date..... Approved by.....
Stated Clerk

Adopted.

ARTICLE 91

Moved that Budget Committee be considered the Committee on Traveling Expenses. (Continued in Art. 117.)

Adopted.

ARTICLE 92

The results of the election of delegates to the Ecumenical Synod are as follows:

(Cf. Arts. 74, 77, 88, 101.)

1. *Minister delegates:*
   Rev. I. Van Dellen
   Rev. Herman Kuiper
   Rev. E. Van Halsema
   Rev. J. T. Hoogstra
2. *Elders:*
   E. Monsma
   C. Jaarsma
   C. De Graaf
   R. Wierenga
3. *Professors:*
   Prof. L. Berkhof
   Prof. D. H. Kromminga
4. *Alternates for Ministers:*
   1st—Rev. J. H. Bruinooge
   2nd—Rev. P. Y. De Jong
   3rd—Rev. G. Hoeksema
   4th—Rev. E. J. Tanis
5. *Alternates for Elders:*
   1st—Prof. L. Flokstra
   2nd—Elder J. C. Dekker
   3rd—Elder G. Buist
   4th—Elder F. Keegstra
6. *Alternates for Professors:*
   1st—Dr. C. Bouma
   2nd—Dr. W. Rutgers

ARTICLE 93

Rev. J. Hanenberg reports for the Committee on *Publication Matters.* (Supplement 25) (Cf. Art. 72).

I. REMUNERATIONS FOR EMPLOYEES OF PUBLISHING HOUSE.

Recommendations:

a. Your Committee asks Synod to instruct the Publication Committee to consider the advisability of increasing the salaries of the office and shop force of our Church Publishing House, especially those in the lower salary brackets.

Adopted.

b. Your Committee further recommends that Synod authorize the Publication Committee to increase the remuneration of the Editors-in-Chief, of the Associate Editors, and of the contributors of our church weeklies, and of the writers of our Sunday School papers by ten per cent, except that the remuneration of the Editor-in-Chief of De Wachter be raised twenty per cent in order to bring his remuneration more in line with that of the Editor-in-Chief of the Banner.

Adopted.

ARTICLE 94

II. THE OBITUARY COMMITTEE REPORTS THE FOLLOWING:

Esteemed Brethren:

Since our previous Synod it has pleased our heavenly Father to call to higher service six ministers of the Gospel from our Denomination.

Though in varying measure and for periods of varying length, these brethren have all occupied places of importance in our churches, and their departure causes us sorrow.

However, we remember with gratitude the grace of God so richly manifested to them. They were called to service in the vineyard of God, here upon earth, and we are assured, have now, after faithful service below, been received by God's grace, into the heavenly mansions.

1. On July 16, 1945, God called from this life, while a prisoner of the Japanese, *Dr. Lee S. Huizenga.* For thirty-six years he might serve his Lord in faithful ministry. His life was spent for many years in medical missionary work in China. His faithfulness of service, his devotion to duty even in the midst of difficulties will long be remembered. May it inspire others to greater missionary zeal, and us all to continued consecration to the task set before us.

2. August 15, 1945, marks the day when *Reverend Roelof Diephuis* was called home. He also had labored for thirty-six years in the active ministry. He was emeritated in 1936. Faithfully he performed his work, with the talents God gave him, in several churches of our Denomination.

3. October 28, 1945, God summoned another of His servants to heavenly service, *Rev. John De Haan, Jr.* For nearly twenty-three years he might carry on God's work in the midst of three of our churches. We also recall with gratitude that he was willing to use his talents for the church at large as well as for other causes of God's Kingdom.

4. On November 16, 1945, the divine summons came through a fatal accident to *Reverend William C. Steenland.* Only eleven years were given him in the work of the ministry. But in this work he was blessed by God, and his labors were not in vain in the Lord. Reflecting upon the uncertainty of life, it behooves us in humility to be faithful stewards of the mysteries of God.

5. Only a few days later, November 21, 1945, *Reverend Marinus Van Vessem* was also suddenly translated to the church triumphant as the result of an accident. For fifty-one years he had ministered in the Lord's work, as pastor of several of our churches and also as hospital pastor at Cutlerville. Since 1938 he was emeritus. He was one of our pioneer ministers, a link between our church today and that of our church in her infancy.

6. *Rev. Daniel Zwier* died while our present Synod was in session, on Monday, June 17, 1946, at the age of 67 years.

He was ordained as a minister of our churches in 1911, and served churches in Oostburg, Wisconsin; Munster, Indiana; Maple Avenue, Holland, and Chatham, Ontario, Canada. His emeritation became effective on July 1 of this year.

Rev. Zwier served as clerk of Synod for twelve consecutive Synods, serving last in 1941.

In many other ways his talents were used in the service of God and for the good of our churches.

In view of the foregoing our Committee recommends:

1. That Synod pass the following resolutions:

Synod declares that in the death of Dr. Lee S. Huizenga, Rev. Roelof Diephuis, Rev. John De Haan, Jr., Rev. William Steenland, Rev. Marinus Van Vessem, and Rev. Daniel Zwier our church has sustained a distinct loss;

That we humbly bow before God's holy will, comforted in the assurance that to them that love God all things work together for good;

That we remember with gratitude the faithful labors of these brethren in the service of God, in our churches;

That we extend our heartfelt sympathy to the bereaved, commending them to the sustaining and comforting mercies of God.

2. That we place these resolutions in the minutes of this Synod and forward a copy to the bereaved.

Synod so decides.

ARTICLE 95

Rev. J. Schaal, reporting for the Committee on *Church Order* presents: (Cf. Art. 89.)

I. THE MATTER OF PROGRAMS FOR MUTUAL SUPERVISION.

A. *Material:*

(Supplement 11.)

B. *Content:*

The report of the Synodically appointed committee is presented under these several heads:

I. History Which Led to the Appointment of the Committee.

II. THE COMMITTEE'S MANDATE.

Your Church Order Committee presents the mandate in order that we may the better judge on the matters before us.

In 1944 Classis Hudson in an overture to Synod complained as to the revised edition of Article 41 that 9 of its 11 questions, which are asked at every meeting of Classis, are also asked in church visiting. It said that the purpose of asking these questions was to increase diligence and spirituality but that the asking of them so frequently had just the opposite effect. And it reminded of the fact that mutual discipline among the Consistory members by way of *censura morum* was moreover taking place four times annually. (Acts, 1944, p. 29.)

In compliance with the overture of Classis Hudson, Synod appointed the committee with the following mandate:

1. To make a comparative study of our present programs for mutual supervision as they are contained in Article 41 (Acts, 1942, p. 111), and in the Rules for Church Visiting (Acts, 1922, pp. 249-253).

2. To integrate these programs in such a way that unnecessary duplication be avoided and that each cover its own field (Acts, 1944, p. 29).

The committee came with a preliminary report to the Synod of 1945, and asked that Synod reconsider its mandate, in view of the following:

1. The committee has difficulty carrying out the provision of its mandate as to the phrase "each cover its own field" for some of the questions of Article 41 and those of Church Visiting were duplicates from the beginning.

2. The way of the committee is blocked by recent decisions of Synod if it comes with a proposal as to the content and use to be made of these questions (Acts, 1945, pp. 330-334).

In answer to the expressed difficulties of the committee Synod instructed it to continue its work and to come with recommendations, "even though such recommendations may suggest altering recent decisions of Synod" (Acts, 1945, p. 22).

III. History as to the Questions of Article 41 and the Rules for Church Visiting.

IV. Analysis as to Duplication and as to Respective Fields.

V. Recommendations of the Committee.

C. *Recommendations of the Advisory Committee:*

1. Your committee recommends that Synod thank the Committee for the work which they have done. (Continued in Art. 158.)

Adopted.

ARTICLE 96

The afternoon session is closed with prayer by Elder P. Verhulst.

THURSDAY MORNING, JUNE 20

Twelfth Session

ARTICLE 97

Rev. M. Ouwinga opens the morning session with prayer after Synod sings No. 140 from the Psalter Hymnal.

ARTICLE 98

The roll call reveals Rev. E. Kooistra to be absent.

ARTICLE 99

In accordance with the decision of Synod and the program arranged by the Committee consisting of the Vice-Chairman, Rev. M. Monsma, the Second Clerk, Rev. L. Van Laar, and the Missionary-at-Large, Rev. H. Baker, the testimonial dinner in honor of the two retiring professors, A. E. Broene and J. Vanden Bosch, and in honor of the returned chaplains and service pastors, is held Wednesday evening. The President of Synod, Dr. H. Kuiper, presided. Community singing is led by Rev. D. Walters. The ministerial quartet favors us with a selection and Rev. W. Heynen with a solo. Rev. John Schuurmann pays a tribute to Professor A. E. Broene, and Dr. J. H. Bruinooge to Professor J. Vanden Bosch. Both responded fittingly. Rev. H. Baker pays tribute to the returned chaplains and the service pastors for their services, to which Rev. J. Verbrugge responds for the Army and Rev. H. Dekker for the Navy. Rev. John M. Vande Kieft then awards to each of the returned chaplains in name of the National Committee of Chaplains, a certificate of appreciation. Dr. Henry Beets, at the request of the chairman, closes this very inspirational meeting with thanksgiving to God. (Cf. Art. 20, 34.)

ARTICLE 100

The minutes of the Wednesday sessions are read and approved.

ARTICLE 101

The Chair announces the result of the balloting for alternate professorial delegate to the Ecumenical Synod. Dr. C. Bouma is chosen as first alternate and Synod now proceeds to ballot between Dr. Wm. Hendriksen and Dr. Wm. Rutgers for second alternate. Dr. Wm. Rutgers is chosen. (See Art. 74, 77, 88.)

ARTICLE 102

Rev. C. Huissen, reporter for the Committee of *Protest and Appeals,* presents the matter of the *Cicero divorce case,* which was tabled yesterday in order that the decisions of previous Synods on divorce might be mimeographed and placed in the hands of the delegates. (See Art. 84.)

Advice of Advisory Committee:

A. In view of the foregoing we recommend that the protestants be sustained and that the 1945 decision be reversed.

Grounds:

1. Synod must end forthwith the confusion created by letting both decisions, 1944 and 1945, stand side by side.
2. The decision of 1945 is contrary to actual facts.
3. The decision of 1945 was contrary to the historical stand of 1890 and 1908, and re-iterated by the decision of 1944.

Adopted.

B. Synod consider this an answer to the protests of Classes Grand Rapids West and Wisconsin.

Adopted.

Note: Elder E. Monsma desires to have his negative vote recorded.

ARTICLE 103

Rev. J. Geels reports for the committee of *Indian and Foreign Missions:*

I. ANNUAL REPORT OF THE BOARD.

The following items in this report require the attention of Synod through this committee. (Cf. Art. 55) (Supplement 26a.)

A. *Appreciation of services of the Rev. G. J. Vande Riet.* Synod's special attention is called by the Board to the retirement of the Rev. G. J. Vande Riet who was a member of the Board for over 25 years and was its vice-president at the time of his retirement.

We advise that Synod express its appreciation for these services by taking this special note of them in her minutes.

Adopted.

B. *Election of three members at large of the Board*—the Board reminds us that in accordance with Synodical regulations it is necessary for the Board to submit six nominees from which Synod is to elect three members at large. The Board has nominated:

Mr. Henry Denkema	Mr. Ben Wiersma
Mr. Harry Boersma	Mr. George Vredevelt
Dr. Richard Wierenga	Mr. George Tinholt

We advise that Synod proceed to the election by ballot of three members at large from this nomination.

Adopted.

Elected: Henry Denkema, Harry Boersma, and Richard Wierenga.

C. *Indefinite appointment of Secretary of Missions*—Synod's attention is called to the fact that the term for which the Secretary of Missions was appointed will expire at the end of 1946. In harmony with the terms of the original appointment (Acts, 1938, p. 58) the

Board recommends him to Synod for an indefinite appointment.

We advise that Synod grant Dr. J. C. De Korne an indefinite appointment as Secretary of Missions.

Adopted.

D. *Authority for a new Post at Phoenix* (Cf. Supplement 26-a Sec. III, A, 6). The Board sees wonderful Mission opportunities among the Navahoes at Phoenix. It is still a question whether Phoenix should be a part time or full time Mission post. The Board now seeks the authority of Synod for opening the Phoenix Post on either a part time or a full time basis.

We advise that Synod grant the Board the authority requested.

Adopted.

E. *Status of unordained workers.* (Cf. Supplement 26-a, Sec. III) (Supplement 26-b, B, 4). The Board presents two recommendations:

1. Synod decides that no action on the proposed office of evangelist be taken unless and until proof of its validity and necessity is presented.

2. The second recommendation of the Board seeks to give a positive answer to the question, How then shall the layman or unordained worker, carry on his work on the Mission Field? It is the Board's position that Synod has already pointed out the way by which the layman or unordained worker can carry on his work on the Mission Field, namely, by virtue of the office of all believers plus the commission given to him by Synod. The Board also feels that the position of the unordained worker as an assistant to the ordained Missionary is both sound in principle and efficient in practice. We advise that Synod do not express itself more fully upon the Status of the unordained worker until this matter has been given further study.

Ground:

> Although it is true that an unordained missionary can carry on his work by virtue of the office of all believers plus the commission given to him by Synod and its agency; and although the solution offered by the Board is sound in principle, yet this solution appears not to be efficient in practice.

Adopted.

3. Your committee calls Synod's attention to the fact that there is a committee of Synod now serving, which has as its mandate " . . . to make a comprehensive study of our Indian Mission methods in the light of Scripture and history and to advise our churches regarding the policy to be followed." (Acts, 1945, Art. 56, p. 42.) This committee states in its report, Agenda, 1946, p. 5, that it has not been able to render a complete report at this time and begs Synod's indulgence to allow them some more time for a more intensive study of other matters pertaining to our work among the Indians, besides the problem of the future educational program of the China field.

To avoid needless multiplication of committees Synod may want to refer the matter of the Status of unordained workers to this same committee for further study. (Cf. Art. 157, No. 38.)

Adopted.

F. *Nigerian Liturgical Forms.* (Supplement 26-a, Sec. 5, C, 3.)

From the Board's report further elucidated by the Secretary of Missions, the following became clear to your Committee.

1. The problem of liturgical forms for our work in Nigeria was before the Synod of 1944 which, after making a few general observations on the problem, referred it back to the Board for further study and report. (Acts, 1944, pp. 52, 53.)

2 In 1945 the Board reported progress to Synod but was not ready with a final report.

3. Since 1945 the matter was in the hands of the Committee from the Board which was to consult with the Rev. Smith. This Committee, due to various circumstances was seriously handicapped in executing its task. However, it did report, "that from a doctrinal point of view the forms are very acceptable. A few suggestions regarding minor revisions were made."

4. Upon this report of the Board's Committee the Board at its Annual meeting in 1946 decided to refer the entire report re this matter to Rev. E. H. Smith and the Lupwe Local Conference and to leave it to their discretion what profit can be derived from it. The Board now asks Synod's approval upon this action.

Advice:

That Synod do not approve of this action of the Board but instruct the Board to present a copy of these liturgical forms in the English language to the Synod of 1947 for final approval.

Ground:

Liturgical forms prescribed for use upon our mission fields are the property of the Christian Reformed Church and therefore their final formulation should not be left to any individual or local conference but should receive the approval of our Synod. (Continued in Art. 106.)

Adopted.

ARTICLE 104

Synod adjourns and Elder F. Klynsma closes with prayer.

THURSDAY AFTERNOON, JUNE 20

Thirteenth Session

ARTICLE 105

The afternoon session is opened by prayer by Rev. E. Kooistra after Synod sings number 273 of the Psalter Hymnal.

ARTICLE 106

Rev. J. Geels continues to report for the Committee on *Indian and Foreign Missions,* presenting the following matters: (Cf. Art. 103.)

I. ACCEPTANCE OF NEW FIELD IN KANSU CORRIDOR, CHINA. (Supplement 26a, Sec. IV, C.)

When the 1943 Synod approved the going of Rev. A. H. Smit into China to work in connection with the Church Committee for China Relief, one of the grounds given was "In the performance of this service he will have abundant opportunity to observe conditions in West China with a view to possible expansion of our missionary activity to West China." Acts, 1943, p. 52. Mr. Smit's personal investigation led him to the conclusion that the China Inland Mission has a field in the Kansu Corridor which they are willing to turn over to us and which would be suitable for our work. Mr. Smit has given a description of this field. This description can be found in the Board's Report. (See Supplement 26a.)

The Board recommends to Synod the acceptance of the West China Field offered to us by the China Inland Mission.

Advice:

1. That Synod declare itself as definitely interested in securing another missionary area in China in addition to our present Jukao and Tsingkiang-hsien fields.

Grounds:

a. There is first of all the broad, general ground which demands that attention be given to the possibility of missionary expansion whenever a church which has enough potential manpower, spiritual vitality and economic strength for increased missionary activity faces a world which still contains great areas in which the missionary commission of our Lord has not yet been obeyed.

1) That our church has enough potential manpower for greatly increased kingdom activity is only seemingly controverted by our present lamentable shortage of missionary recruits; in support of the position that we have that potential manpower we need but point:

a) To the rapidly increasing number of our young people who clamor for training in our Christian High Schools and Calvin College.

b) To the way our younger ministers responded to the call for Chaplains and Service Pastors during the recent crisis.

c) To the large number of our own young men and women who responded to the missionary challenge which other denominations have placed before them. (Rottschafer, Hofstra, Holkeboer, Bergsma, Cremer, Vroon, Steenstra, Ploeg, Veenstra, De Waard, Pontier and others.)

2) That our church has enough economic strength for increased missionary activity is evident from the flourishing state of all our missionary, educational and philanthropic funds.

3) That the world still has great areas which are still entirely unevangelized or only inadequately evangelized is evident from a survey made by Rev. Alexander McLeish, Survey Editor of the World Dominion Press and published in *World Dominion* for May-June, 1946, it is further evident for one particular area from the information given by Rev. A. H. Smit and included in the report of the Christian Reformed Board of Missions.

b. While it is true that our present China Mission fields are not yet fully manned, and the force to man these fields is not yet in sight; yet it is well that we take a long look into the future and anticipate what may be reasonably expected in the way of missionary development. If within the next ten years we secure only ten new missionary families for China, our present mission area will be overcrowded with missionaries according to the standard of occupation demanded by sound missionary strategy. We do not anticipate that all of the one and a quarter million of the Jukao field and all of the quarter million of the Tsingkianghsien field will have to be reached by our white missionaries; if that were to be the case, a hundred missionaries could not complete the job in fifty years. Missionary strategy requires that the white missionaries be located in the centers of population; from there they work out, with the assistance of a staff of native preachers, to market towns and villages and individual homes; and the work thus begun is continued and extended by native Christians. On that basis a comparatively few ordained men, with the necessary support from medical and educational and women evangelistic workers, can map out a campaign which, with God's indispensable blessing can evangelize our present China fields within a generation. If we do not reach out into another China area, we could place many more white missionaries in our present fields and there would be an abundance of work for them to do in the way of intensive missionary effort, but those who have the vision of the greater missionary strategy would not long be satisfied with the limitations of our present field.

Adopted.

2. That Synod declare itself in favor of accepting the field offered us by the China Inland Mission in the province of Kansu for the reasons listed below with the understanding, however, that before appropriations are made for the purchase of property, and before missionaries are permanently assigned to this field, more detailed investi-

gations be made by at least two members of our China Mission force; and the way is considered open for honorable withdrawal in case the difficulties listed below prove to be insurmountable.

Adopted.

Grounds:

a. It is a very needy field. Its population is estimated to be about a million. Very little work has been done in this field. Some years ago three British Bible women connected with the China Inland Mission entered this field; they bought some buildings and organized some work, but they were loosely connected with the CIM and the CIM feels that it has really never worked that field.

b. It is a field which will place us in contact with congenial missionary neighbors. Our missionary neighbors there would be the China Inland Mission and the Christian and Missionary Alliance, both conservative bodies.

   1) The CIM has refused to turn this field over to some other missions that wished to enter this field because it was felt they were too liberal.

   2) The Southern Baptists had an option on this field for a time, but their representative in West China was unable to obtain transportation to visit the field and so he relinquished it in our favor.

   3) The Mennonite Mission also sought to enter this field, but the CIM preferred to have our church take it over.

c. It is a field which offers possibilities of expansion if felt necessary later. The CIM has a large field adjoining this corridor, that is only partially being worked.

d. It is a field which has some language correspondence with our present fields. The language spoken in this district is the Northern Mandarin, which is the same as in our own Jukao field, although the pronunciation differs and there is the problem of other racial groups. The climate is quite different from that at the coast, and it would therefore be possible to transfer our missionaries to this dry climate in case the damp climate of Jukao did not agree with them and vice versa.

e. It is a field which offers no insurmountable transportation difficulties. This field is located some 2,000 miles Northwest of our present field. Travel will be difficult but not impossible. It is possible to go by train up to the Kansu border and from there on there is bus transportation. The main highway runs through this field to the oilfields and into Singkiang. The CIM has a missionary home in Lanchow, and it would be possible for our missionaries to stop there on the way into the field.

f. It is a field which is completely controlled by the Central Government and is far removed from the areas where the Central Government and Communist troops are struggling for control.

g. It is a field which forms a part of the Northwest, the logical area for future developments. The oilfields of Kansu are in the Western part of this field.

1) The Provincial government has plans for developing the Corridor, especially by expanding the present irrigation systems. Much of the water there seems to be going to waste at present, and with modern irrigation methods much more land could be brought under irrigation and thus opened up for settlers.

2) The National government has plans for building a railway through the Corridor into Singkiang. The railway bed has already been surveyed and it is expected that work will start on the railway as soon as the materials are available.

h. It is a field which is available to us. Of all the needy districts in West China, this is the most feasible for our church to take over because it is offered to us. There are other needy districts which in many respects are more attractive, but they have been claimed by other missions and these missions are not ready to relinquish them. The CIM on the other hand invites us to come into this field and evangelize it.

3. That Synod realize the difficulties to be faced:

a. First of all we will be taking over a field that has been worked by another mission and with that will be inheriting old problems.

1) There are groups of Christians in the three main cities, Wuwei, Kanchow and Chiuchuen. The groups at both Kanchow and Chiuchuen have dwindled so that at present there are few Christians left. At Wuwei, however, there is an organized church, and the church property has been turned over to the native church.

2) Native sects have caused some trouble in the past, not only in this field but in all of the Northwest.

b. There are other missionaries working in this field.

1) The Roman Catholics have a number of missionaries in Wuwei, and one in Chiuchuen. (German.)

2) The Friends (Quakers) have an industrial school in the city of Sandan. This group is not interested in Evangelistic work, and would therefore not be a problem.

3) There is a native Southern Baptist doctor who has opened a little hospital in Wuwei, but it is said that he is very cooperative.

c. A large percentage of the population is Mohammedan. It is estimated to be about 50%.

d. There are other racial groups in this field, e.g., Tibetans, Mongolians, Hasa. It might be necessary for missionaries to learn these languages.

e. The villages are not as easily worked as those in our Jukao field. Due to uprisings and disturbance in the past, the peasants live in walled villages and it is not easy for strangers to get in.

f. The climate is not ideal. Its high elevation makes the weather ideal in the Summer time, but very cold in Winter.

1) Its proximity to the Gobi desert and lack of rainfall causes severe dust storms at times.

2) Many of the people in this district are poor and they are living under very primitive conditions.

Adopted.

II. COMMITTEE FOR FOSTERING MISSIONARY EDUCATION.
(Supplement 26a, Section 6, D.)

A. *Material:*

Supplementary Report.

The Christian Reformed Board of Missions asks Synod to appoint a committee to draw up a comprehensive plan for the fostering of missionary education among the members of the church, both children and adults. The object of this program of education would be:

a. To define the mission responsibility of the individual Christian and to challenge him with this responsibility.

b. To inform the members of the church and to keep them informed on the complete program of mission work carried on by the Christian Reformed church and to seek to instill a genuine enthusiasm for that program in their personal responsibility in the task.

c. A list of explanations and suggestions prepared by the Rev. T. C. Van Kooten will be passed on to the Committee of Synod if appointed.

2. *Advice:*

a. Synod express itself in agreement with the sentiments of this request.

Adopted.

b. Synod consider the advisability of referring this matter to the standing committee on education in case the scope of the work of this standing committee be broad enough to include this task. (Cf. Art. 157, No. 38.)

Ground:

There should be no needless duplication of planning or study committees appointed by Synod. Tabled until the material of the Standing Committee in Education has been presented and acted upon. (Continued in Art. 118.)

ARTICLE 107

Rev. N. J. Monsma reports for the EDUCATIONAL COMMITTEE on the matter of the candidacy of Mr. Frank Einfeld and presents a majority and a minority report. The Majority report is accepted. The history of the case is in the files of Stated Clerk. (Continued from Art. 90.)

A. *Recommendation:*

The Committee having considered this matter recommends that Synod decide:

1. That the license of brother Einfeld to exhort in our Christian Reformed churches be extended to February 1, 1947.

2. That Synod recommend brother Einfeld to the Home Missions Committee requesting this Committee to assign a field or fields of labor to him for a period of about six months.

3. That Synod admit brother Einfeld to re-examination, January, 1947, when a group of applicants is to be examined for candidacy.

Grounds:

a. Your Committee is generally favorably impressed with the attitude and personality of brother Einfeld.

b. Though the Committee feels that it would not be wise on the part of Synod to set its impression, obtained by brief conferences with the brother, over against the opinion of the Seminary Faculty, obtained during the entire period of brother Einfeld's enrollment in the Seminary, yet the Committee has a reasonable hope that actual contact with situations in life may bring about the desirable development of the brother's personality, placing the examining body in position to judge concerning his fitness for office.

B. The Committee proposes that Synod reimburse brother Einfeld for his traveling expense from Everett to Grand Rapids.

Grounds:

1. The Digest Committee *invited* the brother to come to the Synod, though it be at his own expense.

ARTICLE 108

Synod decides to have an evening session and to meet from 7:00 to 10:00 o'clock.

ARTICLE 109

Dr. J. H. Bruinooge, reporter for the Advisory Committee on *Varia,* presents the following matters. (Cf. Art. 42.)

I. REPORT ON THE BACK TO GOD HOUR (Radio).

A. *Material:*

(Supplement 30.)

B. *Recommendations:*

1. Your Advisory Committee recommends to Synod that it approve the action of the Back to God Radio Hour committee in securing stations:

W T C M — Traverse City, Michigan.
W A T T — Cadillac, Michigan.
C H M L — Hamilton, Ontario.
K Y A — San Francisco, California.

Adopted.

2. It recommends that Synod express a word of appreciation to President H. Schultze, those who assisted him, the Program Director and all those who have contributed to the musical part of the program, the announcer, and the secretarial staff.

Adopted.

3. It recommends that Synod continue the Back to God Hour during the season 1946-1947 on a fifty-two week basis.

Adopted.

4. It recommends that Synod approve the plan of the committee to appoint one man for a period of one year. This may require that he be released from his present labors so that he may devote all of his time to the promotion of the Back to God Hour. His labors would include: preparing and delivering the messages, build up the program, make propaganda in and outside of our circles, address various gatherings, prepare for the newspapers excerpts of his messages, etc.

Grounds:

a. We have been experimenting for years with various speakers. There are decided disadvantages to present a new speaker every four or five weeks. We lose listeners by so doing. We fail to build up a following.
b. On more than one occasion Synod has instructed the Committee to work in this direction. And from the beginning this has been our ideal. We must centralize the Back to God Hour in one man.
c. Our experiences during the past year with Pres. Schultze points to the wisdom of such a plan.

Adopted.

5. It recommends that Synod decide to set our quota at two dollars and fifty cents ($2.50) per family for the year 1947.

Reason and grounds:

a. In order to satisfy the demands of our own constituency. We feel that our own members, in as much as possible are entitled to hear our denominational broadcasts.
b. That we may increasingly reach the unchurched and those that have departed from the faith. These people must be called back to God.
c. The response to our broadcasts justifies a larger quota. Each

Sunday our messages are entering into thousands of homes. We are making our church known not only in the United States but also in Canada.

d. This is by far the most economical means of spreading our Calvinistic world and life view.

e. Our proposed budget for the year 1947 calls for an outlay of some $87,000.00

f. The increased cost of printing and mailing some 12,000 to 15,000 copies requires a larger quota.

Adopted.

6. It recommends that the Committee be given permission to contact, if necessary, the various churches and societies for an additional offering or gift to make up the difficiency for the year 1946.

Adopted.

7. It recommends that Synod appoint a committee to carry out this work. (Cf. Art. 157, No. 21.)

Adopted.

8. It recommends that the present committee be thanked for its labors.

Adopted.

9. Synod instructs the Back to God Radio Hour Committee that it so conduct its work as to remain within the Synodically determined Budget.

II. CHICAGO RADIO WORK.

NOTE: While reporting on this matter Dr. J. H. Bruinooge received the sad message that his father passed away and asked to be excused. The Chair addresses a word of sympathy to the bereathed brother and Rev. N. J. Monsma offers prayer.

Rev. E. H. Oostendorp, Chairman of the Committee, takes the place of Dr. Bruinooge and serves as reporter.

A. *Material:*

Report of the General Committee for Home Missions. (Supplement 27.)

B. *Recommendations:*

1. Your committee advises Synod not to authorize the General Home Mission Committee to sponsor a radio mission in the Chicago area as outlined in the Home Missions report.

Grounds:

a. The Back to God Hour has not attained the objectives as outlined in the present report to Synod.

b. The Synod of 1938 intended that the Back to God Hour was to be the radio arm of the Home Mission Board. The Chicago program as proposed would mean competition with and duplication of our present National Back to God Radio program.

c. The Chicago churches are financially and otherwise able to maintain the program as now carried on over WAAF. Such a local project does not interfere with the Back to God Hour.

d. In view of the fact that the Back to God Radio Committee is asking for a quota of $2.50 and an additional offering and that the Home Mission Committee is asking for permission to expand its program, necessitating a considerable expenditure of funds, it would be unwise to assume this added financial burden. (Continued in Art. 119.)

Adopted.

ARTICLE 110

Rev. C. Veenstra reports for the HOME MISSIONS COMMITTEE on the matter of *Church Help.* (Cf. Art. 62.)

I. AN APPEAL TO SYNOD RE DECISION OF CHURCH HELP COMMITTEE.

A. *Material:*

1. An appeal to Synod by Classis Chicago North re decision of Church Help Committee's refusal to aid Chicago I.

2. Letter from Chicago I Consistory.

B. *Considerations by Advisory Committee.*

After considering the overture (appeal) and hearing the representative of the Church Help Committee, and a representative of Chicago North your Committee wishes to inform Synod:

1. That there is a discrepancy between the number of families reported for this congregation.

a. Church Help Committee is informed that there are 130 families.

b. In the letter of information accompanying the overture the number of families reported is 155.

2. The Church Help Committee has not been given all the information required in the questionnaire.

a. Whether the congregation could float a bond issue?

b. How much has been underwritten for the present property?

C. *Recommendations:*

1. That Synod declare that Chicago I has not proven that it is a "weak congregation" (Cf. Church Order-Shaver, p. 73b).

Adopted.

2. That on account of lack of information Synod cannot under the circumstances, recommend Chicago I for a grant from the Church Help Fund.

Adopted.

3. That Synod refer Chicago I Consistory back to the Church Help Committee, recommending that it furnish complete information upon which the Church Help Committee may properly act.

Adopted.

II. REQUEST FOR SPECIAL ALLOWANCE TO OBTAIN MEETING PLACES.

A. *Information:*

General Home Missions Committee arrived at the figure of approximately $75,000, as follows:

Meeting place, Washington, D. C.	$25,000.00
Meeting place, Minneapolis, Minn.	25,000.00
Deficit:	
Home for Rev. H. Petersen	11,000.00
Home for Rev. H. Rikkers	11,500.00
Total	$72,500.00

B. *Recommendation:*

That Synod advise our congregations to contribute one offering respectively for the meeting places at Washington, D. C., and Minneapolis, Minn.

Adopted.

III. OVERTURES ON SUBSIDY.

A. *Materials:*

Overture, Classis Kalamazoo: "Waive sliding scale for subsidized churches."

Overture, Classis Ostfriesland: "Modify rule of sliding scale."

Overture, Classis Chicago South: "Reconsider the whole system of payment of subsidies with a view to simplifying method."

Overture, Classis Grand Rapids East: "Adopt a simple policy and method of determining and giving subsidy according to *need.*"

Overture, Classis Grand Rapids East: "Reconsider the matter of salaries of ministers of subsidized churches to advise a reasonable over-all minimum salary to be paid these ministers."

B. *Consideration:*

From the brief characterization of these overtures it appears there is general dissatisfaction with the present method of apportioning subsidies to churches.

C. *Recommendations:*

1. That Synod declare that these overtures have been answered by setting the minimum income of ministers in subsidized congregations at $2,000.00 for 1947.

Adopted.

2. That, however, since this minimum of $2,000.00 income for ministers in subsidized congregations is a temporary arrangement, Synod appoint a committee of five for the study of the entire subject of subsidy in the light of these overtures, and serve the Synod of 1947 with advice in harmony especially with overture 22 by reconsidering the whole system of payment of subsidy as well as the sliding scale method with the view to simplifying the system.

Adopted.

3. That the appointment of this committee be referred to the Committee on Appointments. (Cf. Art. 157, No. 36.)

Adopted.

IV. CHICAGO JEWISH MISSIONS. (Supplement 5.)

In this report there is nothing that requires special action on the part of Synod. We may rejoice that God is blessing our labors among the Jews in Chicago.

Received as information.

V. PATERSON HEBREW MISSION BOARD. (Supplement 6.)

In this report likewise there is nothing requiring Synodical action. Here also we may commend the faithful labors of the workers and praise God for the privilege of laboring to bring the Gospel to His erstwhile covenant people.

Received as information.

VI. THE HOLLAND SEAMEN'S HOME AT HOBOKEN, N. J. (Supplement 7.)

While no special action is needed on the part of Synod in respect to this report, we may note that God has allowed us to labor for three decades among the seamen at this place.

Received as information.

VII. THE PUBLICATION OF REFORMED TRACTS. (Supplement 13.)

Your Committee recommends:

A. That Synod express its appreciation for the excellent work done by this Committee.

Adopted.

B. That Synod refer the appointment of the Committee for publication of Reformed Tracts to the appointment Committee. (Cf. Art. 157, No. 28.)

Adopted.

C. That since the Committee for the publication of Reformed Tracts is now a permanent committee, Synod order the transfer of the appropriation of $5,000 set aside in the budget for Church Extension for the printing and distribution of tracts and approved by the Synod of 1945 (Acts, 1945, p. 53) to this Committee.

Adopted.

D. That Synod refer to the Budget Committee the matter of recommending an offering for next year for this cause. (Cf. Art. 134.)

Adopted.

VIII. CHURCH HELP COMMITTEE REPORT. (Supplement 14.)

A. In the report, the Committee calls attention of Synod "to the fact that Classes have lately begun to recommend very high amounts," and that "some of the requests for high amounts are from churches

which can scarcely classify as 'weak congregations' (Cf. Schaver—73b)."

B. *Recommendation:*

Since the report informs us that the terms of all members have expired we advise Synod to refer the appointment of members to the Committee on Appointments. Note: According to Articles of incorporation, the majority of members must reside in the State of Iowa. (Cf. Art. 157, No. 6.) (Continued in Art. 116.)

Adopted.

ARTICLE 111

Synod adjourns until 7:00 P.M. and Elder H. Schut closes this meeting with prayer.

THURSDAY EVENING JUNE 20

Fourteenth Session

ARTICLE 112

Rev. Haverkamp opens the meeting with prayer after Synod sings No. 176 from Psalter Hymnal.

ARTICLE 113

Mr. John Holwerda is present at Synod in the place of Mr. Henry Holtvluwer and upon request by the President declares his agreement with the Forms of Unity.

ARTICLE 114

The Committee to attend the funeral of Rev. D. Zwier reports the following: (Cf. Art. 53, 61.)

"Your Committee, consisting of the Revs. Vander Zwaag, Miersma, Meyer and Elder Klynsma, delegated to attend the funeral of the late Rev. D. Zwier of Holland, Michigan, fulfilled its task.

In the funeral home, the Rev. Meyer read Psalm 90 and offered prayer. Dr. R. J. Danhof and Rev. I. Van Dellen officiated at the Maple Avenue Church, where Rev. Zwier was pastor for over 25 years.

Dr. Danhof read I Cor. 15:1-19, and discoursed on verse 10, 'By the grace of God I am what I am,' etc.

Rev. Van Dellen spoke on I Peter 1:24, 'All flesh is as grass and all the glory thereof as the flower of the field . . .'

Dr. Henry Beets spoke at the grave, and offered the closing prayer."

Accepted as information.

ARTICLE 115

In the matter of delegation to Synod of Zwolle, Netherlands Synod decides to send two delegates and to instruct the Committee on Appointments to nominate four men from which two would be chosen by Synod. (Cf. Art. 157, No. 37.) (Cf. Arts. 132, 143, 153.)

ARTICLE 116

Rev. C. Veenstra, reporter for the HOME MISSIONS COMMITTEE, presents the following matters: (Cf. Art. 110.)

I. REQUEST OF ALBERTA CHURCHES RE BUILDING A CHAPEL FOR EVANGELISTIC WORK. (Supplement 35.)

A. *Information:*

The Alberta Christian Reformed Churches have decided to cooperate in a program of Evangelism at Edmonton in the suburb West Jasper Place. They have already done some extensive work of canvassing the community, even to the extent of engaging a student, but due to financial burdens in the local congregations, these churches feel that they cannot assume more financial obligations than raising $1,000 toward building a chapel, and also paying a worker. This work was undertaken after the spring meeting of Classis Pacific, and though they have sought support through the Classical Committee of Classis Pacific, this Committee felt it outside of its domain to recommend the Alberta Churches for financial aid. The churches through the Edmonton Consistory have applied to the General Home Missions Committee for financial aid in the erection of a chapel, to the extent of $2,000. But since this is a local venture, the General Home Missions Committee felt it could not grant the $2,000 requested.

B. *Recommendation:*

While commending the labors of the Alberta Churches in this undertaking, and sympathizing deeply with their needs, your committee recommends that Synod refer the Alberta Churches to Classis Pacific for further investigation and action:

Adopted.

Grounds:

1. The Alberta churches have not thus far brought this matter to their Classis.
2. The project is too immature at present to speak with reasonable certainty of its permanency.
3. The General Home Missions Committee is not able to support the project because of its local character. (Continued in Art. 128.)

Adopted.

ARTICLE 117

Mr. H. P. Bloem reports for the BUDGET COMMITTEE on the following matters: (Cf. Art. 91.)

I. THE NATIONAL ASSOCIATION OF EVANGELICALS.

A. *Material:*

Annual report of the N.A.E. (Supplement 33.)

B. *Recommendation:*

We advise Synod to recommend the N.A.E. to our churches for moral and financial support.

Adopted.

II. CHRISTIAN SCHOOL PENSION FUND.

A. *Material:*

Report of the National Union of Christian Schools.

B. *Recommendation:*

This report was examined and approved by your Committee. We advise Synod to recommend this cause to our Churches for moral and financial support.

Adopted.

III. NATIONAL UNION OF CHRISTIAN SCHOOLS.

A. *Material:*

Treasurer's Report.

B. *Recommendation:*

We advise Synod to recommend this cause to our churches for one or more free-will offerings.

Adopted.

IV. TEACHERS' EMERGENCY RELIEF FUND.

A. *Material:*

A request from the Board of Directors of the National Union of Christian Schools that a collection be taken in the Christian Reformed Churches for an Emergency Relief Fund for needy teachers whose cases are not covered by the present Pension Trust Fund and the Contingency Fund.

B. *Recommendations:*

That the request be granted.

Adopted.

V. MINISTERS' PENSION AND RELIEF FUND (Supplement 8).

A. *Material:*

Report of the Ministers' Pension and Relief Administration.

B. *Recommendation:*

1. Your Committee examined the report. We approve a quota of $2.75. (Continued in Art. 134.)

Adopted.

ARTICLE 118

In the absence of the reporter, Rev. R. De Haan, the Chairman of the Committee of INDIAN AND FOREIGN MISSIONS, presents the following matter: (Cf. Art. 106.)

I. THE STATUS OF MRS. E. H. SMITH. (Supplement 26-a, Sec. 5, C.)

Brief history of the case as gathered by your committee from the Board's Report elucidated by Dr. De Korne and supplemented by Rev. G. Gritter, pastor of the Ninth Street Christian Reformed Church of Holland.

The Ninth Street consistory asked the Board for the clarification of the Status of Mrs. E. H. Smith, who was working as a full time

missionary under appointment by the Sudan United Mission at the time our denomination took over the Lupwe Station. Mrs. Smith was at that time a married woman under appointment as full time Missionary and has continued as full time worker ever since. Ninth St. contends that the Board refused to recognize the validity of Mrs. Smith's status as a missionary yet never took any action depriving her of this status which she had at the time we took over the field.

The Board in its answer to the request for clarification of Mrs. Smith's status states that it cannot grant Mrs. Smith an appointment separate from that of her husband. However, the Ninth St. consistory asks no appointment but simply that since Mrs. Smith was under appointment at the time we took over the field and the Board never took any official action depriving Mrs. Smith of that appointment she be recognized as having an appointment.

We can inform Synod that the question of Salary does not enter into the picture in any way. Neither the Smith's nor the Ninth St. consistory are asking for any additional salary to that which the Rev. Smith, as our missionary in Nigeria, now receives.

Advice:

That Synod instruct the Board to recognize the status of Mrs. E. H. Smith as that of an officially appointed full-time missionary.

Grounds:

1. Mrs. Smith has a right to this recognition since she was working on the field in just this capacity when our church took over the field.
2. Mrs. Smith has been and is now doing full time missionary work on our Nigerian field.
3. Although it is not the policy of our Board to give to the wife of any missionary a full time appointment since it feels that it does not have the right to lay this obligation upon the wife of any missionary, this must be considered as a special case since Mrs. Smith was the senior missionary upon the field when our church took it over. (Continued in Art. 126.)

Adopted.

ARTICLE 119

Rev. E. Oostendorp reports for the Committee on *Varia* and presents the following: (Cf. Art. 109.)

I. REPORT NATIONAL CHRISTIAN ASSOCIATION.

A. *Material:*

(Supplement 31.)

B. *Recommendations:*

1. Your Advisory Committee recommends to Synod that the National Christian Association again receive our moral support. (Cf. Art. 157, No. 20.)

Adopted.

II. REPORT OF THE DELEGATES ATTENDING THE 1946 CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS, held at Minneapolis, April 24-May 2.

A. *Material:*

(Supplement 33.)

B. *Recommendations:*

1. The Advisory Committee recommends to Synod that our church continue its membership in the N.A.E.

Adopted.

2. The Advisory Committee recommends to Synod that it delegate 6 representatives to the 1947 Convention, Prof. Dr. W. Rutgers and Rev. Dr. Herman Kuiper to serve as delegates by virtue of their membership on the Board of Administration. (Cf. Art. 157, No. 26.)

Adopted.

3. The Advisory Committee recommends to Synod that it requests all our churches to receive one offering for this cause in the coming year.

Adopted.

III. TRANSLATION OF HOLLAND THEOLOGICAL WORKS. (Supplement 17.)

A. *Materials:*

Report No. 16 of Agenda, and a communication from the American Calvinistic Action Committee. (Supplement 36.)

B. *Recommendations:*

Your committee recommends that Synod take grateful recognition of the Calvinistic Action Committee's communication and instruct its Synodical committee to communicate with the Calvinistic Action Committee relative to a plan for the translation and distribution of approved Reformed works such as Kuyper's E. Voto and others. This committee is to report to the Synod of 1947. (Cf. Art. 157, No. 22.)

Adopted.

IV. CATECHETICAL INSTRUCTION.

A. *Material:*

Overtures from Classes Wisconsin, Minnesota and Grand Rapids East to appoint a Standing Committee to study the problem of Catechetical instruction and to give leadership. (Overture 13, 14, 21.)

B. *Recommendations:*

Your Advisory Committee recommends the appointment of a study committee of five on catechetical instruction to do exploratory work in the field of catechetical training to determine the needs of our Catechism classes and to suggest ways and means for securing the proper correlation of the work done among our children by the Sunday School, the Christian Day School, the Catechism classes, and our Youth Committees.

Grounds:

1. There is urgent need for the improvement of our catechetical work in view of changes in pedagogical methods, the desirability of inculcating biblical instruction into our scholars with a view of promoting their spiritual welfare.
2. It is consistent with the decision of past Synods to appoint committees to study problems that arise in connection with the covenantal training of our Youth. Synod had such a standing committee in the past.
3. It would seem to be inconsistent on the part of Synod not to be concerned with safeguarding and promoting the efficiency and uniformity of our most essential educational agency, in view of the fact that Synod has in the past approved appointment of standing committees, e.g., Sunday School and Youth Committees. (Cf. Art. 157, No. 39.)

Adopted.

V. RE DRAFTING OF TEEN-AGE YOUTHS.

A. *Material:*

(See Article 42.)

B. *Recommendation:*

The committee recommends to Synod that it send the following resolution anent the drafting of teen-age Youth to Congress:

> "The Synod of Christian Reformed Church assembled in Grand Rapids on June 12, 1946, taking note of impending draft legislation desires to inform Congress that in view of the interference of such legislation with the proper religious education of our youth, it takes exception to the drafting of our teen-agers into the Army and Navy, at the same time petitioning Congress that it seek ways and means to safeguard effectively the moral and spiritual wellbeing of all inductees." (Cf. Art. 136.)

Adopted.

ARTICLE 120

Elder J. Hietbrink closes this session with prayer.

FRIDAY MORNING, JUNE 21

Fifteenth Session

ARTICLE 121

Rev. M. Huizenga opens this session with prayer after Synod sings No. 389 from the Psalter Hymnal.

ARTICLE 122

The roll call reveals that Elder L. Voskuil is absent.

ARTICLE 123

The minutes of the previous session are read and approved.

ARTICLE 124

Rev. N. J. Monsma reports for the EDUCATIONAL COMMITTEE the following matters: (Cf. Art. 107, 154, 155.)

I. THE APPOINTMENT OF REV. J. J. HIEMENGA AS EDUCATIONAL SECRETARY.

Report concerning the *Appointment of the Rev. J. J. Hiemenga as Educational Secretary.* (Report, Board of Trustees) (Cf. Supplement 28.)

Your Committee recommends that Synod declare that though it acknowledges the dire need of Calvin College, and also that it is urgently necessary that a person be employed for the purpose of gathering funds for the expansion of the institution, yet it does not approve the appointment of the Rev. J. J. Hiemenga as Educational Secretary.

Grounds:

1. The Synod of 1942 definitely disapproved the appointment of an ordained minister of the gospel for this position. (Acts, 1942, pp. 116, 117.)
2. The Board was instructed (Synod, 1942) to obtain the services of a qualified non-minister for this work.
3. The Board of Trustees erred in appointing the Rev. Hiemenga a few weeks before the Synod of this year was to meet and in failing to seek the Approval of Synod before the appointment was accepted.

Adopted.

The following delegates desire to have their negative vote recorded: Elder H. Holtvluwer, Rev. W. Haverkamp, Rev. C. Spoelhof, Elder E. Monsma, Rev. W. Heynen, Elder P. Verhulst, Rev. K. Tebben, Rev. G. Goris, Rev. C. Huissen, Elder J. Hietbrink. (Cf. Art. 161.)

ARTICLE 125

Classis Zeeland asks Synod to permit Rev. F. Netz to take the place of Dr. J. H. Bruinooge, though he is technically the alternate for Rev. D. Bonnema, since Rev. H. Dykehouse, the alternate for Dr. Bruinooge, was not available. This is granted and the chairman requests Rev. F. Netz to declare his agreement with the forms of unity, which he does.

ARTICLE 126

Rev. J. Geels reports for the Committee on *Indian and Foreign Missions* on the following matters: (Cf. Art. 118.)

I. INDIAN AND FOREIGN EDUCATIONAL POLICIES (Supplement 2).

A. *Material:*

1. Agenda Report No. 1. (Supplement 2.)
2. Overtures Nos. 7 and 9 and a statement of Classis Chicago North.

B. Request of Study Committee for more time to complete its work. This request is found on page 5 of the Agenda. (Supplement 2.)

"We found the scope of our work too extensive to render a complete report at this time. We have confined ourselves in this report, therefore to those phases of our mandate which are the most urgent; those, namely, which pertain to the educational and medical policy which we shall pursue on the Indian Field. We beg Synod's indulgence to allow us some more time for a more intensive study of other matters pertaining to our work among the Indians, besides the problem of the future educational program of the China Field."

Advice:

That Synod express its appreciation for the part of the report contained in the Agenda and grant the Committee's request for more time to complete its task according to the mandate of the 1945 Synod.

Adopted.

C. *Analysis of overtures bearing upon Indian Educational Policy.*

1. *Overture 7, Classis Chicago South,* expresses itself as favoring the educational program as proposed in the first five recommendations of the Study Committee.

2. *Overture 9, Classis Pacific* supports all the recommendations of the Study Committee re the Educational Policy.

3. *Statement of Classis Chicago North.* This Classis went on record as favoring the first five recommendations of the Study Committee.

D. *Observations:*

1. The report of the Committee in Agenda Report No. 1 is presented under six heads, one of which pertains particularly to the Hospital, which together with the recommendation of the Study Committee on this matter will be considered later. At present we are concerned only with that part of this report which deals with the educational policy.

2. Synod must bear in mind that the recommendations of this Study Committee are in reality a reply to the protest of the Rev. A. Koning.

3. The issue at stake.

a. There is no fundamental difference of opinion between the Board and the Rev. Koning on points 1, 2, 3 and 5 of the Committee's recommendations.

b. The Board is committed to a definite expansion program as pertains to the educational work at Rehoboth. It is to this expansion program that the Rev. Koning has serious objections unless it should become clear from more consistent follow-up work with our former Rehoboth pupils that we actually need such expansion.

c. Rev. Koning objects to point 4 of the Committee's recommendations, namely, that Synod authorize the Board to proceed

with its expansion program. Rev. Koning believes that it does not follow from points 1 to 3 of the Committee's recommendations, that we should expand our present educational program, because, as he contends, the first need on our field is follow up work. Such follow up work will make clear whether or not we need any expansion of our educational program.

Advice:

1. That Synod express agreement with points VI, 1, 2, 3, and 5 of the Study Committee's recommendations. (Supplement 2.)

Adopted.

Synod now takes up Study Committee's report on this matter found in the Agenda, page 28, point 4 since the Advisory Committee's next recommendation is not in agreement with the Study Committee, which according to the rules of Synod, must be voted on first in such a case. (Continued in Art. 133.)

ARTICLE 127

The chairman reads a letter informing Synod that Rev. H. Baker, Missionary-at-Large, has accepted the call to the Auburn Park Christian Reformed Church of Chicago.

Received as information.

ARTICLE 128

A motion is made to place the question as to the advisability of presenting nominations for the successor to the Rev. H. Baker as Missionary-at-Large in the hands of the Advisory Committee of Home Missions to report at this Synod. (Cf. Art. 135.)

Adopted.

ARTICLE 129

Elder Bloem closes the morning session with prayer.

FRIDAY AFTERNOON, JUNE 21
Sixteenth Session

ARTICLE 130

Rev. J. Schaal opens the afternoon session with Scripture reading and prayer after Synod sings No. 25 from the Psalter Hymnal.

ARTICLE 131

Rev. J. Weidenaar is again present in the place of Rev. M. Ouwinga, as delegate from Classis G. R. East.

ARTICLE 132

The President announces the nomination of the delegates to the Synod of Zwolle (see Article 115):

Dr. C. Bouma	Prof. H. H. Meeter
Rev. William Kok	Rev. N. J. Monsma

The name of Dr. R. Bronkema is added by vote of Synod (cf. Art. 157, No. 37).

ARTICLE 133

Synod again takes up the matter of *Indian and Foreign Educational Policy* (Supplement 2, VI, 4). (cf. Art. 126.)

Synod *adopts* the advice of the Standing Committee appointed by Synod of 1945, which reads as follows:

Synod authorize the Board of Missions to proceed with its expansion program in the matter of education on the Indian field, so as to include a complete high school course with a limited complete enrollment of 200 for the combined grammar and high schools. *Grounds:*

a. To give the Indian child only a grammar school training is to leave an important task half finished; the high school years are the crucial years for making personal decisions;
b. Our past educational policy has caused us to lose many promising young people to other denominations, as they completed their schooling at other mission schools;
c. There is at present evident a general awakening among the Indians and an urgent demand for more education;
d. Economic pressure and other influences are leading the younger generation of Indians to look for other means of livelihood, which again call for more schooling;
e. A high school is essential as a "feeder" for the discovery and training of native workers who shall be adequately equipped for the responsible task lying before them.

II. REHOBOTH HOSPITAL.

A. *Material:*

1. Agenda Report 1946, No. 1, V, and recommendations 6, plus minority report on the hospital (Supplement 2, V).
2. Overtures 8, 32, and 9 (second part).
3. Board Report No. 26, Sec. Three, A, 11 (Supplement 26-a).

B. *Digest of Material:*

1. The Study Committee advises that Synod decide to retain only the clinic for the resident workers and children with the services of a resident nurse.

2. The two members of the Study Committee who take exception to the committee's recommendation with regard to the hospital feel constrained to advise Synod to continue the hospital at Rehoboth.

3. Classis Chicago South overtures Synod not to accept the advice of the Investigating Committee relative to the Rehoboth hospital and in its grounds refutes the grounds submitted by the Investigating Committee, quotes the grounds given by Synod of 1942 for continuing the hospital, presents additional grounds and finally asks Synod to instruct the Board to charge a nominal fee for medical services.

4. Classis Holland recommends to Synod that its 1942 decision regarding hospital policy at Rehoboth be carried out.

5. The Board in its Annual Report, Sec. Three, A, 11, informs Synod that, "In making plans for the future, we worked on the basis of the decision of 1942 (Acts, pp. 88, 89) which instructed the Board to restore full hospital service for mission subjects and personnel, and to engage the full-time service of a medical doctor. An appointment was given to Dr. Louis H. Bos of Roseland, Chicago, and he accepted the appointment. He and Mrs. Bos hope to begin their work in July of this year." (Supplement 26-a.)

In view of the fact that the Investigating Committee re Educational Policy on our Indian Field recommends that the hospital retain only the clinic for resident workers and children, with the services of a resident nurse, the Board recommends a continuation of the synodical policy that the full hospital program at Rehoboth be restored. The Board then supplies five grounds for its position.

6. Classis Pacific informs Synod that, "Classis Pacific decided to go on record as being opposed to the expansion of our Medical Work at Rehoboth." The *grounds* for this position of Classis Pacific are in brief:

a. Although the hospital does perform an important function in the evangelization of the Indians, yet due to the brief contact which the patient has with the hospital this work is not in any way equal to that of the boarding school in its influence;

b. That our people are willing to support both the school and the hospital is an unproved assumption;

c. Synod is not ethically bound to stand by the agreement made by the Mission Board with a doctor who has been appointed for Rehoboth. For although this appointment is in accord with the decision of the Synod of 1942, it is fundamentally in conflict with the decision of 1945 that pending the outcome of this investigation no further expansion of our physical plant at Rehoboth shall be made.'

C. *Observations:*

1. Your Committee concurs in the advice of the minority of the study committee as found in Agenda, page 30, and finds its position adequately expressed in the overture from Classis Chicago South. (Supplement 2.)

2. Your Committee has also heard Dr. Louis H. Bos, appointed by the Board for full-time medical work at Rehoboth, and the Committee was most favorably impressed. We believe that if the right spiritual emphasis is made in the medical work, then the great value of such medical work will become increasingly apparent. Such emphasis, we

feel certain, Synod may look forward to from the newly-appointed medical doctor for Rehoboth.

D. *Our Advice:*

1. That Synod restore the full hospital program in Rehoboth.

Grounds:

a. The grounds given by the Study Committee are not weighty enough to set aside the decision taken by the Synod of 1942. In fact the grounds given are very weak. (cf. Supplement 2.)

1) . . . is not true. The gift of healing according to the report of the Committee, was very important in the days of Christ "aimed at breaking down of the kingdom of Satan and the establishment of the Kingdom of Christ." This is also true today, and especially among the Indians with their ideas of the cause of disease.

2) . . . is partially true, but care in government hospitals is, according to the mission workers woefully inadequate and does not and cannot minister to the soul. The government hospitals are also a considerable distance from Rehoboth.

Tuba City	260 miles
Fort Defiance	35 miles
Shiprock	99 miles
Crown Point	54 miles

(The hospitals at Fort Wingate and Tohatchi have both been closed.)

3) . . . is true, but not entirely. The hospital is almost fully equipped. It would rather be a waste of money to follow the course recommended by the Study Committee. Along with this, the opportunity to serve not only, but also to obtain the good will of the Indians would be lost.

b. The grounds given by the Synod of 1942 are still valid for the most part. Acts of Synod 1942, pages 88, 89.

1) The hospital presents a unique opportunity for evangelistic work: Physical helplessness and gratitude for benefits received make the sick treated in a Christian hospital amenable to the gospel.

2) A Christian hospital serves as an expression of mercy.

3) Our hospital creates a friendly attitude toward the mission work of our church.

4) The continuance of our hospital is the feasible way of meeting properly our responsibility to our Rehoboth school children and our missionaries and their families.

5) We have a well-equipped hospital building, recently enlarged at considerable cost, and in view of the need of a hospital and the opportunities it offers for mission work, it would seem very unwise to discontinue it.

c. The Indians are asking for the hospital to be opened.

d. A doctor, a member of one of our churches, who also has the needed spiritual qualifications, has accepted the appointment to the field.

Adopted.

2. Synod instruct the Board that the Indians as a rule be charged a fee for medical service.

Adopted.

a. The Synod instructed the Board to consider this possibility in 1942.

b. Some of the Indians have expressed a willingness to do so.

c. It would bring our Indian policy in line with that followed on the Nigerian field.

d. This would appeal to our people and would place the Indians more on a level with the white man.

Adopted.

NOTE: In balloting on this matter Synod followed the rule that the advice of the Study Committee be submitted to a vote first where there is a difference of opinion.

Synod votes on the advice of the Study Committee found on page 29, under 6, Agenda. *Rejected.* (Supplement 2, VI, 6.)

Synod then ballots on the Advisory Committee's report and decides as given above, under D, 1, a, b. c. d.

Synod decides to defray the travelling expenses incurred by Rev. A. A. Koning, who came to Synod upon their request.

ARTICLE 134

Elder P. Bloem repors for the BUDGET COMMITTEE on the following matters (cf. Art. 117):

I. PUBLICATION OF REFORMED TRACTS.

A. *Material:* Supplement 13.

B. *Recommendation:* Your Committee advises Synod to recommend this cause to our churches for one or more free-will offerings.

Adopted. (cf. Art. 110.)

II. JEWISH MISSIONS. (Supplement 15.)

A. *Material:* Overture 27, re Treasurer Jewish Missions.

B. *Recommendation:* To advise Synod to recommend that the treasurer of Jewish Missions pay out all moneys he received whether quotas or gifts to the respective mission treasurers, namely, Paterson Hebrew Mission or Nathanael Institute.

Adopted.

III. CANADIAN TREASURER'S FUND.

A. *Material:* Letter of Canadian Treasurer. (Supplement 1-c.)

1. He advises that we discontinue this fund as it is now possible to transfer money to the United States without any difficulty.

B. *Recommendation:* Synod decide that this fund be discontinued as soon as the money is at par.

Adopted. (Continued in Art. 142.)

ARTICLE 135

Rev. C. Veenstra reports for the HOME MISSION COMMITTEE on the following: (Cf. Art. 128.)

I. COMMITTEE FOR SOUTH AMERICA.

A. *Material:*

Report 18, Agenda, pp. 99-106. (Supplement 19.)

Supplement to Agenda Report 18. (Supplement 19.)

B. *South America—Recommendations:*

1. Synod again appoint a Committee for South America with mandate as heretofore, and refer this appointment to Committee on Appointments.

Adopted.

2. Juan Samuel Boonstra, a young man, well recommended by his consistory aspires to the Ministry of the Word and Sacraments. The Committee for South America requests Synod to authorize it to appeal to some Classis or Classes to extend financial aid to Mr. Boonstra and if need be to supplement such aid from the South America Fund. We recommend that Synod so authorize the South America Committee.

Adopted.

3. Synod authorize its Committee for South America to broaden the scope of its mandate of 1912 so that our work is not limited to the Advancement of the Spiritual interests of Reformed people of Holland descent, but so that our ordained representatives in South America are also authorized to promote evangelistic work among people of other antecedents.

Adopted.

Grounds:

a. Every congregation has an evangelistic task and this holds also for the congregations served by our representatives in South America.

b. Each scattered group of Reformed Hollanders will gain in significance, if it is looked upon as affording an opportunity for evangelistic efforts in the community.

c. The field is the world, according to our Lord, and it cannot be limited indefinitely and permanently in any land to the people

of a certain ancestry. Our Lord's Great Commission is to preach the gospel to all creatures, teaching them to observe all these things that Christ has commanded.

d. In actual practice both the Rev. William V. Muller and the Rev. Jerry Pott have in the past found evangelistic work outside of our Holland circles to be a normal part of their task, even though it had not been authorized by Synod.

C. *Ceylon Churches.* (Supplement 19.)

1. *Recommendations:*

a. That Synod authorize its Committee for South America to make arrangements with the Board of Missions and with Rev. A. H. Smit for a visit to the Ceylon churches after his return to the Far East this summer for the purpose of contact and investigation.

Adopted.

b. When the Committee for South America is satisfied that the need of the Ceylon churches warrant it, and is convinced that we are able to co-operate with them, Synod authorize the Committee for South America to provide for the loaning of a minister from our Christian Reformed Church on the same basis as to the churches of South America.

Adopted.

D. With the view to the expansion of the work of the Committee for South America, it requests that Synod recommend 50 cents per family for 1947. (Continued in Art. 145.)

Adopted.

ARTICLE 136

Rev. E. Oostendorp reporting for the Committee on *Varia,* presents the following: (Cf. Art. 119.)

I. PROF. D. H. KROMMINGA'S COMMUNICATION ON ARTICLE 37. (Supplement 20.)

A. *Material:*

1. A report No. 19 of the Agenda. (Supplement 20a.)
2. A report No. 24 Agenda. (Supplement 20b.)
3. Prof. D. H. Kromminga's document entitled "The Millenium."

Synod rejects the resolution of the Synodical Study Committee which reads as follows:

"It is the opinion of this committee, that loyalty to our Confession does not preclude the freedom of discussion, providing that the views concerned be stated as a hypothesis, and that they do not constitute a direct attack upon the Confession. To our mind the Confession should be constantly tested in this way, through common discussion, in the light of Scripture. This also is the proper way to lead to revision of our Confession, if such should prove necessary.

"The Professor himself speaks with hesitancy and a measure of uncertainty. This is evident from his communication to our committee: 'You

will realize how far I am from actually incriminating that clause. I merely have serious questions concerning its correctness and must concede even in my own thoughts the possibility that the clause may turn out to be correct after all.' As long as discussion retains the specific character of hypothesis, we see no reason why the professor's allegiance to our Confession should hamper him in bringing his views on eschatological matters in public discussion."

Ground:

To adopt this advice of the Study Committee would immediately set a precedent and the door would be open for anyone in our ministry to voice dissentient views from any statement or doctrine which the church professes in its Forms of Unity, provided he do so in a same hypothetical manner. Even such doctrines as the atonement, the covenant, and election would not be exempt. (Cf. Art. 141.)

ARTICLE 137

Synod adjourns until 7:00 o'clock and Elder J. Kramer closes this session with prayer.

FRIDAY EVENING, JUNE 21

Seventeenth Session

ARTICLE 138

Rev. B. Vanden Brink opens this session with prayer after singing No. 294 of the Psalter Hymnal.

ARTICLE 139

The Chair reads the communication received from Rev. John Gritter, reading as follows:

"The committee appointed by the last Synod to re-examine the Synodical decisions on divorce has met several times. We have come to an understanding as to what line we shall follow in our report. A subcommittee was appointed to work this out, but found it impossible to finish its work in time to present it to your honorable body. We hope to give you a report, the Lord willing, next year."

Received as information.

ARTICLE 140

Synod continues the discussion of the matter of Prof. D. H. Kromminga's communication, with which it was occupied before the recess, taking up point (2) of the Advisory Committee's report which had been tabled and which reads as follows: (Cf. Art. 136.)

Your committee feels that Professor Kromminga's views on the Millennium deserve careful investigation and study by a competent committee. This task was not fulfilled by the Committee appointed by the Synod of 1945. Hence your committee advises that Synod appoint a competent committee to examine Prof. Kromminga's views to deter-

mine whether they conflict with Article 37 of our Creed, this committee to report two years hence. (Cf. Art. 157, No. 31.)

Grounds:

a. This would meet Professor Kromminga's request to which the Form of Subscription entitles him.

b. The matter is so weighty and freightened with such far reaching significance for the peace of the Church that hasty action is inadvisable.

c. The appointment of the Committee is referred to the Committee on Appointments. (Cf. Art. 157, No. 31.)

Adopted.

ARTICLE 141

Rev. Oostendorp reporting for the Committee, *Varia,* presents the following matter: (Cf. Art. 136.)

1. *Report of the Synodical Committee to formulate the grounds for the position taken by the Synod of 1943 regarding the compatibility of church membership and membership in a so-called neutral labor union.*

A. *Material:*

Report of the Study Committee. (Supplement 23.)

B. *Recommendations:*

1. That Synod adopt the recommendations A, B, C, of the Study Committee, contained in their report which reads as follows:

"Now, in the light of the manner in which the Synod of 1943 and also previous Synods circumscribed the term "so-called neutral labor unions" when these Synods affirmed that membership in such unions and membership in the church are compatible, your committee advises Synod to adopt the following recommendations:

A. Synod declare that the position adopted by the Synod of 1943 and by previous Synods; namely, that "church membership and membership in so-called neutral labor unions are compatible" is based upon the following grounds:

1. Becoming a member of such a so-called neutral labor union does not as such constitute a sinful act, inasmuch as according to Synod's circumscription such unions as here meant give no constitutional warrant to sin, and do not show in their regular activities that they champion sin or that they are in conflict with the universal principles of justice contained in the Word of God.
2. It follows that becoming a member of a so-called neutral labor union, as thus described, does not constitute a censurable act.
3. To adopt the principle, making it applicable to every case, that church membership is incompatible with membership in labor unions which give no constitutional warrant to sin and which do not show in their regular activities that they champion sin or that they are in conflict with the universal principles of jus-

tice contained in the Word of God would amount to dangerous separatism, which is condemned by Scripture, John 17:15, I Cor. 5:9-11. See explanation of these passages in the Agenda of 1926, pp. 116-117.

B. With respect to membership in organizations (in any sphere, including labor) which *do* give constitutional warrant to sin and/or show in their regular activities that they *do* champion sin, Synod call the attention of the church to the Report on Corporate Responsibility, whose conclusions were adopted by the Synod of 1945, and which gives adequate advice to consistories and classes with respect to this matter. See Acts of the Synod of 1945, Article 100. Note also the detailed exegesis of the Scripture-passages upon which these conclusions are based, Agenda, 1945, pp. 28-37.

C. Whereas it is undeniable that many organizations in whatever sphere (whether labor, business, or professional) have assumed or tend to assume a character which excludes them from the class of so-called neutral unions, as circumscribed by the Synod of 1943, and places them in a class of organizations against which the Synod of 1945 has issued a warning, and whereas membership in such worldly unions or organizations entails moral and spiritual danger, Synod repeat the exhortation given in the Conclusion of the Report on Corporate Responsibility and adopted by the Synod of 1945; namely, that wherever feasible our people "establish and promote definitely Christian organizations in the social sphere."

So decided.

2. Synod thank the Committee for its work. (Continued in Art. 160.)

Adopted.

ARTICLE 142

Mr. H. Bloem, reporting for the BUDGET COMMITTEE, presents the following: (Cf. Art. 134.)

I. CHRISTIAN REFORMED BOARD OF MISSIONS (Indian and Foreign Missions.) (Supplement 26-a.)

A. *Material:*

Report of the General Board of Missions, General Audit Report No. 26. Your committee examined this financial report and general audit.

B. *Proposed Budget:*

1. The proposed budget for 1947 is $225,438.56.
2. That a quota is requested of $4.92 per family.
3. The Board asks for authority to spend $48,217.26 for items not included in the regular budget for 1946. (Needed especially because of the increased cost of building operations.)

C. *Recommendations:*

1. That the proposed budget be approved.
Adopted.

2. That the quota of $4.92 per family be adopted.
Adopted.

3. That the Board be permitted the additional $78,000 for 1946.
Adopted.

4. That the amount over and above the quota per family be drawn from funds on hand.
Adopted.

II. CALVIN COLLEGE AND SEMINARY.

A. *Material:*

Report of the Board of Trustees of Calvin College and Seminary. (Supplement 28) (Cf. Art. 124).

B. *Recommendations:*

1. Your committee examined the report and recommends to Synod its approval.
Adopted.

2. Approve the budget for 1947 of $247,985.
Adopted.

3. Approve the raising of the tuition to $100 per semester and $200 per year.

4. Approve a quota of $5.00 per family. (Cf. Art. 156.)
Adopted.

III. GENERAL COMMITTEE FOR HOME MISSIONS. (Supplement 27.)

A. *Material:*

Report of the General Committee for Home Missions. Home Missions committee Report 3-A. Your committee examined the report of the treasurer and found it satisfactory.

B. *Recommendations:*

1. Your committee advises Synod to recommend the Soldiers' Fund for a free-will offering.
Adopted.

2. Your committee advises that the quota for Church Extension be set at $2.25 per family.
Adopted.

3. Proposed budget for Church Extension as found in the report of the General Committee for Home Missions. Funds to provide buildings for mission stations $75,000 be changed to read $10,000 reducing the total budget to read $111,860. See Acts of Synod, 1944, p. 44, Art. 81, para. A. (Supplement 27, III, D, 8.)
Adopted.

In view of the urgent need in Minneapolis and Washington, D. C., for a place of worship, the budget committee recommends that our churches be approached for an offering to provide the same.

Grounds:

a. Places of worship must be provided when we place a missionary in the field.

b. This need is special, not regular, and should therefore not be included in the list of quotas.

4. Your committee advises Synod to recommend that the quota for Needy Churches be set at $2.00 per family.

Adopted.

5. The Budget Committee approved the following expenditures made since January 1, 1945:

a. Home for the Rev. Henry Petersen	$11,000.00
b. Home for the Rev. Henry Rikkers	11,500.00
c. Bellwood Chapel	6,000.00
d. Milwaukee church building	9,000.00
	$37,500.00

Reasons:

The expenditures were made as no homes could be rented for the missionaries.

Adopted.

ARTICLE 143

Synod ballots from the nominations given below for the delegates to the Synod of Zwolle, Netherlands, to be held in August, 1946,

Dr. C. Bouma
Rev. Wm. Kok
Prof. H. Meeter
Rev. N. J. Monsma
Dr. R. Bronkema

The ballots are turned over to the delegates of Classis Hackensack for counting. (Cf. Art. 153, 157, No. 37.)

ARTICLE 144

Synod casts a ballot for Stated Clerk from the following nominations:

Dr. R. J. Danhof
Rev. R. J. Frens
Dr. J. T. Hoogstra
Rev. H. Verduin

These ballots were also turned over to Classis Hackensack for counting. (Cf. Art. 153) (Cf. Art. 157, No. 2).

ARTICLE 145

Rev. C. R. Veenstra, reporter for the Advisory Committee on the HOME MISSIONS, presents the following matter: (Cf. Art. 135.)

I. THE APPOINTMENT OF A MISSIONARY AT LARGE:

A. The Advisory Committee is of the opinion that the position should be filled as soon as possible, in view of the groups ripe for

organization, and in view of the immigration problem in Canada and possibly in our own country.

We therefore recommend that Synod declare itself as favoring the calling or appointment of a person to fill the position of the Missionary-at-Large.

Adopted.

B. Synod instruct its Home Mission Committee to make arrangements with the consistory of the Midland Park Church and the Rev. J. M. VandeKieft that the latter may be loaned to the Home Missions Committee for a period of two years in order that he may take care of the work of the Missionary-at-Large.

Adopted.

ARTICLE 146

The Home Mission Committee reports on the matter of a successor to Rev. H. Baker and in connection with the report the following motion is made:

"Synod instruct its Home Mission Committee to make arrangements with the consistory of the Midland Park Church and the Rev. J. M. Vande Kieft, that the latter may be loaned for a period of two years in order that he may take care of the work of Missionary-at-Large." (Cf. Art. 127.)

ARTICLE 147

Synod decides that the First Clerk of Synod draw up a statement of appreciation for the services of Rev. H. Baker as Missionary at-Large. The following is presented: (Cf. Art. 146.)

Rev. Henry Baker during the nine years he served our churches as Missionary-at-Large, has performed excellent service for our church. Being our first Missionary at-Large, his work was pioneer work, and he showed splendid qualities of organization and leadership in making this position one of great importance and fruitfulness for the extention of our church.

He performed in addition to the regular work required of a Missionary-at-Large most commendable service during the war years in supervising the work of the Service pastors and keeping files in his office of all our service men and where they were located, seeking to help our boys to contact each other and organize Bible Classes in the various camps. With untiring zeal he labored to provide spiritual guidance, help, and Christian fellowship for our boys in uniform.

His congenial spirit and his ability to cooperate as well as his executive strength accounted, under God, for a fine record of achievements and service during the years in which he labored as our Missionary-at-Large.

Synod is grateful to him and to God for the talents given him, and commends him to God and His indispensable blessings in his new field of labor.

ARTICLE 148

Moved to adjourn until 8:00 Saturday morning.

ARTICLE 149

Elder P. Wielenga closes this session with prayer.

SATURDAY MORNING, JUNE 22

Eighteenth Session

ARTICLE 150

Rev. M. Vander Zwaag opens this session with prayer after Synod sings No. 235 from the Psalter Hymnal.

ARTICLE 151

The roll is called and the following delegates are absent: Rev. W. Heynen, Rev. H. De Mots, Elder R. De Groot, Elder C. Meyering, Elder J. M. Baker, Elder J. Gort, Elder F. A. Voskuil and Elder H. Battjes .

ARTICLE 152

Rev. A. Persenaire is present in place of Rev. A. Hoogstrate, and upon request of the Chair declares his agreement with the Forms of Unity.

ARTICLE 153

The chairman announces the names of the delegates to the Synod of Zwolle in the Netherlands: Rev. N. J. Monsma and Dr. H. H. Meeter; and as first alternate, Dr. C. Bouma, and second alternate, Rev. William Kok. (Cf. Art. 157, No. 37) (Cf. Art. 143).

The vote for Stated Clerk showed that Dr. R. J. Danhof was reelected and Dr. J. Hoogstra was chosen as alternate. (Cf. Art. 144) (Cf. Art. 157, No. 2).

ARTICLE 154

The Chair reads the following message from Rev. J. J. Hiemenga:

"The news reached me. It is a staggering blow. I served the church forty years. The Board has appointed me, urged me to start at once. I accepted it in good faith. I will preach my farewell next Sunday. Sold my home; bought another in Grand Rapids. Many expenses have been assumed and moving arranged. It leaves me without a church and without income. Will Synod take that responsibility? Or will Synod now appoint me for two years?" (Cf. Art. 124.)

Received as information.

ARTICLE 155

A motion is made to reconsider the matter of the appointment of Rev. J. J. Hiemenga. (Cf. Art. 124.)

Defeated.

ARTICLE 156

Rev. N. J. Monsma reports for the Committee on *Educational Matters* and presents the following: (Cf. Art. 124.)

I. THE ESTABLISHING OF A CHAIR OF MISSIONS.

Synod decides:

To instruct the Seminary Faculty to consider the possibility of establishing a chair of Missions and to report at the next Synod.

Ground:

The great need of Evangelization and Missionary work in our day makes it imperative.

II. PENSION PLAN FOR EMPLOYEES OF THE COLLEGE AND SEMINARY not covered by the Pension Plan adopted some years ago for members of the teaching staff of the College and Seminary. (Supplement 28.)

A. *Material:*

(Supplement 28.)

B. *Recommendation:*

Your Committee recommends that Synod decide to adopt this proposed Pension Plan after the following changes have been made:

1. Paragraph I—*Amount of Pension* be made to read:

Any person who has been in the employ of Calvin College and Seminary over five years and not over ten years, except members of the faculties, and who is eligible for a pension, shall be entitled to a pension of 30% of the average salary received during the years of his (her) employment; 35% of the average salary received during the ten years previous to retirement for those who have been in the employ of Calvin College and Seminary 10 years and not over 20 years; 40% of the average salary received during the ten years previous to retirement for those who have been in the employ of Calvin College and Seminary over 20 years.

2. Paragraph II—*Eligibility to Benefits* be made to read:

The plan shall include all full-time employees of Calvin College and Seminary except members of the faculties. No such employee shall be eligible to a pension, however, until he has served the institution for a period of at least *five* years.

3. Paragraph IV—*Retirement Age* be made to read:

The retirement age shall be 65 years for both male and female employees. All employees who are less than 65 years when this plan is adopted must retire at the end of the fiscal school year after reaching the age of 65 years. If the Institution desires to employ a person who has reached the age of 65 years, it may do so provided, however, all contributions to the plan will cease at 65 years, and the amount of income from pensions shall not be increased by additional service.

Ground:

This age (65 years) brings the Pension Plan in line with the Government's policy in Social Security. (Cf. Art. 162.)

Adopted.

ARTICLE 157

The Committee on Appointments, Rev. C. Huissen, reporter, presents the following for the approval of Synod:

1. *Synodical Committee:* Dr. Y. P. De Jong, Rev. E. F. J. Van Halsema, Rev. W. Groen, Stated Clerk (ex officio).
2. *Stated Clerk:* Dr. R. J. Danhof, Alternate, Dr. J. T. Hoogstra.
3. *Synodical Treasurer:* Mr. Tony Noordewier; Alternate, Mr. H. Voss.
4. *Publication Committee:* Prof. D. H. Kromminga, J. Feenstra, Dr. H. H. Meeter, H. Denkema, G. J. Rooks, G. Buist, Rev. P. Holwerda, Rev. H. Evenhouse, Prof. L. Berkhof.
5. *Committee for South America and Ceylon:* Dr. H. Beets, Prof. M. J. Wyngaarden, Rev. D. D. Bonnema, Rev. H. Blystra, Rev. T. Yff.
6. *Committee for Church Help Fund:* Rev. J. Cupido, Mr. C. R. Mulder, Rev. O. Breen. General Alternate, Rev. R. J. Bos.
7. *Representative American Bible Society:* Rev. Hessel Bouma. Alternate, Rev. J. P. Smith.
8. *Representative British and Foreign Bible Society:* Rev. J. Vander Meer. Alternate, Rev. H. Wierenga.
9. *Representative General Commission of Army and Navy Chaplains:* Rev. J. M. Vande Kieft. Alternate, Rev. J. M. Ghysels.
10. *Chaplain Committee:* Rev. J. M. Vande Kieft, Rev. J. M. Ghysels, Rev. E. Boeve.
11. *Committee on Ecumenical Council and Correspondence with other Churches:* Prof. L. Berkhof, Dr. J. T. Hoogstra, Prof. D. H. Kromminga, Prof. S. Volbeda, Rev. I. Van Dellen, and the Stated Clerk.
12. *Historical Committee:* Prof. D. H. Kromminga and Dr. H. Beets.
13. *Committee Mission Sunday School Planning:* Rev. H. Verduin, Rev. L. Van Laar, Rev. Rolf Veenstra, Mr. T. Afman, Mr. A. Vander Veer.
14. *Committee Sunday School Planning:* Prof. H. H. Meeter, Prof. H. Schultze, Rev. J. Weidenaar, Dr. J. H. Bruinooge.
15. *Committee for Digest of Protests and Appeals:* Stated Clerk, Prof. S. Volbeda, Prof. D. H. Kromminga.
16. *Transportation Secretary:* Mr. A. H. Andriese.
17. *Committee for Mimeographing Reports and making arrangements for the next Synod:* Mr. H. Voss. Alternate, Prof. E. Y. Monsma.
18. *Committee for Ministers' Pension and Relief Administration:* Mr. F. L. Winter, Rev. J. O. Bouwsma, Mr. H. Hendrikse, Mr. W. K. Bareman, Rev. B. Van Someren. Alternates: Mr.

G. Doornbos, Mr. G. B. Tinholt, Rev. M. Ouwinga, Mr. B. De Jager, Rev. T. Yff.

19. *Representative Lord's Day Alliance:* Rev. J. T. Holwerda. Alternate, Rev. D. Houseman.
20. *Representative National Christian Association:* Rev. M. Vander Werp. Alternate, Rev. W. Van Rees.
21. *Radio Committee "Back to God Hour":* Rev. D. H. Walters, Rev. E. B. Pekelder, Rev. H. Baker, Rev. P. H. Eldersveld, Jacob De Jager, M. Fakkema, J. Van't Hof, P. Damsma.
22. *Committee regarding Translation of Holland Theological Works:* Prof. W. Hendriksen, Rev. L. Verduin, Mr. B. K. Kuiper.
23. *Calling Church for next Synod:* Grandville Ave., Grand Rapids, Mich.
24. *Netherlands Rehabilitation Fund Committee:* Mr. John Hekman, Mr. J. J. Buiten, Dr. H. Beets, Dr. Y. P. De Jong, Prof. L. Berkhof, Mr. M. Houskamp.
25. *Committee in Re Reading Sermons:* Rev. W. Kok, Dr. M. H. Van Dyke, Rev. Wm. Van Rees.
26. *Delegates to 1947 Convention of N.A.E.:* Dr. H. Kuiper, Dr. W. Rutgers, Dr. R. J. Danhof, Rev. M. Monsma, Rev. H. Bouma, Rev. J. Guichelaar.
27. *Committee on Status of Ministers connected with non-ecclesiastical Institutions:* Rev. W. Kok, Rev. G. Hoeksema, Rev. W. Van Rees.
28. *Committee for Publication of Reformed Tracts:* Dr. J. T. Hoogstra, Rev. N. Veltman, Rev. H. Baker, Mr. T. Afman, Mr. P. B. Petersen, Rev. H. J. Kuiper, Dr. J. C. De Korne, Prof. L. Berkhof.
29. *Committee to Re-examine the Decisions of the Synods of 1890 and 1908 dealing with Church Membership of Unbiblically Divorced and Remarried persons who come to repentance of their sins:* Rev. J. Gritter, Rev. J. Weidenaar, Prof. W. Hendriksen, Rev. G. Hoeksema, Dr. R. J. Danhof, Rev. A. A. Hoekema, Rev. W. Brink, Prof. Ralph Stob.
30. *United Youth Committee:* Mrs. E. J. Holtrop and Rev. C. Witt.
31. *Committee to investigate the views of Prof. D. H. Kromminga on "The Millennium,"* Rev. H. J. Kuiper, Rev. A. Hoekema, Dr. Herman Kuiper, Rev. Wm. Kok, Dr. R. Bronkema.
32. *Fraternal Delegate to the Orthodox Presbyterian Church:* Rev. E. B. Pekelder.
33. *Committee on Investigation with respect to a Denominational Building:* Mr. John Hekman, J. P. Seven, P. Bouma, James Ryskamp, Geo. Wieland.

34. *Form for the Erasure of Baptized Members:* Dr. S. Volbeda, Dr. J. T. Hoogstra, Rev. C. Groot, Dr. E. Y. Monsma.
35. *Immigration Committee:* Rev. Peter Hoekstra, Mr. L. Kool, Mr. Jacob Uitvlugt, Rev. A. Disselkoen, Mr. J. Wyenberg, Ben De Jong, Rev. J. M. Vande Kieft.
36. *Subsidy Committee:* Rev. J. Breuker, Rev. M. Bolt, Rev. V. C. Licatesi, Mr. N. Frankena, Mr. H. Holtvluwer.
37. *Delegates to Synod of the Reformed Churches, The Netherlands:* Dr. H. H. Meeter, Rev. N. J. Monsma. Alternates, Prof. C. Bouma, Rev. W. Kok.
38. *Investigating Committee re Indian and Foreign Missions Educational Policy:* Rev. M. Monsma, Dr. M. Van Dyke, Rev. H. Verduin, Rev. R. Veenstra, Rev. J. H. Monsma, Dr. J. C. De Korne, Rev. J. Breuker.
39. *Educational Study Committee:* Rev. W. Haverkamp, Rev. H. Radius, Rev. N. J. Monsma, Mr. Sidney van Til, Dr. W. Rooks.
40. *Delegates to Ecumenical Synod: Professors:* L. Berkhof and D. H. Kromminga; *Ministers:* L. Van Dellen, Herman Kuiper, E. Van Halsema, J. T. Hoogstra; *Elders:* E. Y. Monsma, C. Jaarsma, C. De Graaf, R. Wierenga. *Alternates: Professors:* C. Bouma and W. H. Rutgers; *Ministers:* J. H. Bruinooge, P. Y. De Jong, G. Hoeksema, E. J. Tanis; *Elders:* L. Flokstra, J. C. Dekker, G. Buist, F. Keegstra.

Adopted.

ARTICLE 158

The Advisory Committee on *Church Order* presents the following matters: (Cf. Art. 95.)

I. THE MATTER OF PROGRAMS FOR MUTUAL SUPERVISION.

A. *Material:*

Report Number Ten, Agenda, 1946, page 57. (Supplement 11.)

B. *Content:*

The report of the Synodically appointed committee is presented under these several heads:

I. History Which Led to the Appointment of the Committee.

II. The Committee's Mandate—Your Church Order Committee presents the mandate in order that we may the better judge on the matters before us.

In 1944 Classis Hudson in an overture to Synod complained as to the revised edition of Article 41 that 9 of its 11 questions, which are asked at every meeting of Classis, are also asked in church visiting. It said that the purpose of asking these questions was to increase diligence and spirituality but that the asking of them so frequently had just the opposite effect. And it reminded of the fact that mutual discipline among the Consistory members by way of *censura morum* was moreover taking place four times annually. (Acts, 1944, p. 29.)

In compliance with the overture of Classis Hudson, Synod appointed the undersigned committee with the following mandate:

1. To make a comparative study of our present programs for mutual supervision as they are contained in Article 41 (Acts, 1942, p. 111), and in the Rules for Church Visiting (Acts, 1922, pp. 249-253).

2. To integrate these programs in such a way that unnecessary duplication be avoided and that each cover its own field (Acts, 1944, p. 29).

The undersigned committee came with a preliminary report to the Synod of 1945, and asked that Synod reconsider its mandate, in view of the following:

1. The committee has difficulty carrying out the provision of its mandate as to the phrase "each cover its own field" for some of the questions of Article 41 and those of Church Visiting were duplicates from the beginning.

2. The way of the committee is blocked by recent decisions of Synod if it comes with a proposal as to the content and use to be made of these questions (Acts, 1945, pp. 330-334).

In answer to the expressed difficulties of the committee Synod instructed it to continue its work and to come with recommendations, 'even though such recommendations may suggest altering recent decisions of Synod' (Acts, 1945, p. 22).

III. History as to the Questions of Article 41 and the Rules for Church Visiting.

IV. Analysis as to Duplication and as to Respective Fields.

V. Recommendations of the Committee.

C. *Recommendations of the Advisory Committee:*

1. Your committee recommends that Synod thank the committee for the work which they have done.

2. Questions of Article 41, *Church Order:*

a. Regarding Capital "A" under the recommendations your committee recommends the adoption of point one with the exceptions of minor changes and with the exception of the grounds. The revised questions of Article 41 will then read as follows:

"Furthermore, at the beginning of the meeting, the president shall, among other things, present the following questions to the delegates of each church:

1) Are Consistory meetings regularly held in your church and are they held according to the needs of the congregation?

2) Is church discipline faithfully exercised?

3) Are the poor adequately cared for?

4) Does the Consistory diligently promote the cause of Christian education?

5) Have you submitted to the Stated Clerk of the Classis the names and the addresses of all baptized and communicant members who have, since the last meeting of Classis, moved to localities where no Christian Reformed churches are found?"

b. In the grounds given under point V, A, 1, the Synodically appointed committee wishes to make it mandatory that Article 41 again be oral. On that point your committee offers the following:

Since we are convinced that it is not first of all a matter of method whether Article 41 is successfully carried out but rather the end to be desired is the effective realization of the contents of Article 41, we recommend that Synod allows each Classis to answer the questions of Article 41, by either the written or oral method as each Classis may itself determine. The Classis is better able to judge which method is most effective in obtaining the desired results than Synod, for Synod does not know the individual complexities of the several classes.

c. Your committee recommends that A, 2, be deleted.

Grounds:

It becomes too formal a matter for Synod to put into the mouth of "the president" the exact words that he shall speak each time Article 41 is asked.

More is needed to successfully carry out Article 41 than a paragraph on the gravity of the subjects touched on in the Article.

d. Your committee recommends that with regard to point V, A, 3, only the first paragraph be accepted and the balance be deleted.

Grounds:

The material deleted is hardly a matter for Article 41 but for the denominational Home Missions Committee.

By adopting the deleted material, we would be taking away more and more authority from the consistory and the classis and centralizing these matters in a Board.

3. *Rules for Church Visiting.*

a. Your committee recommends the adoption of the following:

"That to the preliminary paragraphs which precede the questions to the entire Consistory, to paragraph (2) which reads 'at least one week prior to their coming the visitors shall notify the Consistory of the day and the hour of their visit,' there be added the following: 'the visitors shall so arrange their schedule of work that they allow ample time for each visit.' "

b. Regarding point B, 2, your committee recommends that although this is a noble attempt to improve the effectiveness of Church Visiting, the technicalities and minute details with which the

Consistories would be burdened, would defeat the very purpose which these rules seek to accomplish.

c. We recommend the adoption of point B, 3.

d. We recommend that the caption "Questions to the Full Consistory" be revised to read, "Questions to the Entire Consistory." Even the word "whole" though far better than "full" is not as acceptable as the word "entire."

e. Regarding point B, 5, your committee recommends that question seven to the entire Consistory be retained in its old form.

Ground:

It is questionable whether it can be determined even by consulting the minute books whether the Consistory is meeting at stated times *according to the needs of the church.* That will have to be determined by the Church Visitors in various ways of their own choosing.

f. Regarding point B, 6, your committee recommends that question ten to the entire Consistory be retained in its old form.

Ground:

The same criticism holds here as in the previous articles. Suppose the data are present at the meeting, do you even then know that discipline is being exercised according to the Word of God?

Your committee recommends this addition to the question in the old form, "Inquiries by the Church Visitors Committee are always in order."

g. Regarding points B, 6, 7, 8, your committee recommends that the parenthesis and also the last paragraph under point B, 9, be dropped from the report.

Grounds:

To follow along the lines set forth in the parenthetical material is to be too legalistic and detailed with the Consistory.

By rejecting this parenthetical material, the questions will remain as they are in the old form and the matter of proper examination can be left to the discretion of the Church Visitors.

C. *As to Censura Morum.*

1. Regarding point C, 1, your committee recommends the retaining of Article 81 of the Church Order as it is.

Grounds:

If the matter of censura morum is disassociated from the Lord's Supper, it is apt to be neglected because of forgetfulness on the part of the Consistory.

It definitely does have a relation to the Lord's Supper as all Christian discipline in general has a relation to the Lord's Supper. Cf. I. Cor. 11:28, "But let a man prove himself, and so let him eat of the bread, and drink of the cup."

Synod decides to postpone action and refer this entire matter to the Synod of 1947.

II. EXAMINATION OF CANDIDATES FOR THE MINISTRY (Supplement 16).

A. *Material:*

Agenda, Report Number 15, pages 81-95.

B. *Contents:*

This report contains the information and recommendations of the Synodically appointed committee regarding their study of the examinations of the candidates for the Gospel ministry.

In order to get the matter clearly before Synod, your Advisory Committee presents these items.

I. *Mandate*

The mandate of this committee is found on page 31 of the Acts of the Synod of 1942. We quote literally:

1. to make a study of the entire subject or rules and requirements for entering the ministry, including such investigations made for entrance into the Seminary and for licensing to exhort.

2. to advise as to the feasibility of blending the praeparatoir and the peremptoir examinations, and to suggest ways and means for such blending if deemed feasible.

3. to recommend the body or agency to conduct such an examination or examinations.

4. to recommend the subjects in which this or these are to be conducted.

It will be noticed that these four points cover the entire range of the process by which an aspirant to the sacred office of the ministry is admitted to office. The various examinations are not only mentioned, but the subjects in which an aspirant is to be examined must also be made an object of our consideration and recommendation.

II. *Controlling Interests*

1. The first and basic principle to be borne in mind is that Christ only, as the Chief Prophet and King of the Church, calls to office.

2. The second principle which Synod should keep in mind is that the examinations to be required of those aspiring to office must serve the purpose of discovering, whether such aspirants have actually been equipped by Christ with the qualifications necessary for the performance of the duties of the sacred office.

3. Finally we mention the principle that the Church and no other body, is to assume the full responsibility for these examinations.

III. *Examinations to be Considered*

In the course of events and of circumstances there have developed among us four examinations which an aspirant to the ministry may pass successfully if he is to be inducted into office. At least two of these may be considered *minor* examinations and the other two *major*, still all four are examinations, and failure to pass any one successfully may prevent one from entering the ministry in the Christian Reformed Church. Concerning all four recommendations must be made to Synod by this committee.

These four examinations are:

1. Examination by the Board of Trustees of Calvin College and Seminary for admission as a 'regular' student to Calvin Seminary.
2. Examination by the Board of Trustees of Calvin College and Seminary for licensure to exhort in Christian Reformed Churches.
3. Examination (Praeparatoir) by the Synod of the Christian Reformed Church for eligibility to a call from a Christian Reformed Church.
4. Examination (Peremptoir) by a Classis of the Christian Reformed Church for ordination into the office of the ministry of the Word and Sacraments.

From here on there is presented in the report a thorough and detailed exposition of the place and function of these four examinations.

C. *Further Elucidation and Recommendations:*

1. Your committee feels a word of thanks should be expressed to the committee for its thorough and painstaking work.

2. This report and the recommendations of the synodically appointed committee, are of such a nature that it is inadvisable to deal with it section by section, but that, minor changes excepted, it should rather be adopted or rejected as a whole. Your committee's reason for that statement is that you have a whole series of examinations which should be given by ecclesiastical bodies, particularly major bodies, which should not delegate this work to committees appointed by them.

3. The report is marked by an unevenness of argumentation. In Sec. V, Examination for Licensure, the determining consideration has almost exclusively been *"as close an approach to the ideal as is possible,"* while practical considerations seem to be hardly in the picture. But in Sec. VI, Examination for Candidature, this examination is thrown into the lap of Synod on the basis of such practical considerations as that *"it might be difficult for a classis to meet at a time convenient to the aspirant and that traveling expenses might come high"* in spite of the admission that logic requires this examination ought to be classical. (Supplement 16.)

4. The argumentation of the report is on crucial points deficient in cogency. For example, Agenda, page 90, the Committee seeks to

attain a double objective, the first part of which is the official acknowledgment of the licentiates as seeking ordination. The fact is that at present our licentiates have that official recognition a year before they become licentiates, but the report itself has first thrown this recognition out by its condemnation of the Examination for Admission to the Seminary as *premature* (Section IV). Before adoption such inconsistencies should be removed from the plan proposed by the report.

5. Another similar inconsistency lies in the fact that this Report, which pleads so strongly for strictly ecclesiastical supervision of the work of licentiates or probationers, seems to have no room whatever for the consideration of the fact that all preaching, even that of our ordained ministers serving local churches, is under the constant supervision of the consistories, and that no licentiate or probationer can exhort or preach in any one of our churches without being under that supervision. Due consideration of this fact might easily give a somewhat different complexion to the whole report.

Synod decides to postpone action and refers this entire matter to the Synod of 1947.

III. OVERTURE NUMBER 25.

A. *Content:*

The overture deals with the "request for ordination by Mr. A. Huisjen."

B. *Decision of Classis Chicago North:*

Classis, having the above report under discussion had difficulty in choosing between the studied interpretation of the committee as to Article 8, and a broader interpretation frequently given of this Article. In view of this difficulty *Classis Overtures Synod to:*

I. Give an interpretation of Article 8 so that the actual purpose of this Article may be uniformly applied, and so that the Classis may be enabled to give an answer to the request of brother A. Huisjen.

II. Make a study of the whole question of unordained missionaries —especially with reference to requests for ordination, and precedents established by granting these requests.

C. *Recommendations:*

1. In view of the motion of the Advisory Committee on Indian and Foreign Missions, reading, "We advise that Synod do not express itself more fully upon the Status of the unordained worker until this matter has been given further study," a motion which Synod adopted, your Advisory Committee on Church Order recommends that the overture of Chicago North in its entirety be placed in the hands of the same Committee of Study.

Adopted.

2. We further recommend that Synod inform Classis Chicago North that Synod refrains from giving an answer to the interpretation of

Article 8 (Cf. Point one of the overture above) to the Classis so that they, in turn, can answer Mr. A. Huisjen, until the Study Committee has reported and Synod has acted.

Adopted.

Grounds:

a. Since these matters are so closely related, to have a duplication of committees is unnecessary.

b. The matter of Article 8 came from a situation arising on the mission field, (J. C. Kobes case) and since this too is missions although not foreign and Indian Missions, it can well be studied by the same committee. (Cf. Art. 157, No. 38.)

IV. MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Material:*

(Supplement 8.)

B. *Contents:*

The committee on the Ministers' pension and Relief Administration seeks an answer on the following: "We request Synod to advise us what should be done anent the pension of a minister who has written that 'his activities are those of a full-time minister.'"

Adopted.

C. *Enlightenment:*

This matter refers to the B. J. Danhof case.

D. *Recommendation:*

In view of the decision taken by the Synod on June 20, 1946, on the case of Rev. B. J. Danhof, we recommend, in keeping with the rule applying (Cf. Rules of the Ministers' Pension and Relief Administration—Article VIII, A, page 8) that the pension of Mr. B. J. Danhof be discontinued as of June 20, 1946, the date his case was decided.

Adopted.

V. RULES FOR THE MINISTERS' PENSION AND RELIEF ADMINISTRATION.

A. *Material:*

Article VI, D, of the Rules.

B. *Contents:*

"Orphans of ministers who have served the Christian Reformed Church shall receive an annual pension of $100 per person until they shall have attained their nineteenth birthday, unless physically or mentally incapacitated and so certified by two competent physicians appointed by the Board of Trustees in which case their pension shall be continued. However, orphans of one family shall never receive collectively more pension than that to which their mothers would have been entitled."

Recommendation:

1. Your committee recommends that the amount given to orphans be increased from $100 to $200. If such pension is not sufficient, adequate support shall be given from the Relief Fund.

Adopted.

2. Your Advisory Committee recommends that the "Rules" be amended to conform with the new ruling.

Adopted.

Re printing of the Acts of the Ecumenical Synod.

A. *Material:*

Agenda Report, Number 11. (Supplement 12.)

B. *Content:*

The matter of the printing of the Acts of the Ecumenical Synod: the Committee on Ecumenicity recommends the appropriating on the part of the Synod of the Christian Reformed Church the necessary funds for the printing of the Acts. The Committee also recommends the printing of the Acts. The Committee also recommends the printing of fifteen hundred copies, a copy to be given each consistory of the three churches involved, a copy for ministers and professors of theology not engaged in pastoral work and a copy for the libraries of the Reformed seminaries.

Adopted.

ARTICLE 159

Rev. C. Oostendorp reporting for the Advisory Committee *Varia* presents the following matter: (Cf. Article 141.)

I. RE NETHERLANDS RELIEF (Supplement 32).

A. *Material:*

Overture 17 and Report Netherlands War Relief Benevolent Fund, No. 33.

B. The work of the Netherlands War Relief and Benevolent Fund Committee Report No. 33. (Supplement 32.)

Recommendations:

1. We recommend that Synod thank the Netherlands War Relief Committee for the efficient work that it has done.

Adopted.

2. We recommend that Synod continue the present Committee under the name *Netherlands Rehabilitation Fund Committee.*

Adopted.

Ground:

The name conforms more closely to the original purpose of the Committee as appointed by the Synod of 1940. (See Acts, 1940, Art. 116, XIII, 2, pp. 119 and 120.)

3. The money to be disbursed by this committee shall be used for the rehabilitation of Dutch churches and missions. (e.g., rebuilding of

churches, schools, and parsonages; portable churches for mission work. (Supplement 32.)

Adopted.

4. We recommend that no more offerings for this fund be requested for the coming year.

Ground:

Mr. John Hekman, the chairman of the committee, informed the Advisory Committee that there is at present no way of supplying the rehabilitation needs.

Adopted.

(NOTE: For Synod's information we wish to state that although approximately $150,000 was collected for rehabilitation work, some $50,000 of this amount has been allocated to relief work, leaving a balance of $98,173.49. This balance should be retained for rehabilitation work.)

Received as information.

C. *Overture of Classis Hudson, No. 17.*

Recommendations:

1. Synod refers the matter of Netherlands relief to the local diaconates.

Ground:

Mr. Hekman has informed us that on the basis of the War Relief Committee's experience, individual gifts are the most effective form of relief.

Adopted.

2. Synod declares that its action under B, 2-4, the Netherlands War Relief Fund, answers the request of the overture of Classis Hudson in that this committee will no longer do work properly belonging to our diaconates.

Adopted.

ARTICLE 160

The minutes are read and approved.

ARTICLE 161

Elder Dr. E. Monsma protests the action of Synod in regard to the matter of Rev. J. J. Hiemenga's appointment as Educational Secretary. His protest reads as follows: (Cf. Art. 156) (Cf. Art. 124).

To the Synod of 1946:

The undersigned respectfully protests the action of the Synod taken in respect to the appointment of Reverend J. J. Hiemenga for the following reasons:

1. The first ground that "the Synod of 1942 definitely disapproved the appointment of an ordained minister of the gospel is not true to fact: The 1942 decision reads as follows:

Synod decides "that a well educated layman be appointed as assissistant to the President."

The first ground given for this decision indicates the opinion of the

Synod of 1942 with reference to the appointment of an ordained man. It states:

"It is more in the province of a layman than of an ordained man to gather funds as is demanded in the fourth point of the program of work for the incumbent of this position as adopted by Synod in 1940:

This does not imply that a minister *may* not be appointed to this position.

2. The interest of our college and its president in the present emergency was not given adequate consideration by our Synod (1946).

(W. S.) E. Y. MONSMA.

ARTICLE 162

The Chair declares that the schedule of work has been completed and addresses Synod as follows:

Fellow-delegates of the 1946 Synod:

Now that we have finished the work committed to our care, I wish to thank all of you for the excellent coöperation which you have given me. You have made my difficult task a distinct delight. In particular do I wish to express my appreciation to my fellow-officers for the cordial spirit which they have manifested throughout all the sessions of Synod and for their faithful labors and ready assistance which have contributed much towards carrying out Synod's program in an efficient manner. Thanks also to the Advisory Committees, especially to their reporters, for their excellent labors; and to Mr. H. Voss and his aides for the valuable services rendered in preparing our mimeographed reports.

We were reminded during Synod of the solemn fact that death is constantly hovering over us. On one of the first days of Synod we were informed of the death of Rev. D. Zwier, who served ever so many Synods as Clerk. And towards the end of Synod one of our delegates, Dr. J. H. Bruinooge, was called away by the sudden death of his father. May the bereaved experience the comforts of the Holy Spirit in an abundant measure, and may we all take to heart the admonition of our Lord to work while it is day since we know not when the night will overtake us.

It is, of course, far too early to evaluate the work of this Synod. But it can be said that this Synod was indeed a deliberative assembly. It was encouraging to note that an extra high per cent of the delegates, elders as well as ministers, freely voiced their convictions concerning the various issues we were made to face.

That we in our Synodical labors have fallen far short of the mark of perfection, no one of us will think of denying. It goes without saying, that though we have sought sincerely and earnestly to do the will of God, we have not always attained this high goal. May God bless and prosper all decisions taken under the controlling guidance of His Spirit, and may He graciously make our mistakes and errors of no effect.

And now the time of parting has come. Farewell! May God's blessing rest upon all of you. May each one of us as he returns home prove a faithful and diligent servant of God and of His Christ in the field of labor assigned to him in divine providence. May we count it our privilege and joy as well as our duty to spend ourselves in the service of our Covenant God and in the service of the Church which He has bought with His precious blood.

ARTICLE 163

The Vice Chairman responds as follows:

In behalf of Synod and your fellow-officers I wish to thank you for your good work and noble efforts as our leader for these crowded and busy days of Synod.

To preside over deliberative assemblies such as our Synods are — and must remain — is no easy task! It is sometimes a trying task.

We thank you for cheerfully bearing the heavy burden which we imposed upon you. We thank you for your fatherly frowns, as well as for your fatherly smiles; for your firmness and for your kindness.

May God bless you for all your denominational work, also at the coming Ecumenical Synod. May He bless you in your own Congregation.

ARTICLE 164

A motion to adjourn is passed and Synod sings the Doxology after which the President closes the 1946 Synod with prayer.

HERMAN KUIPER, *President*
MARTIN MONSMA, *Vice-President*
GEORGE GORIS, *Clerk*
LAMBERTUS VAN LAAR, *Second Clerk*

Attested a true copy,
DR. R. J. DANHOF, *Stated Clerk.*

Synod recommended the following causes for Moral and Financial support:

(A list for convenience)

1. Bethesda Sanatorium.
2. Christian Psychopathic Hospital and Pine Rest, Cutlerville.
3. The Gideons (only for the distribution of Bibles and Testaments).
4. Christian Sanatorium, Goffle Hill.
5. Reformed Bible Institute, Grand Rapids, Michigan.
6. Christian Labor Association.
7. American Bible Society.
8. National Christian Association.
9. Lord's Day Alliance.
10. American Federation of Reformed Young Women's Societies.
11. American Federation of Reformed Young Men's Societies (see Art. 63, XIV).
12. British and Foreign Bible Society (for Canadian Churches).

Synod recommended the following causes for one or more free-will offerings:

1. Ministers' Relief Fund.
2. Seamen's Home at Hoboken.
3. National Association of Evangelicals.
4. National Union of Christian Schools.
5. Teachers' Emergency Relief Fund.
6. Publication of Reformed Tracts.
7. Soldiers' Fund.
8. Christian School Pension and Trust Fund.

Synod adopted the following quotas:

1.	Calvin College and Seminary	$5.00 per family
2.	Ministers' Pension Fund	2.75 per family
3.	Church Help Fund	1.25 per family
4.	Synodical Expense	.75 per family
5.	Indian, China, and Sudan Missions	4.92 per family
6.	Chicago Jewish Missions	.40 per family
7.	Paterson Hebrew Missions	.35 per family
8.	Back To God Radio Broadcasting	2.50 per family
9.	South America	.50 per family
10.	Church Extension Fund	2.25 per family
11.	Fund for Needy Churches	2.00 per family

SUPPLEMENT 1-a
(Arts. 15, 42)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

To the Synod of the
Christian Reformed Church,
Session of 1946.

ESTEEMED BRETHREN:

A. The Synodical Committee has the following matters to report to you:

1. Dr. R. Bronkema contacted your Committee in behalf of a request received from Mr. A. Zijp, Director of the orphanage, "Wees een Zegen", located in Amsterdam, The Netherlands. Mr. Zijp was desirous to obtain permission to come to our country to solicit funds for his institution, and to be privileged to appear in our Churches for this purpose. In the letter of Mr. Zijp, submitted to your Committee by Dr. Bronkema, it appeared that the above named orphanage was not under the supervision of any specific ecclesiastical denomination in The Netherlands. In keeping with the rule laid down by one of our Synods, that "Outside Causes" seeking moral and financial aid must be carefully investigated before granting approval, your Committee could not sponsor the coming of Mr. Zijp and recommend him to obtain funds for his orphanage. Your Committee was not in a position to investigate this institution, and notified Dr. Bronkema that as a Synodical Committee we could not act favorably upon his request.

2. The Church Help Committee requested the appointment of a successor to Rev. A. Wassink, who departed from the state of Iowa for another field of labor. The Rev. J. Cupido was requested to fill the unexpired term of brother Wassink, and Rev. Cupido accepted the appointment.

3. Your Committee advised the Churches to take note of the conflict occurring between Memorial Day and our usual Ascension services on May 30. Your Committee published an announcement in both *De Wachter* and *The Banner* suggesting various dates for the proper commemoration of the Ascension of our Lord. Local circumstances would have to determine the choice made.

4. On December 20, 1945, the following telegram was received by the secretary of the Synodical Committee:

> "Christian Reformed Church urgently requested to send delegation extraordinary Synod Reformed Churches, Netherlands, Utrecht, January 22, 1946."

The message was signed by Prof. G. Ch. Aalders. After consultation by phone and by telegrams your Committee appointed Prof. L. Berkhof and Prof. S. Volbeda to represent our denomination and to attend the extraordinary Synod in Utrecht, but after due deliberation both brethren for various legitimate reasons were unable to serve as delegates. Time was short. Less than a month's notice was given by the Reformed Churches of The Netherlands to appoint delegates, arrange for passports, visas, and make necessary arrangements for transportation. When the appointed brethren declined the invitation your Synodical Committee instructed its secretary to notify the Reformed Churches of the Netherlands of our inability to send a delegation upon such short notice. At the close of 1945 travel restrictions still prevailed, and to obtain airplane priorities was impossible.

5. On April 17, 1946, a cablegram was received by the Stated Clerk containing the following message:

> "The Consistory of the Reformed Church (maintaining Article 31 K. O.) most kindly invites you to send representatives to the meeting of the General Synod of the said churches on April, 1946, in Groningen, Holland."

This message was signed by Rev. D. Van Dyk, Akkerstraat 26, Groningen. Your Committee authorized the secretary to send the following reply:

> "Inasmuch as the Christian Reformed Church does not at the present time maintain Church Correspondence with the Reformed Church of the Netherlands maintaining Art. 31 of the Church Order, we as a Synodical Committee are not authorized to send delegates to your meeting of Synod."

6. The General Synod of the Reformed Churches in the Netherlands in session in Utrecht during the month of January of 1946 also approved the request of their "Deputaten voor den geestelijken arbeid in het Ysselmeergebied," a document requesting special assistance to obtain building materials for the erection of temporary church buildings in the sector of the Netherlands known as the Ysselmeer polder. Your Committee placed this request for aid in the hands of the Netherland War Relief and Benevolent Fund Committee, and their report to Synod will undoubtedly contain a reply to this request of the Reformed Churches in the Netherlands.

B. REPORT OF THE STATED CLERK.

1. It is with great sorrow that we must report that our beloved friend and brother, Rev. John De Haan, Jr., experienced a relapse shortly after the close of the Synod of 1945. His health had been impaired by high blood pressure for some years. His earthly task came to an end on October 28, 1945. His work as a Stated Clerk was well done, and as his assistant we had no difficulty in carrying on where brother De Haan left off. The files were in excellent shape.

The Obituary Committee to be appointed for this Synod will take cognizance of the demise of brother De Haan.

2. The Stated Clerk carried out the mandate of Synod mentioned in the Acts, 1945, pages 35, 36. A copy of Synod's decision was mailed to all the organizations mentioned in Article 110, seeking moral and financial aid. The statements received to date have been given to the Advisory Budget Committee.

3. The Stated Clerk carried out the mandate mentioned on page 16 of the Acts, 1945, and the Neland Ave. Consistory has consented to retain the ministerial status of the Rev. H. J. Kuiper, and has loaned him for the work of Editor of our Church paper, *The Banner,* and such other duties as agreed upon by Rev. H. J. Kuiper and the Publication Committee.

4. The assignment of Synod stipulated in Article 115, V, 32, page 119, of the Acts of Synod, 1945, was carried out by your Clerk. A report of the Publication Committee will contain a series of proposals for your consideration. We believe that their adoption will improve our Synodical procedure and the publication of future Agendas.

5. In response to the request of Professor C. Ch. Aalders, a letter was furnished for the five delegates appointed by the Reformed Churches of The Netherlands to assist them in obtaining permission to travel, to obtain visas, to attend the proposed Ecumenical Synod to convene in Grand Rapids some time in August. Professor Aalders informed us in a letter that "there will now be no difficulty in obtaining the visas". Because of the unprecedented monetary arrangements existing between our government and the government of The Netherlands at the present time, a letter to the American Consul in The Hague was required so as to give the ample assurance that our Church will be willing to assume financial responsibility for travelling expenses incurred within the United States and other incidental expenses by the delegates from The Netherlands. A more detailed report on the proposed Ecumenical Synod will be found in the Agenda report on, "Ecumenicity and Correspondence with other Churches".

6. Synod is to act upon the request received from the Reformed Churches of The Netherlands to send a delegation to attend the Synod of their Churches scheduled to meet on the 26th of August of this year in the city of Zwolle. The Stated Clerk has the letter of request on file.

7. Synod is also to act upon the request of Ds. S. J. Koster, minister of the Reformed Church in St. Annaparochie, Friesland, The Netherlands, who seeks help for a large number of Friesian farmers, laborers, etc., deeply interested in coming to our country as emigrants. Ds. Koster is the spokesman for the Provinciale Afdeeling van de Christelijke Emigratie Centrale. I sent a reply to Rev. Koster in which was expressed our deep concern and sympathetic interest, and to facilitate

matters somewhat the Hon. Representative Bartel J. Jonkman was informed of the request of Ds. Koster. We were assured that our State Department will furnish us in the very near future with all the necessary information.

C. The term of office of the members of the Synodical Committee expire at this time. Their term of office is for two years.

The term of office of the Stated Clerk and of the Alternate Stated Clerk also expire at this Synod. The term of office is for your years. The Stated Clerk also serves ex officio as a member of the Synodical Committee.

Wishing you the blessings of God and the guidance of His Holy Spirit in all your deliberations.

Respectfully submitted,

Y. P. DE JONG
W. GROEN
E. F. J. VAN HALSEMA
R. J. DANHOF, *Stated Clerk.*

SUPPLEMENT 1-b

(Art. 63)

SYNODICAL TREASURER'S REPORT

Synod of the Christian Reformed Church,
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

AS has been my custom during the past several years I am pleased to submit for your information and consideration an itemized statement of all receipts and disbursements of Synodical Funds for the period of June 12, 1945, to June 12, 1946. The itemized statement is submitted only for use in the permanent files of Synod. For the information of Synod as a whole, I am pleased to submit the following condensed report:

June 12, 1945, Balance of cash on hand	$ 2,673.26
Total receipts as per accompanying statement	22,993.91
	$25,667.17
Total disbursements as per accompanying statement	$12,373.77
June 12, 1946, Balance of cash on hand	$13,293.40

After the several "lean" years for the Synodical Treasury, it has really been a pleasure to administer this account during the past year. The borrowed money, referred to in my last year's report, has been fully paid and I have been able to pay myself the remuneration, which has been voted to me. Because of the shortage of funds I have taken out nothing for myself for the past four years because it would only have meant that more money would have had to be borrowed.

Just what provision will have to be made for funds for the coming year will depend upon the expenditures that may be authorized by your body. The coming meeting of the Ecumenical Synod will, no doubt, be quite a drain on our funds, and I would suggest that the quota for the coming year be no less than that of the past year.

The Treasurer of the Canadian Churches has suggested that his work be terminated by the end of the present calendar year in view of the fact that the Canadian Government is becoming more lenient in its restrictions against sending money to the United States. His report will give you information regarding this, and I am sure that you will give it proper consideration.

Wishing you, one and all, God's choicest blessings and trusting that He will give you wisdom to do what you will be called upon to do in the coming days, I am,

Yours fraternally,
(Signed) TONY NOORDEWIER,
Synodical Treasurer.

I have examined the records of the Synodical Treasurer and find that accurate account of receipts and disbursements have been kept, and that the balance of cash on hand corresponds with the statement of the Peoples' National Bank of Grand Rapids.

(Signed) HENRY DENKEMA.

Audited June 12, 1946.

SUPPLEMENT 1-c
(Art. 134)

REPORT OF CANADIAN TREASURY COMMITTEE

To the Synod of 1946.

ESTEEMED BRETHREN:

1. *A Condensed Annual Report* of the Canadian Treasurer:

Balance, Dec. 31, 1944	$17,590.36
Receipts, 1945	16,571.59
Total Receipts	$34,161.95
Disbursements, 1945	19,064.62
Balance, Dec. 31, 1945	$15,097.33
Of this amount deposited in bank	$11,086.60
in bonds	4,010.73
	$15,097.33

Books audited and found correct with Bank statement of receipts and disbursements.

P. INGWERSEN.

II. *Detailed Report* of receipts and disbursements of Canadian Treasurer for examination by Synod. (Filed.)

III. *Statement of Dominion Bank of Canada* on bonds held in safe-keeping. (Filed.)

IV. *Remarks:*

A. The regulations forbidding the export of funds from Canada have been relaxed considerably. Some $8,000.00 have been transferred since the beginning of this year, and more may be sent soon. In view of the fact that the several churches can send amounts up to $100.00 across the border with only the approval of a local bank, but that the larger amounts accumulated at the general treasurer's office require the Control Board's approval for transfer, it would seem that the time has come to work towards the completion of the transfer of all funds due the denominational agencies in the United States by the end of this year, and so to finish the services of the Canadian treasury.

In case Synod would prefer to carry on the services of the Canadian Treasurer, we would suggest that the transfer of non-denominational funds (such as for *Banner, Wachter, Missionary Monthly,* etc.) through this office be discontinued at once, or at the end of this year. This service is not only unnecessary now, but its extra bookkeeping tends to complicate matters rather than solve them.

B. Bonding of the Canadian Treasurer was ordered by the previous Synod. The question, however, arose how this could be effectively done for a Synod in the U. S. in respect to a treasurer in Canada? Perhaps this could be worked out in proper fashion, but in view of the fact that this may be the last year of the existence of this office, and that Synod may not insist on the bonding for these few remaining months, we await Synod's further instructions.

C. A fireproof cabinet for the keeping of the books of the Canadian Treasurer was ordered by the previous Synod, but the present treasurer can make use of the safe of his own congregation. There appears to be no need to invest in another means of safekeeping the books.

D. In case Synod decides to discontinue the Canadian treasury, instructions should be given for the custody of the books and the adding machine.

Humbly submitted,

PAUL DE KOEKKOEK, *Canadian Treasurer.*

SUPPLEMENT 2

(Arts. 41, 126, 133)

REPORT OF INVESTIGATING COMMITTEE RE INDIAN AND FOREIGN MISSIONS' EDUCATIONAL POLICY

To the Synod of 1946.

ESTEEMED BRETHREN:

INTRODUCTORY

THE appointment of this committee was occasioned by a protest of the Rev. A. A. Koning, a member of the Christian Reformed Board of Missions, submitted to the Synod of 1945. (cf. Supplement 5-b, p. 205, Acts, 1945). This protest was directed against the educational policy pursued on the Indian Mission Field. As expressed in the "Elucidation" given by the advisory committee re this matter, "Although this protest is specifically a protest against the additional appropriation of $30,000.00 for the proposed Rehoboth school building, its heading and contents reveal that it is in reality a protest 'against the educational policy on our Indian field, as this is being recommended by the Board, and even as it has up until now been approved by Synod'."

In his protest the Rev. Koning first reviews the arguments for our present educational program as drawn from the "Great Commission." It is his conviction that our present educational program "inverts the order of Scripture, seeking to bring the 'teaching to observe' before the 'making disciples,' seeking to bring the education first and then the 'preaching' unto conversion." He goes on to call attention to the distinction between the "narrow view" and the "broader view" of missions. He argues that in the "broader view," so-called, "there is serious confusion in thinking, as it seeks to establish the Kingdom of God in all its manifestations among the heathen. There is no differentiation between the work of the church within its own fold and outside its fold. . . . The program of the church on a mission field cannot be the same as in an established church." He lays great stress upon the three-point program laid down for us in the Great Commission, and especially upon the order of these three points: First, the preaching of the Gospel; second, the baptizing; and third, as following and not preceding the first and second, the "teaching to observe."

Viewing the financial aspect of our present mission program, the Rev. Koning also finds room for criticism. He says: "In so far as the educational program is germane to our missionary task the present plan, especially as envisioned by the Board, is far out of proportion to the primary task of missions, and threatens to engulf our whole mission endeavor."

And from the more pragmatic viewpoint he goes on to argue that "our educational program has proved both futile and detrimental. . . . After so many years on the field, it may be well to look into the results and consider carefully the methods employed." He allows, "we have had young 'converts' in goodly number." But he adds, "their conversion was like the 'morning dew' that vanished." And he has his serious doubts about the greater success expected in this repsect by holding these children for four more years in a high school.

Further, the Rev. Koning maintains that "our educational program paralyzes our efforts to establish indigenous churches," which we have been aiming at throughout the years. He calls our attention to the fact that "establishment of indigenous churches has become the number One item on our list." He allows that a Native Training School is necessary to reach this objective. But this is something quite different from a complete high school for all Indian young people, as proposed by the Board.

He appeals to Synod, therefore:

"1. not to approve any additional appropriations for this educational project;

"2. to disapprove the comprehensive plan as pictured by the Board and the Coordinating Committee of Rehoboth;

"3. to appoint a committee whose task shall be to revamp our missionary practices along proper lines and in proper subordination;

"4. To hold all past decisions and their execution, pertaining to the building of the central heating plant and the establishment of the high school in abeyance until the report of this committee shall have been acted upon."

In view of the far reaching implication of this protest as over against the continuation of our present educational policy upon the Indian Mission Field, it was decided that,

"Whereas Synod finds it impossible to reach certainty regarding the matters under discussion in the protest of the Rev. A. A. Koning, and

"Whereas many members of this Synod, together with certain leaders in our churches have grave doubts as to the correctness of our present Indian Mission policy with its concentration of effort on our educational enterprises,

"Therefore Synod of 1945 decides to appoint an investigation committee of seven, charging said committee to make a comprehensive study of our Indian Mission Methods in the light of Scripture and history, and to advise our churches regarding the policy to be followed.

"This committee, if possible, will report to the Synod of 1946. However, if the forthcoming report cannot be discussed at every one of our Classes before the Synod of 1946, then Synodical consideration of the report is to be postponed until the Synod of 1947.

"Pending the outcome of this investigation no further expansive of our physical plant at Rehoboth shall be made" (Art. 56, p. 42, Acts, 1945).

This Committee was further instructed to study the problem of a future educational program for the China Field, in connection with the proposal of the Board and the recommendation of the Advisory Committee re this matter: "That as soon as our China work can be re-established, we move definitely in the direction of setting up an educational program. We will have to begin with Mission primary schools, but our ideal is to move toward the organization of free Christian schools with only a small proportion of children from non-Christian homes. The question of possible organization of middle schools (high schools) can be taken up later."

Synod decides to place this matter in the hands of the same committee which is to study the future educational policy for the Indian field in order that some policy may be established for the future of the China field too. (Art. 43, V. A. 3, p. 44, Acts, 1945).

Your Committee has attempted to meet the demands of this mandate to the best of its ability within the short space of time allotted to it. Those members of our committee that had never visited the Indian Field arranged to do so upon the recommendation of the other members of this committee. They interviewed all of the workers on the field with regard to the policy under discussion. They acquainted themselves also with the mission policy of other Protestant denominations, as well as with the educational work of the Government among the Indians. Further, they consulted recognized authorities in the field of missions, notably Dr. J. H. Bavinck and Ds. D. Pol, of the Netherlands, and the Rev. Chalmers Martin, one-time professor at Princeton Theological Seminary.

We found the scope of our work too extensive to render a complete report at this time. We have confined ourselves in this report, therefore, to those phases of our mandate which are the most urgent; those, namely, which pertain to the educational and medical policy which we shall pursue on the Indian Field. We beg Synod's indulgence to allow us some more time for a more intensive study of other matters pertaining to our work among the Indians, besides the problem of the future educational program of the China Field.

In so far as we have been able to carry out our mandate, we humbly submit our finding under the following headings:

I. Scriptural Teaching re Mission Objective and Methods;
II. Mission Methods of Other Churches;
III. Examination of our Present Mission Policy;
IV. The Proposed Rehoboth High School;
V. The Hospital;
VI. Recommendations.

I. SCRIPTURAL TEACHING RE MISSION OBJECTIVES AND METHODS

1. As regards the *objectives* in the carrying on of mission work as held up before us in Scripture, our attention is directed especially to the

"Great Commission" given by Jesus to His disciples shortly before His Ascension, and further to the mission activities of the Apostles as recorded for us in the Book of Acts. The "Great Commission," as expressed in the words of Matt. 28:19, 20, states: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." In Mark's Gospel 16:15, 16, it reads thus: "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Luke quotes Jesus as teaching His disciples "That repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem" 24:27). And at an earlier point in Jesus' ministry it is likewise recorded: "He sent them forth to preach the kingdom of God, and to heal the sick" (Luke 9:2; cf. also Matt. 10:7).

These several passages teach us essentially the three-point program presented also by the Rev. Koning in his protest as missionary objective; namely, (1) preaching or teaching the Gospel unto remission of sins, (2) baptizing those who repent of their sins, and (3) teaching to observe all things commanded. And these disciples are bidden to go out as personal witnesses with this message, as Christ's ambassadors, as Christ's representatives.

From the Book of Acts, chapters 1-12, we may learn how the eleven understood this command and what was their aim as missionaries. As they preached, the words of Jesus which we have quoted were apparently constantly ringing in their ears. They repeatedly refer to themselves as witnesses of the things they are preaching, and call their hearers to repentance of sins and to faith in the crucified and risen Lord unto remission of sins. Witnessing, teaching, preaching, and baptizing mainly characterized their activity.

Let us take note of the fact that this missionary objective as laid down by Jesus and as understood by the Apostles did not consist merely in the winning of some souls to Christ, as we hear it so often expressed by evangelists of our day. It was the fundamental error of the Pietistic movement of an earlier century to lay all emphasis upon the conversion of individual souls. It was Zinzendorf's common slogan to his Moravian followers: "Sehet zu, ob ihr dem Lamm einige Seelen gewinnet!" Paul, as is evident from the account of his labors in the Book of Acts and from his Letters, regarded his task far more comprehensive than this. He sought as soon as possible to establish self-supporting churches wherever he labored, with elders either appointed by himself or chosen by the congregation to have oversight over the flock. The congregation met together regularly for instruction and fellowship, the breaking of bread and prayers. They had regular places of worship. The Sacraments were celebrated. Discipline was exercised. The poor were cared for. They min-

istered to the needs of fellow-Christians in Judæa. The establishment of local churches, therefore, as a visible representation of the body of Christ upon earth, may be mentioned together with the evangelizing of the nations as a definite objective of missions as set before us in Scripture.

It may not be amiss to call attention to the fact also that the Apostles were never merely negative in their preaching, as though their strength was to be found in their attacks upon the heathen idols and customs. To quote Dr. J. H. Bavinck ("Zending in een Wereld in Nood," p. 29): "Paulus was nooit negatief, afbrekend, in zijn prediking, hij schold niet op de heidensche goden en de heidensche zeden. Toen hij drie jaar in Efeze gearbeid had, moest de schrijver van die stad nog getuigen, dat Paulus in al die jaren de godin Diana niet gelasterd had (Hand. 19:37).

"Daaruit blijkt wel zonneklaar, dat Paulus zijn kracht niet zocht in het negatieve, in het prediken *tegen* de afgoden, maar in het positieve, in de onomwonden prediking van het evangelie van Jezus Christus."

This avoidance of negative preaching on the part of Paul does not at all imply, of course, that he compromised between paganism and Christianity. He never tries to build a Christian superstructure upon a pagan foundation. At the most he finds a point of contact in preaching to the people of Athens by setting forth to them the "unknown God" whom they worshipped in ignorance (Acts 17:23).

2. The next question calling for an answer, if possible,—and this is the point on which the Rev. A. A. Koning especially takes issue with our Church as to its present policy in the exercise of its mission task,—is that pertaining to the *Method* of missions as taught us in Scripture. The "Great Commission" speaks of "preaching," "baptizing," "teaching," and "witnessing." In so far as we have knowledge of the mission activities of the Apostles we find no sharp distinction between the meaning of the terms "preach" and "teach." In fact, these two concepts, especially as we in our Reformed circles have been taught, are inseparable in connection with the presentation of the Gospel. Just as the missionary's task is not simply one of winning a few souls for Christ, so also his message consists of more than the mere Gospel call: "Believe on the Lord Jesus Christ, and be saved!" We read of Paul that he "reasoned" with his hearers in the synagogues from the Scriptures (Acts 17:2; 18:4; 19; etc. Gr. DIALEGOMAI, sometimes rendered "disputed" in A. V.). This "reasoning" evidently did not at all resemble what we understand with preaching today. It was teaching rather than preaching. And this teaching did not only *follow* upon conversion on the part of those whom he taught. It likewise preceded conversion, and in many cases, no doubt, did not even culminate in conversion on the part of Paul's hearers. Teaching is an integral part of preaching in all three of the well-known steps in salvation, as is properly emphasized in the First Lord's Day of our Heidelberg Catechism: We need a *knowledge* of sin, a *knowledge* of the way of salvation, and a *knowledge* of the life of gratitude required

of us. And this knowledge is to be one not merely of the heart but also of the intellect. To that end we in our Christian Reformed Church place great emphasis on the importance of catechetical instruction for our children and youth as well as the importance of continued indoctrination on the part of the confessing members. To argue from the Great Commission that there is a place for teaching in the missionary program only with respect to those that have been converted is to lose sight of the distinction between instruction in *obedience* and instruction in *the way of salvation,*—which latter, it is reasonable to believe, constituted a large part of the "reasoning" which Paul carried on from sabbath to sabbath in the synagogues which he visited.

The Rev. Koning seeks to support his thesis with respect to the sharp distinction between preaching and teaching by citing the methods of Modernistic missions, which, he says, have "substituted education for salvation, or (have) identified civilization with salvation." We do not deny, of course, what he here says about modernistic missions. His argument is not to the point on the question at issue, however. He confuses method and content. Our objections against modernism are not to be found chiefly in its educational efforts but rather in that which they teach their mission subject. As far as educational method is concerned, we aim to out-educate them by means of our catechism classes, Sunday School classes, and Christian day schools. It is this educational program that distinguishes us from the pietistic "Fundamentalists" of our day, whose whole missionary objective is contained in the mere "saving of souls."

As regards the specific question, then, whether the Great Commission does or does not leave room for the religious teaching of pagan children, it is our conviction that it certainly does. It makes no direct reference to such religious instruction, of course. In fact, nowhere in the New Testament do we find explicit instruction with regard to educational policy in connection with mission work. Yet, where the Apostles "reasoned" with their hearers, we may safely infer that they set no age limit whenever opportunity presented itself for them to acquaint anyone with the Gospel of salvation which they proclaimed. We may believe they were faithful imitators of their Master in this respect, Who welcomed also the children as they crowded about Him. And we may be sure, as He did so, He did not merely entertain them with some meaningless bed-time story, but in His inimitable way taught even those children the words of life.

As Paul pursued his missionary journeys from place to place, in most cases remaining at a certain place only a few weeks, we must allow it is reasonable to infer that he did not busy himself much, if any at all, with the teaching of children as a means of preparation for their later conversion and baptism. It may be remarked, however, that there was not the need for him to do so that there is in the case of our missionaries among the Indians, in that he did not have to contend with the language

barrier that they do. Wherever Paul traveled, he could get an audience as he spoke to them in Greek. Our own missionaries, on the contrary, can for the greater part make contact with the adult Indians only with the aid of a native interpreter, which makes their work with the adults much less effecive than in the case of the children and youth who have learned the English language.

Further, while we must allow that there is no direct evidence in Scripture that the Apostles at any time engaged themselves with the Teaching of pagan children, so that the Rev. Koning may reply that all of our argumentation on this point is merely by way of inference, the further question is *ad rem* whether the Apostles took advantage of *any* form of activity as an *auxiliary* means to the great objective of making disciples and establishing churches. And to that we can answer with a very positive "yes." They were endowed with the gift of healing, so that, as they went about preaching, they could by calling upon the Name of the Lord heal many of their diseases. This healing was one of the special tasks laid upon them by the Lord Himself, as we read in Matt. 10:1: "And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness" (cf. also vs. 8; Luke 9:2; 10:9). And the Book of Acts gives abundant evidence of the fact that the Apostles frequently exercised this power and authority entrusted to them. In the earlier days of their ministry we even read that people "carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some of them. And there came also together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed everyone" (Acts 5:15, 16).

The purpose of these healings was, of course, not the mere physical one of relieving as much as of the suffering and distress of their fellowmen as they had it in their power to do. This motive of Christian compassion was not absent, of course. Yet these miracles had a higher spiritual purpose, to convince the peoples that they spoke with authority as they proclaimed the Gospel of salvation through the atoning blood of Christ, in whose Name these miracles were performed. They aimed at the breaking down of the kingdom of Satan by this means and the establishment of the Kingdom of Christ (1 John 3:8).

We likewise read of the gift of tongues with which the Apostles were endowed at least at times. Paul witnesses to this effect in 1 Cor. 14:18, where he says: "I thank God, I speak with tongues more than you all." And he supplements this with a restatement of the purpose of this gift: "Howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue."

In this same chapter again Paul gives a clear statement to the effect that the purpose of these gifts is not only the edification of the believers but also the extension of the church. We read (vss. 23-25): "If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

Of Paul especially we read that he had a number of co-workers with him on his missionary journeys. We are not told much of the character of their labors. We know that some of them would serve as his secretaries, writing his letters to the churches as he in all probability dictated them. They probably kept some sort of diary also of their daily labors. Further, it is very likey that they assisted in personal work, expounding the Scriptures to those that came to hear the preaching of Paul. It is worthy of note in this connection that we find people from all walks of life mentioned as co-workers with Paul, women as well as men. What these women did we are not told, other than that they "labored much in the Lord." And this labor again must have been of an auxiliary nature, since Paul is very specific in teaching: "Let the women keep silence in the churches; for it is not permitted unto them to speak . . . for it is shameful for a woman to speak in the church" (1 Cor. 14:34, 35).

From these findings we judge that, though we have no direct evidence of the Apostles, or their helpers, ever having engaged themselves with the teaching of children or young people in connection with their missionary labors, yet there is nothing in Scripture forbidding such teaching. Nay, rather, there is good reason to believe that the Apostles did engage themselves with such teaching where the opportunity presented itself. Hence, we believe here is good ground for the employment of this method on our part, as well as any others that may be at our disposal, if it can be proved to contribute in a real way to the objective of mission work as laid down for us in Scripture.

II. MISSION METHODS OF OTHER CHURCHES

Whereas then Scripture recognizes the use of auxiliary means to the great objective of missions; namely, the making of disciples and the establishing of churches; and whereas the establishing of schools for the purpose of teaching children, along with their other subjects, the knowledge of God, must be acknowledged as a possible means to this end, let us examine next the mission methods of other churches in this connection.

1. *De Gereformeerde Kerken van Nederland*

As concerns the principles and methods of missions recognized by these churches, we read in "De Zendingsorde van Arnhem," 1902 (revised at Utrecht, 1905), as follows:

"Art. 9: Nevens den Dienst des Woords worden op het Zendingsterrein hulpdiensten ingericht. Deze zijn tweeërlei: schooldienst en medische dienst.

"Art. 10: Zooveel mogelijk zullen op elke plaats op het Zendingsterrein scholen voor lager onderwijs worden opgericht.

"Art. 11: De gezamenlijke kerken onderhouden op het Zendingsterrein van Midden-Java eene kweekschool ter opleiding van Inlandsche onderwijzers, alsmede een opleidingsschool tot vorming van helpers bij den dienst des Woords."

Further, we read in the "Reglement der Keuchenius-School," Art. 9: "Als leerling worden toegelaten:

"a. allen, die ter opleiding voor den dienst der zending vanwege de Kerken worden aangeboden, mits zij voldoen aan de vereischten voor de toelating gesteld;

"b. voorts, zoover de gelegenheid dit toelaat, allen die zich aanbieden, wanneer zij aan de gestelde eischen voldoen en bereid zijn zich aan alle regelen der school te onderwerpen."

We would quote also from Ds. D. Pol, President of the General Board of Missions in the Netherlands, in his book, "Midden-Java ten Zuiden," p. 214, as follows:

"Ook de Zending krijgt vergunning (Explan: i. e., from the Government) haar scholen in de desas op te bouwen; alleen met voorschrift van 'facultatiefstelling' op plaatsen, waar geen neutrale school is; d.w.z. dat er vrijheid gelaten moet worden, om het gebed en het godsdienstonderwijs niet bij te wonen.

"Dat zij dat haar gegeven verlof benut en voortgaat te benutten, spreekt immers van zelf!

"Het karakter der zendingsscholen is daardoor zeker wel eenigermate gewijzigd. Tevoren stond het zendingsdoel geheel op den voorgrond; doch voortaan gaat de schooldienst *indirect* werken voor de komst van Gods Koninkrijk.

". . . het valt niet te ontkennen, dat ons zendingsonderwijs, onder den drang der omstandigheden, een eenigszins ander karakter heeft aangenomen.

"Maar ook zóó is, bij de algemeene ontwaking van het Javaansche volk, dit te werk stellen van den schoolhulpdienst van groote waardij te achten voor de verbreiding van het Evangelie onder de jeugd, naar de bekende uitspraak, dat wie de jeugd heeft, de toekomst heeft."

This same author in his article of "Zending" in the "Christelijke Encyclopaedie" (V, 784), speaking of the means that may be employed in mission activity, writes as follows: "*Drieërlei* dienst wordt hierbij onderscheiden: de hoofddienst (waartoe ook te rekenen de colportage), de schooldienst en de medische dienst, en tevens wat als Zending in *engeren* en in *ruimeren* zin is aan te merken."

2. *Other Churches*

As we examine the mission methods of other churches in the United States, we find that they all, without exception, make use of education as an evangelistic agency. The Sudan United Mission, for example, establishes schools, and does not consider that these schools are a departure from its evangelistic emphasis.

Even the Korean, or Nevius Mission plan, though strongly evangelistic and very successful in promoting self-support, nevertheless favors the establishment of primary schools, high schools, and even colleges.

Indeed, we find modern missions engaging in a rather wide variety of activities, all of which nevertheless are intended to contribute to the one great missionary objective of evangelization. And if it be argued that there is no adequate Scriptural basis for these diversified activities, we would reply with the Rev. Chalmers Martin, one-time instructor in the O. T. Department at Princeton Theological Seminary, that "the apostles themselves were inclined to be tolerant in the matter of methods. Ready to condemn unsparingly any who adulterated the gospel, they were ready, also, to admit a large variety in the methods of applying the gospel to the needs of men. To this attitude they were led by the very profusion of the *charismata*. They could not but recognize wide diversities of operation as thoroughly consistent with the indwelling of one Spirit, and as all tending to the one end of extending and building up the church, the body of Christ. The apostles believed, too, as we have seen, in the adaptation of their methods to meet the special circumstances in which they might find themselves; and while we abate nothing of what was said in a former chapter as to the essential similarity of the mission problem in modern times to that which presented itself to the apostles, we may at the same time admit that here are differences in the details of the two situations which may well justify some differences of method" ("Apostolic and Modern Missions," p. 171).

The Rev. Martin in his book also comments on the great variety of instruments at the disposal of the modern missionary, all of which have their legitimate place in the work of evangelization. We quote: "And how many forms that story takes! Sometimes the formal sermon; far more often the informal address, where questions are freely allowed and skillful objections must, perhaps, be answered; and quite as often the quiet talk with a single inquirer, as Jesus talked with the woman at the well, or Philip with the eunuch in the chariot. And as the missionary despises no place, no audience, no form of address, so he thinks no device too trivial that will serve to get him a hearing. The power of music, whether of baby-organ, or flute, or guitar, or violin, or even hand-organ; the open medicine chest; the book-stall; the vivid picture on the lantern-screen; the telescope focused on a distant hill; his watch; his pocket-compass; the buttons on his coat; the rubber rattle of his infant child, if need be—any of these will serve these modern fishers of men as lure

for their hook" (pp. 175, 176). And as regards the use of education as such a means, he tells us: "Education, too, is pressed into the service of evangelism, nay is often chiefly a means to it. In Mohammedan lands, the school platform is the only pulpit from which the glad tidings can be made to fall on Moslem ears. One chief motive of Dr. Duff's great work as an educator in India was that, by means of the school, he might bring the gospel to bear upon Brahman youths not easy to be reached in any other way" (p. 178). And in answer to the objection that, after all, we read nowhere of the apostles' having established schools, he replies: "Let us admit that the apostles did not establish schools nor teach them—though the late Dr. A. P. Happer maintained that in the school of Tyrannus, in which Paul reasoned daily with the disciples of Ephesus (Acts XIX:9), we have explicit New Testament sanction for the mission-school—but let us remember that the apostles labored, not among barbarous peoples, but among the most highly civilized peoples of their day. Let us remember that much of what the modern missionary strives to give by means of the mission-school—the ability to read the Scriptures, the quickening of dulled minds, the development of useful gifts—had in great measure been given to the people of the Roman empire through the diffusion of Greek culture and the Greek tongue, on the one hand, and the influence of the synagogue and the existence of the Septuagint, on the other. . . . The apostles were not school-teachers, but had they lived in the nineteenth century instead of the first, had they begun at Calcutta instead of at Jerusalem, had their field been the Indian or the Chinese empires instead of the Roman, is it not more than possible that they would have seized on the school, as they did in fact upon the synagogue, as a great agency for the diffusion of the gospel, and is it not likely that foremost among them in this as in all else would have stood that matchless missionary, at once the Carey and the Duff of the infant church, who counted himself debtor both to the Greek and barbarian, to wise and unwise, and who was ready to use any means if only he might save some?" (pp. 189, 190).

Dr. J. H. Bavinck in his "Zending in een Wereld in Nood" devotes some five pages to the subject of Bible translation and the translation and production of Christian literature as part of the missionary's task. He cites the splendid work done in this connection by the British and Foreign Bible Society. And speaking of Christian literature he says: "Wij denken allereerst aan goede Christelijke *week- en dagbladen* . . . Naast deze dag- of weekbladen hebben wij noodig *theologische lectuur* voor de predikanten, ouderlingen en ontwikkelde gemeenteleden. . . . In de derde plaats wordt overal een verlangen kenbaar naar *stichtelijke, opbouwende lectuur,* tot versterking van het geloofsleven. Dan bestaat er behoefte aan *verhalende lectuur,* goede Christelijke romans en vertellingen. En eindelijk is er een groot gemis aan lectuur, die geschikt is *voor buitenstaanders,* die begrijpelijk en pakkend geschreven is, *zoo* dat niet-Christenen daaruit

een klaar beeld verkrijgen van de boodschap van Jezus Christus" (pp. 44, 45).

He stresses also the valuable contribution to the main mission objective rendered by the agencies of medical service and education. He points out that the object of medical missions is not merely to win the hearts of the people so that they will be willing to listen to a Gospel message afterward. This field of mission activity has a much farther-reaching objective than this. It aims to deliver the heathen from their blind superstition under which they go stooped. He says: "Ziekte wordt beschouwd als de werkzaamheid van een of anderen boozen geest, die met allerlei spreuken en toovermiddelen moet worden uitgebannen. Krankzinnigheid wordt gezien als een soort bezetenheid. Blindheid en gebrekkigheid worden maar al te gemakkelijk aanvaard als gevolgen van den almachtigen wil der goden, waar toch niets tegen te doen is. Menigmaal wordt tegenover al zulke beklagenswaardigen slechts uiterst weinig erbarmen aan den dag gelegd.

"Eén van de eerste daden, waarin de zendeling kan betoonen dat hij door Christus gezonden is, is, dat hij medelijden aan den dag legt voor de lijdenden en hen op alle mogelijke wijze tracht te helpen en te genezen. Hij moet de bijgeloovige gedachten, die men koestert, verbreken en laten zien, dat alle menschelijke ellende uit de zonde is voortgekomen, en dat God in Christus den gevallen en diep gezonken mensch redden en verlossen wil. God heeft ook, naar den rijkdom Zijner barmhartigheid, de medicijnen doen groeien, opdat wij daarin Zijn liefde zouden opmerken en Hem erin verheerlijken zouden. . . ."

And to quote still one more paragraph in this connection from this Dutch authority:

"Naast deze medische hulp zijn er nog *vele andere wegen*, waarlangs de Zending in daden kan betoonen, dat zij gekomen is om te bevrijden. Zij kan door armenkolonies het lot der ellendigen verzachten. Zij kan door voorlichting en onderwijs de bevolking helpen, om zich uit den staat van gezonkenheid op te richten en een nieuw leven te beginnen. Zij kan door haar scholen grondslagen leggen voor een nieuwe maatschappij, met nieuwe volksgewoonten, waarin een andere geest openbaar wordt dan in de oude zich verwerkelijkte.

"Kortom, de Zending kan tal van mogelijkheden aangrijpen, om het iederen keer opnieuw te zeggen en ook door daden te bezegelen, dat Christus alle dingen nieuw maakt, en dat het geheele volksleven veranderd wordt, wanneer Hij met Zijn Woord en Geest de harten regeeren gaat" (pp. 49, 50).

Dr. Bavinck attaches such importance to these so-called auxiliary services on the mission field that he does not like to speak of them as mere "hulpdiensten," as alongside the so-called "hoofddienst." He suggests as a better terminology "Kerndienst en Nevendiensten" (p. 53).

And he stresses once more with regard to these several "nevendiensten": "Grondslag daarvan is de ontferming over de groote lichamelijke en maatschappelijke ellende, die daar in die verre wereld heerscht. Gedreven door de liefde van Christus, willen wij leniging brengen in al dien nood, tegelijk vurig hopende, dat zij, die die leniging ontvangen, straks ook Hem zullen ontvangen, die van den veel grooteren nood onzer zonde verlossen kan. *En eindelijk voegt zich ook de schooldienst in dit geheel, als een poging om alle dingen van het evangelie uit nieuw te belichten*" (p.54; italics ours).

From all these findings we may conclude, then, that education indeed has a legitimate place in the program of missions as a means of evangelization. We may say that:

a. Education by means of mission schools *is* a preaching of the gospel in its wider sense. It is a valuable sustaining aid to the central task of Gospel preaching. It must never be allowed to crowd out the Gospel preaching, of course, as the thing of chief importance, as, sad to say, we find but too commonly in Modernistic circles. With these latter the erection of schools and hospitals becomes an end in itself, effecting the social uplift of humanity. And the Gospel of the cross of Christ is not heard. Against this, once more, we must ever be on our guard.

b. Such education serves as a valuable means of leading pupils to a knowledge of sin and profession of their faith.

c. It places the child under the influence of the gospel before it is firmly entrenched in the superstitions and prejudices of its race.

d. It teaches the child not only the contents of the gospel as to its doctrinal aspects, but also what it means to live a Christian life under all circumstances in a Christian community.

e. It provides a valuable opening into the homes of these pupils.

f. It opens the way for the training of Christian native workers from among the more promising students.

III. EXAMINATION OF OUR PRESENT MISSION POLICY

While we have established the fact that there is a legitimate and in most cases a valuable place for education in the program of the missionary, let us now proceed to an examination of our own mission fields and our present mission policy, which is under criticism by the Rev. Koning. Must we possibly confess that we have allowed ourselves to lose the proper balance spoken of above, so that we are to a certain extent guilty of the error that characterizes Modernism? Have we allowed our mission boarding school at Rehoboth to become too prominent a factor in our missionary program at the cost of evangelization? And a second practical question that has been raised by various members of our Church is whether our Rehoboth school has sufficiently proved its worth as a means toward the end of evangelizing the Indian to justify its continued main-

tenance,—yes, to justify even its expansion into a high school for the Indian youth?

It must be admitted that, for the years that the Rehoboth school has been in existence, we would like to have seen more favorable results in the way of conversions from among those that have graduated from it. Only a relatively small number are known to show a real interest in the gospel of salvation. Statistics are not available in this connection. Because of the mode of living of the Navaho Indian it is impossible to retain contact with the graduates of our school, at least with our present limited staff of missionaries and workers. The Navaho Indian lives a very isolated life in his hogan, seeking as isolated a spot as he can find in order to have room for his sheep to graze. Statistics indicate that even with the rapid increase in population among the Navahos, the average population upon the Navaho Indian reservation today is still but one and one-half Indians per square mile. A second factor that makes it difficult to keep contact with our graduates is the fact that a large number of the Navaho Indians have two homes—a summer home and a winter home. In the winter they migrate to the valleys, where it is somewhat warmer and the snowfall is not so heavy, in order that their sheep may continue to find pasturage; and in the spring they move back to the higher plateaus. And the average Indian leaves no forewarding address, of course, in order that his whereabouts may be traced. Several of the Indians in recent years also have taken up different forms of occupation, in government projects and in the various forms of ordinary labor, and as hired help upon truck farms in certain seasons of the year. These are some of the factors that make the missionary's task such a difficult one in trying to keep contact with our Rehoboth graduates.

Our Rehoboth school is admittedly also a very expensive item on our mission budget. The 1946 budget calls for $81,331.79 for the Rehoboth Mission, besides another $13,580.00 for the Rehoboth Hospital. These two items call for nearly one-half of the total amount set aside for Indian Missions. The figure of $81,331.79 is broken down for us by the Finance Committee to show that actually only $32,000.00 is chargeable directly to meeting the running expenses of the educational work at Rehoboth. It must be admitted, however, that, if we had no school or hospital at Rehoboth, we would no longer need all of our buildings nor our several workers, with the exception of Mr. Bosscher, our Business Superintendent. We could then attempt to dispose of the whole property with the exception of the church and missionaries' and Business Superintendent's homes. And the item for Rehoboth Mission would be only a few thousands of dollars.

The question is therefore pertinent: "Shall we continue our present educational policy in connection with our mission work among the Indians,—yes, and even add to the already large financial burden of maintaining this school by expanding it into a high school? Or shall we

say, the results are too discouraging; and therefore we shall make a radical departure from the commonly accepted method of mission activity in this respect and close up our buildings at Rehoboth?"

Also another question forces itself into the foreground in this connection: "If we do not feel ready to take so radical a step as is involved in the second alternative just mentioned, recognizing that the teaching of the children in the Word of God, where we have the opportunity to do so, is too important a work to be discontinued, do we necessarily have to have our own mission boarding school for which such a large sum of money must be annually set aside? Can we not accomplish practically just as much by seeking permission to teach the Indian children the Word of God at the various government schools—as is being done by our own missionaries at Crown Point, Fort Wingate, Tohatchi, and elsewhere?"

And a third alternative calls for an answer: "Will we not accomplish more toward the evangelization of the Navaho Indian by converting our facilities at Rehoboth exclusively into a training school for native workers, inviting promising young men and young women from among the Indians to enroll for this training?"

The further question is raised in connection with this last one just mentioned: "Is not this admittedly the main objective in our educational program among the Indians: to discover and train those of the Indian youth who give evidence of being promising subjects for training as native evangelists? Why must we busy ourselves with the teaching of the 'three R's' to the smaller Indian children, and now even consider going on to offer them a complete high school training to fit them for a remunerative position in secular life?" And if one would reply that we are firm believers in the necessity of Christian grammar schools and high schools for our own children and therefore cannot deny the necessity of these for the Indian children likewise, the answer is forthcoming that our school at Rehoboth is not a school for Covenant children but rather a *mission* school. (Approximately one-half of the children at present enrolled at Rehoboth are children of former graduates of the school—which does not necessarily mean, of course, that one-half of them may be called Covenant children.) Our Rehoboth school, and our Zuni day school likewise, are not to be placed in one class with our own local Christian schools for our Covenant children.

In reply to these several questions and objections we are convinced that our mission boarding school at Rehoboth is not only of great value to our mission work among the Indians but well-nigh indispensable.

The Navaho Indian, living in his isolated hogan, has up to the present lived an extremely primitive life, so that it is difficult to approach him with any kind of religious message. And though he has his pagan religion, it does not constitute a very vital part of his life. His daily life is rather one of practical atheism. Hence he has little ear for any kind of religious message. Moreover, his mode of life is typical of his nature.

He keeps himself aloof from the white missionary. Past history has led him to regard every white man with suspicion. There is still further the obstacle of isolation with regard to an attempt to establish suitable meeting-places for religious services or Sunday School work. With the exception of certain areas near the cities and towns, where some Indians have taken up various forms of occupation connected with industry and business, the Indians live so scattered that it is well-nigh impossible to get a sizable audience for a religious meeting anywhere. Government statistics indicate that the Indian population on the Navaho Reservation averages but one and one-half persons per square mile. And where the average Indian has no calendar and all seven days of the week are alike to him, the missionary cannot accomplish much in the way of Sunday meetings with those who are still in a state of paganism. And in his camp work he is also confronted with a difficulty. Not to mention the difficulty of reaching the widely scattered hogans along trails which in many cases are hardly distinguishable and far from ideal for auto travel, he has the Indian code of morals to contend with. He dare not enter a hogan where a mother is home alone without her husband or another male adult member of the family, lest he be suspected of evil intentions. He should therefore always have a companion with him. And even then the Indian woman will not readily engage in a conversation with the missionary. And the husband will as likely as not be out of sight, roaming the prairies with his flock of sheep. And on top of all this there is still the language barrier. The government has been very lax in the past in trying to provide schools for the Indian children. With the facilities at present available only one-third of the Indian children can receive any kind of education. And of this third, a large one-third again are being trained in the various mission schools that the churches have built. The great majority of adult Indians speak little or no English, therefore. And over against this, their own language is so difficult for the white man to learn that it takes years of intensive study, with the help of an Indian interpreter as private tutor, for a missionary to master the language to any extent. Hence, the school is by far the most practical means for the imparting of the knowledge of the Gospel to the Indian.

But, if the teaching of the child must be admitted to be essential as a means of approach to the Indian mind, why will not the government school suffice for us? Does not the work of our missionaries at the Fort Wingate school, and the Crown Point school, and the Tohatchi school, etc., all of which are government schools, prove just as effective as our work at Rehoboth? To this we must reply, with due acknowledgment and appreciation of the good work done at these other schools by our missionaries in the past, "No, it does not." In certain cases, notably that of the Rev. Jacob Bolt, who has labored for many years at Crown Point, this work has been fairly successful, due in part to the fact that the school authorities were very favorably disposed to his work there. How-

ever, the same objection to this type of religious training must be raised that is raised against similar attempts in our own communities. We cannot expect to accomplish much with the child when it is being trained as a pagan five days a week while we have that child under our care for a Bible lesson one or two hours a week. Our missionaries must also depend upon the good-will of the school-authorities for permission to conduct such religious classes. And where the missionary is in some cases simply dependent upon the willingness of the youngsters to attend his classes in their free time, his work cannot be expected to show much result. At Fort Wingate, for example, where Sunday School classes are conducted on Sunday morning, the girls are restricted to the area enclosed by the buildings, while the boys are free to roam the fields round about. The result with regard to the Sunday School work is as might be expected: There are a goodly number of girls in attendance, for want of something to do, while there are only a small handful of boys. Because of these difficulties all of our missionaries at present laboring among the Navahos are unanimous in their judgment that the government school is a poor substitute for our own mission school at Rehoboth, to say the least. At Rehoboth the Indian children are placed in a Christian atmosphere twenty-four hours a day, in a manner even superior to that enjoyed by many of our own Covenant children. Here the children are taught not merely a certain number of Bible stories and some Reformed doctrine, but also the Christian way of living from the time they arise till they retire. The greatly superior value of such a training surely doesn't need defending for any of us.

A further argument against our changing our mission policy at this juncture of our work among the Indians by closing up our Rehoboth school is that we now have a fairly large percentage of children of former Rehoboth graduates enrolled at the school. And we may expect that this percentage will increase in future years. This will remove the argument raised at times in past years that our efforts at Rehoboth have been futile to such a large extent, since the children upon graduation would return to their pagan homes and soon forget all that they had learned of the gospel at school. The present enrollment, which shows children from homes as much as one hundred miles away, proves that these labors have not all been in vain.

As for the question whether a school maintained exclusively for the training of native mission workers is not preferable to our present complete grammar school, we must reply that while we might be able to find a certain number of candidates willing to avail themselves of such a course, these candidates would almost certainly be found from among the former graduates of our Rehoboth school. It would seem poor logic, therefore, to argue that now we don't need the grammar school anymore, since we have found a few candidates for a training school.

Furthermore, it would be mainly with the graduates of our school that future native workers could expect to accomplish something toward the establishment of native churches. The school must serve as a feeder, therefore, for a two-fold purpose: to prepare the Indian youth for membership in a native church, and to arouse in the hearts of some the desire to devote their life to the bringing of the gospel to their own people. The training of native workers, therefore, is not something that should replace our present school, but something that should supplement it.

IV. THE PROPOSED REHOBOTH HIGH SCHOOL

Having established the fact that our mission boarding school at Rehoboth is essential as a means toward the evangelization of the Indian, the further question confronts us: Should we expand our educational program so as to include also the high school department? Or should we supplement our present curriculum only with such courses as may be necessary for the training of native workers? And if we should decide in favor of a high school, how complete should we make this high school?

In reply to the first couplet of these questions we would reply that, while the mere addition of some Bible training courses would seem to be most in harmony with our recognized mission objectives, the findings of our missionaries indicate that this would prove quite inadequate. With a rare exception the graduates of our present Rehoboth school are still too young to be enrolled as students in a mission training school, to be sent out on the field within two or three years. They are not mature enough as yet for such work. Students for such a course should be beyond the high school age. We could not expect an Indian youngster in his teens to go out as a missionary among his people any more than we expect our own young people as yet to be ready for such work.

But why can we not get them back some five or six years later for this purpose, it may be asked? To this it must be replied that the most promising candidates for such training will in the meantime have been lost to us in favor of some other denominations. For those Indian young people that have a desire to continue their studies leave our school to enroll in another mission school offering high school training. And being in those crucial years of life in which they may be expected to come to a personal conviction of sin and faith in Christ, they naturally affiliate themselves with the church whose school they are then attending. We have in this way lost several promising students to the Methodist Church, which has an excellent school at Farmington. The names of at least forty such former Rehoboth pupils are on record. Your Committee also found some Rehoboth graduates in attendance at the Presbyterian school at Ganado. These students run great danger, therefore, of having the religious foundation laid for them at Rehoboth swept from under their feet. Thus it is quite evident that to send the Indian boys and girls away when they have completed the eighth or ninth grade, as we have been

doing thus far, is to leave an important job half done and thus to allow a large part of our efforts to be wasted.

Permit us at this point also to call attention to the urgent need of more native workers as well as lay white workers. The ideal which we must ever keep in mind in our mission endeavors upon foreign fields is the establishment of indigenous churches: churches constituted entirely of natives, with native office-bearers and a native preacher. To that end we must seek to place capable native workers in the field as much as possible, who may be expected to be far more successful than the white missionary in proving that the Gospel of Jesus Christ is not merely the white man's religion which he is trying to force upon the native. We need more of the kind of witnessing that the Rev. J. B. Swierenga's native interpreter at Two Wells was heard to give recently, when he did not stop after having interpreted the words just spoken by Rev. Swierenga, but kept on talking with a genuine fervor and zeal, telling his Indian kinsmen that he was telling them what he did, not merely because the missionary had so instructed him, but because he had knowledge of it in his own soul; and as a personal ambassador of Christ he entreated them that they also might be reconciled to God.

This particular young Indian feels greatly his need of more training to be properly equipped for the responsible task of going out individually as a native worker among his people. He happens to be a graduate of the public high school at Albuquerque, where he received no religious training, of course.

Possibly some would ask: "Why not send such promising young people to our Reformed Bible Institute in Grand Rapids for the necessary training?" In answer to this we would remind you what has already been previously stated in this report, namely, that we cannot expect Indian youngsters upon graduation from the eighth grade,—allowing for a rare exception—to have a firm resolve to become a missionary among their own people, any more than we expect our own children in the great majority of cases to have their minds definitely made up regarding their future career at that early age.

Moreover, even in the case of such young men as the one referred to above, our R. B. I. in Grand Rapids is hardly the proper place for them, where they would be taken out of their native habitat and placed as lone foreigners in a foreign land. We should provide the necessary training for them in the midst of their own people, if at all possible.

We said above that sending the Indian boys and girls away to continue their schooling elsewhere when they have completed the eighth or ninth grade, as we have been doing so far, is to leave an important job half done and thus to allow a large part of our efforts to be wasted. The same thing must be said with regard to those youngsters that do not have the incentive to go to another high school. Unless they are from Christian homes, there is great danger of their soon again losing all that they

have received at school, while, if they could be kept under the Christian influence of their teachers and pastor at Rehoboth for another four years, they would be about ready to establish their own home and be far more likely to continue in the doctrines that they had been taught.

An important factor supporting the desirability of providing also some high school training at our school is the fact of a general awakening, so to speak, on the part of the Indians, and a desire for education. The Indians of their own accord are pleading for admission to the schools that are available for them. This is occasioned in part by even the limited education afforded the Indian in past years, which is now beginning to bear fruits among them. It is occasioned in part also by economic pressure. The Navaho population has doubled itself in each of the last two generations. In 1870 the population was approximately 11,000. In 1900 it was 21,000. In 1935 it had jumped to 43,500. By today it is estimated to be above 55,000. In spite of the fact that the government has set aside ever larger areas of New Mexico and Arizona for the Indian, the poor soil of this area does not provide him an adequate livelihood. He is therefore compelled to look for other sources of income. Many have found opportunity for this during the recent war years. The Indians in general do not welcome the policy of Mr. Collier, who in recent years was in charge of the government schools, and who opposed the idea of "compelling the Indian to live the white man's way," as he called it. Many ridicule his policies. The younger generation especially is very pronounced in its assertion that it does not want to stay in the hogan, with all that it symbolizes. Your Committee personally interviewed certain Indian young people that we met on the reservation,—one, a young woman now teaching at the Ganado Mission School, another, a young man just returned from military service and a former graduate of our Rehoboth School. We also discussed this matter with Mr. Milling, the principal in charge of the Government school at Fort Wingate. These all condemned the Collier policy in no uncertain terms. A recent article in *The Reader's Digest* (August, 1945), entitled "Set the American Indians Free!" also confirms these testimonies. We quote: "Speaking with grim accents, this Winnebago Indian told me: 'We're tired of being treated like museum pieces. I'm a mechanic. I want a real job. They're not going to send me back to live in a shack and loaf around in a blanket!'" Also the older children at Rehoboth are clamoring for the opportunity to get more education. As they became aware of the purpose of your Committee's visit to the Indian field last fall, several of them addressed us individually to express their hope that they might get also a high school at Rehoboth.

A further important factor that lends support to this cause is the fact that, contrary to general belief, the Indian's I. Q. proves to be equal to that of the average white man. This is backed up by the carefully conducted findings of Dr. George Boyce, present Director of Navaho Educa-

tion. And, again, contrary to general belief, a study of the Indian's history has shown him just as adaptable to new modes of life and means of making a livelihood as the white man, if only given the opportunity. We think of the Indian today as being mainly a raiser of sheep. Yet the shepherd's life was not natural to the Indian 400 years ago. It was the Spaniards who first brought horses and sheep to the New World in the 1500's. And the Navaho quickly took advantage of the new opportunities hereby afforded him of making a livelihood. Another great source of income for the Indian today is the making of jewelry. Yet this again was quite foreign to him before the white man's arrival. In fact, Dr. Boyce, who has made an intensive study of the history of the Navahos, maintains that the Navaho people "have been a very progressive people, learning new things in each generation. Silversmithing, for example, dates back only to 1868 with them. And the art of making earthenware dishes has since been lost among them." Dr. Boyce concludes by saying: "The Navajo people will undoubtedly continue to learn many new things from the rest of the world. Their greatest handicaps in this respect are the lack of written language known by all the people, and lack of knowledge of English. When the Navajo people have acquired these tools they will acquire ideas from nations all over the world" ("A Primer of Navajo Economic Problems," p. 35).

There is every indication, therefore, that there is a new era ahead for the Indian, and likewise that there is a new era ahead for the mission among the Indians, especially by way of the door of education.

How large a high school is contemplated? This is a further question of real importance in this connection. After all, the Navaho Indian field is large. And if we should aim to provide Christian instruction for as many children and young people as would avail themselves of this opportunity from the area in which our missionaries are now laboring, we would have to build a school of enormous proportions. We all realize, this is beyond the range of possibility for us. Our teaching staff at Rehoboth, together with our missionaries on the field, are sufficiently modest in their ambitions in this connection, however. They visualize a high school which would truly remain a mere handmaid to the great prime task of our missionaries, namely, to preach the gospel. It is to be a high school aiming primarily at the discovering and training of promising native workers among the Indians. And with regard to the rest of the graduates it is hoped that a goodly number of them will go back to their homes to form nuclei of Christian influence, through whose coöperation native Christian Churches may in due time be established.

The Rehoboth teachers and missionaries would increase the enrollment of our Rehoboth school from its present total of 120 to a maximum of 200; in other words, allowing for a slight further increase in attendance in the gramar grades, the high school enrollment would be limited to some 50 or 60. This number, it is judged, will be quite adequate to supply our

missionaries with future native Christian workers and interpreters from among their number. And the remainder would go forth, as just stated, under the gracious blessing of God, as a salting salt in their several communities where they may make their home and as ready co-workers of our missionaries.

As concerns the course of studies to be pursued, the main emphasis is to be laid on the academic courses, together with the proper courses in Bible study and related subjects. A word of explanation must be given with regard to the curriculum as approved by the Synod of 1943, which has aroused a certain amount of criticism on the part of some and has given occasion, no doubt, to a considerable extent to the protest of the Rev. A. A. Koning. This curriculum is to embody also, so we read, "2) Vocational studies, such as manual training (carpentry, masonry, mechanics), and agriculture for the boys, and home nursing, home economics (sewing and baking), for the girls. 3) Standard academic studies, required by the State Department of Education, such as: English, mathematics, social science, natural science. 4) Physical education, for this is required by the State Board of Education, and the Indian is very fond of physical exercise" (Acts 1943, Art. 88, pp. 46, 47).

This array of subjects naturally leads the reader to visualize a high school of considerable proportions, with expensive laboratories, a large gymnasium, a mechanical training shop with thousands of dollars worth of machinery, a kitchen with the latest home appliances, etc. The workers on the field have given your committee assurance, however, that, if there should be anyone in the Board possibly having such a school in mind, it must be stamped as a mere "pipe dream." (Remember, they are contemplating a high school with an enrollment of only some 50 pupils.) These various vocational and science courses are to a large extent regularly being given to the upper grades right now in our present school in a thoroughly practical way by having the girls help prepare the meals for the dining hall under the supervision of the cooks, assist the laundress in her labors, mending the clothes of the pupils, etc., while the boys help in the work of carpentry, masonry, painting, etc., to keep the building and grounds in repair. We were assured also by the teaching staff that this sort of training meets fully the State requirements in this connection.

As concerns the physical training, thus far this has been given in the great outdoors in the form of basketball, baseball, etc. Our teaching staff complains of a certain handicap in this respect, however, and hopes that a suitable gymnasium for indoor activities will be included in the contemplated building program.

A word of enlightenment is also necessary with regard to the expense involved in this proposed expansion of our school. The Church has unfortunately practiced an extremely poor economy in past years, with the result that a number of the present buildings are in poor con-

dition. The present school building, we are informed, calls for extensive repairs, or better, for replacement by a more substantial one. The facilities at the mission house are lamentably inadequate. All of our lady teachers and workers must get along with one bathroom and an additional lavatory. The kitchen, serving the dining room on the first floor, while roomy enough, was very poorly planned at the outset, necessitating *miles* of extra walking on the part of the kitchen help. Even if Synod should reverse its previous decision, therefore, regarding the building of a high school, a substantial sum must be spent nevertheless for buildings. The increased expense involved in providing high school facilities would accordingly be relatively small.

In order to know as accurately as possible what the actual *additional* cost of the high school would amount to, your Committee asked for a statement of the estimated cost of new buildings needed, and the portions of this expense chargeable to the grade school and to the high school respectively. We received the following estimate. (This estimate has the approval of Mr. J. H. Bosscher, Business Superintendent at Rehoboth, Mr. Henry J. Bloem, Principal of the Junior High School at Rehoboth, and the Finance Committee of the Christian Reformed Board of Missions.)

1. *Initial Cost of Buildings*

Name of Building	Total Cost	Portion Chargeable to Grade School	Portion Chargeable to High School
School Building	$ 65,000	$ 35,750	$ 29,250
Girls' Dormitory	25,000	.....	25,000
Remodeling Mission Home for Boys' Dormitory	5,000	.....	5,000
Dining Hall	35,000	6,500	28,500
Assembly Hall	35,000	35,000	.....
Nurses' and Teachers' Lodge	30,000	20,000	10,000
High School Principal's Home	6,500	.....	6,500
Totals	$201,500	$ 97,250	$104,250

Elucidation: ". . . approximately 55% of the school building is needed for the grammar school, considering that we need a new school building anyway. . . . If no high school is allowed we should spend at least $6,500.00 to make the present kitchen suitable for future needs. The assembly hall should be had regardless of high school. If present dining hall is continued as such we would not need a new dining hall. However, we would need the $6,500.00 as mentioned above to bring the present dining hall up to requirements. Whether we get the high school or not, the lodge is essential to house the present and future personnel of the hospital and teachers. We would need at least $20,000.00 of the $30,000.00 mentioned above to build a lodge, regardless of high school" (Bosscher and Bloem).

2. *Estimated Distribution of Total Rehoboth Running Expenses Between Educational and Other Rehoboth Departments.*

The total Rehoboth budget for 1946, exclusive of non-recurring items such as new buildings, as $64,591.79. Of this, it is estimated that $32,000.00 is chargeable to educational work.

3. *Estimated Distribution of Total Educational Expenses Between Grade School and High School Departments.*

Year	Total Education	Grade School	High School
1946	$32,000	$30,400	$1,600
1947	34,000	30,000	4,000
1948	36,000	30,000	6,000

A question raised in connection with these figures is: Why don't we demand of the Indian that he pay at least the major portion of this cost for the education of his children? Why can we not make the same demands of the Indians that our missionaries do up the African field? Here, we are told, the native pays out of his meager income for all of the expense connected with the education of his children in the mission school.

The answer to this question is mainly: the competition of the free government school. The Indian has been greatly spoiled by our government in this respect. He has been granted free land on which to live, and a certain number of sheep with which to build up his herd. And likewise the government has taken his children out of the hogan and placed them in the government boarding schools, where they are given not only free schooling, but also free board and clothing. Hence the mission schools could not expect any enrollment if they would charge a sizable fee for attendance. Even the Indian that has been converted to Christianity continues to harbor the idea that the white man has taken his country away from him, and that therefore it is still but a small return he is receiving by having his children receive free board at the mission school. Only as he sees the greater advantages of the mission school, and as he becomes more deeply conscious of the meaning of Christian stewardship, can we expect of the Indian that he will assume personal responsibility for this task of educating his children.

Our present tuition charge is only a nominal $15.00 for the lower grades and $25.00 for those in the junior high school. A number of Indian girls are eager to learn to play the piano, for which an additional $15.00 is charged. The parents are at present also furnishing practically all of the clothing for their children. This charge is practically the same as that at the Farmington School. The school at Ganado has a somewhat higher tuition. Here $40.00 is charged for the lower grades and $50.00 for the upper grades. Our Board is aiming to step up the fee at Rehoboth gradually, so as to educate the Indian in this connection, teaching him his personal responsibility toward his children.

Another obstacle with regard to this matter of finances is the extreme poverty of several Indians. And since hardly any of them display their wealth, it is difficult to determine the ability of the Indian to pay a certain percentage of the cost of educating his children. And our aim at Rehoboth is, of course, not merely to admit whatever children come with the enrollment fee in their hand, but to give preference to children of former graduates.

We must admit, therefore, that the day is not yet in sight when we may hope to make our school at Rehoboth, nor our day school at Zuni, self-sustaining.

V. THE HOSPITAL

Whereas for the last few years there has been no resident doctor at Rehoboth, your committee is not convinced of the desirability of again attempting to fill this vacancy. On the basis of our findings in the earlier part of our report we readily acknowledge that there is a proper place for medical care in connection with the work of missions as another auxiliary means to the great objective of evangelization. However, Rehoboth is situated only five miles from Gallup, a fair sized city, where the Indian can obtain whatever medical care he needs. There are also a number of government hospitals to serve him free of charge. We may also point to the Farmington Mission, which is far better equipped than ours, but which also does not have a hospital. Moreover, to reopen our hospital would mean a considerable outlay of money for additional and more modern equipment. It would mean the engaging of at least some four or five additional nurses as well as a medical doctor, aggregating an outlay of several thousand dollars. It would mean still further the building of another home—an item not included in the estimated cost of buildings just quoted in connection with the proposed expansion of the educational work, or the possible renting of a home in Gallup. The Rev. J. R. Kamps, Field Pastor, laboring among the Indians living scattered in various directions from Rehoboth, is living in the "parsonage" on the Rehoboth property. The Rev. A. Poel, his successor as Missionary Pastor at Rehoboth, had the "doctor's home" assigned to him, since this was left vacant upon the resignation of Dr. Pousma. Hence, there is no home available at present for a resident doctor. On the other hand, if we would limit our medical work to the retaining of a resident nurse to look after the minor physical ailments of the children and workers, as is being done at present, the total cost of our proposed building program could be appreciably reduced. With some remodeling, the hospital building could be converted into a home for our teachers and other workers.

While, as we stated above, we readily acknowledge that there is a proper place for medical care in connection with the work of missions as another auxiliary means to the great objective of evangelization, apart from the financial consideration just mentioned it must be admitted that the value of the hospital is by no means equal to that of the boarding

school at our Rehoboth Mission. The hospital patient or attendant at the clinic is brought in contact with the missionary only a few days or even only a few hours in most cases, while the child at school is brought under the influence of the Gospel every day—in fact, practically all of his waking hours—throughout his stay at the school.

Hence we believe it wiser to concentrate our efforts at Rehoboth on education only, as was advised by the Christian Reformed Board of Missions at the Synod of 1942, which advice was unfortunately rejected by the Synod of that year upon the recommendation of the advisory committee re this matter.

VI. RECOMMENDATIONS

To conclude this report then, our findings lead us to lay the following recommendations before your honorable body for approval:

1. On the basis of Scripture and in conformity with the history of missions Synod shall express its missionary task essentially to be:

a. Preaching or teaching the Gospel unto remission of sins,
b. Baptizing those who repent of their sins, and believe in Christ as their Savior and Lord,
c. Teaching such to observe all things commanded them, and
d. Organizing them as soon as possible into self-propagating, self-governing, and self-supporting churches.

2. On the basis of Scripture again and in conformity with the history of missions Synod declare that there is a legitimate place in its mission program for several auxiliary activities and enterprises—especially those of education and medical service. These may be called *mission work in its broader sense.*

3. While admitting that the Church's mission activity by means of education in the Indian field has thus far not yielded the fruits that it would have desired, Synod nevertheless declare it justifiable and necessary to continue its present educational program.

Grounds:

a. This educational program has had many blessed results:
b. It serves as a valuable means for leading pupils to a knowledge of sin and profession of their faith;
c. It places the child under the influence of the Gospel before he is firmly entrenched in the superstitions and prejudices of his race;
d. It teaches the child not only the contents of the Gospel as to its doctrinal aspects, but also what it means to live a Christian life under all circumstances in a Christian community;
e. It provides a valuable opening into the homes of these pupils;
f. It opens the way for the training of Christian native workers from among the more promising students.

4. Synod authorize the Board of Missions to proceed with its expansion program in the matter of education on the Indian field, so as to

include a complete high school course with a limited complete enrollment of 200 for the combined grammar and high schools.

Grounds:

a. To give the Indian child only a grammar school training is to leave an important task half finished; the high school years are the crucial years for making personal decisions.

b. Our past educational policy has caused us to lose many promising young people to other denominations, as they completed their schooling at other mission schools.

c. There is at present evident a general awakening among the Indians and an urgent demand for more education.

d. Economic pressure and other influences are leading the younger generation of Indians to look for other means of livelihood, which again call for more schooling.

e. A high school is essential as a "feeder" for the discovery and training of native workers who shall be adequately equipped for the responsible task lying before them.

5. Our missionaries and teaching staff shall be instructed to try earnestly to instil in the Indian a sense of responsibility with regard to his stewardship, to the end that the churches and schools on the field may become increasingly self-sustaining; the tuition at the Rehoboth school shall immediately be substantially increased.

6. With regard to the hospital at Rehoboth, Synod shall decide to retain only the clinic for the resident workers and children with the services of a resident nurse.

Grounds:

a. The missionary value of the hospital service among the Indians is rather secondary as compared with the other forms of mission activity among them.

b. The need for medical care is less urgent in the Indian field than it is in our other mission fields because of the adequate medical service rendered by practicing physicians at the adjoining city of Gallup and at the various government hospitals.

c. The re-opening of the hospital would involve a considerable expenditure of money, of which only a small part could be offset with patients' fees, namely, a doctor's salary, several nurses' salaries, the building of another residence, nurses' lodges, and a certain amount of new hospital equipment.

In connection with this recommendation, your Committee would have Synod take cognizance of the fact that, in accordance with the decision of the Synod of 1942, the Executive Committee of the Christian Reformed Board of Missions just recently appointed a medical doctor for Rehoboth. The doctor has accepted the appointment, and plans to begin his practice at Rehoboth on September 1 of this year.

(NOTE: Dr. J. C. De Korne and the Rev. H. Verduin, members of this committee, wished to have it recorded that they take exception to the Committee's recommendation with regard to the hospital. Their personal stand on this matter is given below.)

Respectfully submitted,

M. MONSMA, Pres.
M. VAN DYKE, Sec'y
J. BREUKER
J. C. DE KORNE
J. H. MONSMA
R. L. VEENSTRA
H. VERDUIN

The undersigned, while admitting that the need for maintaining a mission hospital at Rehoboth is less urgent now than it was before the government had expanded its medical facilities for the Indians, nevertheless feel constrained to advise Synod to continue the hospital at Rehoboth.

Grounds:

a. It does perform an important function in the evangelization of the Indians.

b. Our people are able and willing to support both the school and the hospital.

c. The appointment of a doctor for Rehoboth was entirely in line with the instructions given the Board by Synod, and since the doctor has accepted the appointment, we feel that Synod is ethically bound to stand by the agreement.

HENRY VERDUIN
JOHN C. DE KORNE

SUPPLEMENT 3
(Art. 42.)

HISTORICAL COMMITTEE

To the Synod of 1946.

ESTEEMED BRETHREN:

MAY I ask you to inform Synod, if and when it becomes necessary, that Synod's Historical Committee has no formal Report this year, there being nothing in particular to report beyond the fact that its secretary has prepared a list of the items in its custody, of which list a copy is in the hands of Synod's Stated Clerk for the files of Synod?

(W. S.) D. H. KROMMINGA.

LIST OF ITEMS IN THE KEEPING OF SYNOD'S HISTORICAL COMMITTEE:

I. *Records of Churches*

Carnes, Iowa, Minutes, Account Books, Membership Rolls, Incorporation, etc. Documents, 8 items, two doubtful, the last mentioned unspecified.
Eddyville, Iowa, Minutes, Account Book, Incorporation Document, four items.
Firth, Nebraska, Minutes. One item.
Grundy Center College Church, Grundy Center, Iowa, Minutes, Membership Roll, 3 items.
Lark, North Dakota, Minutes, two items.
Martin, South Dakota, Minutes, Account Books, three items.
New York True Reformed Dutch Church, New York City, New York, Records, two items.
Prairie View, Kansas, Minutes, one item.
Rutherford, New Jersey, Minutes, one item.
Trombowersville, Minutes, one item.
Vriesland, Michigan, Minutes 1857 f.; Minutes, Membership Roll, three items.
Whitesboro, New York, Minutes, one item.

II. *Records of Classes*

Michigan, Klassis Boek der Ware Gereformeerde Kerk van Michigan, one item.
Holland, Minutes, one item.
Grand Rapids, Minutes, one item.
Grand Rapids, Oost, two items: Minutes 1897f. Minutes 1920f.

III. *Records of Synods*

True Reformed Dutch Church, Acts and Proceedings of the General Assembly, 1827, 1852, 1857, 1861, 1865; and other publications referring to this Church, unspecified.
Christian Reformed Church, Minutes of Synods, Dutch, written, two volumes.

IV. *Court Records, etc.*

Supreme Court of the State of Michigan, W. Holwerda vs. H. Hoeksema, two printed documents and two typewritten ditto.

V. *Anniversary Booklets of Churches*

Ackley, Iowa, 75th anniversary.
Hills, Minnesota, 25th anniversary.
Kalamazoo III, Michigan, 35th anniversary.
Leota, Minnesota, 50th anniversary.
Luctor, Kansas, 50th anniversary.
Peoria, Iowa, 50th anniversary.

VI. *Books*

Home Missions, Chr. Ref. Church, 1935.
Johanna of Nigeria, by Dr. H. Beets.
Toiling and Trusting, by Dr. H. Beets.
Classis Holland Minutes, 1848-1858, translation.
Van den Vrede der Ziel, Du Moulin, fr. Fra.
Manuscripts of W. H. Van Leeuwen; two volumes.

VII. *Pictures and Photographs*

H(elenius?) and Mrs. de Cock.
Picture of the Synod of Dort, 1618-'19.
Photo of the Chr. Ref. Synod of Dort, 1879.
Photo of Chr. Ref. Synod at Spring Street Church.
Seminary Class Photo from Rev. J. W. Brink.
Photo of Dr. A. Kuyper.
Picture: Calvijn neemt Afscheid van den Raad van Génève; two copies.

VIII. *Other Items*

Apologie (of the Neth. Secession) by Pieters, v. d. Werp, Kreulen; pamphlet.
Letter of H(elenius?) de Cock, with typed copy.
Act of Separation from the Neth. Hervormd Synod, Beilen, Netherlands.
Items donated by Mr. J. B. Hulst, unspecified.
Photostatic copy of list of Ship's Passengers, donated by Mr. Y. C. Spyksma (immigrants).

D. H. KROMMINGA, *Secretary.*

Grand Rapids, Mich., March 23, 1946.

SUPPLEMENT 4
(Art. 63)

DELEGATE TO THE AMERICAN BIBLE SOCIETY

To the Synod of 1946.

ESTEEMED BRETHREN:

THE Lord has prospered the work of distributing the Bible in every part of the world. This was the gist of the reports received at the two-day conference of the advisory counsel of the American Bible Society, which we attended as your delegate. A large part of the time was devoted to the emergency work due to the war and post-war conditions. It is estimated that at least three million dollars is needed for 1945-1947; about half of this has been obtained and expended. This money is needed to provide Scriptures for our armed forces, for prisoners of war, and for rehabilitation work in devastated countries. Many churches in Europe are without Bibles.

There is a great demand for German and Japanese Bibles and New Testaments. A request for 100,000 New Testaments came in from Japan while we were in session, and the religious forces coöperating with our army of occupation speak of an unlimited demand on the part of the Japanese people.

Our Synod of 1945 expressed itself as being particularly interested in the speedy replacement of Bibles in the war devastated areas and especially in the Netherlands. We obtained the following information: That the Netherland's Bible Society is functioning again and has printed 60,000 copies of the Bible, but only in sheets. They have no machinery nor material for binding them. So the American Bible Society has continued to supply Dutch Bibles and is also binding these Dutch printed sheets, and is trying to obtain binding machinery to ship to Holland as soon as possible. But the needs of the Dutch East Indies, formerly supplied from Holland, have been during the war and are still supplied today from our emergency fund. All that is sent to the Netherlands is paid from the emergency fund; and although the Dutch people have offered to pay for it later, no money can be sent at present and the American Bible Society expects no return.

The United States, which was the arsenal of weapons of war, is now trying to be the arsenal of the Word of God. Let me quote some figures. 277,000 Bibles and parts of it printed in 42 languages have been distributed to prisoners of war. From our Geneva office 100,000 Bibles, 480,000 New Testaments, and 1,800,000 gospels were supplied to European countries. Besides, 200,000 German Bibles were sent on request of

the religious leaders, and another 200,000 are on the press and will be shipped in a few months.

The British Bible Society is doing all it can to resume its pre-war work. It assists our Society in printing New Testaments in some foreign languages, and we assist them in other work. Moreover, we try to aid Bible societies in different countries to resume the work in their own fields. This has been partly accomplished in France, Norway, Holland, Greece, and Italy.

Besides all these special needs the regular work of the Bible Society is not only carried on but even extended, as requests for more supplies come in from home and foreign fields. The task of the society is threefold: to print Bibles, distribute them, and to have them read. The number of languages in which the Bible is printed is now 1,068.

I am glad to report that our Church has responded well to this cause by contributing $5,645.00 for the regular and emergency funds. We recommend this cause to our churches for added support in view of the emergency needs, and to our Synod of 1946 to place it again on the list of accredited causes.

Respectfully submitted,

HESSEL BOUMA

Delegate to the American Bible Society

SUPPLEMENT 5
(Arts.. 63, 110, 134)

CHICAGO JEWISH MISSIONS

To the Synod of 1946.

ESTEEMED BRETHREN:

AS reported in *The Banner* of August 10, 1945, the Board of the Nathanael Institute has undergone a considerable change in personnel. Men who had served on the Board for a longer or shorter period of time accepted calls elsewhere, and the alternates which had been appointed by Classis Chicago North took their places. With the help of the men serving in the Board these new members are endeavoring to orientate themselves and to be faithful in the work entrusted to them.

Dr. William Masselink is now serving as president of the Board, Rev. E. Kooistra as vice-president, Rev. Marvin Vanderwerp as secretary, and Mr. George Ottenhoff as treasurer. Other members of the Board are the Rev. T. C. Van Kooten and Mr. Lambert Bere. The Board meets the second Tuesday of every month at 9:30 a. m., the meetings usually lasting until noon. For the first hour the workers meet with the Board, giving a report of their various activities, and discussing with the Board problems arising in connection with their work. The workers then return to the manifold tasks, and the Board transacts the business necessary to a proper functioning of the Institute.

As far as our staff of workers is concerned, we can report the following: In July of last year the Board took cognizance of the fact that Dr. William Yonker had been associated with the Nathanael Institute for twenty years. Three mornings each week he is at the Institute, ministering to the physical and spiritual needs of the patients. He was assisted in the medical work by Miss Marie DeBruin, and in the spiritual work by Miss DeBruin and the other workers. Miss DeBruin felt constrained to give up her work at the close of the year, and a temporary part-time worker was secured in her place. The Board decided to put forth efforts to secure a full-time missionary nurse.

The other workers, Mr. Huisjen, Rev. Zandstra, Miss VanderMeulen, and Miss Tuit, are carrying on as usual. In addition to the contacts made at the clinic, contacts are made through the various meetings and classes which are held, and through calls at the homes in the Jewish community surrounding the Institute. Every Friday afternoon the staff meets for prayer and consultation, and the Board has decided that once a month a member of the Board shall meet with them. This member shall then, if possible, remain at the Institute for the afternoon so as to become better informed as to the many activities and problems. Another familiar

figure at the Institute is Miss Minnie Goosens, who keeps the building neat and clean, and radiates Christian cheer and peace.

Rev. Zandstra and Mr. Huisjen attended the annual conference of the Hebrew Christian Alliance the first part of last September. This conference was attended by eminent Hebrew Christian missionaries from various parts of the United States and Canada. It was the concensus of opinion that, because of the changing attitude on the part of the Jews, new avenues of approach must be used in addition to the old. The Board and the Staff are studying the problem with a view to adapting the work as conditions require. Mr. Huisjen is again teaching a Jewish Mission course at the Reformed Bible Institute, an evidence that the R. B. I. has included Jewish Mission work definitely in their curriculum. It is felt that Jewish Mission work should become increasingly a part of our general evangelistic work as a denomination.

The work of Jewish Mission remains difficult, and the fruit, as far as we can see, is not abundant. But the fact that a task is hard does not excuse us from performing it, nor warrant us to diminish our efforts and lose our zeal. And the primary consideration for us is not the amount of fruit, but whether we are obedient and faithful with respect to the command of God. The fact that the task is hard and the fruit rather meager should be all the more reason for redoubling our efforts and our prayers. We believe that the gospel of Christ is still the power of God unto salvation, to the Jew as well as to the Gentile. Only eternity will reveal the full fruit of our labors as a denomination in the interests of that people who have retained their distinctiveness in spite of being scattered and persecuted. We plead for a renewed and increased interest in the cause of Jewish missions, and covet your further prayers and gifts for this great cause.

Respectfully submitted,
MARVIN VANDERWERP, Sec'y

ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION
OF THE CHRISTIAN REFORMED CHURCH
December 31, 1945

RECEIPTS

Balance on hand, January 1, 1945		$ 943.79
Synodical Treasurer	$ 9,600.00	
Donations and Collections	335.14	
Medical Department	1,293.00	
Rebates	22.80	
Interest on Investments	1,090.46	
Total Operating Receipts	$12,341.40	
Other Receipts:		
Principal payments on Mortgages	$ 2,366.48	
Escrow Funds:		
Tax Depositis on Properties on which Mortgages and Contracts are held	207.00	
Withholding Tax on Employees	714.00	15,628.88
Total		$16,572.67

DISBURSEMENTS

Operating:		
Salaries	$10,109.60	
Huisjen, Rent	480.00	
Rev. Zandstra, Rent	600.00	
Rev. Zandstra, Auto Expense	300.00	
Mission, Petty Cash	330.50	
Phone	75.04	
Gas and Electric	119.45	
Medical Supplies	459.48	
Building Supplies	28.62	
Cleaning and Repairs	369.95	
Fuel	364.99	
Service and Traveling Expense	175.00	
Insurance	48.93	
License	27.50	
Printing and Advertising	149.31	
Equipment	494.00	
Miscellaneous	99.18	
Total Operating Disbursements	$14,231.55	
Other Disbursements, Investments:		
From Escrow Funds	$ 258.67	
Withholding Taxes	702.08	15,192.30
Cash Balance on Hand, Dec. 31, 1945		$ 1,380.37
Note: Used from Reserve for operating		$ 1,453.57

STATEMENT OF THE CHICAGO JEWISH MISSION OF THE CHRISTIAN REFORMED CHURCH

January 1, 1946

ASSETS

Cash on Hand	$ 1,380.37
Property and Equipment (Nathanael Institute)	17,640.00
U. S. Government Bonds	18,000.00
Federal Savings and Loan Assn. Stock	7,000.00
Mortgages and Real Estate Contracts	6,763.55
Total	$50,783.92

PROPOSED BUDGET FOR 1946

Pastor's Salary	$ 2,300.00
Pastor's Rent	600.00
Pastor's Auto Expense	300.00
Religious Worker's Salary	2,300.00
Religious Worker's Rent	600.00
Doctor's Salary (part time)	1,644.48
Lady Worker's Salary	1,644.48
Lady Worker's Salary	1,644.48
Nurse's Salary (part time)	828.00
Janitor's Salary	1,173.12
Gas, Electric and Fuel	500.00
Insurance and License	250.00
Repairing and Decorating	500.00
Medical Supplies, etc.	500.00
Traveling and Services	175.00
Supplies and Equipment	350.00
Printing and Advertising	150.00
Phone	100.00
General Office Expense	350.00
Total	$15,859.56

January 15, 1946

Board of Jewish Missions,
Christian Reformed Church,
Chicago, Illinois

Dear Brethren:

In accordance with your request I have examined the books of your Treasurer, Mr. George Ottenhoff, and found the records in excellent condition and well kept.

The scope of my work consisted of the following:

All receipts were accepted as recorded, since it is impractical to verify all receipts, the principal item is from the Synodical Treasurer, in the sum of $9,600.00

All disbursements were examined and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1945.

Respectfully submitted,
LAMBERT BERE

SUPPLEMENT 6

(Arts.. 63, 110, 134)

THE PATERSON HEBREW MISSION BOARD

To the Synod of 1946.

ESTEEMED BRETHREN:

WE herewith submit a report on the work conducted under the jurisdiction of the Classes Hudson and Hackensack.

The work of Hebrew missions is not easy, as many barrier are placed in the way by leaders of the Jews. Yet the personnel faithfully bring the Gospel to the Jews. According to the reports that are brought to the attention of the Board, the attendance at the meetings is holding its own. The accompanying reports show the Jewish attendance at the various meetings.

Dr. Dunning conducts the work at the Dispensary, with the assistance of Miss Rosendale, the nurse. All patients are required to attend the gospel meetings. Both doctor and nurse are esteemed highly, and have the full confidence of the Jews. They have served for many years.

The Board members, appointed by the Classes, are the following: Rev. P. Van Dyk, President; Rev. H. Bouma, Vice-president; Mr. H. Van Ostenbridge, Secretary; Mr. M. Bolier, Treasurer; Rev. H. Radius, Rev. C. Spoelhof, Mr. A. Atema and Mr. J. DeLeeuw. They are faithful in their attendance at the Board meetings. All matters that are brought to the attention of the Board are carefully considered. Attention is given both to the spiritual and the material needs.

Hoping that this will meet with your approval, and that, as in the past, financially as well as spiritually, we may receive your coöperation and prayerful support, we remain

Yours in the service of the Master,

H. VAN OSTENBRIDGE, Sec'y

Report of the Superintendent

ESTEEMED BRETHREN:

During the year 1945 we might bring the gospel to the Jewish people of Paterson, N. J., in various ways, with varied results. Sometimes we meet Jews who are eager to listen to the gospel, while others show indifference and even hatred. The personnel consists of Rev. J. Rozendal, superintendent; Dr. W. L. Dunning, clinic physician; Miss M. Rosendale, nurse and Bible woman; Miss Agnes Vellenga, teacher and Bible woman. Our main mission is at 48 North Main St., and our branch mission is at 253 Hamilton Ave., Paterson, N. J.

We shall attempt to give you a survey of the work, as well as the attendance at our meetings. At North Main St., we have held gospel meetings during the year on Saturday evenings. Forty-seven meetings were held, and a total of 525 Jews attended. Messages are brought from the Old and New Testaments.

Once a month we have a special service, conducted by one of the local pastors, and their congregations furnish music. Seven meetings were held, at which 123 Jews and 119 visitors from the church were present. The ministers and congregations of both Classes show their interest by conducting these meetings, and they serve to acquaint the Jewish people with our church people, and our churches become more familiar with the Jewish mission work.

Once a week we have a clinic meeting at North Main St. In 1945 we held 53 clinics, and 340 patients received treatment. Before the clinic we have a regular gospel meeting, at which all patients must be present.

Miss Rosendale teaches a class of ladies on Tuesday evenings. They study the Bible and also spend some time sewing. Thirty-three meetings were held, and a total of 165 ladies attended.

On Wednesday afternoons, Miss Rosendale teaches another class of ladies, instructing them in the Word of God. At 35 meetings a total of 135 Jewish ladies were present.

At our Branch mission on Hamilton Ave., we hold Gospel meetings on Sunday evenings. In 1945 twenty-four meetings were held, with a total attendance of 63 Jews.

Miss Vellenga teacher a class in Bible and Americanization on Monday and Wednesday evenings each week. In 1945 sixty-eight meetings were held, with a total of 544 Jewish ladies attending.

A ladies' sewing class meets on Wednesday afternoons. Nineteen meetings were held, with a total attendance of 30 Jewish ladies.

Thirteen boys' classes were held, with an attendance of 20; and 33 girls' classes, with an attendance of 76.

We also opened a clinic here in March, 1945. At 35 clinics 114 Jewish people received medical care. Before each clinic a gospel service is held, and all the patients attend.

A very important phase of the work is visiting homes, stores, shops, hospitals. Miss Rosendale regularly visits the sick in their homes and hospitals. All the members of the staff visit homes and shops, and during 1945 a total of 1,413 visits were made. We leave Bibles, testaments and tracts where the people are willing to read them. A total of five Bibles, 64 New Testaments, 143 Gospels, and 1,168 tracts were distributed throughout the year.

During the year we were asked to attend several Jewish funerals, and at one funeral we were asked to speak a message. This is a very rare privilege, and we welcomed the opportunity.

We have reason to believe that there are a few true believers among our Jewish friends; yet they are not ready to accept baptism. May the Lord bless the efforts put forth with the work of His Holy Spirit, so that the Jew may also learn to know himself as a sinner and seek salvation in Jesus Christ.

From time to time the personnel are asked to speak before societies in the churches, as well as in the local R. B. I. May you all continue to remember the work in prayer, and may you all try to reach the Jew with whom God brings you into contact. We only have two Jewish mission stations in this great land, where there are so many Jews. May each local church also reach out into its community to bring the Gospel to the Jews.

Yours in the Lord's work,
REV. J. ROZENDAL, Supt.

Report of the Treasurer to the Synod of 1946

Balance, January 1, 1945		$ 1,353.75
RECEIPTS		
From General Fund	$ 7,322.66	
From Rents	534.00	
Free-will Offerings	166.32	
Donations	72.15	
Telephone toll	28.18	8,123.31
Total Receipts		$ 9,477.06
DISBURSEMENTS		
Salaries	$ 4,609.88	
Bonus	610.96	
Rents	840.00	
Supplies	386.96	
Miscellaneous	118.10	
Water, Light, Telephone	233.35	
Withholding Tax	193.28	
Coal	207.35	
Repairs	267.15	
Equipment	191.98	
Insurance	48.05	
Property Tax	260.18	
Total Disbursements		7,967.24
Balance, December 31, 1945		$ 1,509.82

ASSETS AND LIABILITIES

January 1, 1946

Three-story Mission Building	$10,000.00
Furniture and Equipment	800.00
Balance in Bank	1,509.82
Total Assets	$12,309.82

Liabilities—None.

The books and records were examined and found correct from January 1, 1945, to December 31, 1945, by Mr. John Last and Mr. John J. Dahm.

Respectfully submitted,
M. BOLIER, Treas.

C. SPOELHOF, S. C.

Respectfully submitted,
THE PATERSON HEBREW
MISSION BOARD

PROPOSED BUDGET FOR 1947

Rev. J. R. Rozendal, Salary of $2,000.00; Bonus of 20%, $400.00 — Salary and bonus	$2,400.00	
Martha Rosendale, Salary	1,400.00	
Agnes Vellenga, Salary	1,400.00	
Dr. W. L. Dunning, Salary	500.00	
Janitor Service	174.00	
Total Salaries		$5,874.00
Rent, Missionary's Home	$ 480.00	
Rent, Hamilton Ave. Branch	360.00	
		$ 840.00
Fuel	$ 250.00	
Gas, Electric, Telephone, and Water	225.00	
Supplies	400.00	
Repairs	300.00	
Property Tax	300.00	
Insurance	125.00	
Miscellaneous	150.00	
Equipment	100.00	
		$1,850.00
Total Budget		$8,564.00

It was decided that the increased bonus and salary for the workers be made retroactive to January 1, 1945.

The Paterson Hebrew Mission Board respectfully requests a quota of 35c per family for the year 1947.

Respectfully submitted,
THE PATERSON HEBREW MISSION BOARD.

C. SPOELHOF, S. C.

SUPPLEMENT 7
(Arts. 63, 110)

THE HOLLAND SEAMEN'S HOME AT HOBOKEN, N. J.

To the Synod of 1946.

ESTEEMED BRETHREN:

ANOTHER year has been added to the annals of our Seaman's Home in Hoboken, N. J. The year 1945 was an anniversary year. On March 12, 1915, the Home was opened in the presence of distinguished guests. The Board decided to observe the thirtieth anniversary by a program for the Seamen on Monday, March 12, 1945, with Mr. John J. Dahm and Rev. D. Grasman in charge, and by a luncheon on April 18, 1945 for the Board members, their wives, the personnel of the Home and various officials. Rev. J. J. Hiemenga spoke on this occasion on "Thirty Years in Hoboken"; Mr. Y. C. Spyksma on "First Beginnings"; Rev. D. De Beer on "The Treasurer Looks Back"; and Mr. John J. Dahm on "The Manager Looks Ahead." Greetings were brought by Dr. Winfield Burgraaff, the Commissioner of Revenue of the City of Hoboken, Consul E. V. E. Teixoira de Mattos of the Netherlands, and by representatives of various steamship companies. Ambassador Alexander Louden sent regrets that he could not be present. Pictures of the group were taken and appeared in our church papers.

The Board is composed of four members representing Classis Hackensack, and four members representing Classis Hudson. Rev. John J. Hiemenga is President; Rev. Jacob P. Smith, Vice-president; Rev. D. De Beer, Treasurer, and Rev. E. Van Halsema, Secretary. The other members are Mr. B. J. Stap, Mr. A. Kuipers, Mr. Sipp Lafleur and Mr. C. P. Van Genderen. Monthly meetings are held, monthly inspections are made of the Home, and monthly reports are given by the personnel.

Rev. D. Grasman, spiritual advisor of the Home, serves the seamen with advice, receives them in his home, and labors among them with the gospel. Mrs. Grasman, a diligent helpmeet, served 328 meals to seamen and servicemen in her own home, and entertained 328 guests at the coffee table in 1945. In addition to this, 25 U. S. A. servicemen received overnight lodging in the Grasman home. In view of the many guests at the Grasman home, the Board decided in October to grant the Grasmans an allowance for their hospitality.

The spiritual labors are not without fruit. Rev. Grasman believes that in 1945 a definite change of heart has come to at least seven persons known to him.

Mr. John J. Dahm, our Manager of the Home, is constantly on the lookout to make the Home as attractive as possible for the men of the sea. Some of the seamen have returned to the homeland, others are here for the first time since the war began. "These new comers," says Mr. Dahm, "most of whom have spent the five years of occupation in Holland, have tragic as well as interesting stories to tell. Numerically our Home has not suffered, spiritually it gives us an even greater opportunity to bring the gospel to an ever shifting attendance." In 1945 eighty-one regular gospel meetings were held in the Seamen's Home, with an attendance of 1,254. Some clothing was collected; twenty boxes of one-hundred prounds each were shipped to the Netherlands.

Two tracts, written by Rev. Grasman in the Holland language, and especially adapted to our seafaring men, were published in the course of the year; of the one 2,500 were printed, and 500 of the other.

Two hundred forty hospital calls were made, and 62 ships were visited. A number of Bibles, New Testaments and tracts were distributed.

Mr. and Mrs. J. Fisher keep the Home clean and in presentable condition.

May the Lord bless the Synod's work.

Respectfully submitted,

E. VAN HALSEMA, Sec'y, E. H. M. B.

C. SPOELHOF, S. C.

FINANCIAL REPORT OF THE CHRISTIAN SEAMEN'S HOME AT HOBOKEN, N. J., FOR 1945

RECEIPTS

Various Classes	$ 4,283.60
Collected at Seamen's Home	1,433.84
Principal Payments on Mortgage and Contracts	11,573.12
Interest on Mortgages and Contracts	824.60
Dividends (Little Miami R. R. Stock)	344.00
Donations	712.67
Total Receipts	$19,171.83
Balance on hand 1/1/45	1,098.87
	$20,270.70

DISBURSEMENTS

Salaries	$ 4,201.53
Maintenance and Repairs	168.61
Installation of New Furnace (310 Hudson St.)	510.00
Gas, Electric, and Water	371.03
Coal	268.13
Insurance	341.10
Rent	582.00
Advertisement in Banner	36.00
Investment—Series G, U. S. Savings Bond	10,000.00
Interest on Loan—Monsey Cemetery Trust Fund	36.00
Payment of Money Borrowed Sept. 1, 1942	1,350.00
Miscellaneous	572.85
Total Disbursements	$18,437.25

Balance on hand 1/1/46	1,833.45
	$20,270.70

The books of the Treasurer were examined and found correct by Mr. Minard De Jong and Mr. Garret Hoogerheide.

PROPOSED BUDGET FOR 1947

Salaries and Rent and Bonus	$ 5,600.00
Maintenance and Repairs	800.00
Gas, Electric, and Water	400.00
Coal	400.00
Free Meals, Loans, and Entertainment	300.00
Insurance	300.00
Miscellaneous and Incidentals	500.00
Advertisement in Banner	40.00
Interest on Money in Trust	36.00
Total	$ 8,376.00
ANTICIPATED INCOME:	
Interest and Dividends	$ 1,200.00
Donations and Collections from Various Classes	5,776.00
Collections at the Home	1,400.00
Total	$ 8,376.00

TOTAL ASSETS AND LIABILITIES

Two First Mortgages	$ 7,600.00
One Contract	869.10
Little Miami R. R. Stock (80 shares)	8,320.00
U. S. Bonds, Series G	12,500.00
Prospect Park National Bank Commercial Account	1,833.45
Total Cash Investment	$31,122.55
Three-Story Building, 334 River St., Hoboken	35,000.00
Three-Story Building 310 Hudson St., Hoboken	15,000.00
Grand Total Assets	$81,122.55
LIABILITIES: Monsey Cemetery in Trust	$ 1,800.00

The Eastern Home Mission Board respectfully requests Synod for allowance of the above itemized Budget. As to the cash assets on hand, see financial statement of 1943 re the Van Agthoven Estate being kept as an endowment if possible.

Respectfully submitted,
D. DE BEER, *Treasurer.*

C. SPOELHOF, S. C.

Respectfully submitted,
E. VAN HALSEMA, *Secretary*

SUPPLEMENT 8

(Arts. 77, 117, 158)

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1946.

ESTEEMED BRETHREN:

THE Board of Trustees of the Ministers' Pension and Relief Administration herewith submits its report to your honorable body.

The membership of the Board consists of: Rev. R. J. Bos, Pres.; Mr. N. Hendrikse, Vice-Pres.; Rev. J. O. Bouwsma, Sec'y; Mr. W. K. Bareman, Treas., and Mr. F. L. Winter, Vice-Sec'y-Treas.

The Altenates are Mr. G. Doornbos, Mr. G. B. Tinholt, the Rev. B. Van Someren, Mr. B. De Jager, and the Rev. T. Yff.

We call attention of Synod to this: the term of appointment of the following expire at this time: the Rev. R. J. Bos and alternate, the Rev. T. Yff; the Rev. J. O. Bouwsma; Mr. W. K. Bareman and alternate, Mr. B. De Jager; and the alternate, Mr. G. B. Tinholt.

Since June 1, 1945, two of our pensionaries passed to their reward: the Rev. R. Diephuis and the Rev. J. De Haan.

Since our last report the Rev. W. Steenland and Dr. L. S. Huizenga departed this life. As they had contributed the 3% to the Ministers' Pension Fund, their widows are automatically entitled to the pension.

Information was received of the emeritation of: Rev. J. Bolt by Classis California on the ground of years of service and age; his emeritation went into effect Oct. 1, 1945. Rev. G. J. Vande Riet by Classis Zeeland on the ground of ill health; his emeritation was effective as of Oct. 1, 1945. Dr. Y. P. De Jong by Classis Grand Rapids South on the ground of years of service and age; his emeritation began Nov. 18, 1945.

Those Brethren are automatically entitled to a pension as they had united with the Ministers' Pension Plan.

THE MINISTERS' PENSION FUND

The Rules adopted by Synod for the administration of this Fund stipulate that the average salary of our ministers shall be determined on or before March 1. It was necessary to compute the average salary before that date to get this report into the hands of the Stated Clerk of Synod before this Agendum would go to press.

The 1946 salaries of 251 ministers were obtained. The average salary of those 251 ministers is $2,261.25. A statement containing the names of our ministers who are in active service and their salaries is available.

The 1946 pension of a minister—40 per cent of the average salary and computed at the nearest multiple of 10—is $900.00, an increase of

$40 above the pension of 1945. The 1946 pension of a widow—30 per cent of the average salary and computed at the nearest multiple of 10—is $680.00, an increase of $30.00. We add as a matter of information that since 1940 the pensions have increased approximately 30 per cent, or $210 for a minister and $160 for a widow. That increase is in line with the increase in the average salary of our clergymen.

Some of the pensionaries are not receiving the full pension in accordance with Synodical decisions. We recommend to Synod to add $20 to each of those pensions because of the higher cost of living and because the pensions of the other pensionaries have increased. All of those for whom we ask that increase are not receiving the full pension.

The list of 1945 pensionaries and of the pensions follows:

Rev. H. Ahuis	$860.00
Rev. J. S. Balt	860.00
Rev. K. Bergsma	860.00
Rev. H. Beute	860.00
Rev. H. C. Bode	860.00
Rev. M. Borduin	860.00
Rev. R. Bolt	860.00
Rev. J. W. Brink	860.00
Rev. W. Borgman	860.00
Rev. J. Bruinooge	860.00
Rev. J. M. Byleveld	860.00
Rev. B. J. Danhof	860.00
Rev. J. C. De Bruyn	860.00
Rev. J. De Haan and Mrs. De Haan	538.32
Rev. J. De Jonge	860.00
Rev. R. Diephuis and Mrs. Diephuis	789.96
Rev. H. Dekker	860.00
Rev. F. Doezema	691.20
Rev. J. J. Dyk and	344.00
Mrs. Dyk	516.00
Rev. B. H. Einink	860.00
Rev. H. Fryling	860.00
Rev. A. Guikema	860.00
Rev. H. Guikema	860.00
Rev. G. J. Haan	788.34
Rev. R. L. Haan	860.00
Rev. J. B. Hoekstra	860.00
Rev. J. Holwerda	860.00
Rev. J. Homan	860.00
Rev. H. Keegstra	860.00
Rev. J. Keizer	860.00
Rev. J. Kolkman	860.00
Rev. R. Posthumus	480.00
Rev. F. Schuurmann	860.00
Rev. J. Timmerman	860.00
Rev. I. Van Dellen	860.00
Rev. L. Van Haitsma	860.00
Rev. H. Vander Woude	860.00
Rev. W. Vanderwep	860.00
Rev. J. M. Voortman	860.00
Rev. L. Veltkamp	860.00
Mrs. Cora Bloem	$650.00
Mrs. Emma Bode	650.00
Mrs. Hattie Brink	420.00
Mrs. L. P. Brink	650.00
Mrs. S. Bouma	650.00
Mrs. T. De Boer	650.00
Mrs. Bertha De Jonge	650.00
Mrs. H. J. De Vries	650.00
Mrs. Jennie Dekker	530.00
Mrs. Anna Dolfin	650.00
Mrs. S. Eldersveld	650.00
Mrs. Alida Fokkens	650.00
Mrs. Ottelena Gelderloos	650.00
Mrs. Sena Gerritsen	650.00
Mrs. Susan Gruessing	650.00
Mrs. Hattie Haarsma	650.00
Mrs. Cornelia Haveman	650.00
Mrs. Cora Heynen	650.00
Mrs. Wilhelmina Hoefker	530.00
Mrs. Nellie Hoekenga	650.00
Mrs. Elizabeth Hofmeyer	630.84
Mrs. D. Hollebeek	216.66
Mrs. Johanna Hylkema	650.00
Mrs. Sara Jonkman	530.00
Mrs. Tena Kamps	530.00
Mrs. R. Karsen	650.00
Mrs. Magdalena Keizer	530.00
Mrs. A. H. Kort	650.00
Mrs. Emma Kuipers	650.00
Mrs. H. J. Mulder	530.00
Mrs. Christine Oostendorp	440.00
Mrs. Minnetta Plesscher	300.00
Mrs. Jacoba Robbert	650.00
Mrs. J. A. Rottier	650.00
Mrs. Tracy Schultz	650.00
Mrs. Anna Schultz	380.00
Mrs. Mary Stuart	650.00
Mrs. Gertrude Stuart	650.00
Mrs. Jennie Temple	650.00
Mrs. Helen Tuls	650.00
Mrs. Grace Tuuk	650.00
Mrs. J. B. Vanden Hoek	650.00
Mrs. Mina Vander Heide	530.00

Rev. J. Walkotten	860.00	Mrs. Grace Vander Heide	530.00
Rev. J. A. Westervelt	860.00	Mrs. T. Vander Ark	250.00
Rev. P. D. Van Vliet	860.00	Mrs. Catherine Vander Ploeg	650.00
Rev. J. Bolt	215.00	Mrs. Everdina Vissia	530.00
Rev. G. J. Vande Riet	215.00	Mrs. Sara Voss	650.00
Rev. G. Westenberg and Mrs. Westenberg	702.50	Mrs. Jennie Van Wyk	650.00
		Mrs. Effie Weidenaar	530.00
Rev. T. Van Loo and Mrs. Van Loo	702.50	Mrs. I. Westra	650.00
		Mrs. Ella Zwaagman	650.00

STATEMENT OF RECEIPTS AND DISBURSEMENTS
January 15, 1945 to December 31, 1945

Current Pension Fund

RECEIPTS

Classical Treasurers	$48,672.10	
Ministers, 3%	21,680.00	
Individuals	676.50	
Interest Earned on Savings Accounts	51.01	
Total		$71,079.61

DISBURSEMENTS

Payments to Pensioners:		
Ministers	$36,431.20	
Widows	32,058.62	
Administrative Expenses:		
Treasurer	300.00	
Secretary	150.00	
Travel, Board Members	116.20	
Auditor	75.00	
Bond Premium, Treasurer	25.00	
Safety Deposit Rental	2.40	
Bank Service and Exchange Cost	6.33	
Postage, Printing, Supplies	161.67	
Total		$69,326.42
Balance		$ 1,753.19
Balance, January 15, 1945		21,083.77
Total		$22,836.96
Transfer to Reserve Pension Fund		5,000.00
Balance, December 31, 1945		$17,836.96

Reserve Pension Fund

RECEIPTS

Transfer from Current Pension Fund	$ 5,000.00	
United States of America — Series G Savings Bonds (Contra)	5,000.00	
Increase in Redemption Value—United States Bond	944.50	
Interest Earned on United States Bonds	658.75	
Total		$11,603.25

DISBURSEMENTS

Purchase of United States—Series G Saving Bonds (Contra)	$ 5,000.00
Balance, January 15, 1945	56,787.82
Total Balance in Pension Reserve Fund	$63,391.07

All is in United States Government Bonds except $965.94 in cash.

A detailed statement of receipts, disbursements and present assets submitted by the firm, Maihofer, Moore, De Long & Kragt, Certified Public Accountants, is available for Synod.

The following is an estimate of our 1946 receipts and disbursements:

ESTIMATED RECEIPTS		
From the Quota, at $1.75 per family	$51,301.25	
From the Ministers, 3% of salary	22,000.00	
Interest	1,000.00	
Total		$74,301.25
ESTIMATED DISBURSEMENTS		
To Pensioners	$75,610.00	
To Pensioners, a $20 increase	320.00	
Additional Pensions	2,500.00	
For Expenses	800.00	
Total		$79,230.00
Deficit		$ 4,928.75

We call the attention to the estimated deficit. In view of that deficit we recommend that the 1947 quota for the Ministers' Pension Fund should be increased $.25 per family, making it $2.00. *Ground:* The pensions are computed according to the average salary. As the average salary has been increasing, the pensions also have increased. That increase in the pensions cannot be met or covered by the increase in the 3% salary contributions. The quota should be raised in accordance with the increase in pensions.

In accordance with the decision of Synod, Acts 1944, we are continuing to advance aid to Mrs. J. Van Lonkhuizen. We suggest to Synod to decide by whom and when steps should be taken to bring that to a just end.

We request Synod to advise us what should be done anent the pension of a minister, who has written that "his activities are those of a full-time minister."

THE MINISTERS' RELIEF FUND

The Rules for the administration of this Fund authorize us to inform the Church as to the needs of this Fund. We are happy to report that the contributions of this Fund have been increasing. Whereas the receipts in the first three years were inadequate so that the large balance with which this Fund started in January, 1940, was wiped out, during the last three years a good balance has been built up. Because of that balance and because we are asking for an increase of $.25 for the Ministers' Pension Fund, we do not request a free-will offering for this Fund in 1947.

A statement of receipts, disbursements and present assets of this Fund certified by the Auditors, Maihofer, Moore, De Long & Kragt, Certified Public Accountants, is available for Synod.

Current Relief Fund

RECEIPTS

Classical Treasurers	$ 6,722.84	
Balance, January 15, 1945	10,136.63	
Total		$16,859.47

DISBURSEMENTS

To Beneficiaries	$ 1,760.00	
Transfer to Reserve Relief Fund	7,500.00	
Total		$ 9,260.00
Balance		$ 7,599.47

Reserve Relief Fund

RECEIPTS

Transfer from Current Relief Fund	$ 7,500.00	
United States—Series G Savings Bonds (Contra)	7,500.00	
Increase in Redemption Value—United States Bonds	287.90	
Interest Earned on United States Savings Bonds	93.75	
Total		$15,381.65

DISBURSEMENTS

Purchase of United States—Series G Savings Bonds (Contra)	$ 7,500.00
Balance	$ 7,881.65
Add, Balance of Jan. 15, 1945	20,893.93
Total	$28,775.58

All of this is in United States Bonds.

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

We have endeavored to administer the Ministers' Pension and Relief Funds in accordance with the Rules adopted by Synod. Our aim has been and is on the one hand to safeguard the interests of the Church, and on the other hand to uphold the rights of the Emeriti, Widows and Orphans, who according to our Church Order are beneficiaries. The administrative cost has been kept to less than one per cent of the moneys entrusted to our care.

Respectfully submitted,
J. O. BOUWSMA, Sec'y

ESTEEMED BRETHREN:

THE Supplementary Report on the Ministers' Pension and Relief Administration is submitted for your information.

The Reverend J. Ehlers, Stated Clerk of Classis Minnesota, sent the following: "This is to inform you that Classis Minnesota has approved of the action of the consistory of the Christian Reformed Church at Chandler, Minnesota, to grant emeritation to the Reverend A. Bliek for reasons of ill health."

The emeritation of the Reverend A. Bliek became effective April 15, 1946.

The Reverend O. De Groot, Stated Clerk of Classis Orange City, notified us of this action: "Classis Orange city in session March 19th, 1946, hereby certifies that it has given honorable emeritation to the Reverend J. H. Geerlings of Hospers, Iowa, and has recommended him to the pension board to receive pension according to existing rules, effective June 1st, 1946."

The Reverend H. Dekker, Stated Clerk of Classis Grand Rapids East, wrote: "At the session of Classis Grand Rapids East of May 15, 1946, the Consistory of Chatham, Ont., Canada, asked for the emeritation of its pastor, the Reverend D. Zwier, because of continued ill health. It was with sincere regret that the Classis decided to recommend to Synod that this request be granted." His emeritation will become effective July 1, 1946.

Respectfully submitted,

J. O. BOUWSMA

SUPPLEMENT 9
(Art. 72)

MISSION SUNDAY SCHOOL LESSON PLANNING COMMITTEE

To the Synod of 1946.

ESTEEMED BRETHREN:

THE attention of Synod is called to the fact that approximately half of the lessons outlined below have already been taught to the mission classes for which they were drawn up: another fourth of them have been printed and are ready for distribution. Our report, therefore, is in large measure impossible of either approval or disapproval on Synod's part. It would be well that Synod remedy this situation by some such arrangement as mandating its committee to work farther ahead than for just the immediately ensuing year. Another reason for such a remedy is the fact that the committee is appointed in June, and expected to have its work done in August, to permit the publication personnel to start their work in September.

2. The committee suggests that Synod consider the advisability of having the committee be composed of three mission workers and two ministers, rather than the reverse proportion, as now.

3. As to the contents of the report, below, the committee continues its previous policy—having proved satisfactory—of using the first half of the year for New Testament material, into which schedule all the Christian holidays (from Christmas through Pentecost) fit logically and chronologically—while the last half of the year treats Old Testament subjects (this year, from Creation to Moses).

Lesson Plan for the Year 1946

Jan. 6—The Boy Jesus (Luke 2:40-52)
Jan. 13—Jesus' Baptism (John 1:19-34; Matt. 3:13-17)
Jan. 20—Jesus' Temptation (Matt. 4:1-11)
Jan. 27—Jesus Calls His First Disciples (John 1:37-51)
Feb. 3—Jesus and the Samaritan Woman (John 4:1-42)
Feb. 10—Jesus Heals a Nobleman's Son (John 4:43-54)
Feb. 17—Jesus Heals a Leper (Luke 5:12-16; Mark 1:40-45)
Feb. 24—Jesus at the Pool of Bethesda (John 5:1-47)
Mar. 3—Jesus Heals a Centurion's Servant (Luke 7:1-17)
Mar. 10—*(Prayer Week)* Jesus and the Syro-Phoenician Woman (Matt. 15:21-28; Mark 7:24-30)
Mar. 17—Jesus' Story of the Sower (Matt. 13:3-8, 36-43)
Mar. 24—Jesus Story of the Prodigal Son (Luke 15:11-24)
Mar. 31—Jesus' Story of the Marriage of the King's Son (Matt. 22:1-15)
April 7—Jesus' Triumphal Entry (Luke 19:29-44; Mark 11:1-11)
April 14—*(Good Friday Week)* Jesus' Crucifixion and Death (Luke 23:33-56)
April 21—*(Easter)* Jesus Rises from the Dead (Matt. 28:1-15)
April 28—Jesus Appears to Two Travelers (Luke 24:13-35)

May 5—Jesus Appears to His Disciples at the Lake (John 21:1-14)
May 12—Jesus' Story of the Laborers in the Vineyard (Matt. 20:1-17)
May 19—Jesus, the World's Savior (Matt. 19:13-15; 28:16-20)
May 26—*(Ascension Week)* Jesus Ascends into Heaven (Luke 24:50-53; Acts 1:1-11)
June 2—The Father's House (John 14:1-4; Rev. 21:1 – 22:5)
June 9—*(Pentecost)* Jesus Sends the Comforter (Acts 1:6-9; 2:1-40)
June 16—God Creates All Things (Gen. 1:1-25, 31)
June 23—God Creates Man (Gen. 1:26-30; 2:5b-7, 18, 21-25)
June 30—Man's First Home (Gen. 2:8-17, 19, 20)
July 7—How Sin Began (Gen. 2:1-24)
July 14—The First Murder (Gen. 4:1-26)
July 21—The Spread of Sin (Gen. 6)
July 28—The First Great Punishment of Sin (Gen. 7; 8:1-12)
Aug. 4—God's Bow in the Clouds (Gen. 8:13 – 9:17)
Aug. 11—The Tower of Babel (Gen. 11:1-9)
Aug. 18—The Call of Abraham (Gen. 12:1-9)
Aug. 25—Abraham and the Heavenly Visitors (Gen. 18)
Sept. 1—The Destruction of Sodom (Gen. 19:1-29)
Sept. 8—God Tests Abraham (Gen. 22:1-19)
Sept. 15—Jacob at Bethel (Gen. 27:46 – 28:42)
Sept. 22—Jacob Wrestles with God (Gen. 32)
Sept. 29—Joseph Sold by His Brothers (Gen. 37)
Oct. 6—Joseph Overcomes Temptation (Gen. 39)
Oct. 13—Joseph Interprets Dreams (Gen. 40; 41:1-45)
Oct. 20—Joseph's Kindness to His Brothers (Gen. 41:53 – 45:15)
Oct. 27—Joseph Care for His Father (Gen. 45:16 – 47:12)
Nov. 3—The Baby Moses (Exod. 1:8 – 2:10)
Nov. 10—Moses Prepared to Lead God's People (Exod. 2:11 – 4:31)
Nov. 17—God Plagues Egypt (Exod. 5:1 – 11:10)
Nov. 24—*(Thanksgiving Week)* Israel's Day of Thanksgiving (Exod. 12:1-36)
Dec. 1—The Promise of Jesus' Coming (Gen. 3:15; 49:10; Isa. 7:14; 9:2, 6, 7; Micah 5:2; Mal. 3:1-3)
Dec. 8—John Prepares for Jesus' Coming (John 1:6; Matt. 3:1-12; Luke 3:1-18)
Dec. 15—Angel Announcements of Jesus' Birth (Luke 1:26-38; Matt. 1:18-25; 2:8-14)
Dec. 22—*(Christmas Week)* The Shepherds' Christmas (Luke 2:1-20)
Dec. 29—The Wise Men Come to Jesus (Matt. 2)

Respectfully submitted,

REV. HENRY VERDUIN
REV. PETER JONKER
REV. ROLF VEENSTRA
A. VANDER VEER
THOMAS AFMAN

SUPPLEMENT 10-a
(Arts. 79, 87)

MAJORITY REPORT "MIXED MARRIAGES"

To the Synod of 1946.

ESTEEMED BRETHREN:

IN presenting our draft for a synodical testimonial on mixed marriages as per mandate of the Synod of 1945 the undersigned deem it advisable to preface their work with a statement why they cannot agree with the position of the Rev. W. Groen in his report to your honorable body.

The Rev. Mr. Groen declares that no testimonial of a general nature, either on mixed marriages or on other matters involving moral principles and issues should be issued by your Synods because in so doing Synod would act contrary to (and in the past frequently has acted contrary to) our Church Order, articles 30, 31, 71-78.

To us it appears that in this the Rev. W. Groen proceeds from a debatable premise. His assertion implies that to issue such a testimonial constitutes ecclesiastical censure or discipline. If this were so, we agree that the procedure of ecclesiastical censure is stipulated in Arts. 71-78 C. O., and applies to individual and concrete cases.

This premise, however, is not as clear as the Rev. W. Groen posits. The fact that the report submitted to the Synod of 1945 by the synodical committee ad hoc asserts that all marriages between members of the Christian Reformed Church and Christians belonging to other denominations are to be condemned and warned against as being more or less mixed marriages, together with the fact that the undersigned take a somewhat different view on this point, reveals that there is not among us sufficient unanimity as to what constitutes a mixed marriage and just what calls for disciplinary action. Consequently, there is a problem in the minds of some of our people concerning the questions: "Just what is a mixed marriage? Just where does ecclesiastical censure begin?"

The undersigned therefore take the view that the Synod of 1945, in giving its mandate, has not charged them with issuing generalities intended to take the place of individual discipline, but rather with the task of aiding the churches in becoming clear on the fundamental questions, "When and where does the application of Articles 71-78 begin? And, where there is no clear indication that Articles 71-78 should be applied, what general rule should be followed?"

We are now ready to comply with the work assigned to us by the Synod of 1945, to wit, to draft a synodical testimonial on the problem

of mixed marriages. Here much good work has been done by previous committees. For instance, we hold that practically all the material contained in the report of the 1945 committee under the headings "Principles Involved," "Need of Education," "Love Itself Not Enough," "Bible Proof" (Agenda 1945, pp. 12-15) is of an excellent nature. Lest our report become needlessly long, we prefer not to reprint all of this here, but to suffice with a general admonition by way of a reminder concerning matters which, in the words of the Rev. W. Groen, are "plain teachings of the Bible, on a well-known truth."

We propose therefore the following

TESTIMONIAL ON MIXED MARRIAGES

The Synod of 1946 reminds the churches that there can be no doubt as to the teachings of Scripture concerning the marriage of one who is in the covenant with one who is not in the covenant. Scripture plainly brands such a union sinful, forbids it as an unequal yoke between a believer and an unbeliever, and in the histories of Esau, Samson, Solomon and others shows that such a union leads only to disaster.

Synod warns against being led by mere passion, which blinds its subjects to the faults of others, and which leads to deceiving oneself concerning the motives that promote one to become engaged to an unbeliever.

Synod urges all parents, ministers, and elders to see that the children of the covenant receive due instruction in the home before it is too late, and to send children, wherever possible, to Christian grammar schools and Christian high schools in order to prevent the formation of ties of intimate friendship between the sexes in the formative years of life.

In the matter of marriage between people belonging to different denominations, Synod makes a distinction, and warns against

MARRIAGE BETWEEN PROTESTANTS AND ROMAN CATHOLICS

It is true that the Church of Rome adheres to some cardinal Christian doctrines that are denied by large sections of many Protestant churches, such as the doctrines of the Trinity, the two natures of Christ, the substitutionary death of our Lord, etc.

There are, nevertheless, grievous objections to a daily fellowship between Protestants and Romanists such as married life entails. Among these we mention:

1. The sacerdotal conception of salvation held by the Church of Rome, which makes its members more dependent upon the sacraments and upon the ministry of the clergy than upon a personal and vital relationship to Christ.

2. The Romish doctrine and practice of the mass, which our Church officially condemns as a "cursed idolatry."

3. The Romish doctrine that salvation depends in part upon the good works of faith done by man.

4. The fact that the Roman Catholic clergy acknowledges no marriage between a Protestant and a Catholic except it be solemnized by a Romish priest under the promise that all children resulting from such a union shall belong to the Church of Rome and be baptized and trained in its faith; and also the solemn promise on the part of the Catholic party that he or she shall endeavor to gain the other party for the Church of Rome.

For these reasons Synod not only warns against such unions, but also warns all ministers in the Christian Reformed Church not to take part in the solemnization of marriage between any kind of Protestant and a member of the Roman Catholic Church.

MARRIAGE BETWEEN PROTESTANTS OF VARIOUS DENOMINATIONS

Although it would indeed be ideal if members of the Christian Reformed Church would marry only with a member of their own denomination, because the greatest happiness and unity can be expected where there is the greatest similarity of background, religious conviction, etc., yet to condemn all marriage between Christian Reformed people and those of other denominations would be both impractical and wrong.

It would be wrong because by so doing Synod would say in effect that American citizens of Netherland descent should only marry American citizens of the same national ancestry. And this is plainly contrary to the divine providence which has decreed that upon our western continent a new nation should be formed which has in it the best traits and characteristics of many nations in Europe and even of other continents. *E pluribus unum* is the divinely ordained slogan that will, if time continues, ultimately turn a unified American nation out of the melting pot of the peoples. It is therefore contrary to the divine plan to forbid Americans to form an American family with Americans of other than Holland descent.

Moreover, to sound a blanket condemnation of all marriages except with members of the Christian Reformed Church would be equivalent to stating that in the United States of America the Calvinistic faith is to be found only in the Christian Reformed Church. What would Calvin, the Frenchman who labored in Switzerland and exerted his influence in Scotland, Holland and Poland have thought of that? We are convinced that the Reformed conception of the truth in international because it is the most pure and adequate expression of the evangelical or biblical faith.

If, then, we consider that God has many of His people outside the Christian Reformed Church, and that the predominant weakness of the American churches consists of lack of doctrinal training and of doc-

trinal knowledge, it should be possible where truly God-fearing people become interested in Christian Reformed church members of the opposite sex, to convince them of the truly biblical character of our doctrine and practice (f.i. Christian institutions). Experience has indeed shown that oftentimes those who have entered the Christian Reformed Church from without have taken their place among its most interested adherents.

In fact, the difficulty created by marriage with members of other denominations lies not in this that true Christians marry true Christians who cannot be made to feel at home in our Church, but it lies in this that too often lax baptized members of the Christian Reformed Church drift into marriage with lax members of other denominations. It then becomes a marriage between two unbelievers, or between people with a mere historical faith, which is covered up with the cloak of formal denominational membership. It should be evident that from this lamentable fact it does not follow that a rule may be made which also includes those who, though originally belonging to different denominations, are truly God-fearing Christians and therefore members of the same covenant of grace.

A blanket condemnation of all marriages between Christian Reformed people and those of other denominations, however, is not only fundamentally wrong; it is also impracticable. The Christian Reformed Church in North America comprises today less than one-tenth of one per cent of the population of the United States; or, as another one of our ministers has stated it, "You can take our entire denomination, and with a little crowding, put it all into Soldier's Field, Chicago."

There are localities in which the number of Christian Reformed people is so small that there, unless our young people go far and wide upon scouting expeditions, marriage is virtually prohibited if it is to be limited to members of the Christian Reformed Church. Must we urge these boys and girls to stifle those biological impulses which God has so undeniably laid in human nature and sanctioned? Synod prefers not to do so. Synod would rather advise these young people to refrain from becoming intimate with those who do not evince unmistakable signs of interest in the true Christian religion, and urge them to see their pastors, asking them to lend their aid in getting their friendc acquainted with and interested in the doctrine and the ways of our Church.

SUMMARY

Whereas the wide distribution of our Young People by reason of the late war has scattered our sons and daughters throughout the globe, and taken many of them to great distances from our Christian Reformed churches; and

Whereas in some respects an increase in conformity to worldly American habits of living is to be observed among us;

Therefore, the Synod of 1946 addresses to all those under its jurisdiction the following thoughts:

1. The sacred Scriptures teach clearly that Christians should not be unequally yoked together with unbelievers. Marriage between believers and unbelievers leads only to disaster. Those who contemplate marriage must "marry in the Lord."

2. Synod also warns all members, including ministers of the gospel, not to contract a marriage or to officiate at a wedding between a Protestant and a Roman Catholic because the divergence of religious views between Protestants and Romanists is too wide to allow of a successful marriage.

3. Synod reminds the churches that, as a general rule, best results may be expected when marriage is contracted between those who have been reared in the same doctrinal and ecclesiastical atmosphere.

4. Synod states that members of the Christian Reformed Church should contemplate no marriage with any one who does not fear God from the heart or who dislikes the Reformed conception of the truth. Where a friendship is formed with a Christian of another denomination who is prejudiced against or ignorant of the teachings of our Church, Synod states that the Christian Reformed party should insist that the ignorant party receive catechetical instruction, if need be of a private nature, prior to entering upon engagement.

5. Synod advises all our Young People that, in cases where they are unwilling to be guided by these principles and rules, under no condition should a husband and wife belong to separate denominations, and that the issue as to which church both shall join should be discussed and decided before the marriage state is entered upon.

Respectfully submitted,

H. J. TRIEZENBERG
J. K. VAN BAALEN

SUPPLEMENT 10-b

(Arts. 79, 87)

MINORITY REPORT "MIXED MARRIAGES"

To the Synod of 1946.

ESTEEMED BRETHREN:

THE Synod of 1945 appointed me to be a member of a committee to formulate a testimonial on mixed marriages. I hereby express my appreciation of the honor conferred on me and the confidence imposed in me by the appointment.

After giving the mandate of our committee considerable thought and after meeting with the brethren H. J. Triezenberg and J. K. Van Baalen, I have decided not to sign the report of the committee. I have profound respect for the work of my brethren and offer no criticism either of the content or of the form of the report. Yet I do not sign it. To explain my conduct I bring to the attention of Synod three matters which I regard to be of some importance.

I. For reasons which I enumerate below I hold that Synod was in error in giving us this mandate. Unless these reasons are removed I cannot coöperate in the fulfillment of the mandate. The reasons are as follows:

A. Synod lacks authority to issue general testimonials as a part of censure and ecclesiastical admonition. The constitutional process of censure and ecclesiastical admonition is prescribed in Articles 71-78 of the Church Order. Every step of the process is clearly marked; but at no point is Synod authorized to issue general testimonials, warnings, declarations, or directives. On the contrary every step of the process is strictly personal and specific. Hence a general testimonial on mixed marriages is foreign to and in conflict with Articles 71-78 of the Church Order.

B. Synod lacks jurisdiction in the matter of mixed marriages because there is no specific instance of mixed marriage which the minor assemblies were unable to settle and which now lies on the synodical table for adjudication. This is required by Articles 30 and 31 of the Church Order in relation to Articles 71-78.

C. In the light of what happened in 1945 the mandate is very ill considered. In 1945 a testimonial was submitted to Synod but rejected. The proposed testimonial was declared to have three faults because of which it was not acceptable. Synod did not try to find the underlying cause of these faults, namely, the violation by Synod itself of Articles 30, 31, 71-78 of the Church Order. Synod simply enumerated the faults

of the proposed testimonial, discharged the committee which had prepared the testimonial, and appointed a new committee. In the light of these happenings our mandate is to formulate a testimonial which shall at one and the same time be concise and also general enough to cover all eventualities of marriages of believers with unbelievers, and of believers with Christians of other persuasions. In my humble opinion this is a stupid mandate. How can a testimonial be concise when there is no specific case of mixed marriage? How can it be concise if it must cover all eventualities? Indeed, I cannot coöperate in a cause in which I can have no confidence. Nor have I stomach for any humiliation such as the committee on mixed marriages suffered in 1945.

D. Any testimonial on mixed marriages will be a redundancy in view of the plain teachings of the Bible on that subject. Beginning with Genesis 6:1-4 and continuing through the history of the patriarchs and of the people of Israel to the Gospels and Epistles, the subject of mixed marriages is so clearly and so thoroughly treated that any synodical testimonial would be at best only a repetition of and an anticlimax to that which the Bible teaches. In fact, this teaching is so well known among us that we would ask: Why is Synod seeking a well-known truth?

II. I earnestly petition Synod to cease all effort to formulate a general testimonial on mixed marriages and to declare that the matter is not legally before Synod. *Reasons:*

A. Such a general testimonial is foreign to and in conflict with the strictly personal and specific nature of censure and ecclesiastical admonition as stipulated in Articles 71-78 of the Church Order.

B. There is no specific case of mixed marriage which the minor assemblies failed to settle and which now lies on the synodical table for adjudication. This is required by Articles 30 and 31 of the Church Order in relation to Articles 71-78.

III. Full well do I realize that I lay myself open to the argument that our synods have made several general testimonials and declarations on various subjects and that therefore a strong precedent exists in favor of a testimonial on mixed marriages. I do feel keenly that I am trying to hold back a strong trend and that little sentiment in my favor has expressed itself publicly.

I contend earnestly that this trend represents a serious departure from our Reformed Church Polity. If Synod should see fit to sustain me in I and II above, and if God grants me life and health, I promise Synod that I shall in 1947 initiate proceedings to examine the ecclesiastico-political basis of all the testimonials, proclamations, etc., that have been promulgated by our synods and to declare null and void all those that have been made contrary to our Church Order.

Moreover, it is urgently necessary for our church to regard the demand for a testimonial on mixed marriages as only one symptom of a

very unhealthy condition in our church. This demand is an expression of that misdirected zeal which has for many years exerted persistent pressure on our synods to declare themselves on various religious, social, and moral subjects. Our synods have neither checked this zeal nor guided it into orderly channels. Instead, our synods have yielded to the pressure, sometimes reluctantly and sometimes readily. I regard it my duty to call the attention of the churches to this misguided zeal as an unhealthy condition of our denomination.

We lack courage to deal energetically with specific cases. To save our denominational face we must devise an escape technique. We draft the best minds in our denomination to formulate testimonials, proclamations, warnings, and directives. This work done we lapse into complacency and even forget what our synods have done. This is a symptom of moral and spiritual debility. I cannot resist the suggestion of Revelation 3:1 "I know thy works, that thou hast the name that thou livest, and thou art dead."

Therefore I call our churches to grapple with actual conditions and cases rather than with generalities. Thereby we shall show that we are alive. If we are sincere in our efforts to oppose mixed marriages, let our consistories discipline the members who have contracted such marriages and the ministers who have solemnized these marriages. General testimonials are simply the expression of a zeal that lacks courage to meet actual cases. The teachings of the Bible are sufficiently plain and familiar that any consistory can do its duty if it has the courage.

Respectfully submitted,

W. GROEN

SUPPLEMENT 11
(Arts. 95, 158)

PROGRAMS FOR MUTUAL SUPERVISION

To the Synod of 1946.

ESTEEMED BRETHREN:

THE undersigned committee on *Programs for Mutual Supervision*, appointed by the Synod of 1944, herewith submits to your honorable body the following report:

I. HISTORY WHICH LED TO THE APPOINTMENT OF THE COMMITTEE

About six years ago the practice was introduced in a few classes, of answering the questions of Article 41 by written questionnaire, instead of orally. The Consistory of the Grant Christian Reformed Church appealed to Classis Grand Rapids West against the custom, and when this did not avail, it appealed to the Synod of 1941. Synod agreed with the Consistory that the practice was contrary to the letter and spirit of Article 41. However, because the questionnaire method was finding favor, Synod appointed a committee to consider the advisability of revising Article 41, in permitting the questionnaire method, and to submit a revision and questionnaire if the committee deemed such a change desirable (Agenda II, 1941, pp. 132-136; Acts 1941, p. 27).

In its report to the Synod of 1942 the committee expressed among many other things, also these thoughts: the questions of Article 41 were first formulated more than 350 years ago, they were intended then to determine the program of Classis, the questioning constituting almost the entire business of Classis, and our overtures and agenda and also church visiting had the effect of making this questioning obsolete. At the recommendation of the committee Synod adopted a revision of Article 41, increasing the questions from 5 to 11, and it approved the written questionnaire method (Acts 1942, pp. 26-35).

In 1943 Synod refused to accede to an overture of a Classis that sought a revision of the revision of Article 41 adopted the previous year. It also would not sustain another overture from another Classis which asked that Article 44 be revised to allow for biennial church visiting (Acts 1943, pp. 130, 131).

II. THE COMMITTEE'S MANDATE

In 1944 Classis Hudson in an overture to Synod complained as to the revised edition of Article 41 that 9 of its 11 questions, which are asked at every meeting of Classis, are also asked in church visiting. It said that the purpose of asking these questions was to increase diligence and spirituality but that the asking of them so frequently had just the

opposite effect. And it reminded of the fact that mutual discipline among the Consistory members by way of *censura morum* was moreover taking place four times annually (Acts 1944, p. 29).

In compliance with the overture of Classis Hudson, Synod appointed the undersigned committee with the following mandate:

1. To make a comparative study of our present programs for mutual supervision as they are contained in Article 41 (Acts 1942, p. 111), and in the Rules for Church Visiting (Acts 1922, pp. 249-253).

2. To integrate these programs in such a way that unnecessary duplication be avoided and that each cover its own field (Acts 1944, p. 29).

The undersigned committee came with a preliminary report to the Synod of 1945, and asked that Synod reconsider its mandate, in view of the following:

1. The committee has difficulty carrying out the provision of its mandate as to the phrase "each cover its own field" for some of the questions of Article 41 and those of Church Visiting were duplicates from the beginning.

2. The way of the committee is blocked by recent decisions of Synod if it comes with a proposal as to the content and use to be made of these questions (Acts 1945, pp. 330-334).

In answer to the expressed difficulties of the committee Synod instructed it to continue its work and to come with recommendations "even though such recommendations may suggest altering recent decisions of Synod" (Acts 1945, p. 22).

III. HISTORY AS TO THE QUESTIONS OF ARTICLE 41 AND THE RULES FOR CHURCH VISITING

Historically the questions of Article 41 are four in number and they concern the following matters: the holding of Consistory meetings, the exercise of discipline, the care of the poor and the school, and the need of the help or the advice of Classis. These date from 1581 on, and they were adopted in that year in the Netherlands by the Synod of Middelburg. They were in use in fact for ten years previous to that date but were accompanied during that decade by two additional questions as to heretics and doubts as to main doctrines. The adove historic four questions were adopted also by the National Synod of Dort, 1618-1619, and remained in use for hundreds of years. Upon the secession of 1834, the Reformed churches continued to use them, and they are the four questions of Article 41 used by the Reformed Churches of the Netherlands to this date. In America they were similarly used in our Christian Reformed Church from the year of its organization in 1857 to 1930. In the latter year a slight change was introduced which increased the number to five questions by splitting the question as to the care of the poor and the schools. Against this background we should

view the great change that was introduced by our Synod in 1942 when the number of questions was more than doubled by increasing them from five to eleven. And by this increase the duplication between the questions of Article 41 and those of church visiting was also doubled. If one have regard to history, one may therefore with much reason ask whether we were moving in the right direction when we decided as we did in 1942

Our Rules for Church Visiting have the dignity of almost as great an age as the original four questions of Article 41. The earliest edition of our present Rules was made as far back as 1621 in the Netherlands by the provincial Synod of South Holland but was never adopted by a national Synod. It was revised in 1724. Five of our present questions under Article 41 were already in that set of 1621 and one of them dates from 1724. Upon the secession of 1834 in the Netherlands, the secession churches used that set of 1724 which by them was subjected to a revision in 1882. Since 1893 the Reformed Churches of the Netherlands leave to the descretion of the Classes what set of Rules they wish to follow. Our Christian Reformed Church in America, upon its organization in 1857, used the set of 1724 and after 1884 the Netherlands set of 1882. Our Church slightly augmented it in 1912 and 1922, and also translated it into the English language in the latter year.

IV. ANALYSIS AS TO DUPLICATION AND AS TO RESPECTIVE FIELDS

The extent of the duplication between most of the questions of the revised Article 41 (Acts 1942, p. 111), and some of the questions of Church Visiting (Acts 1922, pp. 249-253), and also the problem as to the repestive fields of these questions, appears from the following:

A. *Questions Which Were Duplicates from the Beginning*

Question 1 (Art. 41), about Consistory meetings, similar to q. 7 to the whole Consistory (Church Visiting).

This question has belonged to Article 41 since 1571 and to Church Visiting since 1724. Though there always has been duplication in the case of this question, the committee believes this, however, should not be continued. In the case of Church Visiting the answer to this question should be ascertained by investigating the minute book of the Consistory.

Question 3 (Art. 41), about discipline, similar to q. 10 to whole Consistory, and to 3 and 4 to Minister(s) (Church Visiting).

This question has belonged to Article 41 since 1571 and to Church Visiting since 1621. Though there has always been duplication in the case of this question, the committee believes that duplication, as to form, should be avoided by obtaining in church visiting a more accurate answer to this question from definite data supplied by the Consistory.

Question 5 (Art. 41, about the deacons' office, similar to q. 1 to Minister(s) and Elders (Church Visiting).

This question, in the form as to whether the poor are cared for, has belonged to Article 41 since 1571 and to Church Visiting since 1621. The committee believes that also in this case, duplication as to form can with profit be avoided by ascertaining a more exact answer to this question by examining certain data to be supplied by the Consistory at the time of church visiting.

The change of this question from the care of the poor to the deacons' office was approved by the Synod of 1942 merely upon the recommendation of the advisory committee—not the special committee that studied the matter at the time.

Quesion 6 (Art. 41), about schools, similar to q. 18 to the whole Consistory (Church Visiting).

This question belonged to Article 41 since 1571 and to Church Visiting since 1621. The committee believes that also this duplication should no longer be continued as to form and that a more accurate answer should be obtained at the time of church visiting by studying definite data as to what the church is doing in this matter.

B. *Questions Which Became Duplicates in 1942*

Question 2 (Art. 41), about Minister's office, similar to q. 1 to Elders (Church Visiting).

This question belonged to Church Visiting since 1921 and to the revised Article 41 only since 1942. The special committee for study did not in 1942 recommend that this be added to Article 41 and it was added by Synod merely upon the recommendation of the advisory committee. The undersigned committee believes this question should be asked only under church visiting where it belongs historically and also according to Article 44 of the Church Order.

Question 4 (Art. 41), about elders' office, similar to q. 12 to whole Consistory, and to q. 1 to 4 to Minister(s) (Church Visiting).

Of this question, precisely the same can be said as was said about the minister's office in the preceding paragraph.

Question 7 (Art. 41), about supporting kingdom causes, similar to q. 16 to whole Consistory (Church Visiting).

This question has not belonged to Church Visiting for very many years and to Article 41 it has belonged only since 1942. The committee believes this question should not appear under Article 41—also in view of the printed financial reports of the classical treasurers. At the time of church visiting an accurate answer to this question should be obtained by examining those same reports.

Question 8 (Art. 41), about separation from the world, similar to q. 16 to whole Consistory (Church Visiting).

This question is a phase of q. 3 (Art. 41), about discipline, and in that sense it goes back, both in Article 41 and in Church Visiting to

their beginning. As a distinct question it does not even now belong to Church Visiting, and to Article 41 it has belonged only since 1942. The committee believes it should not appear under Article 41, and that under Church Visiting it should only receive special mention in connection with the matter of discipline.

Question 10 (Art. 41), about evangelization, similar to q. 15 to whole Consistory (Church Visiting).

This question has not belonged to Church Visiting for very many years, and to Article 41 it has belonged only since 1942. The special committee of study did not in 1942 recommend that it be added to Article 41. This was done by Synod merely upon the recommendation of the advisory committee. The undersigned committee believes that this question should be asked only in church visiting.

C. *Questions Which Are Not Duplicates*

Question 9 (Art. 41), about non-resident members.

This question belonged to Article 41 only since 1942. It is a question of vital significance for our denomination as conditions are in America. However, it has not been used effectively till now. The committee believes it should be retained in Article 41, in an improved form, and that it should be made effective.

Question 11 (Art. 41), about needing the help or the advice of Classis.

This question was in Article 41 since 1571. The committee believes it should be deleted from that Article for it serves no worthwhile purpose ever since it has become customary to enter the instructions upon the credentials. Already as early as 1912 Synod was overtured to delete it. The manner in which it has been customary for some member(s) of Classis, and not Classis as a body, to give answer to an occasional question also argues in favor of deletion.

V. RECOMMENDATIONS OF THE COMMITTEE

A. *Recommendations as to the Questions of Article 41*

The committee recommends as to the questions of Article 41:

1. That the questions of Article 41 be again revised, and be made to read as follows:

"Furthermore, at the beginning of the meeting, the president shall, among other things, put the following questions orally to the delegates of each church: (1) Are the Consistory meetings held in your church? (2) Is church discipline exercised? (3) Are the poor cared for? (4) Does the Consistory support the cause of the Christian schools? (5) Have you submitted to the clerk of the Classis the names and the addresses of all baptized and communicant members who have, since the last meeting of Classis, moved outside the bounds of your congregation?"

Grounds:

The argument of history, the dissatisfaction with Article 41 as revised in 1942, and other considerations set forth in previous pages of

this report. As to q. (5) see recommendation 3 of this part of the recommendations.

The oral method has stood the test of centuries, while the written method, after but a few years, is already meeting with disfavor. Moreover, if Synod reduces the mumber of questions under Article 41, as the committee suggests, there will be little value in the written method. The custom of examining the written questionnaires by a mere committee of Classis is in telling conflict with what Synod in 1942 correctly declared, when it said, "that an inquiry on the part of Classis into the spiritual state of its several congregations constitutes the central and principal task of Classis and should take precedence. Hence Article 41 should not be taken up at the end of classical meetings but at the outset. These questions should never be answered in a perfunctory manner but should serve as a basis for further examination" (Acts 1942, p. 110). If these questions should not be answered in a perfunctory manner, neither should they be examined in such a manner.

2 That Synod declare:

Before asking orally the questions of Article 41, the president shall make the following statement: "Because it is a central and principal task of Classis to inquire as to the spiritual state of its several congregations, it is incumbent upon the president of Classis to ask the following questions which should be answered with due gravity."

3. That Synod declare:

The clerks of Classes, after each classical meeting, shall at once send the names and addresses of non-resident members and the names of all churches which submitted them, to the secretary of the Executive Committee for Home Missions.

The Executive Committee for Home Missions shall:

(1) Keep an up-to-date record of these names, grouping them, according to their addresses, into small geographical units so that at any time the Committee knows how many non-resident members there are in any given locality.

(2) Labor with such members to the end that the nearest Christian Reformed church takes them under their care, or (and)

(3) Seek to unite them into groups in the regular way of home mission work.

(4) Give to Synod annually an accurate tabulation of the number of names which it has received from each Classis, and the disposition made thereof, so that Synod may know whether the churches, Classes, and Executive Committee are faithful in this matter.

Note: What was done in World War II for our service-men, (who were made acquainted with others serving in their respective camps and who were united in meetings arranged by the service pastors), suggests what can and should be done toward keeping and uniting that consider-

able portion of our membership which otherwise is constantly being lost to our Church by way of the back door of non-resident membership.

B. *Recommendations as to the Rules for Church Visiting*

The committee recommends the following changes in the Rules for Church Visiting (Acts 1922, pp. 249-253):

1. That to the preliminary paragraphs which precede the questions to the whole Consistory, to paragraph (2) which reads "at least one week prior to their coming the visitors shall notify the Consistory of the day and the hour of their visit," there be added the following:

"The visitors shall not arrange their schedule in such a way that their visiting is done under compulsion of the time element. If, for example, an hour and a fraction thereof is allowed for a visit, which then must necessarily be terminated in order to meet the next Consistory, that method defeats the very purpose of church visiting."

2. That of those same preliminary paragraphs the one designated (5) be deleted and that the following be substituted for it:

"(5) In writing to the Consistory beforehand the visitors shall remind it to have on hand, in harmony with the questions which follow:

"(a) The minute book, the membership book, and the books of the treasurers.

"(b) Data as to discipline (cf. q. 10 to whole Consistory).

"(c) Data as to kingdom causes—possibly (cf. q. 16 to whole Consistory).

"(d) Data as to schools (cf. q. 18 to whole Consistory).

"(e) Data as to poor (cf. q. 2 to Ministers and Elders).

"This data should be on hand before the scheduled time of meeting to give the visitors opportunity to examine it. The value of this examination will be proportionate to the knowledge of the visitors as to what is a reasanable standard in these matters."

3. That to those same preliminary matters there be added between (6) and (7) the following:

"The visitors, at the beginning of their meeting, shall remind the members of the Consistory that they may express only such grievance against one another as was previously discussed within the Consistory *and* which could not be gotten out of the way."

4. That the caption "Questions to the Full Consistory" be revised to read "Questions to the Whole Consistory." The caption, as it now reads, may well occasion one to wonder with just what the Consistory is "full."

5. That to q. 7 to the whole Consistory, which reads "Does the Consistory meet at stated times according to the needs of the Church?" there be added in parentheses:

"(The answer to this question shall be ascertained by examining the minute book of the Consistory)."

6. That to q. 10 to the whole Consistory, which reads "Is church discipline administered faithfully in accordance with the Word of God and the Church Order?" there be added in parentheses:

"(The answer to this question shall be obtained by examining data prepared beforehand by the Consistory which must show the number of and the nature of the cases dealt with since the previous church visiting, the duration of the cases, the number of times the Consistory met with the person or sent a committee to him, and the disposition thereof. Special attention shall be directed to the matter of Christian separation from the world).

7. That to q. 16 to the whole Consistory, which reads "Is the church to the extent of its ability diligent towards the extension of God's kingdom?" there be added in parentheses:

"(The answer to this question shall be ascertained by examining the financial report of the Classical treasurer or data furnished by the Consistory. Regard shall be had not only to causes listed as quotas but also to the synodically approved causes for which no quota is set)."

8. That to q. 18 to the whole Consistory, which reads "Do the parents as far as possible send their children to Christian schools?" there be added in parentheses:

"(The answer to this question shall be ascertained by examining data obtainable through the National Union of Christian Schools, or (and) data furnished by the Consistory, or (and) self-evident facts)."

9. That to q. 2 to Minister and Elders, which reads "Are they (deacons) diligent in collecting alms, and do they faithfully discharge their duties in caring for the poor and the distressed, and in comforting them?" there be added in parenthesis:

"(The answer to this question as to 'the care of the poor' shall be obtained by examining data, prepared beforehand by the Consistory, as to how many persons or families they aided, how much they gave for poor within the congregation, and how much for poor outside it)."

Synod, moreover, declares that:

The clerk of each Classis shall inform the church visitors of his Classis of these decisions until they appear in some future edition of a published Church Order.

C. *Recommendations as to Censura Morum*

The overture which gave rise to the appointment of the undersigned committee directs attention to the mutual censure among the members of the Consistory. The committee believes this mutural supervision within the Consistory should be improved, the more so, since there will be fewer questionings as to the faithfulness of office bearers if the previous

recommendations are adopted. Therefore the committee makes the following recommendations as to *censura morum:*

1. That from Article 81, about *censura morum,* be deleted the phrase "before the celebration of the Lord's Supper."

Grounds:

The effectiveness of *censura morum* will likely be considerably enhanced if it is conducted at a time apart from the Lord's Supper. The rather minor influence of *censura morum* is due not a little to this that rather generally there is an erroneous and somewhat naive conception as to what it stands for: and this in turn is not a little due to the rule that it must take place before the Lord's Supper. That *censura morum* must take place before the Lord's Supper is not stated in the original Article of the Synod of Dort, 1618-1619, nor in the present Church Order of the Reformed Churches of the Netherlands.

2. That Synod declare:

Censura morum shall take place three times annually, apart from the Lord's Supper, at equi-distant intervals, and as much as possible midway between meetings of Classis. It is incumbent upon the president of the Consistory to explain the meaning of it previously.

3. That from q. 9 to the whole Consistory (Rules of Church Visiting) there be deleted the phrase "before each celebration of the Lord's Supper," and that the phrase "three times annually" be substituted in its stead.

The committee believes that the adoption of the above recommendations will give the Church a much improved program of mutual supervision. However, neither the suggested method, nor any method for that matter, will in itself guarantee that supervision will be carried out effectively, for no method is better than its administrators. It is the committee's labored conviction that *the greater need* of our Church today is not better methods but better administrators.

May the King of the Church guide the brethren assembled in Synod in the deliberations upon the material of this report, and no less in all the other matters that come before them.

Respectfully submitted,

I. D. COUWENHOVEN
J. L. SCHAVER
J. O. SCHURING

SUPPLEMENT 12

(Arts. 74, 77, 88, 92, 158)

ECUMENICITY AND CORRESPONDENCE WITH OTHER CHURCHES

To the Synod of 1946.

ESTEEMED BRETHREN:

THE Synod of 1945 has given us the mandate to continue our labors in two investigations: I. Ecumenical Synod; and II. Improvement of Interchurch Correspondence.

I. ECUMENICAL SYNOD

HISTORY UNTIL 1945

An Ecumenical Synod in August of 1946 seems to be within the pale of realization. If this Synod meets a great ideal will then have become a reality. In 1922 Dr. H. Beets presented this ideal to the Dutch churches. In 1924 Dr. H. H. Kuyper spoke in the same vein to the S. African churches. These churches then responded in 1927 by sending a delegate to the Netherlands to demonstrate its agreement with the ideal and to plan in the direction of realizing it. In 1930 the S. African Churches officially invited the Reformed Churches of the Netherlands and our Church to participate in an ecumenical synod. At that time our church while upholding the ideal could not see its way clear to accept. Unfortunately this invitation came at the beginning of the depression. The Synod of 1934 instructed its committee to keep in touch with the sister churches regarding this matter. In 1938 a communication from Dr. Prof. G. Ch. Aalders addressed to our committee reopened the entire question. In 1939 Dr. Beets and the Rev. I. Van Dellen represented our committee at the Synod of Sneek to draw up final plans for the long prayed for Synod. This was approved by our own Synod.

The World War made communications and planning impossible. Your committee with the approval of Synod assumed a watchful waiting attitude. In 1944, however, upon recommendation of our committee, Synod decided to "continue the present Synodical Committee and to instruct it to proceed in the several studies proposed in its own report."(1) The committee had asked Synod two things: 1. Initiate the studies of the problems involved, and 2, receive authorization to make preliminary preparations for an Ecumenical synod in consultation with the Reformed Churches of South Africa.(2)

Our report in the Synod of 1945 indicated the progress made since the Synod of Sneek, Netherlands, of 1939. Preliminary correspondence

with the S. African Churches was begun. We had recommended in our report and also to the S. African Churches that the proposed foundational (or as Dr. Aalders and the Synod of the S. African Churches call it, "preparatory") Synod be held in America, and limited to the three Churches thus far involved . This proposed Synod is to take up the matter of inviting other churches in the future.

The Synod of 1945 decided: "Synod approves of the work thus far accomplished by the Synodical Committee on Ecumenicity and Correspondence with the other Churches and authorizes it to continue its labors in accordance with the decisions of the Synod of 1944."(3)

Inspired by this approval and also authorization of Synod to continue in the direction we were moving, your committee addressed a communication to Dr. Prof. G. Ch. Aalders immediately after the adjournment of Synod. We sent a communication also to Prof. S. Du Toit of the S. African Churches. Our report is substantially a review of this correspondence and recommendations.

CORRESPONDENCE SINCE SYNOD OF 1945

Dr. G. Ch. Aalders, secretary of the committee on Ecumenicity of the Reformed Churches of the Netherlands, in reply to our communication informed us that our recommendations appeared on the Agenda of the Synod at Utrecht of August 8, 1945. Utrecht concurred in our recommendation that the first ecumenical synod be held in the United States of America, and that this synod be limited to the three churches thus far involved. In doing so Utrecht reversed the decision of Sneek of 1939. New situations demanded the change.

The Synod of Utrecht has appointed the following delegates: Dr. G. C. Berkhouwer, Dr. J. Hoek; the two elders, W. Hessels and J. Hartsinker; and a theological professor, Dr. G. Ch. Aalders.

The Dutch churches agree with us to convene this proposed synod sometime in August of 1946. The South African churches faced this difficulty. Their synods meet triennially. It seemed as if their committee could not obtain the necessary synodical authorization to meet until 1948. Dr. Aalders wrote that he thought 1948 would be too late. The S. African church, however, had to call a special Synod for another matter and the S. African committee in the meantime was successful in having this question placed on the agenda of this special Synod. We were gladdened with a cablegram stating: "Synod decides to send three delegates, letter following; S. Du Toit."

Since then we received a letter verifying the cablegram, dated February 12, 1946. This communication informs us that (1) the Synod of the Reformed Churches of South Africa thanks us most cordially for our invitation and that it has the pleasure to accept the same. It will delegate three: a theological professor, a minister of the gospel, and an

elder. The primi delegates are: Prof. Dr. J. D. Du Toit, Dr. P. J. S. de Klerk, and elder Prof. Dr. H. G. Stoker. (2) The time of meeting to be August of 1946, or as soon afterwards as possible. (3) The appointment of the study commission (studiekommissie).[4] The purpose of this commission is to study the problems that will come before this ecumenical synod. (4) The status of this assembly shall be that of a synod, but decisions must be approved by national synods. (5) The name of this synod shall be a Preparatory Ecumenical Synod.

Both the Dutch and the South African Churches think it advisable and profitable that the calling church have the largest representation. Consequently our committee can recommend to Synod as favoring a delegation of ten—two theological professors, four ministers of the gospel, and four elders.

As far as agenda is concerned, Dr. Aalders writes to us in a letter dated October 8, 1945: "Regarding your second recommendation that the first item for the agenda of our meeting should be, preparation for the ecumenical Synod and inquiry to the questions referring to such a synod." The South African brethren recommend that our church draw up an agenda and submit it to the two churches. Each church could supplement the agenda proposed. Consequently your secretary was instructed to review past synodical approvals and decisions to ascertain the mind of the three interested churches.

We have hastily subdivided our finding unto two main headings: I. Doctrine and Creed; II. Reformed Testimony and Action. In this connection it must also be remembered that for a time another question paralleled the problem of the ecumenical synod, *nl.*, "Expansion and/or Revision of the Confessions." From now on these questions seem to flow into each other. With this background we obtain the following summary:

I. *Doctrine and Creed:*

A. *Inspiration:* Some of the questions mentioned are: organic character, the relation of the human to the divine, complete authority of scripture in all its parts. The apologetic angle: inspiration vs. modern criticism. Perhaps some may feel the need of taking cognizance of the Barthian and Neo-Protestant movements also.

B. *Evolution:* The request to express ourselves on this subject originates with the South African churches. No doubt this church has in mind: God or Evolution, Plan or Chance? Perhaps also we should state plainly how the doctrine of creation or the philosophy of evolution basically controls all our thinking. No doubt we shall have to reduce this comprehensive field to some definite propositions.

C. *Eschatology:* This includes an inquiry into Dispensationalism, Church and Kingdom, and especially the implication of the Reformed

faith and eschatology. Here again there may be some who might wish to express themselves regarding the Barthian conception of eschatology.

D. *Church:* Especially the question of the uniformity and the diversity of the church. This would necessitate a review of Art. 29 of the Belg. Conf. The South African church suggested this study.

E. *Art. 36, Belg. Conf.* The S. African church called our attention to this article especially in its relationship to our democratic world. Our Church is also studying this article at present.

II. *Reformed Testimony and Action:*

A. *Organizational Questions:* Status of Ecumenical Synods; Synods vs. Conferences (Convents); Questions of interchurch correspondence, its necessity or improvement.

B. *Questions of Promulgation or Propagation:* Expansion and/or Revision of Creeds? Or, special statement, testimony, or doctrinal deliverances by ecumenical synod?

C. *Our Place in the Modern World:* This question was discussed at our committee meeting and is implied in such inquiries as: How can we make our Reformed Confessions more effective in the world of today?

The Committee of the Reformed Churches of South Africa has regrouped its agenda as follows: I. Dctrinal; II. Our Mission in the Modern World; and III. Church action according to the Reformed point of view. This committee has added a few subjects to each group, not found in our resumé. It will be up to the South African churches to present its own agenda.

One can readily anticipate the objection that this agenda is too broad for effective treatment. All that our committee can do at this time is to call the attention of our Synod to the proposals the three churches have made and that the foregoing is only a summary of these proposals. No doubt a foundational synod must decide upon its own method of work. At the same time this proposed synod must take cognizance of the mind of the three churches to perform acceptable work.

In addition to the above we had to face two more questions raised by the S. African churches. The S. African brethren have questioned the advisability of limiting this first synod to the three churches. It seems as if they have the following picture in their mind. First, we should convene what they call a "Convent." Reformed Churches subscribing to the same confessions should be invited to come together to discuss the broader issues confronting all the Reformed churches. Secondly, after the adjournment of this "Convent," Reformed churches having the same Church Order should meet as a Synod. This we infer from their latest communication to us.

Perhaps the foregoing picture may be prompted by at least two considerations: (1) The desire to be as ecumenical as is consistently possible;

(2) A full program to warrant such a great exprense traveling will demand.

To this we have replied that we hope that the S. African churches can waive the first point, that of convening a convent before a synod, until the proposed ecumenical synod convenes. A question of this character should be discussed by an ecumenical synod itself. We expressed the hope that the S. African churches would concur with the churches of the Netherlands and America on this point. This they have done.

The second question is one of finances. The S. African brethren desired to know the cost of lodging while engaged in synodical work. To this we replied that the church undoubtedly would want to serve as host and that no entertaining expenses would be incurred during synod.

We made no commitments to our Dutch brethren, still we feel we must recommend to Synod to set aside, if necessary, enough money for their trips from the Netherlands to Grand Rapids and return so we do not place a burden upon the sorely tried Dutch churches.

RECOMMENDATIONS

1. We recommend Synod to call an ecumenical Synod in August of 1946, and cable the Gereformeerde Kerken of the Netherlands and the Gereformeerde Kerken in Suid Afrika our decision to do so at once.

2. Synod elect or appoint ten delegates: two theological professors, four ministers of the gospel, and four elders.

3. We further recommend that care to taken in the choice of nominees because of the specialized character of this type of work, and especially of the possibility of the need of knowing more than one language.

4. We recommend that Synod appoint a calling church. Your committee feels that Grand Rapids is the logical place for said Synod. This being the case we recommend that the Fuller Ave. Christian Reformed Church be designated as the calling church.

5. We recommend that this Ecumenical Synod be preceded by an hour of prayer, and that the order of worship for such a special occasion be left to the consistory of the calling church and the committee on ecumenicity.

6. We recommend that the president of the Committee on Ecumenicity call the first session of the proposed Synod to order, open it in an appropriate manner, ask all delegates present to express their agreement with the confessions, and to conduct the election of officers.

7. We recommend that Synod request the ecumenical Synod to decide upon its mode of operation, and originate its own inquiry into the questions pertaining to the scope and authority of ecumenical synods. (This is especially important if the first ecumenical synod is to be a foundational synod).

8. We recommend that Synod request said Ecumenical Synod to receive the agenda found in this report, a summary of the questions proposed by the three churches, as information, and to consider this agenda as basis for discussion and action according to the time and manner best suited to a foundational synod.

9. We recommend Synod to entertain all delegates without expense while engaged in synodical work, and that the regular lodging facilities for synodical delegates be used for this purpose.

10. We recommend to Synod because of the present emergency in the Netherlands that our Synod aid the Dutch delegates in meeting their traveling expenses to the extent they deem necessary.

11. We also recommend that Synod concur with the Dutch churches that the second ecumenical Synod be convened in Amsterdam, Netherlands, the time to be determined by this first foundational Synod.

12. We recommend that Synod authorize its committee on Ecumenicity to consider itself the responsible committee to make the necessary arrangements.

Note: We have informed our consistories and classes of our recommendation to Synod to call the proposed Ecumenical Synod so that the various classes if they so desire can propose names of ministers and elders as a possible nomination for Synod to choose from. Such procedure is in harmony with the representative character of our assemblies. We realize that it is entirely within the province of Synod to appoint delegates as it deems best.

II. CORRESPONDENCE WITH OTHER CHURCHES

Your committee begs leave to inform Synod that it is not ready as yet to come to Synod with definite recommendations for the improvement of interchurch correspondence. Your committee has made a serious attempt to do so but it could not finish its work satisfactorily at this time. We recommend that Synod receive this as information, and that Synod instruct this committee to continue its studies according to the decisions of 1944 and 1945.

May the Holy Spirit direct Synod in all its decisions especially when called upon to give final authorization to call a "preparatory" or a "foundational" ecumenical synod—an historical moment expressive of deep unity, filled with far reaching possibilities.

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

Since God took unto Himself our Stated Clerk, the late Rev. John De Haan, our new Stated Clerk, the Rev. Dr. R. J. Danhof, has taken his place on our committee.

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(1) *Acts of Synod, 1944,* Art. 124:4, p. 85
(2) *Ibidem,* "Supplement 21," p. 367
(3) *Acts of Synod, 1945,* Art. 31, p. 21
(4) The primi and the secundi delegates constitute this study commission.

To the Synod of the Christian Reformed Church.
Required to Convene June 12, 1946,
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

YOUR committee humbly begs you to consider the following recommendations in connection with and in addition to the recommendations submitted in Report XI of the *Agenda* of 1946, pp. 66-71 particularly pages 70 and 71.

Since the South African brethren have informed us that we can reasonably expect them about the tenth of August, and since the tenth of August is on a Saturday, your committee recommends Synod to fix the time for the hour of prayer on Tuesday evening, August 13, at eight o'clock, and the opening of Synod on Wednesday, August 14, at ten o'clock in the morning.

Since this proposed Synod is preparatory and consultative in character and itself must investigate such questions as to authority and membership of future synods, and must report to the delegating bodies its findings and resolutions for approbation, and since the S. African Synod has already formulated a "Credential" (Lastbrief) for this proposed preparatory Ecumenical Synod, we recommend Synod to adopt this formulation of credential in delegating our own representatives.

CREDENTIAL

To the Preparatory Ecumenical Synod of the Reformed Churches to be Convened in August, 1946, or thereabout, in Grand Rapids, Michigan, United States of America.

ESTEEMED BRETHREN:

The Synod of the Christian Reformed Church of the U. S. A. has in its session of ..... delegated the following brethren to the above named Synod:

Theological Professors:	Primi	.....
	Secundi	.....
Pastors:	Primi	.....
	Secundi	.....
Elders:	Primi	.....
	Secundi	.....

These delegates are instructed and authorized by the Synod of the Christian Reformed Church of the U. S. A. to help judge and decide in such matters that pertain to the growth of the Reformed Churches, the advancement of God's Kingdom, and to the glory of God's name, according to the Word of God as interpreted in the Three Forms of Unity: Belgic Confession, Heidelberg Catechism, and the Canons of Dort.

The Synod of the Christian Reformed Church, U. S. A., shall consider the decision of this preparatory Synod as binding provided they do not

conflict with the Word of God and the Three Forms of Unity, and have been approved by the Synod of the Christian Reformed Church, U. S. A.

We pray our Triune and Covenant God that your gathering may receive the guidance of the Holy Spirit, and may experience the joy of Christian unity and fellowship.

The Synod of the Christian Reformed Church, U. S. A.,

.....President

.....Clerk

Date.....

(Your committee does not intend to give the impression that this freely translated formulation is the most suitable. This formulation does, however, preserve the two-fold character of *this* proposed Synod —it is preparatory and consultative.)

Since the acts and resolutions of this proposed Synod will be of great value to the churches involved, your committee recommends that Synod appropriate the necessary funds for the publishing to the ACTS of said preparatory Ecumenical Synod.

Your committee further recommends that Synod be willing to publish about 1,500 copies: a copy for each consistory of the three churches involved, a copy for ministers and professors of theology not engaged in pastoral work, a copy for libraries of Reformed Seminaries.

Committee on Ecumenicity and Interchurch Correspondence:

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

SUPPLEMENT 13
(Arts. 110, 134)

THE PUBLICATION OF REFORMED TRACTS

To the Synod of 1946.

ESTEEMED BRETHREN:

THE Committee for the Publication of Reformed Tracts originated with the decision of Synod of 1945, "to create a special committee on publication and distribution of tracts for missionary and for home church purposes" (Acts 1945, p. 59, C. 1). Your committee met five times throughout the past year, and has the following to report for your consideration and approval.

I. THE MANDATE

A. Your committee in seeking to ascertain accurately its mandate has been somewhat at a loss to find a clearly defined statement of its task in the Acts of 1945. Upon study of the recommendation presented on page 59 of Acts of 1945, your committee conceives its mandate to be "the procurement, publication, and distribution of tracts." Your committee further considers itself the responsible body appointed by Synod to investigate questions of:

1. Organization for display and sale of tracts.
2. Craftsmanship or the attractive printing of tracts.
3. Tract psychology.
4. Acceptance of tracts other than those definitely assigned.
5. Purchase for circulation of any tracts produced by other organizations peculiarly suited to our needs.
6. Guarding against overlapping with the work done by other organizations.
7. The possibility of our own printing establishment producing these tracts.

B. In seeking to carry out the above mandate your committee immediately felt the need of clarifying the broad and elastic term "tract." We have divided tract literature into two groups:

1. Promotional literature as that which is published by our denominational organizations to acquaint our own people with the needs and opportunities of our various activities.
2. Tracts and pamphlets as literature produced for the two-fold purpose of:
   a. Instructing our own people more thoroughly in our doctrines and practices and,
   b. Interesting the unchurched and careless people in the Gospel.

This committee interprets its mandate as pertaining to tracts as defined in 2 a, b, above and not to promotional literature.

C. With a view to a clear understanding of your committee's particular task in the publication of Reformed tracts, attention of the Home Missions Committee was called to an overlapping in Synod's decisions (Cf. Art. 36, B, 3, p. 30 and Art. 65, VIII C, 2, 4, p. 59, Acts 1945) with respect to the production and procurement of tracts. Your committee requested the Home Missions Committee to entrust the execution of Art. 36, VI, B, 3, p. 30 to the Committee for the publication of Reformed Tracts, inasmuch as Synod evidently intended that all tract procurement and distribution should be entrusted to the newly created tract committee. Under date of Nov. 16, 1945, the Secretary of the Committee for Home Missions informed our committee that they were in agreement with our request, and entrusted this work previously assigned to their committee to our body.

D. We also wish to call Synod's attention to the fact that we deem it our task to take over the work of publishing tracts as previously assigned to the original committee (consisting of Prof. L. Berkhof and Revs. H. J. Kuiper and H. Baker) appointed by the Executive Committee for Home Missions upon instruction of Synod (see Acts 1944, Art. III, A, and B, pp. 69, 70; Acts 1945, Art. 36 VI A, a. p. 29).

II. PROGRESS IN THE WORK

In taking upon itself this pioneer project your committee wishes to present the following review of the progress made in the work thus far:

A. Your committee has set certain standards for the tracts which it is to publish, and will insist on their observance. These standards shall concern (1) contents (which should be definitely Reformed); (2) literary form (which should include faultless English), and (3) an attractive tract style (direct, concrete, simple, forcible).

B. Your committee plans through an announcement in our church papers eventually to make contacts with talented persons who may be desirous and willing to present samples of their work to be used for artistic tract-covers.

C. Our tracts are to be produced in color and with an appealing front cover design.

D. Our tracts are to be produced for three distinct groups:

1. For the home church.
2. For the more intellectual type of mission subject.
3. For the "down-and-out" type of mission subject.

E. Titles thus far approved by your committee are as follows:

FOR THE HOME CHURCH

1. *What About the Family Altar?*
2. *Sunday in the Home*
3. *Watch That Radio Dial*
4. *Are You Neglecting Your Children?*
5. *"Marrying In the Lord" "Whom Shall I Marry?"*
6. *In Love?*
7. *I Have a Date*
8. *The Teen-Ager*
9. *"Until Death Us Do Part"*
10. *Understand Your Baptism!*
11. *Before We Go to Communion*
12. *What's Wrong with the Lodge?*
13. *What Is the Social Gospel?*
14. *Does Scripture Teach Infant Baptism?*
15. *The Victorious Life Movement*

FOR THE MORE INTELLECTUAL TYPE OF MISSION SUBJECT

1. *Who Is This Jesus?*
2. *The Dynamic of the Christian Religion*
3. *The Bankruptcy of Man-made Religion*
4. *Preserve That Home!*
5. *The Bible—God's Treasure Chest*
6. *Dead Timber?*
7. *Science and the Bible*
8. *The Case Against Darwinism*
9. *Guilty!*
10. *Repent—This Means You!*
11. *The Joy of the Redeemed*
12. *Complete Redemption*
13. *The Hammer Breaks—The Anvil Stands*
14. *Real Comfort*
15. *America's Greatest Need—Back to the Bible!*

FOR THE "DOWN-AND-OUT" TYPE OF MISSION SUBJECT

1. *"This Is My Father's World"*
2. *"Man or Monkey?"*
3. *The Last Court of Appeal*
4. *"The Forgotten Word"*
5. *"The Pay Off"*
6. *"Hypocrites in the Church"*
7. *Not Good Enough for Heaven*
8. *Can You Tell Time?*
9. *One Church! "Why Many Denominations?"*
10. *Who Is a Christian?*
11. *Why I Go to Church*
12. *Solid Comfort*
13. *Come and Drink*
14. *Believe and Live!*
15. *"Chained!"*
16. *"Sorry"*
17. *Worship in the Home*
18. *"How to Pray"*
19. *Redeemed!*

F. The work of assigning the writing of tracts to authors has begun. The ideal of your committee is to place the writing of tracts into the hands of a few authors, thereby giving opportunity for increased proficiency in the art of tract writing.

G. The writers of tracts are to be remunerated for the work.

H. Investigation of tracts published by other organizations has begun. Eventually acceptable tracts from these sources will be recommended to the churches, thereby eliminating overlapping and needless work.

III. RECOMMENDATIONS

A. Your committee recommends that Synod continue to have a Committee for the Publication of Reformed Tracts.

B. Your committee requests Synod to appoint the personnel of the Committee for the Publication of Reformed Tracts.

C. Your committee requests Synod to permanently transfer the appropriation of $5,000.00 set aside in the budget for Church Extension for the printing and distribution of tracts and approved by the Synod of 1945, to our committee (Acts 1945, p. 153). By decision of the Home Missions Committee, the Committee for the Publication of Reformed Tracts has already been granted the privilege to draw upon this appropriation if necessary.

D. Your committee requests Synod to recommend our cause to the churches for one offering next year.

Note: The Committee for the Publication of Reformed Tracts is continuing its work up to the meeting of Synod and will present a supplementary report giving further details of work accomplished.

Respectfully submitted,

J. T. HOOGSTRA, Pres.	P. B. PETERSEN
N. L. VELTMAN, Sec'y	H. J. KUIPER
H. BAKER	J. C. DE KORNE
T. AFMAN	L. BERKHOF

To the Synod of 1946.

ESTEEMED BRETHREN:

WE PRESENT this supplementary report as a continuation of division II (Progress in the Work), Report No. 12, pp. 73 and 74 in the Agenda of 1946, covering the work accomplished by the Committee for the Publication of Reformed Tracts since its report was handed in.

I. Your committee at this stage of its study has adopted the following as standard sizes for tracts:

1. For the "down-and-outs" a 4 page tract in a 3" x 6" format.
2. For the more intellectual type of mission subject an 8 page tract or larger, with the same 3" x 6" format.
3. For the home church—16 pages or less, with a 5" x 6½" format.

J. After making several contacts we can report that four authors have consented to write tracts. Your committee has asked them to select two topics respectively from the list published in our report (pp. 73, 74) and to present these tracts as samples of their work to the committee by August 8, 1946.

K. The committee has reserved the right to reject any and all manuscripts. In any event the writers are to be remunerated for their labors.

L. The few tracts handed in as assigned by the original committee appointed by the Executive Committee for Home Missions (Acts, 1945,

p. 29, VI, A, 1, a.) are being reviewed with a view to publication. Convinced that a 32 page tract is too long for the purpose intended, your committee is trying wherever possible to reduce the size of these originally assigned tracts to 16 pages.

M. Rev. J. Kromminga's tract on *John Calvin* has been accepted by the committee and is being prepared for publication.

N. The Committee for the Publication of Reformed Tracts recommends the following tracts published by the Committee on Christian Education, of the Orthodox Presbyterian Church, 1505 Race Street, Philadelphia, Pennsylvania.

Are Christians Anti-Semitic?.....Rev. D. Freeman
The Rich Young Ruler.....Rev. R. B. Kuiper
Life's Greatest Question "What about the Bible?".....
.....Rev. R. W. Gray
Christ Crucified.....Charles Haddon Spurgeon
Foreknowledge.....Charles Haddon Spurgeon

As the work continues further recommendations will be forthcoming.

Respectfully submitted,

J. T. HOOGSTRA, *President*
N. L. VELTMAN, *Secretary*
H. BAKER
T. AFMAN
P. B. PETERSON
H. J. KUIPER
J. C. DE KORNE
L. BERKHOF

SUPPLEMENT 14
(Arts. 63, 110)

CHURCH HELP FUND COMMITTEE

To the Synod of 1946.

ESTEEMED BRETHREN:

WE herewith submit to you our report for the year 1945.

Again we can report a financially prosperous year for the fund. The total income amounted to $45,682.66. This is much less than last year, but it must be borne in mind that many churches paid up their loans in order to take advantage of the discount.

Only three churches failed to make repayment, and only seven did not collect for the fund. We have written to these churches in accordance with the Synodical ruling. The amount of loans promised was $38,800.00.

We desire to call attention to the fact that Classes have lately begun to recommend very high amounts. Nearly all requests are for $10,000.00 loans. We realize that costs of building are very high, but at the rate requests are coming in, the reserve in the fund will soon be depleted, and we will not be able to help some really needy churches. Some of the requests for high amounts are from churches which we can scarcely classify as "weak congregations" (cf. Schaver 73 b). We feel that with the present quota, the Classes will have to be more conservative in their recommendations. Your Committee recommends a quota of $1.25 for the year 1947.

When Rev. J. R. Van Dyke left for Washington, the alternate Rev. O. Breen took his place in the committee, and when Rev. A. Wassink also left for Washington, we asked the Synodical Committee to appoint another member to serve until Synod. The term of all three members has expired and we call the attention of Synod to the fact that the majority of the committee, according to the Articles of Incorporation, must reside in the State of Iowa.

The books of the treasurer have been audited by the Public Accountant, Miss Cora Hilger of LeMars, Iowa. We herewith attach a report of the treasurer.

Respectfully submitted,

O. BREEN, Sec'y

CHURCH HELP FUND—1945
SCHEDULE "A"
BANK RECONCILIATION

NORTHWESTERN STATE BANK, ORANGE CITY, IOWA

Bank Balance as per statement January 1, 1945		$40,831.61
1944 Deposits (late)		11,921.36
Total		$52,752.97
Balance in Canadian Treasury		2,907.42
Our Ledger Balance		$55,660.39
1945 Receipts		44,005.22
Total		$99,665.61
Less 1945 Disbursements		26,223.15
On hand		$73,442.46
Cash in the United States	$36,366.05	
Cash in Canada	76.41	
U. S. Government Bonds	37,000.00	
Total	$73,442.46	
Bank Deposits as per Statement	$21,004.79	
Deposits (late)	15,369.46	
Total	$36,374.25	
Less Checks Outstanding, Dec. 31, 1945	8.20	
Total	$36,366.05	
Cash in Canadian Treasury	76.41	
Invested in U. S. Government Bonds	37,000.00	
Total	$73,442.46	

SCHEDULE "B"
ANALYSIS—LOANS OUTSTANDING

	Outstanding Jan. 1, 1945	New Loans	Payments	Outstanding Dec. 31, 1945
Allison, Iowa	$ 750.00	$ .00	$ 50.00	$ 700.00
Arcadia, Calif.	.00	5,000.00	.00	5,000.00
Ackley, Iowa	.00	2,500.00	.00	2,500.00
Bejou, Minn.	450.00	.00	25.00	425.00
Bemis, S. Dak.	100.53	.00	100.53	.00
Second Bellflower, Calif.	6,000.00	.00	.00	6,000.00
Birnamwood, Wis.	1,000.00	.00	1,000.00	.00
Brooten, Minn.	772.02	.00	772.02	.00
Berwyn, Ill.	10,000.00	.00	500.00	9,500.00
Cedar, Iowa	.00	3,000.00	.00	3,000.00
Chatham, Ont., Canada	2,850.00	.00	25.00	2,825.00
Compton, Calif.	1,800.00	.00	.00	1,800.00
Crookton, Minn.	957.90	.00	50.00	907.90
Duvall, Wash.	1,750.00	.00	750.00	1,000.00

	Outstanding Jan. 1, 1945	New Loans	Payments	Outstanding Dec. 31, 1945
Des Plaines, Ill.	2,044.19	.00	105.00	1,939.19
Decatur, Mich.	3,237.46	.00	111.65	3,125.81
Second Denver, Colo.	6,000.00	.00	400.00	5,600.00
Dorr, Mich.	1,037.50	.00	75.00	962.50
East Martin, Mich.	510.00	.00	435.00	75.00
Edmonton, Alta., Canada	2,000.00	1,000.00	150.00	2,850.00
Estelline, S. Dak	1,588.41	.00	588.42	1,000.00
Everson, Wash.	4,750.00	.00	250.00	4,500.00
Flint, Mich.	4,750.00	.00	275.00	4,475.00
Grandville, Mich	5,240.63	.00	310.00	4,930.63
Goshen, Ind.	1,200.00	.00	75.00	1,125.00
East Leonard, Grand Rapids	3,950.00	.00	300.00	3,650.00
Godwn Heights, Grand Rapids	1,800.00	.00	1,800.00	.00
Hollandale, Minn.	617.50	2,500.00	60.00	3,057.50
Hamilton, Ont., Canada	2,206.00	.00	150.00	2,056.00
Hancock, Minn.	216.13	.00	216.13	.00
Hills, Minn.	1,302.70	.00	200.00	1,102.70
Holland, Minn.	2,593.57	.00	105.00	2,488.57
Holland Marsh, Ont., Canada	219.00	.00	208.50	10.50
Houston, B. C., Canada	255.00	.00	180.00	75.00
Lacombe, Alta, Canada	.00	4,000.00	200.00	3,800.00
Lansing, Mich	6,750.00	.00	375.00	6,375.00
Luverne, Minn.	4,000.00	.00	200.00	3,800.00
Lark, N. Dak.	475.00	.00	475.00	.00
Modesto, Calif.	5,100.00	.00	300.00	4,800.00
Momence, Ill.	1,189.15	.00	1,189.15	.00
Morrison, Ill.	2,175.00	.00	150.00	2,025.00
Milwood, Mich.	2,400.00	.00	2,400.00	.00
Montello Park, Mich.	6,250.00	.00	1,250.00	5,000.00
Milwaukee, Wis.	4,750.00	.00	250.00	4,500.00
Neerlandia, Alta., Canada	1,251.09	.00	750.00	501.09
Newton, Iowa	4,685.00	.00	300.00	4,385.00
Second Orange City, Iowa	1,162.50	.00	112.50	1,050.00
Ogilvie, Minn.	237.78	.00	.00	237.78
Preakness, N. J.	600.00	.00	50.00	550.00
Parchment, Mich.	2,000.00	.00	150.00	1,850.00
Pipestone, Minn.	3,425.00	.00	190.00	3,235.00
Pine Creek, Mich.	1,885.00	.00	120.00	1,765.00
Plainfield, Mich.	1,500.00	.00	250.00	1,250.00
Second Randolph, Wis.	4,080.22	.00	561.90	3,518.32
Raymond, Minn.	1,995.00	.00	125.00	1,870.00
Rock Rapids, Iowa	1,374.50	.00	1,374.50	.00
Sumas, Wash.	609.50	.00	60.00	549.50
Sully, Iowa	1,950.00	.00	500.00	1,450.00
Sheperd, Mont.	794.26	.00	794.26	.00
Seattle, Wash.	5,900.00	.00	925.00	4,975.00
Sibley, Iowa	964.60	.00	200.00	764.60
Sioux City, Iowa	3,205.00	.00	260.00	2,945.00
Sioux Falls, S. Dak.	762.83	.00	342.83	420.00
Sarnia, Ont., Canada	2,850.00	.00	75.00	2,775.00
Tracy, Iowa	.00	3,500.00	.00	3,500.00
Vancouver, B. C., Canada	50.00	.00	50.00	.00
Vona, Colo.	347.25	.00	100.00	247.25
Washington, D. C.	.00	3,850.00	.00	3,850.00
Western Springs, Ill.	1,100.00	.00	225.00	875.00
West Branch, Mich.	114.29	.00	114.29	.00
Winnipeg, Man., Canada	1,083.79	.00	.00	1,083.79
Totals	$148,965.31	$25,350.00	$23,686.68	$150,628.63

SCHEDULE "C"

DENOMINATIONAL QUOTAS BY CLASSES AND PERSONAL DONATIONS

Classis	1944	1945
California	$ 979.13	$ 609.41
Chicago North	1,358.89	1,312.87
Chicago South	1,360.60	1,275.11
Grand Rapids East	1,804.30	1,831.31
Grand Rapids South	1,947.01	1,977.38
Grand Rapids West	1,100.25	1,131.00
Hackensack	707.75	715.25
Holland	1,728.94	1,805.30
Hudson	1,163.25	1,217.31
Kalamazoo	770.98	838.52
Minnesota	854.81	897.89
Muskegon	1,722.62	1,756.85
Orange City	798.64	742.64
Ostfriesland	537.62	547.50
Pacific	783.97	682.64
Pella	1,081.33	1,111.59
Sioux Center	1,188.43	1,231.35
Wisconsin	446.07	603.75
Zeeland	1,350.33	1,367.82
Miscellaneous, Personal	15.00	5.00
Canadian Churches	291.72	335.49
Total	$21,991.64	$21,995.98

SUMMARY

Balance on hand, January 1, 1945			$55,660.39
TOTAL RECEIPTS			
Repayment by Churches (Schedule "B")		$23,686.68	
Quotas by Classes and Donations (Schedule "C")		21,995.98	
Total		$45,682.66	
Less Discounts to:			
Momence, Ill.	$ 300.00		
Rock Rapids, Iowa	200.00		
Milwood, Mich.	450.00		
Second Denver, Colo.	6.14		
Shepherd, Mont., balance cancelled by Synod (see Acts 1945, page 110, XXVI, B-2)	794.26	1,750.40	43,932.26
Total			$99,592.65
TOTAL DISBURSEMENTS			
New Loans		$25,350.00	
Administrative Expenses		800.19	26,150.19
Balance on hand, December 31, 1945			$73,442.46
Cash in the United States		$36,366.05	
Cash in Canada		76.41	
U. S. Government Bonds		37,000.00	
Total		$73,442.46	

We are also holding $18,500.00 in Government Bonds, bought in 1944.

Respectfully submitted,
CHARLES R. MULDER, Treas.

SUPPLEMENT 15
(Arts. 63, 134)

GENERAL FUND JEWISH MISSIONS

To the Synod of 1946.

ESTEEMED BRETHREN:

WE THANK our God that we can report again this year to the Synod that the General Fund Christian Reformed Jewish Missions is in very good condition. From the chart of figures in this report it may be observed that our balance at the close of the previous year, January 16, 1945, was $8,162.42. At the close of this year, January 15, 1946, we have a balance of $6,629.60. This might look like a loss of $1,532.82, but we invested $6,660.00 in United States Government bonds since our last report—nine of the Series F bonds. Subtracting the apparent loss of $1,532.82 from the apparent gain of $6,660.00 we have what appears to be a net gain of $5,127.18. In reality, however, it is $1,000.00 less than that, or $4,127.18, because the Michael Vanden Berg bonds on the First Christian Reformed Church of Cicero, Illinois, were called in and cashed. We received $1,000.00 cash for these bonds. This cash was turned into government bonds included in the $6,660.00 mentioned above. Thus our actual net advance during the past year has been $4,127.18. Looking at the same figures for the previous year, we note that this advance is $1,108.05 less than the 1944 net gain was.

The usual records of receipts and disbursements have been kept. Acknowledgments with messages of appreciation and requests for continued prayerful interest were sent the classical treasurers, mission unions, societies, an individual donors. Monthly disbursements were made to our Chicago Jewish Mission and our Paterson Hebrew Mission.

Of the nineteen classes three failed this year to meet the full quota. They failed by $0.12 per family, $0.04 per family, and $0.01 per family on a quota that was $0.57 per family. It may be that some of their funds arrived too late to be recorded in the books for the year 1945. Our books are to be closed ordinarily on January 15. On the overall average the classes gave $3,300.65 above the stipulated quota of $0.57 per family during 1945 without including the receipts from the Canadian churches. This indicates a love for this work of the Church. May the Lord graciously sustain us and increase us in this love that this worthy work among the Jews may continue and go forward.

You will no doubt have a report on the receipts for this fund from the Canadian churches from the Rev. P. De Koekkoek of Edmonton, who now is the treasurer for our Canadian churches. We have received

none of the quotas from the Canadian churches for this fund and hence we could not book them. We have been informed that the treasurer for our Canadian churches holds assets of $1,186.39 for this fund.

Gifts received from mission unions, societies, and individuals amounted to $1,254.74. We heartily thank these special donors. From interest on reserve funds we received $250.00. Much of our reserve fund is in Series F bonds, which rather than draw interest increase in value.

We thank the churches most cordially for their gifts and prayers and we ask the churches to remember that the quota for the year 1946 is $0.70 per family—an advance of $0.13 per family above last year's quota.

Respectfully submitted,

OREN HOLTROP, Treas.

REPORT OF TREASURER—GENERAL FUND JEWISH MISSIONS

Classis	No. of Families	Full Quota	Amount Received	More or less than quota	Rec'd per Family
California	1,080	$ 615.60	$ 830.61	$215.01 more	$0.769
Chicago North	1,738	990.66	1,070.02	79.36 more	0.615
Chicago South	1,905	1,085.85	1,564.03	478.18 more	0.821
Grand Rapids East	2,557	1,457.49	1,559.59	102.10 more	0.609
Grand Rapids South	2,651	1,511.07	1,105.67	405.40 less	0.417
Grand Rapids West	1,618	922.26	1,029.66	107.40 more	0.636
Hackensack	887	505.59	624.25	148.66 more	0.704
Holland	2,214	1,261.98	1,487.46	225.48 more	0.673
Hudson	1,560	889.20	1,004.52	115.32 more	0.664
Kalamazoo	1,125	641.25	937.48	296.23 more	0.833
Minnesota	1,234	703.38	877.45	174.07 more	0.71
Muskegon	2,246	1,280.22	1,684.90	404.68 more	0.75
Orange City	947	539.79	623.25	83.46 more	0.658
Ostfriesland	695	396.15	549.08	152.93 more	0.79
Pacific	1,408	802.56	788.01	14.55 less	0.56
Pella	1,446	824.22	1,034.65	210.43 more	0.715
Sioux Center	1,393	794.01	1,173.09	379.08 more	0.842
Wisconsin	803	457.71	514.86	57.15 more	0.64
Zeeland	1,808	1,030.56	1,521.62	491.06 more	0.847
Totals	29,315	$16,709.55	$20,010.20	$3,300.65 more	

Receipts:

From Classes	$20,010.20	
From Mission Unions, Societies, Individuals	1,254.74	
From Interest	250.00	
From First Christian Reformed Church, Cicero, Ill. (Michael Vanden Berg Bonds)	1,000.00	
Balance on hand Jan. 16, 1945	8,162.42	
Total of all receipts plus balance		$30,677.36

Disbursements:

To Chicago Jewish Mission	$ 9,600.00	
To Paterson Hebrew Mission	7,672.66	
U. S. Bonds	6,660.00	
Bond-box, Stamps, etc.	15.10	
Gratuity	100.00	
Balance in bank, Jan. 15, 1946	6,629.60	
Total disbursements plus balance		$30,677.36

In Reserve:

Johanna Woltman Legacy	$ 500.00	
Twenty U. S. Government Bonds	16,903.00	
Total Reserve		$17,403.00

THE QUOTA FOR 1946 IS $0.70 PER FAMILY

February 19, 1946

Audited and found correct as of close of business Jan. 15, 1946, showing a balance of $6,629.60. Period from Jan. 17, 1945, to Jan. 15, 1946.

Was signed: LOUIS M. BOLT

SUPPLEMENT 16
(Art. 158)

EXAMINATION OF CANDIDATES FOR THE MINISTRY

To the Synod of 1946.

ESTEEMED BRETHREN:

THE committee to study the examinations of the candidates for the ministry, appointed by the Synod of 1942 (Acts 1942, p. 31), begs to submit the following report to your honorable body.

I. MANDATE

The mandate of this committee is found on page 31 of the Acts of the Synod of 1942. We quote literally:

"1. to make a 'study of the entire subject of rules and requirements for entering the ministry, including such investigations made for entrance into the Seminary and for licensing to exhort.'

"2. 'to advise as to the feasibility of blending the praeparatoir and the peremptoir examinations, and to suggest ways and means for such blending if deemed feasible.'

"3. 'to recommend the body or agency to conduct such an examination or examinations.'

"4. to recommend 'the subjects in which this or these are to be conducted'."

It will be noticed that these four points cover the entire range of the process by which an aspirant to the sacred office of the ministry is admitted to office. The various examinations are not only mentioned, but the subjects in which an aspirant is to examined must also be made an object of our consideration and recommendation.

In writing this report we assume acquaintance by the members of Synod with the report rendered by the present committee to the Synod of 1942, which is found in the Agenda of that Synod, Part II, pp. 63-81. In fact, this report will be intelligible only after the report to the Synod of 1942 has been read.

II. CONTROLLING INTERESTS

For the historical development of the examinations required of aspirants to the sacred office we refer to our report to the Synod of 1942. As to the principles which are to guide Synod in arranging these examinations and in determining their number we can, of course, not be expected to engage in an elaborate discussion. Nevertheless, the committee feels prompted to mention and to describe briefly two or three of them. These principles, we feel, are to be kept in mind constantly as Synod deliberates upon and decides this matter.

1. The first and basic principle to be borne in mind in that Christ only, as the Chief Prophet and King of the Church, calls to office. The work which ministers perform in their official capacity is the work of Christ. Christ employs them for that purpose. Christ also calls them for that purpose, both internally and externally. To that end Christ also equips them with the necessary qualifications, gifts, CHARISMATA, both innate and acquired, so that they shall be able to perform the duties of the sacred office, be it in a smaller or larger degree of perfection.

2. The second principle which Synod should keep in mind is that the examinations to be required of those aspiring to office must serve the purpose of discovering whether such aspirants have actually been equipped by Christ with the qualifications necessary for the performance of the duties of the sacred office. This principle describes not only the purpose, but also the limits of these examinations. These examinations are to be ecclesiastical in character rather than academic, and should always be conducted with a view to the duties of the ministry.

3. Finally we mention the principle that the Church and no other body, is to assume the full responsibility for these examinations. The Church itself is held responsible for the purity of doctrine and of life. As the Church controls the ministry by its exercise of discipline, so the Church must likewise control the entrance into this office. A directive to this effect is even found in 1 Timothy 3:10, "And let these [i. e. deacons] *also* [hence, deacons as well as other office-bearers] first be proved; then let them serve as deacons, if they be blameless." The matter in which the apostolic church "proved" the office-bearers is not known, but it is clear from this directive that the Church must assume the responsibility of this "proving." Dr. H. Bavinck states (Geref. Dogm., IV, p. 417), ". . . het recht tot het instellen van zulk een onderzoek komt naar de H. Schrift, de Geref. belijdenis en ook naar den aard der zaak aan de kerken toe. De school neme hare examens af, maar de kerken houden het recht, om te beroepen, om te beproeven, om te zenden, om macht te geven tot bediening van woord en sacrament." This principle should not be taken for granted, since history proves that other than ecclesiastical bodies or agencies (such as the theological faculties of universities, cf. our report to the Synod of 1942) have tried to claim this authority.

III. EXAMINATIONS TO BE CONSIDERED

In the course of events and of circumstances there have developed among us four examinations which an aspirant to the ministry may pass successfully if he is to be inducted into office. At least two of these may be considered *minor* examinations and the other two *major*, still all four are examinations, and failure to pass any one successfully may prevent one from entering the ministry in the Christian Reformed Church. Concerning all four, recommendations must be made to Synod by this committee. These four examinations are:

1. Examination by the Board of Trustees of Calvin College and Seminary for admission as a *"regular"* student to the Seminary.

2. Examination by the Board of Trustees of Calvin College and Seminary for licensure to exhort in Christian Reformed Churches.

3. Examination (Praeparatoir) by the Synod of the Christian Reformed Church for eligibility to a call from a Christian Reformed Church.

4. Examination (Peremptoir) by a Classis of the Christian Reformed Church for ordination into the office of the ministry of the Word and Sacraments.

The place and function of these four examinations must now be considered.

IV. EXAMINATION FOR ADMISSION TO THE SEMINARY

The Annual Catalogue of Calvin Seminary is the only publication known to this committee which describes the examination for admission to the Seminary. We have consulted the 1944-1945 issue of this catalogue. A distinction is made in this catalogue between "regular students" and "special students." The difference between these two categories appear to be that the "special students" do *not* look forward to the ministry in the Christian Reformed Church, while the "regular students" do. Both pursue the same prescribed course of study and pay the same amount of tuition, though, as might be expected, the "special students" are not eligible for licensure. It is stated in the catalogue (p. 8) that "By the term regular students those are designated who look forward to the ministry of the Christian Reformed Church; have successfully passed the examination of the Board of Trustees for such prospective ministerial service; and are pursuing the full, regularly prescribed undergraduate course of the Seminary." One of the credentials required for admission is described as follows, "A testimonial from the Board of Trustees of Calvin College and Seminary to the effect that he has successfully passed the examination of the Board as to his *spiritual fitness* for prospective ministerial service in the Christian Reformed Church." We have underscored the words "spiritual fitness," since this describes the character of this examination and since this is the only published description of the nature of this examination known to us. In comparison with the above quoted testimonial it may be noted that in regard to "special students" it is stated in the catalogue (p. 9), that for admission they shall present, "A certificate of *good moral character* issued by some consistory, faculty, or other responsible body. If applicant comes directly from some other school he is also to present a statement of honorable dismissal." We have underscored the words "good moral character" in this description, since these words describe the only requirement made in the catalogue pertaining to the non-academic conditions for matriculation.

As we view these requirements for matriculation the question cannot be suppressed, What purpose does the examination by the Board of Trustees as to an applicant's "spiritual fitness" serve? The student may at

this time look forward to induction into office, but his matriculation in the Seminary does not in any way place him in office. Moreover, the work of a student in the junior year of the Seminary cannot in any way be described as being "official" in the sense that it pertains to the official work of the ministry. The origin of this examination may be the desire to guard the purity in doctrine and in conduct of the student body. However that be, one cannot escape the opinion that this examination "as to his spiritual fitness for prospective ministerial service in the Christian Reformed Church" is *premature.* The student may look forward to such ministerial service, but so do many students in College. It appears to the committee that an examination as to fitness for office should not be conducted before a student is actually ready to engage in the work of this office. This he does, after a fashion at least, upon his licensure, but not upon his enrollment in the Seminary. Moreover, if it is the purpose of this examination to guard the purity in doctrine and conduct of the student body it would seem that all students, and not only the "regular students," should submit to such an examination.

Considering these matters the committee recommends that Synod decide as to the examination for admission to the Seminary:

1. That the applicant for admission to the Seminary be *not* specifically examined "as to his spiritual fitness for prospective ministerial service in the Christian Reformed Church."

Ground: Enrollment in the Seminary does not entitle anyone to perform work of an official nature.

2. That all applicants for admission to the Seminary, both "regular" and "special" students, shall be examined as to their Christian conduct.

Ground: Such an examination would serve to retain a high spiritual level among the students of the Seminary.

3. That the Board of Trustees of Calvin College and Seminary be charged to conduct this examination and be given the right to make the proper regulations for the same.

Ground: Since this examination does not admit to office, nor entitles a student to perform official work, it may properly be conducted by the Board of Trustees.

V. EXAMINATION FOR LICENSURE

Possibly no work in our churches is performed in such an un-official way as that of "student preaching." This "preaching" has always been a matter hard to locate in the set-up of our church polity and difficult to reconcile with the principles governing the administration of the Word. It is generally admitted, of course, that the "student preacher" holds no office in the Church. However, it must also be admitted that his work of "preaching" or of exhorting bears at least a quasi-official character. Time was that a student in our Seminary having finished the work of the junior year could take it for granted that he could "go out preaching." The fact that a student must now pass an examination for licensure be-

fore he is permitted to exhort in our churches and be engaged by our consistories for such work should be considered a step in the right direction. But even this examination does not erase the fact that the position and status of the "student preacher" are dangling and that this fact calls for improvement.

In this report we cannot afford to enter upon a discussion of the history through which the practice of allowing students "to preach" has passed in our churches. (If interested in this phase of the subject, we would advise to consult such works as John Jansen, "Korte Verklaring van de Kerkenordening," and Van Dellen and Monsma, "The Church Order Commentary," both under Art. 20, C. O.). Suffice it to say here that this practice has received a certain standing in our Church Order when it was revised in 1914. Article 20 was then made to read, "Students who have received permission according to the rule in this matter . . . shall, for their own training, and for the sake of becoming known to the congregations, be allowed to speak a word of edification in the meetings for public worship." The Synod of 1936 (Acts, Art. 89) has prescribed certain rules for licensure which stipulates, (a) that the Board of Trustees of Calvin College and Seminary has the authority to grant such licenses, (b) that students in our Seminary who have successfully passed the final examinations of the junior year in the Seminary are eligible for such licensure, and (c) that the Board shall grant licensure only upon examination, either by consulting the faculty or by examining the applicants directly. The Annual Catalogue of Calvin Seminary (1944-1945), p. 17, adds the following information: "All student preaching is subject to the supervision of the Faculty, which has entrusted the assignment of engagements to the Professor of Practical Theology. Such assignments are made only for dates falling within the school year and not coming within the vacations. For preaching dates falling within the officially designated vacations, and for these only, the licensed student shall have the right to make his own engagements.

"In case a student should violate any rule regarding preaching, the Executive Committee of the Board of Trustees is authorized to revoke his right to preach for the time of three months."

From the preceding it may be gathered:

1. That Middlers and Seniors only are eligible to licensure.
2. That the Board is authorized to grant licensure after proper examination.
3. That the Board upon infraction of its rules disciplines.
4. That the Faculty supervises the work of "student preaching."
5. That the Faculty (during the school year) and the licensend student (during vacations) make the "preaching" engagements.

Mention should also be made of the fact at this time that while provision is made for the supervision of licensed students as long as they are enrolled in our Seminary, no such provision is made for students taking

post-graduate work at other seminaries. The Synod of 1936 has adopted rules for the extension of the licensure of such post-graduate students, but failed to provide for their proper supervision. It may be taken for granted that they are under the supervision of the Board, since this body grants the license and is authorized to revoke it, but such supervision is very remote, to say the least.

Now the committee has considered the question whether these arrangements approach the ideal as closely as possible. The work of exhorting by our licensed students is of a quasi-official character: the Board licenses them and the consistories of our churches invite them to "preach." It will also be admitted that the work of instructing and edifying the people of God is exceedingly important, the gravity of this work cannot be overestimated. In addition it must be observed that while the work of an ordained minister in an established church is regularly supervised by the consistory of that church, the work of a licensed student, who is by no means a tried veteran in the work, is remotely supervised by bodies (the Faculty and the Board) which are not ecclesiastical in the sense that they have authority to apply censure according to Articles 79 and 80 of our Church Order. Surely it would be desirable if ways and means could be devised by which the status of our licentiates could be placed upon a more solid footing and their responsibility to an ecclesiastical body more definitely defined.

In the early Reformed Churches of the Netherlands there were "proponenten" who had passed a preliminary examination and were given the opportunity to develop their talents by so-called "propositiën," under the direction of a minister and consistory. The Orthodox Presbyterian Church, as it appears from its "Standards of Government, Discipline and Worship," seems to have something similar to this "proponenten" system of the early Reformed Churches. In "The Standards" it is stated, ". . . presbyteries shall license probationers to preach the gospel, that, after a competent trial of their talents and receiving from the churches a good report, they may in due time ordain them to the sacred office." In addition it is also stated, ". . . the presbytery shall continue to show its concern, after such examination, for the progress of all the candidates under its care, and shall advise with them with regard to their preparation for the work of the ministry."

The question arises whether the Christian Reformed Church could not develop a system by which at least two objectives would be attained: (1) By which the licentiates would be acknowledged officially by the Church as seeking ordination in the sacred office of the ministry. It is true that a student or any member of the Church may seek ordination, but this is not acknowledged by the Church until he is declared eligible to a call, i.e., until after the praeparatoir examination. This acknowledgment on the part of the Church would then be advanced and take place upon a student's successfully passing the examination for licensure. Such

a licensed student might be called a *probationer*. (2) By which a licentiate would be placed under the supervision and special care of a consistory of a Christian Reformed Church, so that such a consistory would, in a general way, control his work and show interest in his development.

To attain the objective described above, the committee recommends that Synod decide:

1. Only students who are members in full communion of a Christian Reformed Church and have successfully completed a year's work (be it the Junior, Middler, or Senior year) in Calvin Seminary shall be eligible for licensure in the Christian Reformed Church and be permitted to seek the status of probationer in the Christian Reformed Church.

2. All students desiring licensure shall submit for examination to a classis in the Christian Reformed Church (If a student receives support from the Student Fund of a Classis he shall not apply for licensure to another Classis unless it be with consent of the Classis supporting him), which Classis shall conduct this examination in the presence of two synodical examiners. This examination shall be of a practical character and shall inquire into the following matters:

a. Whether the applicant has the spiritual qualifications necessary for the ministry and whether he considers himself called of God to prepare himself for the sacred office, and whether his conduct is honorable and godly.

b. Whether he has sufficient knowledge of the Bible and especially of our Reformed principles to act as a guide to others.

c. Whether he intends upon the completion of his studies to seek to enter the ministry of the Christian Reformed Church.

d. Whether he can speak acceptably and to the edification of the churches. (Classis may ask the applicant to submit a specimen sermon in writing or Classis may ask him to speak this sermon before the meeting—the text shall be of the applicant's own choosing.)

3. Application for licensure shall be made by the student in writing at the meeting of Classis next preceding the meeting he desires to submit to the examination. The applicant shall also cause to be delivered in sealed envelopes to Classis a testimonial of the consistory of the church of which he is a member concerning his conduct as well as a statement from the Faculty as to his conduct, ability, and his successfully passing the work of at least one year in the Seminary.

4. When the applicant passes the examination successfully, the Classis, after having received the consent of the Synodical examiners, shall give him license to exhort in our churches and declare him a probationer in the Christian Reformed Church. The Classis shall further assign the probationer to a consistory belonging to the Classis (the probationer may express his choice to the Classis, which choice shall, however, not bind Classis), which consistory shall interview the probationer from time to time (at least twice a year), receive reports concerning his work from

the Faculty as well as from the congregations in which the probationer may labor, and further take a general interest in him.

5. The Consistory to which a probationer is assigned shall have the right to suspend the licensure of the probationer for cause, but shall immediately notify Classis to this effect, which Classis has the right to revoke the license. In any disciplinary action the Consistory and Classis shall notify the Seminary Faculty.

6. The probationer shall affiliate as a member with the church to whose consistory he has been assigned.

7. The connection between the probationer and the consistory shall continue until the time of the probationer's ordination, even though he should pursue post-graduate work after graduation by our Seminary.

8. The "preaching" engagements of the probationer shall continue to be arranged by the Faculty during the academic year. Engagements during the probationer's vacations shall be arranged by himself in consultation with the Consistory.

(P. S. The committee should like to call Synod's attention to the desirability of asking the Seminary Faculty whether the Curriculum for the junior year in the Seminary cannot be arranged in such a way that certain indispensable courses for the preaching of the gospel, such as Exegesis and Dogmatics, be included.)

VI. EXAMINATION FOR CANDIDATURE

The question which calls for consideration first of all in this place is, whether the so-called praeparatoir examination and the peremptoir examination can be brought together and as it were, fused into one examination in some way or another. This would mean that a probationer and graduate from the Seminary would have to pass only one examination instead of two.

Much could doubtless be said in favor of such an arrangement. First of all mention could be made of the fact that in a general way both examinations, as they now exist, serve the same purpose: they are used as means of determining whether or not the applicant is qualified for the sacred office of the ministry. Secondly, it may be stated that neither Scripture nor the Church Order demand a dual examination. As we explained in our report to the Synod of 1942 (cf. Agenda, p. 63 ff.), only one examination was required originally. The "Arminiaansche Twisten" were the occasion of placing the praeparatoir examination alongside of *the* examination, which thereupon became known as the peremptoir examination. As far as the purpose which these examinations serve and the principle which is involved are concerned one might, therefore, be inclined to work towards a fusion of these two examinations or the abrogation of the one or the other.

However, there are certain practical considerations which should not be neglected. Though the principle involved does not demand dual examinations, neither does this principle forbid such dual examinations.

If certain considerations of a practical nature are then so preponderant that they indicate the need of retaining the system of dual examinations, the committee feels that Synod should not decide to abrogate one or the other.

We are convinced that there are such considerations. If a choice would have to be made between the repeal of either the praeparatoir or the peremptoir examination, it would be very inadvisable to discard the praeparatoir and to retain the peremptoir. A person cannot declare himself eligible to a call. That is the task of the churches. However, before the churches can declare anyone eligible to a call and thereby recommend such a one to the churches, they must examine him. The church thus controls entrance into the ministerial office by restricting the liberty of calling to persons examined and recommended by it. In the abstract it may be true that the church can exercise this control also after a person has received and accepted a call and thereupon submits to an examination. A Classis and the Synodical examiners could even then, at such a late hour, reject anyone who is disqualified for office. However, such a course of procedure would involve so many practical difficulties that upon consideration it is to be rejected. There would, for instance, be reason for fear that the sad experience of "dropping" a candidate, which occurs very infrequently now, would occur frequently then, and that at the expense of the peace and contentment of the church which has set its heart upon the candidate called. If the two examinations are to be fused, it is apparent that the peremptoir should be fused with the praeparatoir and not the praeparatoir with the peremptoir. The time of the one examination would be that which is now occupied by the praeparatoir examination. However, this one examination would have to be thorough and comprehensive and final. It would have to be conducted by either the Synod or by a Classis. But there are objections to either of these bodies conducting this examination.

The committee feels that Synod cannot afford to take the time necessary for this examination. For this one examination would not only have to be thorough, but also comprehensive, including many theological disciplines (be it in a practical way and not distinctly academic) and other qualifications necessary for the sacred office. Synod can ill afford to take the time for such an examination. Moreover, when a group of aspirants (consisting of as many as ten) submits itself for such an examination, the work becomes well-nigh impossible. Again, if Synod should undertake to conduct this one examination, the committee fears that the work would become too far removed from the churches directly concerned in the examination. It would be altogether possible that not one member of the consistory of a church considering to extend a call to a certain aspirant would witness the examination. Candidates would then be more or less superimposed upon the churches—a procedure not at all desirable and to be avoided.

However, if the work of conducting this one examination would be assigned to Classes, there would be difficulties of another nature. It would be most logical to assign aspirants either to the Classis to which the church of their membership belongs, or to the Classis to which the church from which they orginally hail belongs. If the former, the three Grand Rapids Classes, and of these three Classes, Grand Rapids East would receive practically all these assignments. Obviously such an arrangement would not be fair to these Classes nor to the Church as a whole. The great responsibility of conducting the examination should be spread as much as possible. If, however, aspirants would be assigned to the Classis to which the church from which they hail belongs, it might be difficult for such a Classis to meet at a time convenient to the aspirant. Besides, traveling expenses would in some cases be high for the aspirant not only, but also for the members of Classis.

The Board of Trustees of Calvin Seminary, we feel, is not the proper body to conduct this work. Moreover, if it should be assigned to the Board, some of the same objections mentioned above in connection with Synod would be of force. The Board would also have to examine an entire group at one time. Considering that this would be the one examination required and that it would, therefore, be final, the committee feels that such a group examination would be highly undesirable, to say the least.

Having taken all the foregoing considerations into account, the committee proposes that Synod decide:

1. To retain the system of dual examinations.

2. To assign the first examination, called the examination for candidature, to Synod.

3. To assign the second and final examination, called the examination for ordination, to the Classes.

The first of these two examinations, generally called "praeparatoir" examination, but which the committee proposes to call *"The Examination for Candidature,"* should be assigned to Synod. This is, of course, an ecclesiastical examination and should, therefore, be conducted by an ecclesiastical body. The Board of Trustees of Calvin College and Seminary, which might be considered for this assignment, is not an ecclesiastical body. It is, moreover, an executive committee appointed by Synod, the eldership of the Church is not represented on the Board, and Synod should not delegate the decretory work of declaring persons candidates to a committee. Our Classes, though ecclesiastical bodies and, therefore, qualified to conduct this examination, will find it too difficult and too expensive to conduct this work. Hence we propose that Synod retain the work of conducting this examination for Candidature.

Synod is to conduct this examination for the purpose of ascertaining whether or not the applicant possesses such qualifications as supply a

reasonable hope that he shall become a good minister of the gospel in the Christian Reformed Church. Upon such an ascertainment the Synod shall declare the applicant a candidate for the sacred office, recommend him to the Christian Reformed Churches for a call and announce this officially to the Churches. This examination is, however, to bear a preliminary character and shall in no wise make the second examination, or "The Examination for Ordination" redundant.

With these things in mind, we propose the following schedule for this Examination for Candidature to Synod:

1. *Requirements:*

a. A statement of the Consistory with which the applicant is connected as a probationer in regard to the measure of success with which he has exhorted in the churches, in regard to his walk of life and moral conduct as well as in regard to his zeal for the work of the ministry. No consistory shall issue this statement unless it is able to declare that it has given specific attention to these matters through investigation, personal observation and interview.

b. A statement of the Faculty of Calvin Seminary indicating that the aspirant has successfully completed the regularly prescribed course in Theology, and testifying to his Christian conduct and walk of life while a student in the Seminary.

c. Neither the statement of the Consistory nor of the Faculty shall be acceptable unless received by the Stated Clerk of Synod in sealed envelopes. The officers of Synod shall examine these statements and report their recommendations to Synod.

2. *Subjects:*

a. *Homiletic Ability:* The aspirant shall be required to deliver a specimen "sermon" especially prepared for this examination on a text assigned not less than one month before the day of the examination. This "serman" is to be complete, but its delivery should not require more than 20 minutes.

b. *Experimental knowledge of religion and of the motives* which influence the aspirant in seeking the sacred office. Naturally such matters as the aspirant's conception of the holy ministry and his devotion to the tasks implied are to be discussed under this heading.

c. *Controversial Subjects:* Old as well as new heresies and "isms" are to be discussed under this heading. The aspirant should be able to defend the Reformed position over against scientific systems not only, but also over against heresies popularly known in our day, in order that as a shepherd of Christ's flock he may be able to protect this flock and thus, "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Titus 1:9).

d. *Acquaintance with and Adherence to Peculiarly Reformed Doctrines and Institutions:* We have in mind such doctrines as those of Crea-

tion, Image of God, the Fall of Man, Total Depravity, Covenant of Works and of Grace (Common and Special), the Sacraments, the Church, the Parousia, etc. We have in mind such institutions as Catechism preaching, Catechism classes, Family Visiting, the Christian School and others. Moreover certain matters pertaining to Church Polity should be discussed. The aspirant should be able to express himself as to the organization and the authority of a Consistory, Classis and Synod; as to the place and work of the offices of Minister, Elder and Deacon. He should have sound conceptions of Christian discipline, its character and its procedure, etc. Moreover, the aspirant should be willing to declare his adherence to the three standards of unity.

3. *Method of Procedure:* Every aspirant is to be examined separately by Synod. When a group numbering more than five (5) presents itself to Synod for examination, Synod should divide itself into two sections (one minister and one elder of each Classis to belong to each section) and devote not less than two hours in examining each aspirant individually, including, of course, his trial in homiletic ability. By thus examining each aspirant individually the assurances gained are bound to be fuller than is the case with group-examinations.

VII. EXAMINATION FOR ORDINATION

After a consistory having extended a call to a candidate, has received his letter of acceptance, it shall notify the Stated Clerk of the Classis to which the church belongs, and request that arrangements for the examination of the candidate be made.

The purpose of this examination, now generally called the "peremptoir" examination, but which the Committee proposes to call *"The Examination for Ordination,"* shall be to ascertain whether or not the candidate has the necessary qualifications for the sacred office and can be expected to be able to pursue the work of the Ministry of the Word and Sacraments in the Christian Reformed Church in an acceptable manner, to the edification of the people of God and the progress of the Church of God, so that the Classis can conscientiously consent to his ordination.

1. *Length and Method:* Though it is impossible to gain an absolute assurance in regard to a candidate's future soundness in doctrine and conduct, yet the Classis should reserve ample time to investigate fully whether or not the candidate's present doctrinal position and walk of life are beyond reproach, and whether or not these yield a reasonable expectation of his continual progress along soundly Reformed lines both in doctrine and practice. The committee is of the opinion that Classes are often handicapped by restrictions of time limits, and that examiners at times err in failing to emphasize cardinal points of doctrine. The examination in Dogmatics is, for instance, often conducted according to a textbook, and questions are asked in such a way that a candidate has no opportunity to show his grasp of the truths confessed in their relationship to the system. The examination is not supposed to be academic but

ecclesiastical in character. The church must know whether the candidate is sufficiently equipped to be an instructor in the church, to be a watchman upon the walls of Zion, to be able to give answer to the gainsayers. The committee feels that if the Classes put the questions to be asked in the various disciplines with discretion, the time allotted to the examination will in most cases be sufficient and will not be occupied with matters a well-informed catechumen should be able to discuss, but with subjects which are cardinal for the administration of the Word and the Sacraments in the times in which we live.

2. *Requirements:*

a. A statement of Synod as to the candidate's successful passing of the examination for candidature.

b. A statement of the consistory with which the candidate is connected as a probationer in regard to the measure of success with which he has exhorted in the churches, in regard to his walk of life and moral conduct as well as in regard to his zeal for the work of the ministry. No consistory shall issue this statement unless it is able to declare that it has given specific attention to these matters through investigation and personal observation and interview. A copy of the statement to Synod may be presented to Classis if the date of the examination for ordination is less than one-half year after the examination for candidature. Otherwise the consistory is to issue a new stataement. This statement shall be mailed in a sealed envelope to the Stated Clerk of the Classis.

c. The candidate shall make available to the Classis for inspection the letter of call, and the consistory shall present the letter of acceptance for inspection by Classis.

d. This examination shall take place in the presence of two synodical examiners.

3. *Subjects:*

The Synod of 1920 adopted a schedule for this examination after an elaborate report had been made by a committee to that Synod. This schedule may be found on pp. 60 and 61 of the Acts of that Synod. It should be observed that this report and schedule presuppose not only the academic examinations conducted by the Seminary Faculty, but also tries to avoid duplicating these academic examinations. In that way the Classes are apparently asked to assume knowledge of and soundness in many theological disciplines with the candidates. One wonders whether an ecclesiastical assembly may thus delegate its responsibility to another body; viz., the Seminary Faculty. The committee acknowledges that we meet with a difficulty here. We trust that our Classes will readily concede a greater ability to conduct academic examinations to the Seminary Faculty. Yet the responsibility of safe-guarding the ministry has been assigned to the Classes. In addition it should be noted there is some

duplication in the schedule as adopted by the Synod of 1920. In fairness it should be stated that this duplication is not due to the work of the committee reporting to that Synod, but to the Synod itself. The Synod added the subject of Dogmatics to the schedule, which subject was not included in the proposed schedule of the committee, and which was perhaps subsumed by the committee under the subject: "Kennis onzer Belijdenisschriften," which also embraces "Kennis van den inhoud onzer Belijdenisschriften." But however these things be, the present committee proposes that the Examination for Ordination be conducted by the Classes in the following subjects:

a. *Homiletic Ability:* The candidate shall be required to deliver a specimen "sermon" especially prepared for this examination on a text assigned. If at all possible the candidate shall be required to deliver this "sermon" in a regular meeting of public worship, which shall be attended by the members of Classis. Classis shall, however, appoint a committee which shall receive from the candidate a copy of the "sermon," not less than one week before the examination. This committee shall not only judge the structure and delivery of the "sermon," but it shall also interview the candidate in the presence of Classis as to the context of his text, the hermeneutical principles applied in the exegesis of the text; the exegetical and homiletical technique employed, by which they shall give the candidate an opportunity to show his acquaintance with exegetical and homiletical methodology in general as well as with the original language of the text. In this connection the liturgical place of the sermon and other elements of public worship shall also be discussed.

b. *Knowledge of the Bible:* The candidate should be able to show an acquaintance with Scripture, so that he can handle the Word of God aright. He should be able to indicate the unity of Scripture as well as the difference between the Old and New Testaments. He should be able to discuss the books of the Bible isagogically, as well as certain doctrines in their development in the history of revelation. His conceptions of Sacred History should, of course, be soundly Biblical.

c. *Dogmatics:* The emphases are to be placed by the Classes not so much upon the mastery of a certain text (a matter which may be assumed to have been included in the academic examinations), but upon specifically Reformed and cardinal doctrines of each locus. The Classes should select the material under this heading especially with a view to present day doctrinal deflections. If sufficient time is allotted to this subject, the subject of "Controversial Subjects" may be eliminated from the examination as a separate item and subsumed under this heading.

d. *Ethics:* Both theoretical and practical ethics should be discussed under this heading. The candidate's principles and attitudes towards modern life with its many anti-Christian practices should be brought out in the discussion of this subject.

e. *Confessional Standards:* The candidate should be able to describe the validity, the purpose, the authority as well as the necessity of confessional standards in general. He should be conversant with the contents of our three confessional standards in general and be able to indicate which purpose each serves.

f. *Church History:* The principles of Church History should be brought out. It will be impossible to cover the wide range of the entire field of this subject. Emphasis should be placed upon the history of the Protestant Reformation, upon American Church History and the History of the Christian Reformed Church.

g. *Church Polity:* The Reformed principles of Church Polity should be discussed. The organization of the Church as well as the place and authority of the various ecclesiastical assemblies and offices (minister, elder, deacon) should be made the subjects of the interview under this heading.

h. *Reformed Institutions:* Such subjects as Catechism preaching, Catechism classes, family visiting and pastoral calling, the Christian School and other subjects of like nature should be discussed with the candidate under this heading.

i. *Experimental Knowledge of Religion:* The candidate's personal religious life should be discussed. He should be able to testify of his fear and love of the Lord and his faith in and submission to Him. His motives in seeking the sacred office of the ministry as well as his conception of this office and other like matters are to be discussed under this heading.

ADDENDUM

The Synod of 1945 committed an overture of Classis Pella (Agenda, 1945, Overture 4, p. 76) to this committee for consideration and recommendation.

Classis Pella overtured Synod to revise Article 4 of the Church Order by eliminating the requirement that Synodical examiners be present at the examination of candidates for the ministry, if such candidates had already been examined by Synod. The Classis argues that the presence of these examiners is superfluous and unnecessary and that their work is perfunctory in character, requiring much time and an outlay of money.

Recommendation: The committee recommends that Synod reject the overture of Classis Pella and do not revise Article 4 of the Church Order.

Grounds:

1. The presence of Synodical examiners at the examination of candidates is necessary, since such candidates seek to be ordained in an office which is acknowledged by the entire denomination.

2. If Synod adopts the schedule of The Examination for Ordination as proposed above by this committee, the work of the examiners cannot be called perfunctory and their time will be well spent. The exami-

nation for ordination is more important than any and it is final. If Synod is to conduct or be represented at the preliminary examinations, it surely is necessary that Synod be represented at the final and most comprehensive examination for ordination.

Humbly submitted, the committee

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

SUPPLEMENT 17
(Art. 119)

TRANSLATION OF HOLLAND THEOLOGICAL WORKS

To the Synod of 1946.

ESTEEMED BRETHREN:

THE Committee appointed in 1945 "to arrange for the translation and editing of Dr. A. Kuyper's E Voto" (see Acts of 1945, p. 38) is pleased to serve you with the following report.

1. *Labors Performed by the Committee.* Our notices printed in *The Banner* and in *The Church Herald* brought response from upward of half a dozen persons in the Reformed and Christian Reformed Churches. Most of these expressed their willingness to help in the work of translating E Voto. These we subsequently asked to submit a sample of their work. Three or four have done so and others may be working on the translation at this writing.

We have also gone into the matter of translation rights, etc., in order to learn whether any obstacles will be encountered at this point.

Finally we have attempted to arrive at some conclusions as to how much it will cost to translate and edit this four volume work.

2. *Conclusions Reached by the Committee.* We feel confident, having examined somewhat the nature of the work submitted thus far, that an acceptable translation could be accomplished in the not too distant future, especially if the work were assigned to more than one person. Then there would be some editing to do: but this should not consume too much time.

We have estimated that if the persons doing the laborious work of translating Dr. Kuyper's highly idiomatic Dutch were given an honorable gratification, not to say a respectable payment for services rendered, it would cost in the neighborhood of fifteen hundred dollars ($1,500.00) to prepare the manuscript for the printer.

We also feel that although there are a few difficulties in connection with translation rights that need to be settled, Synod would not find its pathway obstructed should it decide to proceed.

3. *Recommendations Made by the Committee.* We recommend that in the event Synod sees its way clear to proceed with this undertaking it set aside the necessary funds and instruct a committee to engage persons to do the work. (Although the mandate given in 1945 could be read and exegeted in such a way that power to act has already been assigned, your present committee has proceeded upon the exegesis that Synod did not

in 1945 give such power to us; therefore we have stopped short of the act of engaging persons to do the work.)

We pray that Synod may receive the insight and the wisdom to decide in this matter to the greatest benefit of His cause; and we are happy to have had the opportunity of serving Synod in some small way.

D. H. KROMMINGA, Pres.
LEONARD VERDUIN, Sec'y
B. K. KUIPER

SUPPLEMENT 18
(Art. 66)

COMMITTEE ON INVESTIGATION CONCERNING A DENOMINATIONAL BUILDING

To the Synod of 1946.

ESTEEMED BRETHREN:

THE initiative for the matter with which your committee is charged comes from the Christian Reformed Board of Missions, in its recommendation to Synod that "Consideration be given to the possibility of erecting a denominational building which can provide for office and committee rooms for all our denominational agencies" (Board Report, 1945, Section IV, F). The Committee of Pre-advice thereupon, "recommends that Synod appoint a committee to investigate this matter, this committee to present definite recommendation to the Synod of 1946. Such a building would centralize and facilitate the work of our denominational agencies" (Acts 1945, Art. 115 V, p. 42). This was adopted by Synod.

Your committee in discussing her mandate was confronted at the outset with the clause, "office and committee rooms for *all* our denominational agencies." We realized that at least two of them, Calvin College and Seminary and the Board of Publication, have ample facilities on their respective premises, not only for office and meeting rooms, but also fire-proof vaults to keep their records.

There are, however, two very important agencies, the Christian Reformed Board of Missions and the General Home Mission Committee, which rent office space upstairs of private store buildings, which are far from being fire-proof. Here all their business is carried on and their records are stored. The Board and their committees meet in various places.

While considering these matters, your committee was informed that the newly appointed Tract Committee will be in need of a central office for the display, distribution, and storage of tracts to be made available to our churches and various mission agencies.

Other denominational agencies such as Board of Trustees of the Ministers' Pension and Relief Administration, Church Help Committee, South American Committee, Back to God Radio Committee, Holland Seamen's Home, and Jewish Missions, apparently carry on their particular activities from various centers and their records no doubt are kept at these places by secretaries and treasurers.

Thus it appears that for some of these agencies permanent office room should be provided to carry on their work and store their records,

while for some of the others it will be necessary only to provide meeting rooms when they meet in Grand Rapids from time to time.

Regarding the archives and records of all these agencies, we believe there should be a central place where vault room is provided to file these safe from the danger of destruction by fire or of being lost. Many of these valuable records are now being kept at the homes of committee members, where they may be destroyed in case of fire or be lost when membership of these agencies changes from time to time.

The question of location, should Synod decide to build, was also considered. Your committee believes that the logical place is the present denominational property at Jefferson Ave. and Weston St. in Grand Rapids. A two-story building could be erected on the recently acquired lot 50x100 feet, which would provide room for these various agencies and possible expansion of the publication building. Provision should be made for two or three private offices with combined office and reception room for personnel. A few rooms of various size for smaller and larger committee meetings. Ample vault room for storing of records and archives. The necessary room for storing supplies, etc. The location of this building with the present publication building would make possible combined janitor service and heating plant. The necessary office personnel could be used by the various agencies as each one had need. This will make for economy.

Your committee therefore recommends:

1. That Synod provide for a building where the various committees and agencies of our denomination will be centralized.

2. This building is to be erected on the denominational property at Jefferson Ave. and Weston St. in combination with the present publication building.

Grounds:

A. To have all these agencies of the Church located in one central location will make for efficiency in carrying on their work, in their interrelation and in dealing with the membership and the public.

B. Economy is apparent when we consider:

1. Elimination of rent payments
2. Combined use of office personnel
3. Single janitor service
4. One heating plant

C. The matter of safety of the records of these various agencies should weigh heavily. These records if lost or destroyed cannot be replaced.

3. Because of the prohibitive cost of building and the scarcity of material at the present time, Synod postpone erection for at least a year

and charge a committee with obtaining further data as to the extent of the rooms to be provided.

Respectfully submitted,

JOHN HEKMAN, Pres.
JOHN P. SEVEN
JAMES J. RYSKAMP
GEORGE WIELAND
PETER D. BOUMA, Sec'y

SUPPLEMENT 19
(Art. 135)

SOUTH AMERICA AND CEYLON

To the Synod of 1946.

ESTEEMED BRETHREN:

GOOD progress and the outlook for still more expansion characterizes the work entrusted to your Committee by Synod. We are grateful that the Rev. Jerry Pott after eight very successful years in Argentina is now on furlough and in our midst and that he has been privileged to address many of our audiences telling of the progress and the outlook.

The progress is evident in that the work is blessed in all the South American fields of work among Hollanders of Reformed persuasion. Under the ministry of the Rev. Wm. V. Muller in Brazil, several persons made confession of faith, especially young men that also entered the service of the Dutch armed forces. Rev. Muller's work was also blessed among the aged, and an elderly woman was among those that made confession of faith. The Rev. and Mrs. W. Muller enjoy the work. Perhaps increased emigration from the Netherlands will also cause the Dutch colony of Carembehy, Brazil, to grow. Although the Christian School principal of Carembehy entered the armed forces of the Netherlands, the work of Christian education has continued. For a while the call of the Netherlands Government for volunteers from among its youthful Dutch citizens in Brazil brought about unsettled conditions in the congregation of Carembehy, but these have practically disappeared, due in large measure to the wise leadership of the Rev. W. V. Muller, and due most of all to the indispensable blessing of God, who maintained the unity and progress of the congregation in war and peace. The Rev. and Mrs. Muller may look back upon the sum-total of their labors in Carembehy, Brazil, thus far with gratitude, and behold the evident tokens of the Lord's great and abundant blessings upon their work and upon their many prayers.

Your Committee authorized the Rev. W. V. Muller to visit certain definite home mission fields again, namely, those among the Reformed Hollanders of Rio de Janeiro and of Sao Paulo, Brazil. We hope for church extension in Brazil eventually, seeing that there are scattered Reformed people that respond to pastoral care. As in Argentina so now in Brazil the needs and opportunities connected with the service of our workers justified the purchase of an automobile. The automobile remains the property of the Committee of Synod for South America, on behalf of the work in Carembehy, Brazil, but the Rev. Wm. V. Muller was given

permission to have the automobile registered with the Brazilian government in his name.

Neither in Brazil nor in Argentina have our men experienced any serious opposition from the Roman Catholic Church in their work. We believe that this favorable situation is due to several factors, such as Scriptural preaching and tact of our ordained men in South America, the Christian education sponsored by them, the Reformed character of the Dutch colonists among whom they labor, the cumulative influence of various Evangelical denominations, and especially the Lord's blessing upon all the work done in His name.

The outlook for expansion is evident not only in Brazil but also in Argentina. In Buenos Aires the Rev. A. C. Sonneveldt not only continues to serve in the new church building, but he keeps in mind the needs of the Dutch sailors that arrive at that great harbor, as well as the needs for more church extension in the vicinity. The progress of the work is greater than the brother can cope with and he renews with urgency the need for more workers in Argentina.

The Committee for South America of the Reformed Churches of the Netherlands provided an annual subsidy for the salary of Rev. A. C. Sonneveldt before the war and according to their correspondence with us plan to do so again. Whether they will be able to raise the usual amount may be a question, but your Committee does not intend to leave Rev. Sonneveldt in the lurch. During the war, with the consent of our Synod, your Committee sent subsidies to the Rev. Sonneveldt, and we will keep a watchful eye with regard to his needs also in the future.

With respect to expansion in the field of church extension we are approaching a solution. A home missionary was requested by Classis Buenos Aires some years ago. A plan for the work of the proposed home missionary was prepared at the request of our Committee by the Rev. A. C. Sonneveldt, the Rev. Jerry Pott and the Rev. Wm. V. Muller. This plan was approved in principle by our Committee, leaving details to be adjusted later according to the development of the work. The Rev. A. C. Sonneveldt is now some sixty-five years of age and if he would become the first minister in the general service of the Classis for this work of church extension (or home missions), the work would enjoy the benefit of his excellent talents, his great prestige, and his broad knowledge of practical conditions acquired through several decades of work in Argentina.

A successor to the Rev. A. C. Sonneveldt could possibly be found for the Church at Buenos Aires. Several possibilities may be considered here, for there is now an increasing number of workers on the horizon. Correspondence will have to go forward on this subject. The pastor of Carembehy did not deem it feasible to leave Brazil for work in Argentina until a successor could be found for the work in Brazil. We must depend

upon the Lord who opens and closes doors in the work of His Kingdom. We are inclined to believe that Buenos Aires would benefit from the services of a man with considerable experience in the ministry, considering all the difficult problems that lie on the horizon here, and considering the opportunities that have been stressed by the Rev. A. C. Sonneveldt.

The Rev. A. C. Sonneveldt still labors among the Reformed congregation of Chubut in Southern Argentina, visiting them twice a year for some eight or ten weeks of work there. It was the privilege of the Rev. Jerry Pott to accompany the Rev. A. C. Sonneveldt on one of these trips some years ago, and we believe that it would be for the good of the work if the Rev. A. C. Sonneveldt would also be accompanied to Chubut by others, possibly by Cand. D. U. Bergsma of Tres Arroyos, Argentina, so that when eventually the Rev. Sonneveldt has become so aged that he has to give up the work in Chubut, other workers in the Classis may be thoroughly familiar with this important field of labor, which has many problems all its own, that have been solved by the Rev. A. C. Sonneveldt with great success, but that would become familiar to a successor only gradually.

At present Cand. D. U. Bergsma is stated supply for one year in Tres Arroyos, Argentina, the congregation served so acceptably for eight years by the Rev. Jerry Pott. Cand. Bergsma graduated from the regular theological course at the Free University of Amsterdam. With Mrs. Bergsma and with an extensive theological library, Cand. Bergsma went to Argentina at his own expense. He preached occasionally, the content of his sermons was good but his delivery was not greatly appreciated. Meanwhile he served as elder and as clerk of the consistory at Tres Arroyos very acceptably for some time. And now that he serves as stated supply during the furlough of Rev. Jerry Pott, his work is reported to be very satisfactory. This fact increases the hope that it may be possible for Cand. D. U. Bergsma to serve elsewhere as stated supply. And who knows whether ordination might not follow? We cannot tell what Providence has in store for this brother, but his record has certainly become more encouraging during the past year. It shows good progress and therefore the outlook for the expansion of the work in South America has again improved.

The wife of Cand. Bergsma is a registered nurse, and she is now in charge of the boarding school that was organized by the Rev. and Mrs. Jerry Pott, and over which Mrs. Pott, also a registered nurse, was matron, until their departure from Tres Arroyos for the present furlough. The fact that the Rev. and Mrs. Jerry Pott lived in this boarding school for a while really put the Christian School of Tres Arroyos on its feet, for it could then hold sessions regularly and the time of the teacher did not need to be divided any more between a town school and a country school, for the children of the country now also attend the town school and are cared for at the boarding school. We are grateful that this excellent

solution worked out by the Rev. and Mrs. Jerry Pott, for the Christian School arrangement at Tres Arroyos seems to be a permanent solution, even now after their furlough has begun.

From Tres Arroyos a young man went some years ago to the Kampen Theological School in the Netherlands to study for the ministry. He will spend two more years at Kampen Theological School before he becomes a Candidate. Then he evidently intends to serve in South America, if the way is opened, and we believe that in consultation with the Committee for South America of the Reformed Churches in the Netherlands, ways and means can be found for his service in Classis Buenos Aires, where we look for increased expansion in the work, especially if immigration from the Netherlands is again resumed to Argentina.

Rcently the Rev. Jerry Pott expressed the opinion to the Committee that the ministers of the Reformed Churches in South America should not limit their activities to Reformed people of Dutch ancestry but that an increased attempt should be made to reach others in South America. The Committee believes that the Rev. Jerry Pott should receive an opportunity to elaborate his views on the floor of Synod. The Committee has for years had the opinion that the local Reformed congregations in South America do have a missionary duty to try to reach the native population, even though our church is not yet sending out full time missionaries to reach others.

Our mandate of 1912 limits us to the promotion of the spiritual interests of Reformed people of Dutch ancestry in South America. We await with interest and enthusiasm the Synodical reaction to the position of the Rev. Jerry Pott that the efforts of our denomination in South America should not be thus limited. We are in favor of Rev. Pott's position that the scope of our denomination's work should be broadened in South America beyond people of Reformed persuasion and beyond people of Dutch ancestry. As a traditional step ordained workers could be placed in several South American localities where there is a nucleus of Reformed people of Dutch background. Such ordained workers could probably become associate pastors of the incorporated Reformed congregations in South America, even though they worked in a home mission station of Reformed and Dutch people some distance away, and initiated a program of evangelization among the Argentines or Brazilians as well.

The Rev. Jerry Pott reports that a high school student of 19 years of age of his congregation at Tres Arroyos wishes to study for the ministry. His name is Juan Samuel Boonstra. Your Committee has received many favorable details of information concerning this young man and his academic record which made it clear that he apparently deserves financial encouragement. He has taken about as much schooling as is given in Tres Arroyos. The Rev. Jerry Pott concludes his report concerning him

as follows: "Should his desire to come to the States for study find realization, then he would need financial assistance to make the trip and he would have to be supported throughout most of his student career. The United States government demands that some responsible party guarantee that he become no 'charge to the States.' Does the Committee feel that it can take any of this upon itself? Or does the Committee feel that it would like to appeal to Classes or churches or individuals in case the matter is worth acting upon? Some groups might be found that would be willing to coöperate in supporting the Argentine student."

We consider the above statement from the Rev. Jerry Pott very indicative of the good progress that the Lord is giving to our work in South America. Your Committee hereby encourages Classes, Churches and individuals to extend aid to this yonug man, through the South America Fund of our denomination. He may still have to do some work in a high school and would then enter Calvin College. We believe that our mandate of 1912 enables us to carry forward this project financially; nevertheless we will present a proposal on his matter for Synodical approval or disapproval, because of its unusual character.

We received the following recommendation from the young brother's consistory:

Tres Arroyos, 26 Februari, 1946

Comité der N. Am. Chr. Geref. Kerk voor Z. Amerika
Prof. Dr. M. J. Wijngaarden, Secr.
1144 Chippewa Dr., SE.
Grand Rapids, Mich.

Geliefde Broeders,

Op indicatie van Ds. J. Pott, verzocht de lidmaat der Kerk te Tres Arroyos "Juan Samuel Boonstra" van den Raad zijner Kerk een getuigschrift ten behoeve van een aanvrag om hulp tot studie ter voorbereiding op den Dienst des Woords.

In vergadering van 25 Januari 1946 heeft de Kerkeraad dit verzoek behandeld en met eenstemmigheid besloten br. Boonstra bij uw Comité hartelijk aan te bevelen.

Br. Boonstra is belijdend lidmaat en, voor zoover den Kerkeraad bekend, gezond in de Leer en onbesproken in den Wandel.

Zijn ouders zijn godvreezende, zeer getrouwe en meewerkende leden der Gemeente en zij staan aan het hoofd van een groot (9 kinderen) en veelbelovend gezin, maar de stoffelijke middelen ontbreken om de kinderen te laten studeeren.

Verschillende kinderen vertoonen kenmerken van een materiaal waar wat van te maken is.

De oudste zoon, Juan Samuel, is steeds een ijverig en begaafd medewerker in den Evangelisatie-, Zondagsschool- en Jeugdarbeid geweest.

Het werk in het kleine bedrijf zijner ouders trekt hem niet aan, maar gedurende de zomermaanden der vacantie slaagde hij er in een goed loonende arbeid te vinden in Buenos Aires, wat mede wijst op zijn goede capaciteit.

Aangaande Juans motieven voor zijn keus, meenen wij te mogen vertrouwen dat, bij alle menschelijke onvolkomenheid, toch het geloof en de vreeze Gods, ja 's Heeren hand zelve, in de lijn van het verbond, hier werken.

Overigens heeft Ds. J. Pott den betrokkene meer persoonlijk en van nabij leeren kennen.

Aan Boonstra zelf verstrekt de Kerkeraad een korter getuigenis, ter verzending aan uw Comité.

U den zegen Gods toebiddend over al uwen arbeid in Zijn Koninkrijk, verblijven met groetenis in den Heere,

Namens den Raad der Geref. Kerk te Tres Arroyos,

(was geteekend) D. BERGSMA, Pr.
(was geteekend) D. ZIJLSTRA, Scr.

We are thankful to have received the above splendid and unanimous recommendation from the brother's consistory, for financial support, with a view to his studying for the ministry. One or more of our Classes may desire to volunteer to come to his aid.

The ordained workers of our denomination laboring under the auspices of our Committee have to cope with increased costs of living. Hence your Committee has decided to pay a bonus of thirty per cent on children's allowances for 1946, in addition to the amounts approved by Synod of 1945, as indicated in the Synodical Acts.

CEYLON

With respect to the "Ceylon Request" (Acts of Synod of 1945, page 119, Art. 115, III, 35), your Committee received the following mandate:

"a. To endeavor to make contacts with ministers who might be interested in this work.

"b. To advise the next Synod as to the status of the minister who would be called by the Consistory of the Dutch Reformed Churches in Ceylon." (Acts 1945, p. 32, Art. 36, VII, B, 3.)

On these matters your Committee wishes to present a preliminary report at this time; while a more definite report is to be presented to Synod later, because more data will hopefully be available from Ceylon at that time.

Your Committee has endeavored to make contacts with ministers who might be interested in this work. A notice was published in our church papers inviting ministers interested to contact any member of your Committee. In other ways also your Committee has carried forward this work. We know that one of our ministers is definitely interested. Some seminary students have also shown interest in the matter. Your Committee at this time again invited and urged all ministers interested to contact any member of the Committee. We would like to see more interest shown in this great opportunity to exert leadership of a distinctive Reformed character, in a strategic center like Ceylon, and in Asia, which means so much for the future, both religiously and politically. Your Committee intends to go forward with the work of endeavoring to contact ministers that might be interested in this work and invites correspondence, especially since no one has yet definitely volunteered to go.

Your Committee has decided to correspond with Ceylon concerning "the status of the minister who would be called by the Consistory of the Dutch Reformed Churches in Ceylon," in order that we may be able to advise Synod on this matter of status. In the light of this correspondence,

we hope to be prepared to present the requested advice by the time Synod meets. We understand that Ceylon has had ministers from South Africa that did not lose their status in their own South African denomination. A similar situation obtains with respect to the Rev. Jerry Pott and the Rev. William V. Muller in South America, for they retain their status as ministers in our denomination; while a form was prepared by the late Prof. W. Heyns for the signatures of the consistories that they serve. Our Committee is seeking to learn from Ceylon whether an arrangement much like that of our ministers in South America would be satisfactory to the consistory of Ceylon, and what modifications might be possible or desirable.

We have contacted one of our missionaries from China, the Rev. A. H. Smit, and hope that when he returns to China next summer he may be able to visit Ceylon in September and advise our Committee on many matters of detail.

We hope that a letter of call may be written up which shall meet the situation in such a way that it can be signed by your Committee as representatives of Synod, by a calling consistory of our denomination, which shall then loan a minister to Ceylon, and by the consistory of Ceylon, whose Macedonian call—"Come over and help us"—thus comes to definite expression.

May Jehovah's indispensable blessing be granted upon the work in the Kingdom of our Lord and Savior, Jesus Christ, both in South America and Ceylon, and unto the uttermost ends of the earth, to the praise and glory of His thrice Holy Name.

RECOMMENDATIONS

I. Synod continue to support the work in South America with an annual offering of 35 cents per family.

II. The following budget for 1947 is presented for our denominational work in South America, all in United States currency:

Basic salary, Rev. William V. Muller	$1,500.00
Salary raise, Rev. Muller, after ten years	200.00
Child's allowance, Rev. Muller	150.00
Bonus, Rev. Muller, 30 per cent of $1,700	510.00
Basic salary, Rev. Jerry Pott	1,500.00
Salary raise, Rev. Pott, after five years	100.00
Children's allowance, Rev. Pott	375.00
Bonus, Rev. Pott, 30 per cent of $1,600	480.00
Subsidy Rev. A. C. Sonneveldt, serving Chubut and Buenos Aires	900.00
Basic salary, another ordained worker, approved by Synod	1,500.00
Bonus, this ordained worker, 30 per cent of $1,500	450.00
Children's allowance according to schedule and transportation to South America	1,000.00
Administration expense	125.00
Furlough reserve and other expenses	500.00
Total	$9,290.00

Expected from Tres Arroyos for Rev. Pott's salary	240.00
Total	$9,050.00

III. Synod again appoint a Committee for South America, with mandate as heretofore.

IV. Synod authorize its Committee for South America to appeal to some Classis or Classes to extend financial aid to Juan Samuel Boonstra, and if need be, to supplement such aid from the South America Fund.

Ground:

The practice of our denomination is such that Classes support students for the ministry.

V. Synod authorize its Committee for South America to broaden the scope of its work so that this work is not limited to the advancement of the spiritual interests of Reformed people of Holland descent, but so that our ordained representatives in South America are also authorized to promote evangelistic work among people of other antecedents.

Grounds:

1. Every congregation has an evangelistic task and this holds also for the congregations served by our representatives in South America.

2. Each scattered group of Reformed Hollanders will gain in significance, if it is looked upon as affording an opportunity for evangelistic efforts in the community.

3. The field is the world, according to our Lord, and it cannot be limited indefinitely and permanently in any land to the people of a certain ancestry. Our Lord's Great Commission is to preach the gospel to all creatures, teaching them to observe all these things that Christ has commanded.

4. Though a broadening of the scope of our work is thus permitted, the main task of your Committee would continue to be the advancement of the spiritual interests of Reformed people of Holland descent in South America, according to our mandate of 1912.

5. In actual practice both the Rev. William V. Muller and the Rev. Jerry Pott have in the past found evangelistic work outside of our Holland circles to be a normal part of their task, even though it had not been authorized by Synod.

Respectfully submitted,

Committee for South America,

HENRY BEETS, Pres.
MARTIN J. WYNGAARDEN, Sec'y and Treas.
DAVID D. BONNEMA, Vice-Pres.
HARRY BLYSTRA
PETER JONKER

To the Synod of 1946.

ESTEEMED BRETHREN:

AS indicated in the Agenda Report on South America and Ceylon, (Agenda, Report No. 18, page 104), a "preliminary report" was presented on Ceylon; "a more definite report" follows herewith.

The General Consistory of the Dutch Reformed Church of Ceylon has established contact with several denominations, for the purpose of getting a Reformed minister.

Recent correspondence from Ceylon and a conference with Mr. A. G. Foenander, who is in Grand Rapids from Ceylon, as a graduate student at Calvin Seminary, serve to bring our information up-to-date.

Our correspondence comes from the Scriba of General Consistory of the Dutch Reformed Church in Ceylon, which meets less frequently than the consistories of the individual churches of Ceylon.

The recent correspondence from Ceylon, dated May 16, 1946, speaks of "delay" in answering correspondence from our Committee, in which the church-governmental documents from our Synodical Acts of 1930, governing the loaning of our men to Classis Buenos Aires, were sent to Ceylon for approval, modification or disapproval. For our Committee would favor a similar church-governmental arrangement of loaning a minister to the General Consistory of Ceylon. Subsequently an English translation of a part of the documents was sent by our Secretary to Ceylon.

The Scriba of the General Consistory of the Dutch Reformed Church in Ceylon writes as follows, under date of May 16th, 1946:

"This delay is due to the fact that a friend who was helping me over the documents that are in Dutch took longer than I thought he would.

"My Consistory has not met since the receipt of your letters but the brethren will, I am sure, be very interested in what you write and very thankful for what you have done for us. The conditions of the proposed loan of a minister to our churches are, in my personal opinion, quite satisfactory.

"In view, however, of what I wrote to you in my letter of the 21st of February, 1946, which I trust reached you before the meeting of your Committee fixed for today, further action on your kind offer must be stayed for some time.

"I note that one of your missionaries from China, the Rev. A. H. Smit, may be able to visit us in September. It will give the Consistory and the brethren much pleasure to welcome him and it is possible that by that time we should know something definite about the other offer we have had."

It is clear that the Scriba of the General Consistory of the Dutch Reformed Church in Ceylon has received from our Committee a "pro-

posed loan" (which he incorrectly interprets as "your kind offer") and that the Consistory has received from elsewhere "the other offer we have had."

That our "proposed loan" had not yet reached the stage of an "offer" is clear from the following paragraphs sent by our Committee with the documents from our Synodical Acts of 1930:

"The fact that the Synod of the Christian Reformed Church referred the Ceylon request to its Committee for South America suggests the idea that our Synod would probably be willing to provide financial advantages to an ordained man loaned to Ceylon similar to the financial advantages provided by our Synod for men loaned to the Reformed Churches in South America.

"When you have consulted the enclosed documents from the Acts of 1930 and compared them with those from the Acts of 1945 which I sent you in a prior letter, you will have a fair idea of this system of loaning an ordained man and you can make up your minds how you would like some such system and what variations or what system you would prefer . . .

"It would be wonderful if one or more men from the United States were placed in Ceylon, to serve there in the Gospel, to widen the spiritual horizons and to quicken the grand loyalties to the historic Reformed faith."

Meanwhile, we note that Ceylon says, in its letter of May 16, 1946, "further action on your kind offer must be stayed for some time." This is stated in view of information sent by Ceylon, February 21, 1946, that Ceylon had received a "practical suggestion" and therefore had requested our Committee not to go further for the time being in seeking a man for Ceylon. This practical suggestion had evidently come from another denomination. For, in a letter dated February 21, 1946, the Scriba of the General Consistory of the Dutch Reformed Church in Ceylon had written us as follows:

"At the same time as we wrote to Rev. Mr. Bouma we had also appealed to other Church Bodies abroad for help, and we have recently received a practical suggestion which we have every reason to believe will result in our getting the man we require at an early date. In the circumstances I have to suggest that you cease further action for the present in your search for a candidate . . .

"We trust that the contact which has now been established between our Churches, which in different parts of the world strive to maintain the Reformed Traditions of the Dutch Church, will continue to grow and be a real force in the service of our Lord."

Seeing that the Scriba of the General Consistory states in his latest letter of May 16, 1946, that they look forward to meeting our Rev. A. H. Smit, in September, as indicated in our report in the Agenda of which Ceylon has a copy, we deem it advisable that Rev. A. H. Smit

visit Ceylon, in connection with his return to China. We will therefore seek Synodical approval for the extra expense involved in Rev. Smit's trip from China to Ceylon.

By this time two ordained ministers have manifested an interest in going to Ceylon. Neither one has volunteered for this work, but both have visited the secretary of our Committee, to make inquiries concerning the Ceylon Dutch Reformed Church and to manifest an interest in this field. They are both in the prime of life and men endowed with good talents. Some theological students have also shown interest in Ceylon.

We appreciate the fact that Mr. Foenander could give us more details concerning the situation in Ceylon and hope that he may have the opportunity to address Synod concerning the Dutch Reformed Church in Ceylon. He concurs fully in the recommendations of your Committee concerning this matter.

RECOMMENDATIONS

I. Your Committee recommends that Synod authorize its Committee for South America and Ceylon to make arrangements with its Board of Missions and with the Rev. A. H. Smit for a visit to Ceylon after his return to the Far East, this summer.

II. Your Committee recommends that Synod authorize its Committee for South America, if and when so requested, to extend aid even to the loaning of a minister from the Christian Reformed Church to the General Consistory of the Dutch Reformed Church in Ceylon, providing such a minister can be obtained, and to make all necessary arrangements in this matter, in the manner in which these are made when a minister is loaned to Classis Buenos Aires.

III. Your Committee requests that the quota for 1947 be fifty cents per family for the South America Fund.

Committee for South America and Ceylon:

HENRY BEETS, *Pres.*

(Signed) M. J. WYNGAARDEN, *Sec'y and Treas.*
HARRY BLYSTRA
DAVID D. BONNEMA
PETER JONKER

SUPPLEMENT 20-a
(Arts. 42, 136)

PROF. D. H. KROMMINGA'S COMMUNICATIONS ON ARTICLE 37

To the Synod of 1946.

ESTEEMED BRETHREN:

YOUR committee has received of Prof. D. H. Kromminga the material which sets forth his eschatological views. The professor himself believes that these views bring him into conflict with Art. 37 of the Belgic Confession and particularly with the opening clause which says that the number of elect will be complete at the return of our Lord Jesus Christ from heaven. The professor does not hold all his peculiar views with the same degree of certainty (see his second communication to Synod of last year, Acts, p. 342), but desires to have his views tested in public discussion or through investigation by Synod. Professor Kromminga is of the opinion that Echatology has received the least adequate development in the history of Reformed theology. Says he, "I wish to state that I find that this question is one in the study of which a lone individual can not very well arrive at final conclusions on every one of the detailed points which are involved. I feel the need of the help of the Church" (Acts 1945, pp. 342, 343).

The very desire to have his views tested as well as the tone of all the materials which have been presented indicate that the professor does not speak dogmatically. In distinction from others who have held opinions in conflict with our Confession, he has not propagated his views nor does he declare them to be final. He desires that discussion of the eschatological problems in the light of Scripture shall make plain either the tenability of his own views or the correctness of our creedal statement in Art. 37. This attitude of the professor is to be highly commended.

When your committee faced its task assigned by last year's Synod, one of the first considerations before us was the meaning of our mandate. It became apparent that the majority of the committee did not consider it the proper function of the Synodical committee to attempt a solution of general eschatological problems. The opinion prevailed that discussions on eschatological questions should be carried on by the church as an organism. In accordance with this persuasion your committee drew up the following resolutions:

I. We feel that Prof. Kromminga does two distinct, although not unrelated things in his communications, namely:

A. He declares that he deviates from Art. 37 of the Belgic Confession in regard to the clause "when . . . the number of the elect shall be

complete." This is essentially a gravamen in which the quoted clause is incriminated.

B. He asks for a committee of investigation to study the whole field of eschatology anew so that he and others may come to greater clarity in these matters.

II. It is our opinion that only the former should receive our attention seeing that the latter should be conducted by the church as an organism with the hope that in this way the truth may be precipitated,

III. Therefore we request Prof. Kromminga to state concisely to this committee his Scriptural grounds for his deviation from, and incrimination of, the afore quoted clause from Art. 37.

These resolutions were communicated to Prof. Kromminga who was prompt in replying as follows:

Esteemed Brethren in the Lord:

Yesterday I received from your secretary, Rev. J. Griffioen, copy of the resolutions you have taken at your first meeting.

I am herewith offering you my reply to this communication and, in it, I am trying to the best of my ability to comply with your request for the concise statement you desire. I trust you will have patience with me if my statement is not quite as concise as you may hope for and contains rather much of elucidatory material that is not directly scriptural. The necessity for this I can perhaps best make clear by starting from your analysis of my communications to Synod. You correctly say that in them I register my deviation from Art. 37 in regard to its statement that at the return of Christ the number of the elect shall be complete, and that I seek a study of the whole field of eschatology for further clarification.

Now, since you proceed to separate between these two matters and state that as a committee you can deal only with the former, but that the eschatological study for further clarification must be left to the church as an organism, the only matter left for discussion between you and me is what you call "essentially a gravamen in which the quoted clause is incriminated." I am glad that you have taken note of the fact that the character of my "gravamen" as such can be questioned, since you qualify it as being such only "essentially." I do not know how else you could name it in the traditional terminology in use among us, but I feel it necessary now, that my double aim has been split up, to call your attention to the need of qualifying the "gravamen" character of my communication.

When a gravamen against some clause of the creed is entered, it would seem to be perfectful legitimate and proper to ask of its author to present his scriptural grounds. And that is, as I see it, precisely what you are asking of me in your present request. But that may readily to taken to mean, that the author of the "gravamen" is expected to show that the "incriminated" clause is in conflict with scripture. May I point out to you, that my complaint does not go quite so far? I am not ready to say definitely, that the clause from which I deviate is in conflict with Holy Writ. All I asked from Synod in my first communication was substantiation for that clause from Holy Writ. Lacking that, I see no valid reason for allowing this clause to stand in the way of a fresh study of the whole eschatological field, such as you say only the church as an organism can undertake. But, being an integral part of our Formulas of Unity, the clause may very well limit and restrict the fullness and completeness of such a study and discussion. If the understanding plainly is that the clause is not to be used for such a purpose, I have no quarrel at all with its presence in our creed as a record of what the dominant or prevailing or general conviction both of the authors and of our church constituency at the present is on the point involved.

I am sure you, brethren, will immediately realize that this qualification of the sense in which the term, gravamen, is applicable to my communications to Synod has quite a bearing on the sense in which the term, scriptural grounds, which you request for it, must be understood. I am faced with the difficulty of proving a negative. If my contention were that the clause conflicts with the Word of God, I would be under obligation to prove such a conflict. But what scriptural grounds am I to advance for my opinion that the Word of God does not substantiate the clause? I trust you will be satisfied with my attempt to state concisely the scriptural grounds on which I deviate from said clause, without insisting that I give scriptural grounds for *incriminating* the clause, since I do not incriminate it any further than to say that it should not stand in the way of a free and all-around discussion of the eschatological field and the problems which that field presents. Even so I fear that I shall not be able to add anything new to what I already have given the Synod and you in my various previous communications; but I shall try in the following points to summarize that material concisely, as far as it bears on this clause.

1. Ipsissimus verbis, the statement that the number of the elect shall be complete when Christ returns is not found in Holy Writ. It is an inference from other declarations of the Word of God. The inference may be correct, but, until this is actually established, the occurrence of the clause in our Confession ought not to be allowed to cut off or to restrict investigation, discussion, and debate on the question of its correctness.

2. Speaking of Christ's conquest of Satan after the fall of Babylon and the overthrow of the two beasts, Dr. Herman Bavinck makes the following statement: "Nu is het zeer bevreemdend, dat deze laatste overwinning over Satan in twee tempo's geschiedt. Eerst wordt hij voor duizend jaren gebonden en in den afgrond geworpen, en daarna verleidt hij opnieuw de volken, voert krijg tegen de gemeente en wordt dan voorgoed overwonnen en geworpen in den poel van vuur en sulfer, 20:1-10. De voorstanders van het Chiliasme vinden, behalve in het Oude Testament, in deze pericoop hun sterksten steun en de tegenstanders zijn er niet in geringe mate verlegen mede en hebben er al hun exegetische kunst aan beproefd . . ." Geref. Dogma. IV, p. 751 (fourth edition). The church ought to be slow in condemning a man for taking his stand with what Bavinck recognizes as the obvious sense of the millennium-passage instead of with the results of the exegetical efforts to get rid of that sense. But if a man takes such a stand, he faces the question, what interpretation must be given of the passage on the assumption of a future millennium. And it is then that the question of the statement in our creed definitely comes into the picture.

3. If one accepts a millennium still to come and at the same time does not allow of conversions unto salvation in that millennium, he appears to be quite well shut up to the identification of the saints who are after the close of the millennium attacked by Gog and Magog with the saints who during the millennium rule with Christ. Compare Rev. 20:4 and 9a. Such an identity is, however, not indicated in the text, and against it is the plain disparity of the two groups involved in the last war, which would have to be assumed if Gog and Magog are held to plan their assault on the saints that ruled with Christ during the millennium and that consist of martyrs and the like. Therefore I hold that the saints of vs. 9 were converted in the course of the millennium.

4. There still would be no conflict with the statement that the number of the elect will be complete when Christ returns if one could place the millennium before the second advent of our Lord. However, this is impossible in view of Paul's declaration, in II Thess. 2, that the return of Christ will bring the destruction of the man of sin, who by the power which he exercises and the worship which he demands is evidently identical with the beast whose overthrow precedes the millennium in the order of John's visions, Rev. 19 and 20.

These four points, I think, briefly summarize my views and the bearing of the "incriminated" clause in Art. 37 of the Belgic Confession on them. You will realize, how far I am from actually incriminating that clause. I merely have serious questions concerning its correctness and must concede even in my own thoughts the possibility that the clause may turn out to be correct after all. You

will no doubt also realize that I am little interested in such a general discussion by the church as an organism from which my personal slant on the eschatological question is a priori excluded. I am fully aware of the fact that I stand pretty well alone with my peculiar views in this field and can look for support from the side of the Premillenarians as little as I can from the side of the Postmillenarians or from that of Amillenarians. But I am pleading for a chance for these views to be heard and considered in the discussion I, and I think we all, hope for. If the clause in our Creed which seems to stand in the way will not actually do so, I am satisfied and have no desire to see it removed from our Creed.

Hoping that this reply is neither too lengthy for you nor unhelpful in your labors, I am,

Yours in the service of our Lord,
(signed) D. H. KROMMINGA

After receiving this reply from Prof. Kromminga your committee met to deliberate, evaluate and crystallize its opinion on what it considers the proper solution of the problem concerned. The result of our discussions were drawn up in the form of a resolution which expresses the position of your committee and which we advise Synod to approve. This resolution follows:

"It is the opinion of this committee, that loyalty to our Confession does not preclude the freedom of discussion, providing that the views concerned be stated as a hypothesis, and that they do not constitute a direct attack upon the Confession. To our mind the Confession should be constantly tested in this way, through common discussion, in the light of Scripture. This also is the proper way to lead to revision of our Confession, if such should prove necessary.

"The Professor himself speaks with hesitancy and a measure of uncertainty. This is evident from his communication to our committee: 'You will realize how far I am from actually incriminating that clause. I merely have serious questions concerning its correctness and must concede even in my own thoughts the posibility that the clause may turn out to be correct after all.' As long as discussion retains the specific character of hypothesis, we see no reason why the professor's allegiance to our Confession should hamper him in bringing his views on eschatological matters into public discussion."

Your committee then met with Prof. Kromminga to inform him of our view on the matter and to obtain his reaction. The professor appeared satisfied if his views could be brought into public discussion in this form and be tested on this basis.

We believe the position taken by your committee is in accord with the best Reformed traditions and opinion. We believe this to be sufficiently well known as not to require lengthy substantiation. We append just a few considerations which motivate us in taking the position above indicated.

1. The wide discussions in our own circles on the propriety of certain clauses in Art. 36 of the Belgic Confession is a parallel instance close at hand. It was in respect to this article that the late Dr. A. Kuyper, after

enumerating three varying interpretations of, and attitudes toward, this article, proceeds to give his own position as one of a fourth group, as follows:

"En ten vierde zij, die, met schrijver dezes, met kracht en klem de historische uitlegging van Art. 36 maintineeren; nochtans rondborstig erkennen, dat zij geweldpleging van de Overheid in geloofszaken vóor in strijd met de Schrift houden; en die voorts pogen aan te toonen, dat de vrijheid van consciëntie en van eeredienst niet in den zin der Fransche Revolutie, maar in overeenstemming met de dieper liggende beginselen der Gereformeerde belijdenis moeten worden geëerd.

De laatsten hebben daarom nooit geaarzeld hun *gravamen* tegen Art. 36 in te brengen, en dit wel op grond van de Gereformeerde overtuiging; dat geen confessie onveranderbaar is; dat *elke confessie steeds appellabel aan den Woorde Gods blijft; en dat het de eere der Gereformeerde kerken niet te na komt, maar veeleer hoog houdt, indien ze, beter geleerd, ook zuiverder in haar Belijdenis spreken.*" (De Gemeente Gratie, Deel III, p. 99).*

2. The door to Confessional revision has always been left open. Prof. Dr. H. Bouwman accurately states the prevailing attitude of Reformed Churches as follows:

De Kerk "stelde de belijdenis niet naast of boven maar onder de Schrift, en beleed dat de belijdenis examinable was aan de Schrift, die eenige regel is van geloof en leven. De belijdenis is geen norma normans maar norma normata, geen regel, die de norma in zichzelven heeft, maar een afgeleide regel des geloofs. Zij is menschenwerk, geheel ondergeschikt aan Gods Woord. Niet de kerk, maar de Schrift is 'autopistos.' Zij heeft als het Woord Gods gezag in zich zelve. Geen menschenwoord mag met haar op één lijn gesteld worden. . . .

"De Gereformeerden zijn dus tegenstanders van een valsch confessionalisme, dat de belijdenis wil kristalliseeren en de leerontwikkeling stuiten. Zij willen naar het woord van Lasco 'de ontwikkeling van volgende eeuwen niet afsnijden bij het meerdere licht, dat het God believen zou te ontsteken.' Wat Ursinus schreef, 'dat wat verbetering van noode had verbeterd moest worden,' is steeds de leus der Gereformeerde kerk geweest. . . .

"Revisie der belijdenis is steeds mogelijk. Maar deze revisie is alleen dan profijtelijk, als de kerk zelve op hoog geestelijk standpunt staande, na degelijke studie en zorgvuldige voorbereiding, met vasthouding aan de beginselen, in staat is meer juist en scherp uit de Schrift de uitdrukking van har geloof vast te stellen." (Christelijke Encyclopaedie, Deel 1, pp. 276, 277.)

*We underscore. We are perfectly aware that this quotation deals with gravamen rather than with exploratory discussion. We insert it because of the testimony it gives to the proper attitude toward our confession. It is well known that much free discussion has been allowed on Art. 36, short of actual gravamen.

Dr. P. Biesterveld speaks in similar vein: "De waarde en de beteekenis van de belijdenis is juist dat zij uit de Schrift is opgekomen. In haar mag niets staan, wat niet uit de Schrift zelve is afgeleid. Aan de Schrift is zij ten allen tijde appellabel, de Schrift is haar bron en norma. . . . Gods Woord is de eenige regelmaat, waaraan alle leeringen moeten beproefd worden. . . . En wat alles afdoet de Confessies zelve spreken het luide uit, dat de Schrift alleen is de regel en dat geen menschelijke geschriften, welke dan ook, met haar op één lijn zijn te stellen, laat staan boven haar." (Schets van de Symboliek, p. 4.)

The practice of the Reformed Churches at the early date of 1565, when they were still "De Kerken onder 't Kruis," is instructive on this point. A transcript of Article One of the minutes of "The Synod held in the Vineyard (a fictitious name for Antwerp) on Pentecost Day, 1565" speaks for itself. "Qu' au commencement de chaque Synode, on ait à faire lecture de la Confession de foy des Eglises de ce païs; tant pour protester de notre union que pour adviser s'il ni à changer ou amender." (That at the beginning of each Synod, The Confession of Faith of the Churches of this land shall be read; as much for to declare our unity as to see whether there is something to change or to amend.) (Nederlandsch Archief voor Kerkelijke Geschiedenis, Deel IX, 1849, p. 152).

3. The alternative to your committee's position would place us in an intolerable situation. Short of presenting actual gravamen against a certain expression in our Confession there would be no room for exploratory discussion on what may possibly prove itself to be new light from the Scriptures. All our confessions are themselves the outgrowth of controversy, discussion and study. The door to new exegesis should never be closed, as long as new thoughts on Scriptural truth be proposed in the form of an hypothesis.

Grace and peace be with you all.

Respectfully,

WM. KOK
J. G. VAN DYKE
L. VERDUIN
D. ZWIER
J. GRIFFIOEN, Sec'y

SUPPLEMENT 20-b
(Arts. 136, 140)

PROF. D. H. KROMMINGA'S COMMUNICATION TO SYNOD, 1946

To the Synod of the Christian Reformed Church meeting June 12, 1946.

ESTEEMED BRETHREN:

THE undersigned must again trouble you with a communication in connection with his scruples concerning a clause in Article 37 of the Belgic Confession. This time it concerns the report and advice which the Committee appointed by the last Synod in this matter presents to you in Report No. 19, Agenda, pp. 107-112.

Should you adopt the advice of that Report, the way should be cleared for me to proceed to the publication of my eschatological views. From my own personal angle this would be perfectly satisfactory, since freedom to speak these views out in public is what I have been seeking these many years; of late, actively so. For that reason I could do nothing else but tell the Committee so when it called on me to get my reaction to its advice.

However, at the same time I told the Committee something else, which does not appear in its Report. I told them very plainly, that I feared the consequences which the adoption of their advice might have for the authoritativeness of our creedal writings in our ecclesiastical life. Since then the danger weighs on me more and more heavily, so that I feel duty bound to point it out to you instead of just rejoicing in the hope that the Report of the Committee will be adopted and will open the door to the publication of my peculiar chiliastic views.

I beg, therefore, that you hear me patiently and attentively. If thereafter you should still come to the conclusion that the way which your Committee advises is passable and the proper course to follow in this matter, I can very well acquiesce in your judgment, since I shall then be free to broadcast my views as a tentative solution of the eschatological puzzle. In fact, I have the document ready for the printer and am only waiting for your consent to its publication.

But I do not think that you should give that consent. The advice of your Committee comes down to this: that, since I speak with hesitancy and hypothetically and desire to have my views tested and am not guilty of a direct attack upon the Confession, there is no reason for me to withhold my views from the press. If this advice is adopted,

it will immediately set a precedent, and the door will be opened for any one in our ministry to voice dissentient views from any statement or doctrine which the Church confesses in its Forms of Unity, provided he do so in the same hypothetical manner. Even such doctrines as the Trinity, the Deity of Christ, the Atonement, the Covenant, and Election would not be exempt.

It is because I see and dread this implication of the Committee's advice, that I can not avail myself of its kind effort to help me in my difficulty without first sounding this serious note of warning in your ears. Personally, I do not wish to be in any way responsible for the consequences which I see in the offing.

It should not be forgotten, that, however much I try to speak moderately and not to go beyond bounds, the fact remains, that my views and the clause in our Creed that asserts that our Lord will return when the number of the elect is complete, can not both be true. It was precisely this conflict, which prompted me to withdraw the last chapters of my book, *The Millennium in the Church,* from the printer when the type was already set, and to bring the matter to the attention of Synod in accordance with my ordinatoin pledge.

I see a much simpler and better way than that proposed by your Committee. It will have much the same results, as far as my difficulty is concerned: I can voice my views and need not run around any longer with the subjective conviction that I see certain things in the Word of God, without the right to utter them because that clause in our Creed forbids it. The Subscription-Formula gives me the privilege and the right to tell them to the Church in order that the Church may pass judgment on them.

Permit me, to call your attention to the fact, that every quotation and every historical instance which your Committee adduces on pp. 110-112 of the Agenda in motivating its advice deals with gravamina and revision of the Confession. The Committee itself has felt this, as appears from its explanatory note at the bottom of page 111. What that note fails to make clear is, whether the free discussion short of actual gravamen which was allowed on Article 36 of our Creed was permitted *before* or *after* such gravamen had been presented to the Churches assembled in Synod.

I am not yet ready to propose to the Church an alteration of our Creed. Before I can take such a step, I must first know on a more objective basis, just what value my views may possibly have and just what arguments the Church may have in their disproof and in support of the contested claim of the Creed. But I am ready to say, that except for very weighty and valid reasons the Church should not, as its Committee advises, shirk the duty to look into my views and to pass judgment on them, as it has bound itself to do by the ordination-pledge

which it exacts quite properly from every one whom it admits to the ministry of the Gospel.

Therefore, to cut off, for my part, all danger of letting this matter pass into wrong channels, I am presenting together with this communication a full statement of my views, in order that the Church may know them and may undertake the task of evaluating them in the light of the Word of God. Your Stated Clerk will have the document in readiness for you in case you should decide to follow the procedure suggested by me. It was not written up for this use but for the press; but as an exposition of my views it will do perfectly well, provided an expression here and there be read with its original purpose in mind.

Should you nevertheless find the way suggested by your Committee preferable, I hope that you will not choose it without better safeguarding the normative value of our creedal writings within our Church than the advice of your Committee does.

May the Lord in His mercy grant you His guidance in this as in all the other weighty business which is before you.

Respectfully submitted,
(Signed) D. H. KROMMINGA.

May 20, 1946.

SUPPLEMENT 21
(Art. 42)

UNITED YOUTH COMMITTEE

To the Synod of 1946.

ESTEEMED BRETHREN:

ACCORDING to the decision of Synod in 1945 (See Acts of 1945, page 94) a standing committee, known as the United Youth Committee, was to be established for the purpose of effecting a coördinated program for the youth of the Christian Reformed Church. The committee met in the fall and the spring quarters and is making this brief report on the progress it has made.

The work of the two federations is continued under their respective boards. Both federations expect to resume their annual conventions this year after a four year interruption. The Young Men's organization is still suffering from serious depletion because of the demand of selective service for the 18 year olds. This federation hopes to do more work with the societies this year through the increased time and effort of a travelling field secretary.

The "Young Calvinist" is still being sent to the young people in the armed services under first class mail to insure prompt delivery. This cost is being met by the Home Missions Committee and the "Young Calvinist." The publication is greatly appreciated by the service men, according to the fine testimonies that have been received. The peak subscription figure of 30,000 copies will soon taper off unless we can keep every family in the Christian Reformed Church interested in the paper.

The United Youth Committee has discussed the responsibility for leadership and guidance in all organized youth activity for Junior High School age and older. It is giving some study to the types of youth work promoted in other denominations. The problem that has had most attention is how the joint activities among young men and young women can be promoted without harm to the existing federations. It was felt that where youth organizations do exist they should be asked to coöperate with the ecclesiastical authorities in planning and promoting such activity.

It is also the opinion of your committee that more should be done to stimulate missionary zeal and missionary interest among our young people. The problem of combining the spiritual program with some type of summer recreational program is now under consideration.

All of these discussions will eventually lead to a program of activity which we hope will be able to preserve the best interests of our societies and yet be flexible enough to borrow some of the good features that are making such a strong appeal to our young people in the process of Americanization.

Respectfully submitted,

The United Youth Committee,

REV. C. WITT, Chairman
MRS. E. J. HOLTROP
MISS JOHANNA TIMMER
MISS DENA KUIPER
MR. RICHARD POSTMA
MR. CLARENCE DE GRAAF, Sec'y

SUPPLEMENT 22
(Art. 72)

FAITH, PRAYER, AND TRACT LEAGUE

To the Synod of the Christian Reformed Church convened in Grand Rapids, Michigan, June, 1946.

ESTEEMED BRETHREN:

IT affords us pleasure to report on the activities of the Faith, Prayer and Tract League. These have been carried on as usual so that our Silent Evangelists have again been encircling the globe. The cessation of hostilities also affected our tract distribution, as orders for our soldier tracts ended almost abruptly.

However, the situation in the world today, from a religious point of view, makes it all the more urgent to get the message of the Gospel to as many as possible. To that end we shall avail ourselves of every opportunity to continue and enlarge upon the ministry of the printed page.

Consequently we request again that Synod recommend our work to our people for moral and financial support which in the past has been so splendidly given and so very much appreciated.

FINANCIAL STATEMENT

August 10, 1944, to December 31, 1945, inclusive

RECEIPTS

Balance on hand August 10, 1944	$ 3,162.99
Donations	4,512.07
Membership Fees	43.00
Sale of Tracts	2,805.91
Total	$10,523.97

DISBURSEMENTS

Printing	$ 2,378.48
Advertising	2,655.68
Postage	403.10
Supplies	80.00
Extra Help	510.00
Express Charges	18.63
Miscellaneous	216.74
Salary	725.00
Balance on hand, Dec. 31, 1945	3,536.29
Total	$10,523.97

REPORT OF AUDITING COMMITTEE

Audited and found correct to the best of our knowledge and belief.

(W. S.) ROY VRIESMAN
(W. S.) FRED L. WINTER.

Respectfully submitted,
Faith, Prayer, and Tract League,
S. G. BRONDSEMA, *Manager.*

April 4, 1946

SUPPLEMENT 23
(Art. 141)

REPORT OF THE COMMITTEE TO FORMULATE THE GROUNDS FOR THE POSITION TAKEN BY THE SYNOD OF 1943 REGARDING THE COMPATIBILITY OF CHURCH MEMBERSHIP AND MEMBERSHIP IN A SO-CALLED NEUTRAL LABOR UNION

To the Synod of 1946,

ESTEEMED BRETHREN:

THE mandate of your committee is found on page 87 of the Acts of the Synod of 1945, and reads as follows:

> "Synod appoint a committee to formulate the grounds for the position taken by the Synod of 1943 regarding the compatibility of church-membership and membership in the so-called neutral labor union."

The decision of the Synod of 1943 to which reference is made is found on page 102 of the Acts of that year and reads as follows:

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

Regarding this synodical decision it is necessary, first of all, that it be rightly interpreted. Synod did *not* say: *that church membership is compatible with membership in unions which reject Christ and cast aside the fundamental principles of justice contained in His Word.*

What should be our attitude with respect to such unions or organizations (whether in the sphere of labor or any other sphere) has been set forth in the Report on Corporate Responsibility, whose conclusions were adopted by the Synod of 1945. See Acts of the Synod of 1945, Art. 100. Compare also the stand of our church with respect to secret, oath-bound organizations. What the Synod of 1943 *did* say was this: "Church-membership and membership in a so-called neutral labor-union are compatible . . ." And how does the Synod circumscribe the term "neutral labor union"? In these words: "a union which gives no constitutional warrant to sins, nor shows in its regular activities that it champions sin."

The Synod of 1943, in the same decision, also upheld and reaffirmed the position of the Synod of 1928 which added this touch to the description of a so-called neutral labor union; namely, that it is a union or organization whose definite aim "is not in conflict with the universal principles of justice contained in the Word of God." See Acts of the

Synod of 1928, p. 91. The Synod of 1943 accordingly, stated that church-membership is compatible with membership in such a union.

Neither did the Synod of 1943 say: *that an individual can be neutral in this relation to Christ.* Synod did not in any sense deny the fact that a person is either *for* Christ or *against* Him, and that his personal relationship to Christ must and will become evident in every sphere of life.

Summarizing it has become evident that the Synod of 1943 reaffirmed the principle that church-membership is compatible with—i.e., is capable of existing together with—membership in a so-called neutral labor union which, however, gives no constitutional warrant to sin, which does not show in its regular activities that it champions sin, and whose activities are not in conflict with the universal principles of justice contained in the Word of God.

The Synod of 1928, whose decisions in this matter were reaffirmed by the Synod of 1943, takes its point of departure in the fact that the believer, too, is a social being, dependent for many things on his fellowmen, many of whom are unbelievers. The believer is compelled to live with and work with unbelievers. A certain measure of co-operation is required. Thus, believer and unbeliever rise together in defence of their country. In the laboratory and in the sphere of medicine the two co-operate in seeking remedies against disease. There is no intrinsic, scriptural reason why similar co-operation would be forbidden in the sphere of business, labor, and industry, as long as such co-operation be based upon the universally valid principles of justice contained in the Word of God and stamped upon the conscience of man, Romans 2:14, 15. Scripture forbids two extremes on the one hand, worldliness; on the other hand, morbid separatism.

Now, in the light of the manner in which the Synod of 1943 and also previous Synods circumscribed the term "so-called neutral labor unions" when these Synods affirmed that membership in such unions and membership in the church are compatible, your committee advises Synod to adopt the following recommendations:

A. Synod declare that the position adopted by the Synod of 1943 and by previous Synods; namely, that "church membership and membership in so-called neutral labor unions are campatible" is based upon the following grounds:

1. Becoming a member of such a so-called neutral labor union does not as such constitute a sinful act, inasmuch as according to synod's circumscription such unions as here meant give no constitutional warrant to sin, and do not show in their regular activities that they champion sin or that they are in conflict with the universal principles of justice contained in the Word of God.
2. It follows that becoming a member of a so-called neutral labor union, as thus described, does not constitute a censurable act.

3. To adopt the principle, making it applicable to every case, that church membership is incompatible with membership in labor unions which give no constitutional warrant to sin and which do not show in their regular activities that they champion sin or that they are in conflict with the universal principles of justice contained in the Word of God would amount to dangerous separatism, which is condemned by Scripture. John 17:15, I Cor. 5:9-11. See explanation of these passages in the Agenda of 1926, pp. 116-117.

B. With respect to membership in organizations (in any sphere, including labor) which *do* give constitutional warrant to sin and/or show in their regular activities that they *do* champion sin, Synod, call the attention of the church to the Report on Corporate Responsibility, whose conclusions were adopted by the Synod of 1945, and which gives adequate advice to consistories and classes with respect to this matter. See Acts of the Synod of 1945, Article 100. Note also the detailed exegesis of the Scripture-passages upon which these conclusions are based, Agenda, 1945, pp. 28-37.

C. Whereas it is undeniable that many organizations, in whatever sphere (whether labor, business, or professional) have assumed or tend to assume a character which excludes them from the class of so-called neutral unions, as circumscribed by the Synod of 1943, and places them in a class of organizations against which the Synod of 1945 has issued a warning, and whereas membership in such worldly unions or organizations entails moral and spiritual danger, Synod repeat the exhortation given in the Conclusion of the Report on Corporate Responsibility and adopted by the Synod of 1945; namely, that wherever feasible our people "establish and promote definitely Christian organizations in the social sphere."

Respectfully submitted,

The Committee:

C. BOUMA, *president*
W. HENDRIKSEN, *secretary*
L. BERKHOF
R. J. DANHOF
JOE GRITTER
C. HUISSEN
H. J. RYSKAMP
S. VOLBEDA

SUPPLEMENT 24
(Art. 72)

REPORT OF THE STATED CLERK OF SYNOD AND THE PUBLICATION COMMITTEE ON PUBLICATION OF THE SYNODICAL AGENDA

REVEREND BRETHREN:

IN answer to an overture from Classis Minnesota, the Synod of 1945 appointed the Publication Committee and the Stated Clerk of Synod "to consider the advisability of:

a. Having two volumes of the Agenda;
b. Having Volume One appear about February 1 and contain controversial overtures and study reports;
c. Having Volume Two appear about April 1;
d. Having some Classes revise the dates of their meetings to make possible full co-operation;
e. Holding over late study reports until the next Synod for the good of the Church." (Syn. Acts, 1945, p. 19, V.)

The overture which led to this resolution of Synod reads as follows: "Classis Minnesota hereby expresses its dissatisfaction with the decision of Synod of 1944, p. 110, Art. 110 B, in re publishing of the Agenda for Synod not later than April 1. *Ground:*

"This method does not allow time for discussions of matters demanding Synodical action either in the Church papers nor in Classical assemblies, especially in the Mid-West and on the Pacific Coast.

"We humbly petition Synod to correct this matter by arranging for the publication of the Synodical Agenda, and especially the Reports of Committees of Pre-advice, allowing ample time for discussions in Church papers and on the floor of our Classical assemblies before Synod convenes and acts upon the agenda." (Syn. Agenda, 1945, pp. 74, 76.)

Our study of the mandate given us and of the material with which it deals has not convinced us of the advisability of having two volumes of the Agenda. This is the first point of the five the advisability of which we were to consider, and with it go points b and c, while points d and e are at least separable from point a and even suggest the making of such adjustments in the present practice as will make the publication of just *one* volume of the Agenda more practicable. Our objections to the publication of *two* volumes of the Agenda are,

first, that the time elapsing between our annual Synods is hardly long enough;

secondly, that while *study* reports could be included in the first volume, there is no assurance that *controversial overtures* will be ready for such early publication;

third, that neither the overture of Classis Minnesota, nor our mandate from Synod contemplates the difficulty attaching to the present practice of a number of *permanent synodical committees or boards* of presenting their reports separately just before Synod convenes, while these reports may very well contain controversial material and such as would make discussion before Synod takes them up advisable.

We wish to call special attention to the matter which was not considered in the overture of Classis Minnesota and the instruction given us by Synod, the *reports of permanent Boards and Committees,* which now usually do not appear in the Agenda and would not appear in it if the Agenda were published in two volumes, the first of which coming out about February 1, and the second about April 1, since those boards and committees at present do not meet until the latter part of May or thereabouts. At the close of their meetings their secretaries have to hurry to prepare their reports for Synod and to have them printed. Frequently such reports are not ready until just before Synod convenes. Delegates to Synod have little time to study these reports and to weigh properly the proposals submitted. The Church at large has no knowledge whatever of the proposals submitted by these important boards.

It should be borne in mind, that annual Synods were deemed necessary and were introduced especially to take care of the proposals submitted by these boards, while under the present system the consistories and Classes have no knowledge of the reports to be submitted to Synod. There is little reason why these boards could not meet at such a time that their reports can be prepared for insertion in the Agenda.

Since members of Boards rarely are also delegates to Synod or stay over from the meeting of their Boards for Synod, no notable increase in traveling expense would result. In this way all delegates to Synod, consistories, and also a few Classes, seeing some of these meet thrice a year, could still voice their approval or disapproval of the proposals made by these boards and acquaint Synod with their attitude before it acts on them. This would largely remove the charge of boardism now frequently made.

In every way the Church would benefit. The delegates would come to Synod prepared. The printing expense of individual printed reports now submitted by these boards separately would be absorbed in and reduce the cost of printing the Agenda. The task of the secretaries of these Boards would be simplified, since they would have to prepare only one typewritten copy of their report for filing with Synod's Stated

Clerk who would be responsible for its publication in the Agenda. Even in the case of the Board of Trustees of Calvin College and Seminary no exception would have to be made. As things stand, with the return to normalcy the examination of ministerial candidates will after next year revert to Synod itself, and for next year that body will have to meet for the examination for candidacy in late January or early February, as it is.

As to *study reports* and *controversial overtures,* we have this to say: with respect to the former, it was the intention at the introduction of annual Synods, to give study committees not one but *two* years time for the preparation and publication of their reports, as appears from Acts of Synod 1936, p. 131, A, 1, and if they make use of this length of time they can ordinarily have their reports ready for publication in an early one-volume Agenda. In case they are not ready in time, as happens repeatedly now, Synod can extend the time for them, as is done now, or can lay over their report for publication in the next synodical Agenda. And as to controversial overtures, if they are weighty enough in the judgment of Synod and their subject-matter is not pressing for immediate action, these also can be laid over for a year and published in the Acts if not in the Agenda for discussion by our other ecclesiastical assemblies before Synod acts on them; and no doubt in not a few cases the good of the Church would be furthered by such a procedure.

Thus the objective of the overture of Classis Minnesota could largely be attained. No doubt the Classis will agree that not *all* matters presented to Synod for action need first to be discussed not only in consistories, but also at classical assemblies. Inclusion of all such matters in the Agenda and early publication of a one-volume Agenda would provide for the possibility of discussion by the consistories and for preparatory study by the delegates of Synod. Matters of sufficient weight for such procedure could be laid over for a year, unless immediate action were necessary, and thus discussion at classical gatherings would be made possible. The decision as to which procedure to follow in each case would naturally rest with Synod, while delegates could make the wishes of the churches they represent known to Synod; at least of their own consistories.

We therefore advise Synod:

1. To continue the publication of *one* volume of the Agenda, but to move the deadline for the reception of material for it from March 1, the present date, to March 15.

2. To publish the Agenda not later than April 20, which will allow five weeks for the printing and distribution of the Agenda, and six weeks for its study by consistories and synodical delegates.

3. To request Classes to hold their spring meetings not later than March 8, so that their Stated Clerks may have a week for filing the material coming from their Classes for Synod with Synod's Stated Clerk.

4. Request all Study Committees to file their reports with the Stated Clerk of Synod on or before March 15, and to use the two years allowed them for reporting if necessary. Synod should not act on reports which have not appeared in the Agenda, nor on controversial overtures which have not so appeared, except in urgent cases.

5. Request all Boards and Permanent Committees, especially for Indian and Foreign Missions, Home Missions, Publication, and Calvin College and Seminary, to meet not later than the last week of February or in time for filing their reports for publication in the Agenda on March 15.

Respectfully submitted,

The Stated Clerk of Synod
and the Publication Committee.
(Signed) D. H. KROMMINGA, *Secretary*.

SUPPLEMENT 25
(Arts. 64, 74, 93)

REPORT OF THE PUBLICATION COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

To the Synod of 1946.

REVEREND BRETHREN:

I. GENERAL INFORMATION

WE ARE glad and grateful to our Lord, that we can this time report after the fighting of World War II has ceased. This fact has made possible an enlargement of *The Banner,* though due to continued paper shortage, uneconomical printing which would result, and the question of securing sufficient material for filling the number of pages which would have to be added, makes such a step with respect to *De Wachter* as yet inadvisable. Another effect which the cessation of hostilities is having on our work is the falling off in soldiers' subscriptions to *The Banner,* the extent of which is not yet clear.

The enlarged *Banner* brings several new departments, and for several old departments new provisions, either temporary or permanent, had to be made. Also the editorial staff of *De Wachter* saw some change. As to our English weekly, Rev. N. Monsma has assumed charge of the department "The Reader Asks". For a while, Pres. Schultze was unable, due to serious illness, to care for his department, and the Editor-in-chief was able to make other arrangements; but of late recovery has made it possible for Pres. Schultze to resume this part of his labors. Of the new departments, we were fortunate to procure the services of President-emeritus Berkhof for the department "Recent Trends in Religious Thought," and those of Dr. P. Y. De Jong for the department "The Church at Worship," while Rev. P. Van Tuinen edits the new department "Other Churches in the News," and Mrs. Henry Bruinsma has been added to the list of contributors to the page for "Our Youth." In our Holland weekly Rev. Triezenberg has taken over the care for the "Vragenbus." Two other changes must be mentioned. The work of providing lesson outlines for mission Sunday school teachers with the paper *Good News* has passed from the hands of Rev. L. Oostendorp to those of Rev. E. Haan. And since all the nominees of Synod for the position vacated by Rev. L. J. Lamberts, who for long years has faithfully acted as editor-in-chief of our Sunday School paper, declined to serve, the services of Rev. J. H. Schaal were procured, for whose appointment we seek the approval of Synod. However, before presenting the matters on which Synod must act, we shall report on the execution of a number of resolutions taken by the Synod of 1945.

II. REPORT ON THE EXECUTION OF SYNODICAL RESOLUTIONS

1. The salary of Rev. H. Keegstra, Editor-in-chief of *De Wachter,* was raised as required by Synod, Acts, p. 109, Art. 110, XXI, 2. The raise was made effective as of July 1, 1945.

2. In pursuance of the resolution found in the Acts, p. 109, Art. 110, XXI, 3, the remuneration of the contributors to our church weeklies was raised, as was also the remuneration of the writers for our Sunday School publications, and the wages of our shop and office employees as well.

3. In execution of the resolution recorded in the Acts, page 20, under VI, B, 1, to keep the pamphlet on *Worldly Amusements* available, the Editor-in-chief of *The Banner* has been asked to take care of this and he has undertaken to edit it for republication in book form.

4. Synod's instruction under Art. 110, XXV, 1, Acts, p. 109, has led to the setting up of a Pension Plan for the employees in the Publishing House, which will be adopted and put into operation if Synod approves it. Copy for inspection will accompany this report.

5. Together with the Stated Clerk of Synod the Publication Committee is presenting separately the Advice regarding the publication of the synodical Agenda asked for by the resolution recorded under Acts, p. 19, Art. 30, V, B.

III. There are two other resolutions of the Synod of 1945, and also a recommendation in the Agenda for the Synod of 1946, in connection with which your Committee takes the liberty to present some remarks to Synod.

1. The resolution found under Art. 30, III, B, 4, Acts, p. 18, proposes to take care of a planned deficit in connection with the publishing of printed sermons for reading services out of the funds of Synod's Publication Committee. While this deficit is not large, we would caution Synod, that such inroads into the funds of the Publication Committee need to be kept within bounds.

2. The resolution found under Art. 65, VIII, C, 1, c, Acts, p. 59, plans for coöperation between Synod's new Committee on Publication and Distribution of Tracts and the Publication Committee, making the latter responsible for the printing, and the former for the editing and distributing of the tracts. We understand this to mean that the coöperation shall not infringe on the complete control of the Publication Committee over all the work done in the office and the printshop of the Publishing House, and that this printing be paid for by the Tract Committee.

3. On page 98 of the Agenda the Committee on Investigation Concerning a Denomination Building, Report No. 17, wants Synod to provide for a building where the various committees and agencies of our denomination will be centralized, adding, that "this building is to be

erected on the denominational property at Jefferson Ave. and Weston Street in combination with the present publication building."

With regard to this overture we wish to remark,

a. that the vacant lot adjoining the Publication Building surely is "denominational property," it is true, but it is also true, that the property was procured by the denominational agency for publication purposes and is being held for the denomination by that agency;

b. that the Committee giving this advice as to the future use of this property to Synod is composed of men not one of whom has membership also in the Publication Committee, and has in no wise consulted the Publication Committee;

c. that the advice of this Committee should not lead to any curtailment of the needs and interests of the Church's Publication House and should not be adopted without giving the Publication Committee a fair and full hearing.

IV. One item of information should be added before we present our recommendations on which Synod must act. The term for which the Publication Committee was originally incorporated having expired, the Committee took steps for its *re-incorporation* for another term of 30 years. The re-incorporation was completed shortly after the meeting of the last Synod.

V. *Recommendations* to Synod: Beside calling attention to the matter found under III, we ask that:

1. Synod approve the appointment of Rev. J. H. Schaal, after all the nominees of Synod had declined to serve, as successor to Rev. L. J. Lamberts in the capacity of Editor-in-chief of our Sunday School papers exclusive of those for Mission Sunday Schools, his present term to expire in 1947.

2. Synod appoint an Editor-in-chief for *The Banner*. The present incumbent, Rev. H. J. Kuiper, is eligible for re-appointment. Other names suggested by the Publication Committee are: Prof. H. Schultze and Rev. J. Weidenaar.

3. Synod appoint an Editor-in-chief for *De Wachter*. The present incumbent, Rev. H. Keegstra, is eligible for re-appointment. Other names suggested by the Publication Committee are: Prof. L. Berkhof and Rev. E. F. J. Van Halsema.

4. Synod appoint members for the Publication Committee. The members whose term of office is now expiring are: J. Feenstra, J. B. Hulst, Rev. H. Evenhouse, and Prof. D. H. Kromminga. Such members are eligible for re-appointment, and customarily the Publication Committee adds no other names. However, the Publication Committee has been informed by Mr. J. B. Hulst that he is not able to serve again. Mr. Hulst is a veteran in this service and deserves special mention in

view of his long and faithful service on this Committee and as its chairman. The loss of his wife and physical weakness in consequence of advancing years prompt his resignation. To fill these two vacancies, the Publication Committee presents the following nomination: Mr. J. Feenstra, Rev. H. J. Evenhouse, Prof. D. H. Kromminga, Mr. R. Haan, Mr. William Dykstra, Mr. F. Van Kleef, Prof. J. G. Vanden Bosch, and Prof. L. Berkhof.

VI. *Financial Report.* The following brief financial statement from our Business Manager is added for the information of Synod. A fuller report will be furnished for the use of Synod's advisory Committee, as demanded by Acts of Synod of 1944, Art. 155, B, page 105. The secretary, Prof. Kromminga, can be called upon for further elucidation of this report.

Respectfully submitted,
The Publication Committee,
D. H. KROMMINGA, Sec'y

Financial Report

Balance Sheet as at December 31, 1945

ASSETS

Current:		
Cash in bank and on hand	$ 1,562.39	
Accounts receivable, Sunday School papers	5,469.58	
Inventory, Papers, supplies, etc.	10,070.09	
Bank Stock	250.00	
Replacement Fund (U. S. Savings Bonds)	52,000.00	
Total Current Assets		$ 69,352.06
Fixed Assets:		
Lot and Building on Jefferson Ave.	$ 55,423.78	
Machinery and Equipment	60,114.16	
Total	$115,537.94	
Less—Reserve for Depreciation	38,104.68	
Total Fixed Assets		77,433.26
Copyrights		500.00
Total Assets		$147,285.32

LIABILITIES

Accrued Liabilities		$ 1,274.45

EQUITIES

Investment, January 1, 1945	$142,811.67	
Profits on Publishings	11,199.20	
	$154,010.87	

Gift to Calvin College and Seminary	8,000.00	
Investment, December 31, 1945		146,010.87
Total Liabilities and Equities		$147,285.32

Operating Statement for Year 1945

INCOME

Banner Subscriptions	$ 55,237.51	
Banner Advertising	8,610.58	
Wachter Subscriptions and Advertising	8,391.49	
Sunday School Papers	30,665.26	
Psalter Hymnals	6,811.97	
Yearbooks	2,949.73	
Other Income	3,505.74	
Total Income		$116,172.28

OPERATING COST

Shop Wages	$ 25,350.68	
Paper and Supplies	25,492.32	
Postage, Depreciation and Production Cost	14,765.21	
Editors' and Contributors' Remuneration	11,147.47	
Field Agent Salary and Travel Expenses	2,929.50	
Office Salaries, Supplies, Postage, etc.	16,997.74	
Cost Printing Yearbooks	2,506.24	
Cost Psalter Hymnals	5,783.92	
Total Operating Cost		$104,973.08
Net Profits		$ 11,199.20

Respectfully submitted,

J. J. BUITEN, Business Manager

We have audited the books and vouchers of the Christian Reformed Publishing House for the year ended December 31, 1945, and certify that in our opinion, the accompanying Balance Sheet and Operating Statement present fairly, the financial position of the House at that date and the results of its operations for the year 1945.

Respectfully submitted,

PETER B. VANDER MEER

Certified Public Accountant

SUPPLEMENT 26-a
(Arts. 41, 103, 106, 118, 133, 142)

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS

To the Christian Reformed Synod
Convening in Grand Rapids, Michigan,
June 12, 1946.

FATHERS AND BRETHREN:

IT is with a mingled feeling of sadness and joy that the Christian Reformed Board of Missions submits its annual report to Synod. The year that has elapsed since the Synod of 1945 met has brought the greatest single tragedy that ever befell the Christian Reformed Church in its missionary activity; one of our Christian Reformed missionaries was taken out of this world under conditions that we hope will never again befall any of our number. On the other hand, the year under review has brought some of our greatest encouragements; not since 1926 have we secured, within the space of one year, so many new missionaries for our various fields. We bow in humble submission before the one event; we thank God fervently for the other; and we recognize His sovereign hand in both.

The year witnessed the end of the second World War, but it did not witness the end of the spiritual conflict which will come only when the Lord returns on the clouds of heaven to judge the living and the dead. The period immediately after the close of the war should have been a period of great missionary expansion. Missionary expansion has thus far been very much limited, but we recognize that these limitations are not due to lack of provision on the part of God, but to the inability of the nations of the earth, including our own, to make a God-honoring use of the peace won at so great a cost. Continued world disturbances, however, should not cause us to weaken our emphasis on the preaching of the Gospel, but rather to strengthen it; for the more disturbed the world is, the greater need it has for the Gospel of Jesus Christ.

We gratefully submit our report of progress and lay before you our problems in order that your solutions, as found from your meditation on the Word of God, may give us a fresh mandate to go forward in making the name of the Triune God known and loved throughout the world.

SECTION ONE: ORGANIZATION AND MEETINGS OF THE BOARD AND ITS COMMITTEES

Those who have functioned during the past year as members of the Christian Reformed Board of Missions are:

Classis California	Rev. Jacob Bolt
	Rev. J. J. Steigenga
Classis Chicago North	Rev. R. O. De Groot
	Rev. T. C. Van Kooten
Classis Chicago South	Rev. J. H. Monsma
	Dr. M. Van Dyke
Classis Grand Rapids East	Rev. L. Oostendorp
	Rev. C. Boomsma
Classis Grand Rapids South	Rev. H. Evenhouse
Classis Grand Rapids West	Rev. H. Verduin
	Dr. P. Y. De Jong
Classis Hackensack	Rev. Jacob Cupido
	Rev. Hessel Bouma
Classis Holland	Rev. Peter Jonker
	Rev. John Beebe
Classis Hudson	Rev. L. Van Laar
	Rev. J. P. Smith
Classis Kalamazoo	Rev. John O. Bouwsma
Classis Minnesota	Rev. A. A. Koning
Classis Muskegon	Rev. R. L. Veenstra
	Rev. J. H. Schaal
	Rev. J. P. De Vries
Classis Orange City	Rev. John Rubingh
Classis Ostfriesland	Rev. L. F. Voskuil
	Rev. Peter Huisman
Classis Pacific	Rev. John B. Vanden Hoek
Classis Pella	Rev. T. Verhulst
Classis Sioux Center	Rev. C. Vanden Heuvel
	Rev. J. Zwaanstra
Classis Wisconsin	Rev. J. C. Schaap
	Rev. J. J. Holwerda
Classis Zeeland	Rev. G. J. Vande Riet
	Rev. George Yff
Members-at-large	Mr. Henry Denkema
	Dr. Richard S. Wierenga
	Mr. John Kos
	Mr. Harry Boersma
Secretary of Missions	Dr. John C. De Korne

In the case of several Classes, where the primarius delegates dropped out and no alternate had been appointed by the previous Synod, or where both primarius and alternate delegate left the Classis, the men appointed by the respective Classes or by the classical committees were seated in order that the Classes might be represented, but with the understanding that only those who had been approved by Synod could be considered fully accredited delegates. We trust Synod will not offer any objection to this policy.

We consider it necessary to call Synod's special attention to the retirement of the Rev. G. J. Vande Riet who has been a member of the Board for more than a quarter of a century, and was its Vice-President at the time of his retirement. We miss his presence and counsel at our gatherings, the more so because his health did not even permit him to attend a farewell meeting with the Executive Committee.

In accordance with Synodical regulations it is necessary for us to submit six nominees from which Synod is to elect three members at large. The Board has nominated: Mr. Henry Denkema, Mr. Harry Boersma, Dr. Richard S. Wierenga, Mr. Ben Wiersma, Mr. George Vredeveld, Mr. George Tinholt.

The present officers of the Board are:

President	Rev. Henry Verduin
Vice-President	Rev. Henry Evenhouse
Secretary	Dr. John C. De Korne
Treasurer	Mr. Henry Denkema
Minute Secretary	Rev. John O. Bouwsma
Assistant Treasurer	Dr. Richard S. Wierenga

We call Synod's attention to the fact that the term for which the Secretary of Missions was appointed will expire at the end of 1946. In harmony with the terms of the original appointment (Acts of Synod 1938, p. 58) the Board recommends him to Synod for an indefinite appointment.

During the past year the Executive Committee met seven times to comply with Article III of the Mission Order. The Executive Committee is thus called upon at times to face very weighty matters on which it would prefer to have the judgment of the entire Board, but since the Mission Order provides for only one meeting of the entire Board each year, it has often been felt necessary to go ahead. The Executive Committee has done so with the more confidence since its membership is approximately half that of the entire Board. On matters that could wait for decision the advice of other members of the Board was usually sought, but most problems called for immediate action. The Executive Committee has not forgotten that Article III, Section 5 stipulates: "As a rule, any new matter shall first be submitted by the Secretary to all the members of the Board for their opinion and advice before the committee takes definite action."

At the annual meeting of the Board notice was taken of the recommendation which another committee is making to Synod which, if adopted, will require that the annual report of the Christian Reformed Board of Missions shall appear in the Agenda for Synod. Various methods for complying with such a requirement were considered, but the Board was not able to find one which it can conscien-

tiously recommend to Synod. There are difficulties in the way of getting our annual report out early in the year, and these difficulties would have to be either removed or overridden by Synod if the proposed recommendation is adopted.

SECTION TWO: A COMPREHENSIVE SURVEY OF THE WORK ON OUR THREE FIELDS

A. OUR MISSIONARY PERSONNEL. In the total missionary program of the Christian church, there are three very precious groups which must be constantly kept before our mind's eye. There is, first of all, the church which has received the missionary command from its Lord, and which functions officially through congregations, Classes, and Synod and its official agencies; and unofficially through the valuable aid rendered the entire cause by voluntary organizations such as local mission societies and the Women's Missionary Unions. The second group to be kept in mind is the group of missionaries and their assistants; they are the ones who are sent forth to invade the enemy's territory; they are the ones who are in the forefront of battle day after day. The third group is the groups of believers given to us by a sovereign God as the church, through its missionaries, faithfully carries out its mandate.

In this report it is not necessary to give further consideration to the church which sends out missionaries, other than to record thankfully that the church as a whole has been generous in its response to our need for prayer and funds, and has also given a somewhat limited response to the need for missionaries. Concerning the third group, the native church, there is not yet much to say, for developments have been slow and meager, something which must not surprise us too much in view of the tremendous changes involved in bringing a community from paganism to the full light of the Gospel.

It is the second group, the group of missionaries and their assistants, that we are concerned with in this section of our report. On its fields in New Mexico, China, and Nigeria, our Christian Reformed Church has thirteen ordained men, two camp workers, four men in industrial service, two office clerks, sixteen teachers, four women evangelistic workers, four nurses, seven cooks, matrons and laundresses—a total of fifty-two appointed missionary workers in active service. In addition, there are six under appointment who may be expected to begin their work in the near future. In addition to that, there are nineteen native assistants who are supported by Mission Board funds, and twenty-three native assistants paid by the native church. Thus a grand total of one hundred can be said to represent our cthurch on the far-flung mission fields. Of the hundred, fifty-six are married, thus the total force, including wives, is one hundred and fifty six. The wife of

a missionary or missionary assistant is a very important factor in the effectiveness and winsomeness of his total witness. In many cases, the missionary's wife renders part-time service and in one case a missionary wife even renders full-time service. Thus our people should have one hundred and fifty-six individuals, not one hundred, on their prayer lists.

With the notable exception of China, on which details will be given in the China section of this report, there were no serious interruptions to our missionary activity during 1945. With faithfulness and efficiency, each missionary has labored with the strength and talents given him or her. Our church may take a justifiable pride in its missionary personnel and thank God for what He has given us in these devoted men and women. Here follows a tabulation of our entire missionary force on our three fields:

	Indian		China		Sudan		Administration		Total	Total Force Including
	M	S	M	S	M	S	M	S	Appointed	Wives
Ordained Men	9	0	2	0	1	0	1	0	13	25
Campworkers	2								2	4
Men in Industrial Service	3	1							4	7
Office Clerks		1						1	2	2
Teachers	2	11			1	2			16	18
Women Evangelistic Workers		2		2					4	4
Nurses		1				3			4	4
Cooks, Matrons, Laundresses		7							7	7
Under Appointment	1		2	2		1			6	9
Native Assistants— Paid by Mission Board	10	7	?	?	1	1			19	30
Native Assistants— Paid by Native Church					23				23	46
	27	30	4	4	26	7	1	1	100	156

While we are encouraged in the increases we can report this year, this number is far from adequate. Our greatest need continues to be: more missionaries! They must come from our congregations, through our educational institutions. There is room, and real need, in our Christian Reformed churches for two strong movements: (1) a missionary education movement; and (2) a missionary recruiting movement.

B. FINANCES. To each member of Synod's Budget Committee is being submitted a complete copy of the Auditor's Report for 1945 which includes a financial statement on all the details of our operations during that year. Here it must be recalled that while our activity year runs from June 1st to May 31st, our fiscal year runs from January 1st to December 31st, thus the financial report covers the calendar year of 1945. In order that every member of Synod may have a summary of financial transactions of the Christian Reformed Board of Missions, we incorporate here the more important categories and totals:

FOR MISSIONS IN GENERAL

YEAR ENDING DECEMBER 31, 1945

Receipts

	Classical Treasurers	$140,828.13
	Canadian Churches	3,691.38
	Discount Earned	471.76
	Interest and Dividends	3,637.18
	Legacies	3,014.93
	John A. Spalink Memorial Fund	2,000.00
	Book Sales	966.84
	Mission Tours Collections	652.86
	Secretary's Services	336.02
	Post War Fund	2,153.44
	Visual Education	10.00
	Undesignated Items	4,210.28
	Classical Treasurers	13,385.40
	Women's Missionary Unions	3,687.89
	Indian Children	9,025.00
	Miscellaneous	834.53
	Auto Loans Refunded	5,365.60
Carisso	Classical Treasurers	1,159.96
Crown Point	Classical Treasurers	38.50
Farmington	Classical Treasurers	1,326.37
	Miscellaneous	468.00
Gallup	Classical Treasurers	
	Miscellaneous	370.00
Phoenix **Bluewater** **Grants**	Extension Work	100.00
Rehoboth Hospital	Miscellaneous	293.76
	Patients' Care	526.75
Nahaschitty	Miscellaneous — Rent	100.00
Rehoboth Mission	Classical Treasurers	609.60
	Classical Treasurers, Salary	1,596.00
	Miscellaneous	
Red Rock	Miscellaneous	194.15
San Antone	Classical Treasurers	5.00
Shiprock	Classical Treasurers	2,820.00
Star Lake	Miscellaneous	285.00
Toadlena	Classical Treasurers	15.00
	Miscellaneous	40.43
Tohatchi	Miscellaneous, Rent	20.00
Two Wells	Miscellaneous	11.56
Zuni	Classical Treasurers	229.47
	Miscellaneous	176.16
China Missions	Classical Treasurers	6,094.78
	Classical Treasurers, Salary	2,679.00
	Churches	1,050.00
	Women's Missionary Unions	1,779.69
	Miscellaneous	1,878.86
Sudan Missions	Classical Treasurers	3,668.08
	Classical Treasurers, Salary	3,527.80
	Churches and Sunday Schools	1,740.00
	Women's Missionary Unions	1,312.50

Memorial Fund	1,034.77
Miscellaneous	3,233.86
Total Operating Receipts	$232,656.29
Decrease in Assets:	
Advances not settled for	$ 1,478.38
Inventory at Rehoboth Hospital	345.00
Inventory at Rehoboth Mission	441.72
Inventory at Zuni	88.93
Increase Liabilities:	
Liability for Unexpected Funds	1,130.28
Liability for Deposit Auto Depreciation	850.00
Liability K. Rosbach Estate Funds	65.21
Depreciation Allowances:	
Buildings	8,672.58
Furniture and Equipment	2,912.92
Total Receipts	248,641.31

Disbursments

Administrative Expenses	$ 8,777.53
General Expenses	6,555.92
Expenses for Indian Missions in general	12,168.37
Expenses Rehoboth Hospital	2,955.89
Expenses Rehoboth Mission	37,443.39
Expenses Zuni Mission	17,136.16
Expenses at Other Indian Missions	25,613.09
Expenses China Mission	7,231.41
Expenses Sudan Mission	14,888.25
Depreciation Allowances:	
Buildings	8,672.58
Furniture and Equipment	2,912.92
Operating Expenses	$144,355.51
Increase of Assets:	
Land and Buildings	$ 36,882.88
Furniture and Equipment	1,564.35
Petty Cash Funds	100.00
Automobile Loans	3,198.30
United States Treasury Bonds	55,500.00
Total Disbursements	$241,601.04

STATEMENT OF ASSETS AND LIABILITIES

At close of business December 31, 1945

Assets

Cash in Banks, Checking Accounts	$ 44,965.53	
Cash in Banks, Savings Accounts	10,823.94	
Petty Cash Funds	1,550.00	
		$ 57,339.47
Automobile Loans to Missionary Workers		4,251.00
Advances Not Settled For		518.75
Inventories of Supplies:		
At Rehoboth Hospital	800.00	
At Rehoboth Mission	2,299.15	
At Zuni Mission	466.16	
		3,565.31

Securties and Investments:			
Stocks of Cleveland Electric Ill. Co.		18,380.00*	
United States Treasury Bonds		262,218.00*	
			280,598.00
Land and Buildings	$326,394.92		
Furniture and Equipment	44,282.75		
		370,677.67	
Less: Depreciation Allowances		140,748.21	
			229,929.46
Total Assets			$576,201.99

* At cost.

Liabilities

Deposits by Mission Workers to Cover Depreciation on Their Autos		$ 2,670.00	
Deferred Receipts for Specific Purposes		9,117.70	
Deposit to Credit of Katherine Rosbach Est.		35.86	
			$ 11,823.56
Other Deferred Items			4,227.06
Annuity Funds			12,000.00
Present Worth of Christian Reformed Board of Missions:			
Balance 1/1/1945		459,850.59	
Revenues for 1945	$232,656.29		
Expenses for 1945	144,355.51		
		88,300.78	
			548,151.37
Total Liabilities			$576,201.99

NOTE: Synod has authorized building projects amounting to $146,150.00, of which the sum of $106,150.00 has been included in the Budgets, and of which only $30,010.02 has been expended, leaving a total of unexpended appropriated funds of $76,139.98.

CASH STATEMENT

Jan. 1, 1945—Balance in Banks	$ 48,749.20
Dec. 31, 1945—Receipts as per Schedule A	248,641.31
Total Debits	$297,390.51
Credits:	
Dec. 31, 1945—Disbursements as per Schedule B	$241,601.04
Dec. 31, 1945—Cash Required	$ 55,789.47

Which is accounted for as follows:

Cash on Deposit in:	
Checking Account, Peoples National Bank, Grand Rapids, Michigan	$ 40,791.13
Checking Account, Merchants Bank, Gallup, N. M.	4,174.40
Savings Account, Peoples National Bank, City	3,510.58
Savings Account, Old Kent Bank, City	7,313.36
Total Amount of Cash on Deposit	$ 55,789.47

I certify that the above statement is correct, and that the balances shown were on deposit as stated, on the 31st day of December, 1945.

WILLIAM P. DREYER, *Public Accountant.*

March 28, 1946.
Grand Rapids, Michigan.

The Board asks for Synodical approval of this report.

C. SPIRITUAL FRUIT. It is well that we follow the precedent of recent years and take a careful appraising look at the spiritual fruits on all our work insofar as these can be recorded and tabulated. In taking this appraising look we may never forget that we have no assurance that our records on earth correspond exactly with the record God keeps in heaven. There may be many results of our work which are beyond the present range of our vision. On the other hand, some of the names which we enter on our rolls may have to be removed in later years because events prove that some who professed their faith were not sincere or did not realize the implications of the stand they took.

The list as we give it this year covers only our Indian field. The China field was hidden behind the iron curtain of war and we do not know just what has transpired; besides, we had no ordained men on the China field to receive new members. It is also true of the Nigerian field that we had no ordained man on the field to administer the sacraments, but the possibility remains that a minister of the Dutch Reformed Church of South Africa was called in to perform these functions in accordance with the precedent set while Rev. E. H. Smith was on his former furlough; however, no evangelistic reports from the Nigerian field have reached us, due probably to the fact that Rev. and Mrs. E. H. Smith were delayed greatly in their return by transportation difficulties.

The total number of professions of faith was thirty-two, as compared with thirty-three the previous year. The total number of baptisms of infants was eight as compared with six the previous year.

The tabulation by stations is given below. The absence of a station from this table or its presence with a low figure, does not mean that our missionaries there were remiss in their duty; all were faithful in the discharge of their obligations. It does mean that God in His sovereign wisdom has not given us those fruits that we do so earnestly desire. His way is always right. The limitation of results, however, may be one indication from Him that we must be more zealous in prayer and witnessing, and that we must always be ready to abandon old methods and adopt new ones if He makes it plain to us that we should do so.

Here is the tabulation:

	Profession of Faith by Covenant Children	Baptism of Adults on Profession of Faith	Baptism of Infants
Carisso		1	
Crown Point	1	7	2
Rehoboth	6	7	
Shiprock		10	
Toadlena			1
Two Wells			5
Total	7	25	8

SECTION THREE: THE INDIAN FIELD

A. Here follows a *station-by-station survey* of the fifteen areas on our Indian field in New Mexico and Arizona.

1. CARISSO. Carisso is our only station in Arizona. The area worked from this point is partly in New Mexico, and the post office address of the Carisso missionaries is Shiprock, New Mexico. Mr. and Mrs. David C. Boyd have lived and worked here since October, 1945. They have had their share of the problems which are sure to beset all new missionaries. Interpreters are hard to get and harder to keep. The language problem has not yet been solved. Modern equipment which is intended to save a missionary's time, sometimes demands more attention than he had planned to give to material things. There is a witness to the Gospel, however, and in His own time God will permit us to see results.

2. CROWN POINT. Rev. Jacob Van Bruggen, the Crown Point missionary, carries responsibility for work among the pupils in the big Crown Point government school, for spiritual consolation to the patients in the government hospital, for a large campwork area, and for supervision of the two outlying posts of Star Lake and San Antone. When the Van Bruggens went to Crown Point in 1939 they had no children and Mrs. Van Bruggen devoted practically full time to missionary service, especially among the school children. There are now two children in the home, but Mrs. Van Bruggen continues to carry a considerable portion of the responsibility of teaching the children of the government school. Alfred Bicenti is the interpreter at this post, and his wife, Janet, is also ready to help. There were some encouraging fruits reported from this area. One of the great problems continues to be follow-up work among those baptized in years gone by. The Indian mode of life is not conducive to church attendance. Since January, Ben Henry of Nahaschitty has also assisted in the Crown Point work. Occasionally Alfred Bicenti and Ben Henry go out together to do camp work. Mr. Van Bruggen edits the *Christian Indian*, a monthly paper which is being increasingly recognized as a bond of union between Indians connected with our own and other churches.

For the year directly ahead, Mr. Henry Buikema, formerly of the Star Lake (White Horse Lake) field, has been appointed to serve as assistant to the Crown Point missionary.

3. FARMINGTON. During the past year Rev. and Mrs. Herman J. Schripsema have been living at Farmington, where he is responsible for the work at the government school in Ignacio and for the large campwork area south of Farmington. When the late Rev. L. P. Brink was still at Farmington, plans were made for establishing a training school at this place and we still have ground and buildings purchased at that time in anticipation of this development. There are still prob-

lems of comity to be worked out between us and the Methodists on the one hand, and between us and Rev. Jacob C. Morgan on the other hand. Since the disbanding of the Toadlena-Farmington congregation, the believers at Farmington and surrounding areas are listed on the believers roll of Mr. Schripsema.

4. *Gallup.* For a number of years the work in Gallup city has been tied in with that at the government school at Ft. Wingate and with the campwork at Perea, or Iyanbito. Dr. C. G. Hayenga has been the missionary in charge. Since January 1st, 1946, however, Dr. and Mrs. Hayenga, with the consent of Classis Muskegon, have been entrusted with the task of working among the Navaho Indians employed by large garden companies near Phoenix, Arizona. During that time Rev. J. R. Kamps took the responsibility for the Gallup city service, Rev. A. Poel and Miss Renzina Stob carried responsibility for the work at Ft. Wingate, and Mr. Henry P. Bloem conducted a Sunday service at Perea and did campwork in the surrounding area. The Board has authorized the calling of an additional ordained man for the Indian field; if the Hayengas are permanently transferred to Phoenix, the new man will be stationed at Gallup; if not, the new man will be assigned to another portion of the field.

5. NAHASCHITTY. This post has always been a campwork area connected with the Tohatchi field of Classis Holland, now assigned to Maple Avenue Church, Holland. During the Tohatchi vacancy, the Nahaschitty field, along with Tohatchi, was under the general supervision of Rev. J. R. Kamps. Part-time service was rendered by Mr. Louis Henry, whose character and ability make him worthy of being entrusted with the post on a full-time basis, but he is unwilling to give full-time service. Before the war and before many of our Navaho Indians went to Bluewater and Phoenix to work in the gardens, Nahaschitty was our most promising post in the development of the native church. There is still a group of believers there which give promise of developing into a self-supporting native congregation, but that day has not yet arrived.

6. PHOENIX. Phoenix is not yet a fully accepted post on our Indian field. The city is 350 miles away from the area in which most of our Navaho work is done. In recent years large gardening companies around Phoenix have been employing many Navaho Indians. Trucks are sent into the Navaho country to transport the Indians to the gardens where they build crude huts and earn very good wages planting and gathering vegetables. More than 2,000 Navahos, most of them from our own field, are assembled in the Phoenix area from the last of December until the middle of June. Since last January, Dr. and Mrs. C. G. Hayenga have been working among these Navahos. In his report Dr. Hayenga writes: "Navahos flock here from all our mission

posts. I have never before had such an opportunity to bring the Gospel to so many. I feel this is a God-given opportunity." The advice of General Conference has been sought on the possibility of putting this work on a permanent basis. For the present General Conference advises, and the Board endorses that advice, that the Hayengas return to Gallup in June, from which place they can reach a large number of Navahos who during the summer and fall work in similar garden projects at Bluewater, about 60 miles from Gallup; and return to Phoenix next December. Further advice is now being sought on the possibility of making Phoenix a full-time, all-the-year-around project; for, while the greatest number of Indians are there only from December to June, there are some Navahos there all the year round. The authority of Synod for opening the Phoenix post on either a part-time or a full-time basis is hereby sought.

Mrs. Hayenga has been of considerable assistance to her husband in the busy program at Phoenix, even as she was in the Ft. Wingate and Perea and Gallup work.

7. RED ROCK. Only a weak program could be carried on at this post due to a lack of trained workers. Under the general supervision of Rev. F. Vander Stoep, greatly limited because of press of other work, Mr. John Redhouse received visitors in the interpreter's house at Red Rock and did a little campwork in the area. Red Rock was at one time an important station of the Presbyterian Church with a chapel and a hospital. It deserves much more attention than we have been able to give it during recent years.

8. REHOBOTH PASTORAL. Rev. and Mrs. Abel Poel have been at Rehoboth since September, 1944. Mr. Poel is pastor of a unique congregation. There are three elements in the Rehoboth congregation: the white workers, the school children, and native Christians. Of the native Christians there are a goodly number on the roll, and two are at present serving in the consistory, but the attendance of this portion of the congregation is very light. The difficulty of an effective follow-up of our baptized Christians is especially great in the Rehoboth area. The student group and the white missionary group are the temporary elements of the congregation; the group that should become the permanent ecclesiastical unit on the field is still very weak. We have not yet found a generally accepted solution of the problem of the relation between the present congregation and the believers roll for Rehoboth. An important pronounceemnt on the problem was made at the annual Board meeting, but this must still be referred to the field for further consideration and possible revision in the light of developments.

9. REHOBOTH FIELD PASTORAL. In 1927 Rev. Jacob R. Kamps took on the double responsibility of the Rehoboth pastorate and of the Rehoboth field pastorate; in recent years he has been responsible for

only the field work. His principal points of activity are Bethlehem Chapel, Pinedale, and Mariano Lake. Seldom in recent years, however, has he been free from additional responsibilities due to the shortage of workers on the field. During the past year he gave general supervision to the entire Tohatchi field including Nahaschitty, and, when Tohatchi was occupied, Gallup was added to his load. If the fall of 1946 brings us a step closer to our long-held ambition of establishing a training school for native workers, this will be established at Rehoboth and the Board has recommended that Mr. Kamps take leadership in that school. Mrs. Kamps, a college graduate, gives generously of her time and talents.

10. REHOBOTH EDUCATIONAL. The grade school at Rehoboth has had a very successful year. Miss Renzina Stob continued as principal, and the teachers were Miss Dorothy Dykhuizen (beginners and first grade), Alice Haveman (second and third grades), Mary Kuik (fourth grade), and Sadie Wiersma, who besides teaching twenty-one piano pupils, assisted in grades five, six, seven and eight, while Miss Stob was at the high school building teaching English and home economics. Mr. Henry P. Bloem, high school teacher, also taught arithmetic and shop to some grade school children.

The enrollment was one hundred twenty Indian pupils and eight white children. Many applicants for admission had to be refused as the school is limited to the capacity of the dormitories. Since the tenth grade will be added to the high school next year, there will not be room for many new pupils. Enrollment fees have been increased from $15.00 to $25.00 for the grade school, and from $25.00 to $35.00 for the high school. In addition, each music student pays $15.00 for piano lessons. There is a small beginning of Indian participation in the financial responsibilities connected with the school. The student council has sponsored several projects to raise a fund for a definite building at Rehoboth. Students' offerings for Red Cross and Netherlands Relief amounted to $18.02. An offering taken from the Navaho audience at the Christmas program amounted to $22.24.

From Miss Stob's report dated May 18, 1946, we quote:

"A busy year of activity and of sowing the seed is over. May it please the Lord to give an abundant harvest in souls won for Him, in a strengthening of the faith of young Christians, and in planting a desire to be used as native workers to extend His kingdom in Navaho-land.

"We are happy to report that we have used our students more than ever before to assist in the religious work here at Rehoboth and in the outlying posts. Each morning a volunteer from the upper grades interprets the Bible lesson in the primary room. Every Wednesday afternoon a seventh grade girl assisted us at the Indian Village Day School where we teach Bible for an hour to about 50 Navaho children, and then visit the nearby homes and camps afterward.

"Others assisted Mr. Bloem in camp work on Saturday and the Perea service on Sunday. Large groups were very helpful at campfire services

for singing Navaho, interpreting, and giving personal testimonies. Some expect to help in Daily Vacation Bible Schools.

"We feel that the extra-curricular activities, such as glee clubs, mission scouts, and Victory Club (Christian leadership), have been valuable aids in the work as well as having recreational value."

All plans for progress in the development of the high school were stopped by the action of the Synod of 1945. The Board hopes that the Synod of 1946 will feel free to authorize us to go ahead with the program placed before you a year ago.

During the past year Mr. Henry P. Bloem served as teacher and principal of the high school. There were two boys and seven girls in the ninth grade. Because of the limited program in the high school, he also helped out in the grade school, since the higher classes in the grade school were put on a departmental basis to gear in with high school work. If present plans can be carried out, we will have five boys and eleven girls in high school next year.

In addition to his school responsibilities, Mr. Bloem has carried on evangelistic work at Perea. Mrs. Bloem has been a great help to him in this work.

11. REHOBOTH MEDICAL. During the past year our medical ministry at Rehoboth has been confined to caring for school children and missionaries. Miss Winifred Hoekstra, R.N., served as superintendent and she also was the only nurse.

In making plans for the future, we worked on the basis of the decision of the Synod of 1942 (Acts, pp. 88 and 89) which instructed the Board to restore full hospital service for mission subjects and personnel, and to engage the full-time service of a medical doctor. An appointment was given to Dr. Louis H. Bos of Roseland, Chicago, and he accepted the appointment. He and Mrs. Bos hope to begin their work in July of this year.

Since the committee which is reporting to this Synod on an educational policy for Indian and foreign missions is recommending that the hospital retain only the clinic for the resident workers and children with the services of a resident nurse, the Board recommends a continuation of the Synodical policy that the full hospital program at Rehoboth be restored; it does so on the following *grounds:*

a. Government hospitals on the reservation are being closed. It is no longer true that the hospital facilities are within easy reach of the Navahos. With the exception of Gallup, which has a Catholic hospital, the nearest hospital is at Ft. Defiance, which is 35 miles away. Government hospitals may be found at Crown Point, 46 miles from Rehoboth; at Shiprock 93 miles away, and at Tuba City, Arizona, 150 miles away. As far as government hospital facilities are concerned, the fact of the matter is that only 365 beds are available to 55,000 Navahos. This is

sadly inadequate. The Presbyterians maintain a hospital at Ganado. Our hospital, if opened, would have abundant opportunity to demonstrate what real Christian mercy is.

b. The hospital, if opened, would offer our missionaries and staff many valuable contacts and opportunities to labor with those not yet Christian, or to strengthen and to confirm those who profess to be Christian.

c. We believe the opening of the hospital and the ministering to the physically afflicted to be consistent with our Lord's mandate given to the apostles, namely, "to preach the Kingdom of God and to heal the sick" (Luke 9:2). The apostle Paul likewise admonishes us "to do good to all, and especially to those of the household of faith" (Gal. 6:10).

d. Many Indians will be willing to pay for hospital services, either in part or entirely.

e. Our missionaries would greatly appreciate the service which a re-opened hospital can give them.

12. REHOBOTH INDUSTRIAL. Mr. Jacob H. Bosscher continues as head of industrial work at Rehoboth. In point of service he and Mrs. Bosscher are the oldest missionaries on the Indian field, and on any of our mission fields. They continue to carry many responsibilities, not only at Rehoboth, but, in an advisory way, at all of the stations on the Indian field.

We are happy to be able to report that the central heating plant, which has been a subject for discussion at many Synods, has finally become a reality. With the exception of a few final details, the work is completed, and the plant is functioning. A few of the bills for the work have not yet been presented, but there seems to be reason to believe that the total cost will not exceed the appropriation made by Synod. Consideration is now being given to a proposal of Rehoboth Co-ordinating Committee to connect the residences of all of our missionaries at Rehoboth to this plant. Mr. Arthur Bosscher, son of Mr. and Mrs. J. H. Bosscher, has been appointed engineer.

A number of building projects for which authorization has been given by Synod are awaiting the lifting of priorities by the government. There is an acute housing shortage at Rehoboth. The work has been expanding for a number of years, but we have been unable to build new residences. Members of the staff have been patient under these handicaps, but we hope their patience will not need to be tested much longer.

Assistants in the industrial work at Rehoboth are Mr. Peter Meyer, who with Mrs. Meyer, moved from Zuni when the matron's work at Zuni became too heavy for Mrs. Meyer; and Tuli James, a native carpenter, who also serves as deacon in the Rehoboth congregation.

Very important people in the industrial department of Rehoboth are the boys' matron, Miss Marie Vander Weide; the girls' matron, Miss Dora Hofstra; the dining hall matron, Miss Clara Kollis; the three cooks, Miss Betty Kollis, Miss Hattie Grevengoed, and Mrs. Dora Peshlakai; and the laundress, Miss Bessie Tjoelker. All of these ladies carry on evangelistic work in addition to their regularly prescribed duties. A promising development of recent years has been the holding of daily vacation Bible school during the summer months.

13. REHOBOTH CO-ORDINATE COMMITTEE. This committee was organized by the Board when it became evident that we needed a way to co-ordinate the activities and plans of the various departments at Rehoboth. It has been functioning satisfactorily for several years.

14. SAN ANTONE. The well-built home and interpreter's residence at San Antone have been vacant since Mr. and Mrs. Garret Vander Meulen left the field for health reasons in the summer of 1945. Efforts to secure the services of Rev. and Mrs. John Vander Meer, on leave of absence from the Indian field for chaplaincy service, were not successful. This is one of the posts for which an ordained missionary or camp worker is urgently needed. The Christian Reformed Church at Peoria has recently undertaken the responsibility of serving as calling church for this post.

15. SHIPROCK. Rev. and Mrs. F. Vander Stoep have been at Shiprock since they were transferred from Two Wells in 1942. The two principal lines of activity are bringing spiritual instruction to the children of a large government school at Shiprock, and carrying the message to the large campwork area surrounding Shiprock. Mr. Vander Stoep also has the responsibility of supervising the work at Red Rock. Miss Ethel Chamberlain ably assists him, especially in the work with the school children, and she also assists Rev. Herman J. Schripsema of Farmington in his work at Ignacio. For part of the year Geronimo Martin functioned as interpreter, but he has now been succeeded by Edward McKenzie. Geronimo now serves at Farmington. Since the disbanding of the Toadlena-Farmington congregation, the believers roll plan has been in effect for the Shiprock area.

16. STAR LAKE (White Horse Lake). Star Lake has been an outpost of the Crown Point station for many years. For a few years Mr. A. Vander Wagen, our pioneer who went out to the Indians fifty years ago, was stationed at Star Lake. For a time it was an independent post, for we had an ordained missionary, Rev. John M. Vander Meer, there for two years. During the past year the work was assigned to Mr. and Mrs. Henry Buikema, representing Sherman St. Church, Grand Rapids. The Synod of 1939, on recommendation of General Conference and the Board, had authorized the moving of the

residence of the missionary from Star Lake to another point in the area called White Horse Lake. Subsequently this decision was not carried out, for Rev. John M. Vander Meer preferred to live at Star Lake. Soon after the arrival of Mr. and Mrs. Buikema, however, they recommended that we go back to the former decision and authorize them to live at White Horse Lake; this was done. Toward the close of his trial year at Star Lake (White Horse Lake), Mr. Buikema came to the conclusion that all of our Indian stations should be manned by ordained men and thus he was not ready to consider a re-appointment to the White Horse field. On recommendation of Rev. J. Van Bruggen, Mr. Buikema was given another trial year appointment to serve as Rev. Van Bruggen's assistant at Crown Point. This leaves the Star Lake-White Horse Lake area again without a missionary, but some of the work can probably be done by Mr. Buikema traveling into that area from his Crown Point base. The Board has decided to arrange for the calling of another man for the Star Lake-White Horse Lake field.

17. TOADLENA. Up to the time of the ordination of Rev. J. C. Kobes, we had two unordained missionaries working side by side in the large Toadlena field. Since Mr. Kobes attained the status of a full-fledged missionary, Miss Angie Nieuwsma was made his assistant and the work continues in delightful harmony. There is a large government school at Toadlena, which offers many opportunities for bringing the Gospel to the school children. There is also a large camp-work area including the outpost of See Nas Tee, or Beautiful Mountain, which was already recognized several years ago as a post worthy of being occupied by an ordained man. Mr. Kobes' interpreter, Mr. Sidney Nez, has returned from the war and is again at his old post. Bertha Benally serves in the same capacity for Miss Nieuwsma.

18. TOHATCHI. This is our oldest post on the Navaho field. For many years it was the special project of Classis Holland and during most of those years Rev. and Mrs. Goudberg were the resident missionaries. Since the Goudbergs were compelled to withdraw from the high altitude of Tohatchi, general supervision of the work rested on Rev. Jacob R. Kamps, but he was relieved of that by the arrival in the spring of 1946 of Rev. and Mrs. Garrett D. Pars, who represent Maple Avenue Church, Holland, at this strategic post. There is a large government school and a government hospital at Tohatchi. Both of them offer excellent opportunities for evangelistic work. From recent reports we learn that the government has closed down the Tohatchi school, but we hope this will be only a temporary measure. Outposts of the Tohatchi work are Nahaschitty, Twin Lakes, Mexican Springs, Toye, and Coyote Canon. For their first year on the the field Mr. and Mrs. Pars have been authorized to devote the major portion

of their time to language study in order that they may be the better able to bring the Gospel after that period of preparation is completed. This will not enable them to put on a strong program of activities in evangelistic work for this year, but it is impossible to have a full program of work and study the language at the same time.

Last summer, Miss Ella Mitchell, a student at the Reformed Bible Institute, and Miss Juanita Bitsie, a student of Cook Bible Training School, Phoenix, Arizona, did evangelistic work in the Tohatchi field; perhaps that program can be repeated this summer.

19. TWO WELLS. Since 1944 this post has been occupied by Rev. and Mrs. J. B. Swierenga. This is exclusively a campwork area. The one school formerly found in the area has been closed for some time. There are approximately 2,500 Indians living in this area, thus there are excellent opportunities for evangelistic work. Mr. Swierenga is taking advantage of these opportunities in a vigorous way. There is one problem that has long been felt in connection with the Two Wells field. The parsonage is located off the main highway, and for several months of the year the roads are impassable. Consideration is being given to a proposition to move the mission post to the highway. A suitable plot of ground for this purpose has not yet been found, however. A solution to the problem may be found in a different direction if experiments in the use of a jeep should prove that the war has produced a vehicle that can conquer the terrible Two Wells roads.

20. ZUNI. The Zuni post has been without a pastor since Rev. George Yff left for Oakland, Michigan, in November 1944. Rev. John B. Swierenga of the neighboring Two Wells station has conducted evening services at Zuni on many occasions. The Zuni post is not as helpless as other posts would be without a pastor, however, since the Zuni school has a strong force of teachers who are also equipped to carry on evangelistic activities.

The Zuni school has an enrollment of 150 distributed over grades 1 to 10. The staff consists of Mr. C. Kuipers, principal; Miss Nellie Lam, Miss Martha Vos, Miss Cornelia De Witt, Miss Lenora Vander Veer, Miss Helen De Lange, and Miss Bernice De Wit. From this staff we are losing Miss Cornelia De Witt, who desires to continue her studies, and Miss Bernice De Wit, who will leave the school but remain at Zuni as the wife of Mr. Gerrit Stam, industrial assistant. Evangelistic services have been held regularly and the school itself is a wonderful evangelistic opportunity. Rex Natewa is the interpreter and general assistant to the missionary.

Mr. Kuipers had heavy burdens to bear this past year. In addition to his duties as principal of the school, he had to serve as acting superintendent of the entire Zuni mission. His wife, Lois Nelson Kuipers,

after a long and painful illness, was taken into the presence of her Lord on Christmas Eve, 1945.

B. Now follows a series of items containing information and statements of *problems common to the entire Indian field.*

1. *Inspection Committee.* The Inspection Committee for 1946 was composed of Rev. T. Verhulst and Rev. L. Oostendorp. On the eve of the fiftieth anniversary of our Indian mission work the committee went beyond the scope of the regular yearly problems and proposals and attempted to give a working picture of actual conditions on the field after a half century of labor. We quote: "In passing let it be said that the Navahos are in a state of crisis today, not only spiritually, but economically and socially as well. The tribe has grown from 8,000 in 1868 to 55,000 in 1945, with the population increasing 1,000 each year. Poverty is acute among the Navahos. In 1940 the average per capita income was $81.80. Less than 5,500 of the 20,000 children go to school at any time. The number of sheep has been sharply reduced by the federal government to stop erosion from overgrazed areas. A social crisis of undetermined magnitude is developing. The native hogans are the slums of this part of New Mexico, and the area constitutes one endless expanse of sub-marginal land, inhabited by a truly needy people. In this setting our mission finds itself facing a greater challenge than ever and dealing with a tribe fast ripening toward radical changes. These considerations make it an opportune time for intensive mission work."

Toward the close of this comprehensive report the committee stated:

"It is our conviction that in consistent, intensive follow-up work of those who profess to be Christians, or who manifest more than passing interest in the Gospel; in carrying the Rehoboth Christian students through four years of high school; in a realization of native working groups; in the promotion of Christian Fellowship and association on the part of native Christians, and in segregating them from their pagan environment; and in the native training school we feel that in all this under the blessing of God, we may look for the fruition and success of our mission labor. Brethren, our work here has only begun. Much remains to be accomplished. There are problems that must be faced and obstacles that must be overcome. We must move forward. To retrench we may not. But all this calls for more faithful work, for more thorough training, and for more ardent prayer.

"The half century mark finds us in a very advantageous position on the field. We are still undermanned, but have a fine staff of workers. Our work and our workers enjoy the respect of Indians throughout the reservation. Truly, the Lord has given us an open door.

"We have much good property and are situated at almost all the strategic locations in the area. There is, moreover, a commendable spirit among the workers, especially regarding constant effort to improve our effectiveness and overcome previous error and handicaps."

2. *Training School for Native Workers.* From the very beginning of Christian Reformed missionary activity in the Southwest it was a part of our plan to train native Christians for work among their own

people. On several occasions we have had training schools in operation. There was a small school functioning just before the war, but that had to be closed because the boys were called to service. General Conference has adopted a plan, and the Board has approved it, to open the school this fall at Rehoboth if suitable students can be secured. The plan calls for a three-year course of training.

3. *Native Church Organization.* Steady progress is being made on the plan adopted by the Synod of 1942 for the reorganization of native churches. The former congregation at Toadlena-Farmington has been disbanded by Classis California. The members of this congregation have been distributed to the believers rolls of Rev. J. C. Kobes, Rev. F. Vander Stoep, and Rev. H. J. Schripsema. Believers rolls have also been established at Bethlehem Chapel, Perea, and Two Wells.

4. *Status of Unordained Workers.* The Christian Reformed Board of Missions hereby submits to Synod a partial report on the task assigned to the Board by the Synod of 1944 (Acts, pp. 50-51). The Board was there instructed to study and report to Synod on three matters: the official status of unordained workers, the evangelist's office, and the clarification of various titles used in mission work. A reference to this is found in our report to the Synod of 1945 as recorded on page 194 of the Acts. A committee of the Board submitted a report which in Section I reviewed all previous decisions on this matter, in Section II gave an analysis of the task before it, and in Section III presented its recommendation. The Board gave careful consideration to the report of its own committee and also to a report of a committee of General Conference. General Conference advised that we "restore the office of evangelist." The committee of the Board advised that we do not do so and gave a different solution to the problem dealing with the status of unordained workers. After careful consideration of both reports the Board decided to send the General Conference report on to Synod for information, and endorsed the report of its own committee. The recommendations thus adopted by the Board read:

A. Our first recommendation is negative. Because of our respect for General Conference and the Inspection Committee of 1945 we have carefully examined their proposal, but we must report that we have not found weighty reasons for advocating so drastic a step. The proposal of General Conference and of the 1945 Inspection Committee is that Synod recognize and use the office of evangelist on the mission field. This idea is that men who do not have the required preparation for ordination, but who have qualifications for camp work, should be ordained as evangelists. This office would give them the right to administer the sacraments on the Indian field, but not to serve as pastor of one of our regular congregations. Your committee con-

siders this proposed procedure unhistorical, unnecessary, and detrimental.

1. It is unhistorical, for:

a. While it is true that in apostolic times there were evangelists who were helpers of the apostles, no evidence has thus far been adduced to prove that the office of evangelist continued when the office of apostle ceased. When the oak fell, the ivy which clung to it fell also. Calvin, Bouwman, Kuyper, Rutgers, Bavinck, Van Dellen, and Monsma, all state that the office of evangelist ceased. Our Church Order does not even mention it.

b. It is not entirely to the point to say, as the 1945 Inspection Committee said, that the office of evangelist belongs to the missionary stage of the church. The office of evangelist belonged to the *apostolic* stage. It is true that the apostolic stage was in many respects also a missionary stage, but it was much more than that. If this argument is valid, we should also introduce the apostolic office anew. It is significant to note that no other church has created the special office of evangelist for missionaries.

2. It is unnecessary, for:

a. The work that General Conference and the 1945 Inspection Committee would assign to evangelists can be done, and is now being done, by others. Most of it is being done by ordained men. This is the ideal. The Board's policy has ever been to secure ordained men when possible. Unordained men are doing some of the work and they are doing it well. They cannot do it as missionaries in the full sense of the word, for they do not hold an office, but they can do it as assistants to the missionaries.

b. Our Church Order has long provided a way to ordain men who have special qualifications but who have not had the training usually required for ordination. (Cf. Art. 8.)

3. It is detrimental. If we were to create an in-between office of evangelists and assign to them the same work that is now being performed by ordained missionaries, we would thereby lower the prestige of fullfledged ministers who now serve on our mission fields, for it would give encouragement to the fallacy that men of lower standards of preparation can do the work done by fullfledged ministers.

Conclusion: Since the burden of proof rests with those who advocate a change, not with those who wish to maintain the present arrangement, we recommend that no action be taken on the proposed office of evangelist unless and until proof of its validity and necessity is presented.

B. Our second recommendation seeks to give a positive answer to the question, How then shall the layman, or unordained worker, carry on his work on the mission field?

1. We must here avoid two extreme positions. The one extreme is to say that the unordained worker has no place at all on the Indian field; the other extreme is to say that the unordained man can do everything that the ordained man can do. Synod has already pointed out the way by its declaration that an unordained missionary can carry on his work by virtue of the office of all believers plus the commission given to him by Synod and its agency.

2. Our solution. The unordained worker is an assistant to the ordained missionary. This does not deny that there are times and circumstances when the assistants can work without daily contact with the missionary, but it does mean that the assistant is responsible to the missionary for his activities even while much scope can be allowed for the exercise of his own initiative. This is sound in principle and efficient in practice.

a. It is sound in principle because it recognizes that the only missionary in the full sense of the word is the ordained man, since he holds an office in the church. The famous missionary synod of Middleburg, 1896, placed great emphasis on this conviction. Prof. Volbeda also emphasizes strongly that our Mission Order provides only for ordained missionaries in the full sense of the word, even while there is room for unordained men and women to serve as assistants.

b. It is efficient in practice. There are many details of the work which an ordained missionary can entrust to a spiritually-minded assistant. One ordained man can have many such assistants. Some he will have to supervise very closely. Others, by virtue of their ability and experience, can be permitted to work without close supervision. The missionary keeps his finger on the work of all of them and exercises general oversight constantly. This plan also offers the best way for developing native workers. At first they can go out on calls with the missionary. Later they can make calls in company with another native worker with consequent development in initiative and aggressiveness.

The question of terminology will be studied by the Board after Synod has declared itself on the principle.

We ask Synodical approval for the above recommendations.

5. *Correspondence with Calling Churches.* After the Synod of 1944 had determined that henceforth calls to the Indian field should be to the field as a whole, leaving it to Synod and its agency to determine at which post on the designated field a missionary shall serve, Synod "authorized the Christian Reformed Board of Missions to enter upon negotiations 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 affecting the change harmoniously." (Acts, 1944, p. 65.) We

can now report that this correspondence has been carried on and the results are that all parties have agreed to the change. Wherever necessary, new letters of call were issued and accepted.

6. *Golden Jubilee of our Mission Work in the Southwest.* We can report progress on the matter of arranging celebrations of the golden jubilee of our Indian mission work. A two or three day celebration is being arranged at Rehoboth. Mrs. Louis Berkhof is writing a pageant which we hope to present in the civic auditorium, Grand Rapids, Michigan, in October, and possibly elsewhere. Rev. William Goudberg is assisting the secretary in writing an anniversary booklet on our Indian work.

SECTION FOUR: THE CHINA FIELD

A. *China Missionary Personnel.* As we review the list of China missionaries, we note with sorrow the absence of one name on the list. He was greatly beloved and is, therefore, greatly missed. On July 16, 1945, while a prisoner in the hands of the Japanese, the Rev. Dr. Lee S. Huizenga was promoted to higher service. Few men or women have won as large a place in the affection of our Christian Reformed people as Dr. Huizenga has won. His translation should prove to be a great stimulus for missionary recruiting.

Late in 1945 Mrs. Lee S. Huizenga and two daughters, Eunice and Faith, and adopted son Phillip, were repatriated after they had been released by our victorious army in the Far East.. Mrs. Huizenga was ill upon arrival, and has had to submit to a serious operation since, but she is showing satisfactory progress. In view of the special hardships through which the Huizenga family has passed Lagrave Avenue Church has agreed to continue to pay Dr. Huizenga's full salary to his family until December 1st, 1946, and the Board treasury is supplying the family with a furnished home up to the same date.

In December, 1945, Rev. A. H. Smit returned to the United States from China. He had left our shores for Free China in August, 1943. His time had been spent in traveling through various provinces of West China in the interests of the Church Committee for China Relief, as authorized by the Synod of 1943. He also carried out his mandate of looking for a possible new field for our church in West China. On his way back to United States he visited Jukao and Shanghai.

Rev. A. H. Selles, who during his prolonged furlough has served the Christian Reformed Church at Des Plaines, Illinois, sailed for China on the army transport GENERAL BUTNER March 1st. Since that time he has visited both Tsingkiang and Jukao. Miss Wilhelmina Kalsbeek sailed on May 20th from New Orleans on the SS AZALEA CITY. Miss Magdalena Koets is still on leave of absence and is teaching in Baxter Street Christian School, Grand Rapids. Miss Lillian C. Bode, who first went to China in 1926 but who had to withdraw

on account of ill health after approximately five years of service, was reappointed for China, but the determination of sailing date awaits recommendations from Mr. Selles and Miss Kalsbeek. Miss Marion De Young of Grand Rapids has been given a tentative appointment subject to the completion of her high school work.

Not since 1926 has our China mission been so well supplied with missionary doctors as it is today. Dr. Bernard J. Voss, after a career as Major in the United States Army, including service in China, has accepted an appointment as medical missionary to China. He has been taking special medical courses at Ann Arbor preparatory to his China work. As soon as conditions are ready for it, he and Mrs. Voss and their three children will sail for China to enroll in the Peking Union Language School and to secure special preparation in tropical medicine at Peking Union Medical College. Dr. Henry Everett Van Reken, who will soon finish his internship at St. Mary's Hospital, Grand Rapids, has also accepted an appointment as medical missionary to China, and through the good offices of friends in Washington, D. C., he has been released from his obligations to the government in army service. He, too, is planning special preparation for his career in China and as soon as conditions permit, he and Mrs. Van Reken, the former Miss Rozena Poortenga of Calvin College, will sail for Peking for language study and advanced medical work.

B. *Plans for Reestablishment of our Work in China.* During the past year the Executive Committee spent a great deal of time in considering plans for the reestablishment of our work in China. As early as January 18, 1945, the Executive Committee decided to have a conference with as many of our present and former missionaries as possible in order that problems which have arisen in the past may be considered frankly and realistically and plans made for the future, which with God's blessing may enable our church to reestablish our China work on sound foundations. By September 5, 1945, the Executive Committee was able to take note of the fact that a questionnaire had been sent out to all Board members and former and present China missionaries by way of preparation for the China conference. The Conference itself was held January 10 and 11, 1946. It was attended by the entire Executive Committee and the following China missionaries: Rev. Harry A. Dykstra, Rev. S. A. Dykstra, Rev. A. H. Smit, Rev. A. H. Selles, Miss Wilhelmina Kalsbeek, Miss Magdalena Koets, Miss Lillian C. Bode, and Dr. Bernard J. Voss. Ample opportunity was given for the full discussion of every problem connected with the reestablishment of our work in China. At the request of the Executive Committee, a separate conference of present and former China missionaries was held on January 15 and 23, 1946. This was attended by all those from the above list who have already served on the China field. This group submitted sixteen recommendations to the Execu-

tive Committee. At a meeting of the Executive Committee on January 24 tentative approval to the recommendations was given with the understanding that some of the recommendations can only be worked out gradually and that further consideration will be given to details later.

The outgrowth of the conferences of January 10, 11, 15, 23 and 24 was that authorization was given to Rev. A. H. Selles and Miss Wilhelmina Kalsbeek to sail to China at the earliest opportunity. It was decided that further action on personnel and problems would await the recommendation from this advance party. Since Miss Kalsbeek was greatly delayed in sailing, it will be some months before these recommendations can be received.

C. *Expansion into West China.* When the Synod of 1943 approved the recommendation of the Board that Rev. A. H. Smit go to China to work in connection with the Church Committee for China Relief, one of the grounds given for this action was: "In the performance of this service he will have abundant opportunity to observe conditions in West China with a view to possible expansion of our missionary activity to West China." (Acts, 1943, p. 52.) Mr. Smit's personal investigation in West China led him to the conclusion that the China Inland Mission has a field in the Kansu Corridor which they are willing to turn over to us and which is suitable for our work. A letter of Bishop Frank S. Houghton, General Director of the China Inland Mission confirmed this invitation. Here follows Mr. Smit's description of the field which he recommended to the Board:

"This whole field is a large plateau between a mountain range on the north and another one on the south. It is very dry but much of it has been brought under irrigation, and the provincial government has plans for bringing other districts under irrigation and then opening that land to settlers. A proposed railway between Lanchow and Tihwa will go through this field. The population of the whole field is perhaps about a million. There are three fairly large cities in the field with smaller places in between and to the north and south.

"**Wuwei.** This place is about 140 miles northwest of Lanchow. Including the district around it this place must have about 150,000 inhabitants. The CIM has one missionary family living in this city at present. There is a native church with about 40 or 50 members. A native Baptist doctor has opened a little hospital, but according to reports he is a fine Christian man and very cooperative. There is also a Roman Catholic Church at this place.

"**Kanchow.** This place is about 160 miles west of Wuwei, and has some 250,000 inhabitants including the surrounding district. Some years ago three British women, nominally connected with the CIM, came through here and opened work, but there are no results to be seen at present. An old CIM missionary, who refused to retire but wishes to die in China, moved to this place last summer, but he will, of course, withdraw if our Mission takes up the work.

"**Chiuchuan.** This city is 150 miles west of Kanchow, and is located close to the oilwells of Kansu. This city and its surrounding district has perhaps some 250,000 inhabitants. It is a busy booming city because of the oilwells.

"There is one Brethren missionary and his family living in this city. They have gradually moved west and plan to move into Sinkiang when possible. The CIM refused to turn that field over to them.

There is a little group of Christians at this place, but it has been split due to the activity of a sect very active in northwest, known as the 'Chiat'ing', meaning 'Jesus family'. There are perhaps now in all a half dozen Christian families left.

"The population of this whole district is perhaps about half Chinese and half Mohammedan.

"**Yumen.** This place is 100 miles west of Chiuchuan and is an oasis in the desert with some 10,000 inhabitants. Sixty miles farther west there is another place about the same size called **Ansi.**

"The CIM also wishes to turn over a district which is really part of Tsinghai province but is difficult to work from the south, although it also means crossing a mountain to get at it from the north. This district called **MongYuan Hsien** has some 50,000 inhabitants, mostly Tibetan nomads.

"I am strongly in favor of taking over this last mentioned field from the CIM. Here we will have as our neighbors the CIM and CMA (Christian & Missionary Alliance) both orthodox groups. It will be possible for our Mission to develop a strong work there."

The Board recommends to Synod the acceptance of the West China field offered to us by the China Inland Mission.

The Board calls the attention of Synod to a letter written by Bishop Frank S. Houghton on April 17th, 1946, and to our reply. The letter reads:

"I wrote you on March 12th concerning the possibility that the Christain Reformed Board will be undertaking work in the Kansu Corridor. Since then I have to report that an important Executive Committee of the Association of Churches in Kansu, Tsinghai and Ningsia was held at Lanchow in March, and our Superintendent, Mr. Howard Knight, reported the prospects of the coming of members of your Mission to work in Kansu. The Committee offers you a hearty welcome and trusts that there will be very happy cooperation between your missionaries and the church already established in Wuwei.

"Two questions were raised, however, which they have asked me to mention to you, and I shall be happy to transmit your reply:-

"1. Baptism by immersion has been the practice in this area from the begining. The Executive Committee wishes to know whether your missionaries would be prepared to follow this custom; or otherwise, supposing that Chinese candidates for baptism desire it, would you be prepared for a pastor to come from another part of the province and perform the rite?

"2. Owing to the prevalence of opium-smoking in the North-West, many of the churches have strong rules concerning smoking of any sort, and concerning wine drinking. Somehow or other the Members of the Committee have the impression that your missionaries do not adopt the same attitude towards tobacco smoking and wine drinking. If this is so, they want to ask that in the spirit of Romans 14, your missionaries will refrain from these habits while they are in Kansu.

"I feel sure that you will not take umbrage at the fact that these questions are asked by our Chinese brethren. The Executive Committee consists wholly of Chinese, though there are a few missionaries who are called 'advisors', but it was the Chinese who raised these questions. I trust

that this letter will reach you in time for the annual meeting of the full Board. The need of the Kansu Corridor remains as urgent as ever."

The Board decided to answer:

"In answer to the first question of the Executive Committee of the Association of Churches in Kansu, Tsinghai, and Ningsia, it was decided to inform the China Inland Mission that we recognize both sprinkling and immersion as legitimate methods of baptism, but practice sprinkling. If our missionaries at any time should find it necessary to immerse a candidate for baptism, they are permitted to do so. It is understood, of course, that we shall develop our work according to our own views.

"In answer to the second question it was decided to inform the China Inland Mission that what they have heard about some of our members regarding smoking and the moderate use of wine is true, but that it has been demonstrated in the past that our missionaries, though retaining their freedom of action, are ready to avoid giving unnecessary offense."

Actual occupation of the West China field, if accepted by Synod, will await recommendations from our China force.

SECTION FIVE: THE NIGERIAN FIELD

A. *Personnel.* During practically all of the time between the Synods of 1945 and 1946, three of our missionaries, Rev. E. H. Smith, Mrs. E. H. Smith, and Miss Anita Vissia, were absent from the field on furlough. Neither the Board nor the missionaries planned to have these furloughs last so long, for the normal furlough for Nigerian missionaries is six months. In the present instance, all three were entitled to a little longer than the normal furlough for their period of service was longer than the regulation two and one-half years.

Miss Jennie Stielstra and Miss Tena Huizenga were left in charge of the field during this past year. The supervision of the station and of a dozen out-stations and preaching places is a heavy load to place on two young ladies, but there was no alternative.

Miss Betty Vanden Berg, supported by her home church, First Church of Kalamazoo, Michigan, left for London, England, last fall to take a short course in the Missionary School of Medicine. Upon the completion of this course she will proceed to Nigeria. Miss Margaret Dykstra supported by Burton Heights Church, Grand Rapids, left New York by airplane on April 3rd and arrived in Liberia, Africa, April 5th for her first term in Nigeria. Miss Anita Vissia, R. N., made the air journey at the same time for her second term of service in Nigeria.

An ideal of long standing was realized for the Board when the Rev. Harry R. Boer, former Marine Chaplain, volunteered his services for Nigeria. His home church, Prospect Park, Holland, readily undertook the responsibility of being his calling and supporting church. The Board has authorized Mr. Boer to spend one year in Netherlands and England in special preparation for his Nigerian service.

B. *Survey of the Year's Work.* The non-arrival of reports on evangelistic and educational work makes it impossible for us to give you the survey on the year's work to which you are entitled. The only report that has reached us is the medical report from January 1st, 1945, to December 31st, 1945. We quote from the medical report signed by Miss Huizenga:

"The greater part of the year I was assisted by young men, who had no training except what they had received at Lupwe. We have been eagerly looking for young men, who have had some education and who have proved themselves to be fine Christian men, as well as having an aptitude for medical work. Several applied during the year but only two were accepted. The one, Siman Taylor, a son of Istifanus, is now at Vom for training; and Omiri, a former freed slave, is getting preliminary training at Lupwe. Yakubu Bete, who has been in the medical work for several years, returned in August after having a year's training at Vom Hospital. Our aim is to get a larger native staff trained so that we will have ample help when medical work is opened in the East.

"It has been exceedingly difficult to secure the medicines which we get through the Dutch Reformed Church Mission.

"For two months of the year our compound was considered an isolation camp, for large numbers of Cerebral Meningitis Cases were treated on the compound. In all we took care of 73 cases and as we had no isolation ward, we used the leper building, because that had a cement floor.

This epidemic lasted from February to the end of March. As this is a new disease in our district, the natives knew no cure for it and were very much afraid of contacting the disease. It was called the white man's disease, for apparently only the white man knew the cure, namely the magic needle as it is called. Thirteen of this number lie buried in Lupwe's cemetery. Yet, through this entire epidemic not one at Lupwe was smitten with the disease. Needless to say, fear filled their hearts and many times they came to us, asking us for advice regarding the matter. We did rope off the medical area and forbade everyone who had anything to do with the sick to go beyond their own area. God watched over us for which we cannot be thankful enough. At present another epidemic is pending but we have built a crude isolation building off the compound and the sick are cared for there.

"The total number of patients that attended the dispensary this year was 2,508 and in all 26,323 treatments were given.

"The usual number of diseases were brought to us and we were able to minister not only to their physical needs but also to their spiritual need. A service was held at the dispensary each morning and the total attendance has been 20,524. Not all who come for medicine remain for the service, although we try to make it compulsory. So many know just when their kind of treatment is given and come either late or early and thus avoid the service.

"A new medical ward was built during the past year and that has been used as a maternity ward. It is composed of four rooms, the one is the delivery room while the three other rooms are used for the patients. We have had seventeen obstetrical cases this year which is more than in previous years. All of these births are recorded at Lupwe for it is not necessary to send in birth certificates to the civic authorities. The mortality rate among the infants is very high. No provisions are made before the child's birth and oftentimes there is scarcely a cloth in which they can wrap the new born child. Gradually they are beginning to see the value of prenatal care and many women have come in for this care during the year.

"Twenty-three deaths have taken place of which 13 were patients who had Cerebral Meningitis.

"We have dentists in our districts and so when the people have dental trouble, they come to us. No fillings are done, but when necessary we do the extractions for which they pay 2 cents per tooth. Sometimes these extractions are almost as hard on the nurse as on the patient. Just a low stool is used and the extractions are done without an anesthetic.

"No trekking was done by the medical staff as our present staff is too small to undertake this. When I went on vacation we had to close down the medical work completely as there was no one who was capable to carry on during my absence.

"As we think of the future there is much to work for. Educating our people in the rules of health is a colossal task. May He, who has commanded us to go and preach the Gospel, healing the sick and cleansing the leper, equip us for the task which lies before us."

C. *Problems.* Your attention is called to three of the main problems that we have had to face this past year in connection with our Nigerian work. One is merely a matter of information for Synod. On another we ask for further instructions from Synod. On a third we ask for Synod's endorsement of our action.

1. *Nigerian Regulations.* At the Synod of 1942 (Acts, p. 92), the Board submitted for Synodical approval a set of regulations covering our Nigerian work. Synod decided not to pass judgment on these regulations as they could be left to the Board. The Board has since considered it necessary to revise these regulations. A copy of the revision is available for Synod if desired.

2. *Status of Mrs. E. H. Smith.* The consistory of Ninth Street Church, Holland, has come to us asking for clarification of the status of Mrs. E. H. Smith. Mrs. Smith was a full-time missionary of the Sudan United Mission before her marriage to Mr. Smith, and even after her marriage she has continued in full time missionary service, also since the Christian Reformed Church took over the Lupwe station. On March 7, 1946, the Executive Committee gave the following answer to the request of Ninth Street Consistory:

"1. With respect to the request of Ninth St. Consistory that Mrs. E. H. Smith be given an appointment separate from that of her husband for the work in Nigeria, the Board feels that it cannot go beyond Article 8 of the Rules and Regulations of the Sudan Mission of the Christian Reformed Church. This article stipulates: 'Wives of missionaries shall have the privilege of engaging in mission work, part or full time, if they so desire. Such work, like all mission work, shall be under the jurisdiction of the Lupwe Conference.' These regulations were in effect before the Christian Reformed Church took over the work in Nigeria and were approved by our Synod in 1942. Cf. Acts of Synod 1942, p. 92; see also pages 264 to 268.

"2. According to Article 3 of these same regulations all full time workers of either sex are members of the Lupwe Conference. Therefore, as long as Mrs. Smith continues to perform full time work she is a member of the Conference.

"3. An official appointment by the Board, we feel, would place upon Mrs. Smith the *obligation* to continue as full-time worker. The Board feels that it has no right to lay this obligation upon the wife of any missionary. Nevertheless the Board does greatly value the extraordinary service which Mrs. Smith has rendered in a voluntary way and we hope that the Lord may continue to give her strength to render such service in addition to the duties which devolve upon her as the wife of a missionary. The information that goes forth to our church public recognizes these extraordinary services of Mrs. Smith.
For all practical purposes Ninth Street Church may well consider Mrs. Smith as its missionary and thank God for such representation by one of its own daughters."

Ninth Street consistory is not satisfied with this answer. The Board asks for further instructions from Synod.

3. *Liturgical Forms.* In the Board report to the Synod of 1944, information was given on the problem of liturgical forms for use in our Nigerian work. A few general observations were made by Synod but the bulk of the problem was referred back to the Board for further study and report. (Acts, 1944, pp. 52 and 53.) To the Synod of 1945 the Board reported progress, but it was not ready with a final report. Since that time the matter has been in the hands of a committee of the Board which has consulted with Rev. E. H. Smith. The committee reported to the Board at its annual meeting in 1946 that from a doctrinal point of view the forms are very acceptable. A few suggestions regarding minor revisions were made. On motion it was decided to refer the entire report to Rev. E. H. Smith and the Lupwe Local Conference and to leave it to their discretion what profit can be derived from it. The Board now submits this action to Synod for approval.

D. *Deputation to Nigeria.* The Synod of 1945 authorized "the Board to send a deputation of one or two to Nigeria soon after the Rev. and Mrs. E. H. Smith have returned to their field." (Acts, p. 48.) The Board had appointed its President, the Rev. Henry Verduin, and its Secretary, the Rev. John C. De Korne. Since President Verduin declared he would be unable to accept the appointment, the Vice-president, Rev. Henry Evenhouse, was designated, with the Rev. T. Verhulst as alternate. Present plans provide that the deputation will leave for Nigeria in October or November of this year.

SECTION SIX: ITEMS DEALING WITH THE BOARD'S WORK AS A WHOLE

A. *Work of the Secretary of Missions.* We quote from the secretary's report to the Executive Committee, May 9th, 1946, and from his report to the Board May 22nd, 1946:

"The center of all my activities is at the office, 543 Eastern Avenue, S. E. There is always a mass of correspondence, reports, minutes, and

general promotional literature that must be scrutinized or written. My presence there enables me to keep my finger on the pulse of our missionary activities better than I could in any other way. I have often felt a regret, however, that so much of my time has to be spent in the office. I would like to visit more educational institutions to promote recruiting, I would like to meet more of our ministers and elders in classical gatherings. I would like to address more of our Unions and Mission Festivals and other inspirational gatherings. I would like to preach more missionary sermons to our congregations. Some of that is done every month, but new opportunities seem to beckon and I never can get all the work done that I would like to accomplish. The increasingly valuable services of Miss Reta De Boer have been supplemented during the past few months by the part-time services of her cousin, Mrs. Gertrude Vander Woude. Without the assistance of these two faithful ladies I would be tied down to the office so rigorously that practically no time could be found for outside activity.

"I have long considered missionary recruiting to be a very important part of my responsibility. To this end I have always welcomed opportunities to address our Christian High Schools, College, Seminary, and Reformed Bible Institute students. Personal conferences with those who are interested in missionary service have taken considerable time, but it was all worth-while. I believe there are evidences of an increased awakening on the part of our young people to the missionary responsibilities of our church.

"Closely related to that is the work I have attempted to do in promoting mission study in our churches. Letters have gone out to pastors and society leaders of all our congregations with suggestions for programs of mission study by all of our church-related organizations. Results of this will probably not appear until next year.

"Literary activity is also a great time consumer, but a very much worthwhile piece of work. The first edition of 5,000 copies of my TO WHOM I NOW SEND THEE has been sold out, and a second edition of 3,000 is moving rapidly. I have also edited and seen through the press Miss Dorothy Dykhuizen's GO QUICKLY AND TELL, and Mr. C. Kuipers' ZUNI ALSO PRAYS. For both of these books I wrote a foreword. The Banner has been supplied with mission copy regularly, and occasionally an article has been written for the Wachter.

Arranging tours of mission meetings has been my responsibility for a number of years. Each year there are two tours of Women's Missionary Unions, one June tour of summer mission festivals, one August tour of summer mission festivals, and occasional tours through the Northwest or California or the East. Speakers have been provided also for many single meetings and occasonally small group meetings.

"Good health has been my portion throughout the entire year, for which I am thankful to our God. I am conscious of many weaknesses in the discharge of my obligations, but it would be ungrateful of me if I did not also record that I am conscious of God's sustaining grace and many blessings in facing my many responsibilities. I am thankful for the privilege I have had of serving the missionary cause. I covet your prayers that I may discharge my obligations in a more efficient way."

B. *Budget for 1947.* To carry on the program proposed for 1947 the Christian Reformed Board of Missions estimates it will need $255,438.56. Of this amount, $30,000 will be supplied by those churches which call and support their own missionaries. This leaves the amount of $225,438.56 to be approved by Synod. Details of these budget requests are being given in mimeographed form to the officers of Synod

and to the members of Synod's budget committee. While we are asking Synod for authority to spend this amount, we are not asking Synod to raise this amount. We are asking Synod to set the missionary quota for Indian and foreign missions for 1947 at $4.92 per family, just as it was for 1946. The balance can be raised by special gifts or drawn from the surplus on hand.

C. *Supplementary Budget for 1946.* Since budget requests for 1946 had to be made before the middle of 1945, it is but natural that some adjustments will have to be made. In past years Synod has always permitted the Board to submit a supplementary budget for the current year. This will have to be done again this year. The Board asks for authority to spend $48,217.26 for items not included in the regular budget for 1946. The major share of this, more than $30,000.00, is needed because the increased cost of building operations has made it necessary to ask for a 40% increase on unused building appropriations as listed in the auditor's report. We are only asking Synod for authority to spend this amount; we are not asking Synod to raise this amount, since we already have the funds on hand.

D. *Promotion of Missionary Recruiting and Missionary Interest.* In the interests of promoting recruiting of new missionaries and in promoting general interest in missions among students of our college and seminary, the Board reaffirms its former recommendation to Synod to take steps toward the establishment of a chair of missions in Calvin Seminary. As a practical measure towards reaching that desirable goal the Board asks Synod for permission to solicit and receive funds for the eventual support of that chair.

The Christian Reformed Board of Missions asks Synod to appoint a committee to draw up a comprehensive plan for the fostering of missionary education among the members of the church, both children and adults. The object of this program of education would be:

1. To define the mission responsibility of the individual Christian and to challenge him with this responsibility;

2. To inform the members of the church and to keep them informed on the complete program of mission work carried on by the Christian Reformed Church, and to seek to instill a genuine enthusiasm for that program in their personal responsibility in the task.

A list of explanations and suggestions prepared by the Rev. T. C. Van Kooten will be passed on to the committee of Synod if appointed.

E. *Evangelical Foreign Missions Association.* The Board recommends to Synod that the Board be authorized to become a member of the Evangelical Foreign Missions Association in order that we may strengthen its evangelical emphasis and thus make our contribution to the building of a missionary organization which will some day be able to give adequate representation and strength to the evangelical

missionary forces of this country; further that we may benefit by the information it can give us on problems connected with our fields, and by the service it can render in properly certifying us to foreign governments.

With God's blessing on your labors, for which we pray, answers to these and the many other problems on your Agenda will help the church forward in meeting its responsibility to be a light and a leaven.

Respectfully submitted,

Christian Reformed Board of Missions.

JOHN C. DE KORNE, *Secretary*

SUPPLEMENT 26-b
(Art. 103)

GENERAL CONFERENCE REPORT ON STATUS OF UNORDAINED WORKERS

(See Annual Report of Christian Reformed Board of Missions to Synod of 1946, pp. 19-21.)

AT the meeting of the Christian Reformed Board of Missions, May 23, 1945, a report from the committee on Native Church Reorganization was considered. An important part of this report dealt with the "Official Status of Unordained Workers." The Inspection Committee of 1945 also had a report on this subject which had the endorsement of General Conference. The two reports were not in agreement. Consequently the Board combined the two committees and instructed this new committee to study the matter again and report to the Board in 1946. (Acts 1945, p. 194.)

Since General Conference has endorsed the recommendation of the Inspection Committee of 1945 and is desirous that the final report shall incorporate this recommendation, and since the report of the Committee on Native Church Reorganization conflicts with this recommendation, General Conference appointed a committee to study this report and, such is the implication of this decision, to answer it in such a way as to be favorable to the stand General Conference has taken on this question.

Your committee herewith submits this answer, asks General Conference to adopt it, and to send it to the combined Board Committee, which is to report to the annual Board meeting.

Your committee recognized that the Committee on Native Church Reorganization (hereafter called the committee) does seemingly have a good basis on which it proceeds and from which its conclusions flow, i.e., the Decision of Synod of 1944. This decision stated that the unordained missionaries who would be losing their official position of eldership upon the disbanding of the churches on the field had no reasons for misgivings, because their official position as unordained worker was given them by the church which sent them out, not by the church they were trying to build. The committee quotes this decision and then states that these misgivings were believed to have been largely or entirely removed by this act of Synod, a conclusion the committee finds negatively sustained by the lack of objections to Synod's decision on the part of the missionaries.

In answer to this we say that the reason for this silence of the missionaries is to be found in the way Synod made its decision. The

decision would have been clear and incisive had Synod decided only what is in part A (p. 50, Acts 1944), and would certainly have evoked objections from the missionaries had nothing been added. However, Synod added three more points — B, C D (pp. 50-51, idem), which required a further study of this same subject:

"The Board was instructed to study the status of the unordained worker and come with recommendations for clarification and possible improvements." One of the grounds given is that "the Board itself is of the opinion that this question has not been fully solved." Moreover, one of the assignments is that a "Thorough study of the Evangelist's Office, and its exercise in our denominational missionary work be made." There was enough in these items to support the hope that such a study would in some way really meet the problem of the field. It provided two possibilities, One, that the Evangelist's Office might be recognized as was recommended by the Inspection Committee of 1945. The other, that Synod's decision might be re-examined and corrected, and some other way to meet our needs be found. Are we wrong when we suspect that this decision was none too thoroughly thought through by Synod and that it was permitted to pass chiefly because the order for further study was included in this decision? We do not think so. Synod expected that the whole subject would be "thoroughly" studied once more. It, like the Board, was not too clear on the whole matter. Had the decision been carefully re-examined we believe it would have appeared that a slip in logic was made. The expression "official poistion" is used in this decision twice, but with different meanings although it is ostensibly intended to convey the same thought in both instances. In the first case it is said that when missionaries "lose their position of elder in the church which they are trying to build they thereby lose their *official position* in teaching and administering discipline in the native church." In the next sentence the expression is used again: the *official position* of unordained workers was given them . . . by the church which sent them out." Here the expression means something else — it means commission or appointment. The thought this is intended to convey is that nothing is lost if eldership conferred by the church on the field is lost. That would mean therefore that the *official* position was given by the sending church, and that an ordination to eldership by the church on the field could not in any way add to the position and strength of the missionary. We cannot agree with such a conclusion. The authority received in the eldership is a special one received of Christ and includes discipline, pastoral care, and government. Now compare this with the letter of appointment that constitutes the commission of the "church which sent them." It covers only witnessing—a right which has never been questioned. How can it be thought that nothing is lost! There is another indication, we believe, that shows that Synod was not too

sure in its decision. That is seen in changing the expression, "administering discipline" to admonishing. As elders, missionaries administer discipline; under Synod's commission alone they admonish. This weakening of language is possibly inadvertent, but it is symptomatic and unfortunate because we should be seeking more strength for our unordained missionaries; instead we are weakening their position.

It is because of all this weakening which the whole treatment by Synod has fostered, and which is now being fostered by the committee in its report of 1945 that our misgivings are not diminished. We feel that our unordained workers never had the authority to perform the work they were required to do. The authority they derived from the church they served on the field as elder did in only some measure compensate for this lack. If now they abandon their office as elder, or if they come to the field and cannot be ordained to an office they are without authority for a large part of their work. That is our firm conviction. They cannot govern believers, exercise discipline, *feed* Christians with the Word, or administer the sacraments. They should have authority for all this as missionaries. Some of this eldership gives. At least the authority to rule would be theirs. This is important on the mission field, especially since the new native church program is being introduced. According to this program the missionary is required to rule over the church during its missionary stage. If he is to rule he must have ruling authority.

The committee, however, contends that the lay missionary has this authority. In fact, he has a double authority: that derived from the commission of Synod, and that which lodges in the lay missionary by virtue of his office of all believers. We consider this "double authority" weak and inadequate, as an examination of it, we believe, will show.

We shall first examine the second ground for this double authority. Here again, if the decision of Synod is taken to be the final word on this question, the committee has a good premise for its argument, since Synod has declared: "An unordained missionary can, by virtue of his office of believer, carry on his work of teaching and admonishing." However, if Synod intended that the order for further thorough study would open up the whole question, there is still much room for argument, and even if Synod did intend this to be the final word on the question we may still call in question the correctness of such a decision. It is our opinion that the position here taken is open to question. From the little study we could do on this subject we believe we find that Synod has been hasty in its conclusion, and that the committee has not shown the various viewpoints and contentions, nor its reason for adopting a position which is opposed by Reformed authorities, and which, strangely enough, is the weakest one for finding a source of authority for the lay worker to do mission work. Here are a few of the questions involved.

1. There is the question of the *source* of the authority of the offices. The committee takes the position that the special offices are basic and suggests that from these there is an "overflow" which clothes every believer with a measure of authority. How the committee was led to take this position we do not know. Of it we would say two things:

a. It is directly opposite to the position taken by the great authorities Bavinck and Kuyper. (Cf. Bavinck, *Dogm.*, IV, p. 361ff. and Kuyper, *Dict. Dogm., Locus de Ecclesia,* p. 292). These men say that the office of all believers clothed with authority from Christ transfers its authority to the special offices. Obviously there is a difference of opinion here.

b. However, supposing we were to agree to the committee's position, we would still ask, "If the non-ordained believer receives authority from the special office, where does the unordained missionary, removed by many miles from a special office holder, get this "overflow" and then the converts in his district, where shall they get their "overflow" to have authority as believers?

2. This gives rise to another question: Has the office of all believers any validity outside of the confines of an established congregation? The discussions of Bavinck Kuyper (idem), and Prof. W. Heyns (Kerkrecht en Kybernetiek, p. 95 ff.) would lead to the conclusion that such authority is primarily governmental and would not extend beyond the local congregation. We have been assured that we do not recognize the office of an elder apart from a local congregation in Reformed churches. Can we conclude otherwise for this office? Can the committee, which sees the special office as basic, say that such an office of all believeres gives authority everywhere? If the committee had taken the position that the office of all believers was basic these questions would still be asked, but they are all the more pertinent if the authority in the office of all believers comes from an overflow of the special offices.

3. Not only is this question far from being settled, but we also believe that the position Synod has taken in 1944 and which is now sustained by the committee has possible dangers in it.

a. It places so much emphasis on the office of all believers that the regular offices are in danger of being minimized.

b. It will lead to ecclesiasticism because the Church as organization becomes the source of authority rather than Christ through His ordinances.

c. It may open the way for abuse. If the office of all believers is declared to have so much authority in it that a layman may perform most of the many tasks required of a missionary at a mission post, what is to prevent some troublesome non-ordained man from appealing to this authority for himself and asserting

himself beyond that which is rightfully his in one of our regular churches, or in other missions under consistorial supervision?

Now we shall examine the other source of authority to which the committee points: the commission of Synod or its agency. If the committee means that the appointment an unordained man receives from Synod gives him the right and authority to occupy a post, we must, of course, agree. We feel, moreover, that to occupy a post implies that he shall be engaged in Christian work there. But what Christian work shall he or can he do? Shall he do everything the ordained missionary does? Shall he do all the minister does except administer the sacraments? Can he rule over other Christians, discipline them if necessary, can he authoritatively proclaim the counsel of God, can he minister the Word to them, can he catechize those who are believers but need to be instructed preparatory to baptism? These and many other questions may be asked and they are important questions. They deal with matters of the soul and the ministration to souls.

Again we ask what Christian work shall he do? Synod's letter of appointment says, "Witness"; nothing more. But there is so much more to be done! Where does authority for more come from? Synod of 1944 added teaching and admonishing. That is better, but is it enough, and how far can admonishing be carried by an unordained man? These two items should be included in the letter of appointment, but even then we would not have a sufficient mandate to compensate for the loss of eldership, which already was insufficient. How shall the unordained man know what he can do and cannot do? There are some matters that are border line issues. There may be differences of opinion between him and the ordained man with whom he is working. Instances of such difference of opinion have risen in the past when the lay missionary still had the position of elder. They are not absent from the field now. Surely, this question must not be passed off as easily as the committee has done in its report. If no way really can be found to ordain a lay missionary at a post, then at least the mandate should be enlarged to include more than witnessing. The priestly and royal functions should also be included. The letter of appointment should include a carefully outlined summation of all duties. The present situation is not fair and is potentially a source of trouble.

However, we believe that it must be possible to find a way by which a qualified man who has not had a full theological training can be ordained and given full charge of one of our mission posts, and so wipe out all these difficulties with one sweep. That ordination might be to the regular ministry but with a limited commission as has been suggested by Rev. Martin Monsma, or to the office of evangelist, or possibly by still some other way we have not yet thought of. At this time we favor the second.

We are not convinced as yet that the office of evangelist is intended by the Lord to be a discontinued office. All offices as we find them set forth in Scripture were discontinued early in the history of the church and replaced by an unscriptural hierarchical system, and were not in use for centuries. The Reformation reconstructed those offices it needed. First the ministerial office, and then, after some time, the eldership and deaconate were recognized and reinstituted. Since no missionary work was undertaken, the missionary office and that of evangelist were not needed. It was then usually said that the office of evangelist was tied in with the apostle's office, and that both were discontinued together. This thought has continued to our day. But is it true? Let us examine this a bit more fully. It is only in a sense that the apostolic office was discontinued. It is true, no one after 100 A.D. could immediately witness to Christ's resurrection, or claim to have been associates of Jesus during his earthly ministry. But these two qualifications were not *sine quo non* for apostleship. Paul already lacked the second qualification, and had the first only by special revelation. Yet he claimed apostleship for himself. He appealed to his propagating the Gospel in places where it had not been brought before. John Calvin concludes from this: "The 'apostles' therefore were missionaries." (Calvin's *Institutes,* Book IV, Ch. III, Par. IV). In the full sense the apostolic office was discontinued. In the sense that Paul claimed the apostolic office is continued in the missionary function of the Church. Missionary work is a continuation of the work of the apostles. Why not the work of the evangelists? They were helpers of the apostles, performing a work similar to that which the apostles did. Why should not missionaries have evangelists as helpers today, and why should they not be ordained to such work as they were then? The committee says that Calvin taught that the evangelist's office did not continue beyond the apostolic age. We do not read Calvin thus; instead we believe, as the following quotation will show, that he actually supports the position we hold. "By 'evangelists' I understand those who were inferior to the apostles in dignity, but next to them in office, who performed similar functions. Such were Luke, Timothy, Titus and others of that description; and perhaps also the seventy disciples whom Christ ordained to occupy the second station from the apostles. According to this interpretation, which appears to me perfectly consistent with the language and meaning of the apostle, those three offices (prophet, apostle, evangelist) were not to be of perpetual continuance in the church, but only for that age when churches were to be raised where none had existed before, or were at least to be conducted from Moses to Christ. Though I do not deny that, even since that period, God has sometimes raised up apostles or evangelists

in their stead, as he has done in our own time. For there was a necessity to recover the Church from the defection of Antichrist. Nevertheless, I call this an extraordinary office because it has no place in well-constituted churches" (Idem; cf. also Par. V and VI).

Calvin really supports the position we are taking. Note three items:

1. The office is not to be perpetual, but only for raising churches. It was an office especially for the early Church: "to raise them where none had been before," especially out of Judaism. But remember that Calvin's time did not think missions, so raising churches from heathendom in his day did not enter his mind. We are, however, engaged in raising churches—hence the fitness of the apostolic (missionary) and evangelist offices for us.

2. Though Calvin did not think heathen missions he did think missions among the Old Church, and for it, he says, God raised up (in Calvin's own day) apostles and evangelists. It was a necessity to do so!

3. Finally, he says, these offices have no place in well-constituted churches. Just so, when churches are established the regular offices come to their own, elders and ministers take over, and the evangelist (also the missionary) is finished at that place.

We might say more about this report but ours is already lengthy. Therefore just a few concluding remarks. We recognize that lay workers have done good work in the past, and that it is not impossible for them to do so in the future. However, very few people will know the embarrassment that the limitations of their position has brought them, and what strains this situation has often caused. Then, too, these conditions will not become better, especially since some are losing their eldership, unless Synod provides some way to strengthen the position of the present lay worker. Synod, we believe, was not ready for a decision when it adopted Article 86, II, A, as found on page 50, Acts 1944, and we question whether Synod actually intended this as a decision in view of the adoption of II, B, C. and D. It will be noted that II, B, C. and D, were reported "Adopted," but no action is recorded on II, A. We hope that the combined committee that has been instructed to report to the Board in 1946 (cf. Acts 1945, p. 194), has anticipated some or most of the material in this report, but the report of the committee, which was only recently made available to us, prompted this study by a committee of General Conference. It appears to us, that the resort to the office of all believers as a source of authority is not only novel and should therefore be carefully examined, but, we cannot help but assert, it is inadequate. Certainly not everyone who

has the office of all believers can qualify for such an important position as missionary. If some believers are endowed with special gifts and are called to missionary work, this should be recognized, and they should be ordained to a missionary office, thus really authorizing them to do this work of Christ.

J. R. KAMPS
J. C. KOBES
F. VANDER STOEP.

SUPPLEMENT 27

(Arts. 46, 57, 62, 109, 119, 142)

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1946.

ESTEEMED BRETHREN:

The General Committee for Home Missions, delegated by Synod to advance the denominational program of Home Missions, has the honor herewith to bring the following report to your attention.

I. PERSONNEL AND ORGANIZATION

A. The membership of the GENERAL COMMITTEE FOR HOME MISSIONS comprises the following brethren:

Classes	*Members*	*Alternates*
California	Rev. G. S. Kok	Rev. L. Bouma
Chicago North	Rev. Wm. Kok	
Chicago South	Rev. P. H. Eldersveld	Dr. M. Van Dyke
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. A. Persenaire
Hackensack	Rev. D. De Beer	
Holland	Rev. H. Blystra	Rev. C. Witt
Hudson	Rev. E. Van Halsema	
Kalamazoo	Rev. W. Alkema	Rev. E. Boer
Minnesota	Rev. Jacob Mulder	
Muskegon	Rev. J. Breuker	Rev. A. Brink
Orange City	Rev. G. Zylstra	
Ostfriesland	Rev. A. H. Bratt	Rev. C. De Haan
Pacific	Rev. J. De Jong	Rev. P. Hoekstra
Pella	Rev. J. Visser	Rev. John Mulder
Sioux Center	Rev. W. Hekman	
Wisconsin	Rev. C. M. Schoolland	Rev. G. Vande Riet
Zeeland	Rev. M. Bolt	Rev. N. Veltman

Members-at-Large	*Alternates*	*Term*
Mr. B. H. Brouwer	Mr. G. B. Tinholt	1943-1946
Mr. J. Vander Wal	Mr. W. Hofstra	1944-1947
Rev. D. D. Bonnema	Mr. R. Kooi	1945-1948

B. The terms of Mr. B. H. Brouwer and his alternate, Mr. G. B. Tinholt 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 as need required.

M-a-L H. Baker regularly meets with the Executive Committee and serves in an advisory capacity.

E. The General Committee convened for its annual meeting on May 22 and 23. At that time the following officers were elected:

President ..... Rev. John Breuker
Vice-President ..... Rev. Martin Bolt
Secretary ..... Rev. Harry Blystra
Treasurer ..... Rev. David D. Bonnema

We are again indebted to the Seminary faculty for the use and convenience of the Seminary building for meeting purposes.

II. GENERAL INFORMATION

By the grace of God your Committee was privileged to execute the mandates of Synod and work toward the advancement of home missions. It has tried to be faithful to its charge and trusts that the accomplishments will meet with your approval.

War presented a challenge which we tried to meet. For five and one half years the Church interested itself in the sons and daughters in service with great profit to the Church as a whole and the service personnel. That part of our work has lessened considerably during the past year. Demobilization was rushed and a large majority of service personnel is back home.

War conditions interfered considerably with bringing the Gospel to the unchurched and gathering together the scattered brethren of the faith. A war era has made way for that of reconstruction and rehabilitation .

The Gospel alone could meet our country's need in a time of war. That same Gospel must and will demonstrate its power now in the measure that we are faithful in preaching it. We have the unwavering promise of God and His Christ that it will lead men out of darkness into eternal light.

Wars bring about devastations in the material world; they make havoc of all that is sacred. The apparently good results of divine judgments in the life of a people are generally short-lived. Our nation has not learned its lesson. National repentance and revived interest in spiritual things are wanting. America is losing its religion. The Church in America is alarmed. Of late strenuous efforts are put forth to reinterest the masses in religion. Synthetic means are used to bolster

church membership, but artificial methods yield no lasting benefits. Only a sustained preaching of the Gospel, which is the power of God unto salvation, can produce satisfactory and lasting results.

Only a genuine revival of the Church in America, and by it we mean a reawakened interest in and a revived emphasis on Biblical preaching, can have hope of success. In that kind of preaching lies the strength of our Church. We believe that by the grace of God we have it; hence it is preeminently our task to carry the Gospel to those who are strangers to it.

We have been moving in the direction of witnessing to the unchurched in America. However, we are moving too slowly. "The end of all things is at hand." Individual churches are sensing their obligations to the unchurched in their communities. It must, however, be apparent to all that the problem of reaching out in wider areas is not solved by local efforts. A united front and a united effort in which the denomination puts all its strength back of the home mission enterprise are indispensable. We solicit your sympathetic interest toward giving the home mission cause such implementation as will advance it considerably.

Bremerton, Washington.

Classis Pacific petitioned the Committee to investigate Bremerton, Washington, to ascertain its possibilities for evangelization. Japan's surrender and the subsequent exodus of people employed in war industries made the need of concentrating on that area less urgent. This was the opinion of the members of the Classical Home Mission Committee and delegates from our Committee and the Executive Committee concurred in it.

Service Pastor for the Northwest.

For the same reasons given above, the engagement of a service pastor and the opening of a service home in the Northwest were considered inadvisable.

Phoenix, Arizona.

Synod of 1945 granted "the Committee for Home Missions authorization to station a missionary in Phoenix, if the field warranted it." The attendance at the mission station had been consistently between forty-five and fifty persons prior to the summer of 1945. The investigating committee, consisting of the Revs. Baker and Bonnema, met with the group last September. They reported that at the meeting nine families were represented. The attending families run between fourteen and sixteen. Besides, a number of single persons attend regularly. There are good prospects that others will move to Phoenix. Much intensive work should be done, especially among those of Reformed background, and there are unusual opportunities to be engaged

in evangelization. The need of a missionary was urged to prevent drifting and to win back or over those who have affiliated with other churches. The investigating committee advised that a missionary be called for the field as soon as possible. His presence will encourage those who have need of relief from distress they suffer in colder climates to locate in that flourishing city.

The Executive Committee decided to make arrangements for the calling of a missionary. Bellflower I was asked to serve as a calling church.

In view of the need of regular preaching and weekday ministry, your Committee engaged the services of the Rev. Peter Vos. The consistory of Walker willingly granted him a leave of absence for three months which, at the solicitation of the group and the Rev. P. Vos, was extended to six months. We are greatly indebted to the Walker consistory for loaning its pastor. His labors in Phoenix met with satisfaction and were performed with joy.

Your Committee approved of the purchase of a suitable site for a church building and promised to underwrite the loan of $10,000.00 which was arranged by Bellflower I. Whereas the entire site, comprising ten acres, will not be needed for church buildings and it is the intent to resell part of it for building lots for our own people in Phoenix, it was decided that money acquired through the sale of lots be at once applied toward repayment of the loan.

The attempt to obtain a missionary for Phoenix has not as yet met with success.

Transfer of the Rev. Samuel G. Brondsema.

Since the several attempts to secure a missionary for Compton had failed and the congregation at Everson, Washington, passed from the missionary to the calling stage, the Committee decided to transfer the Rev. Samuel G. Brondsema to Southern California. In consultation with all parties concerned and agreeable to them, the transfer was effected in January of this year.

Rochester, Minnesota.

Since November, 1945, the Rev. Albert H. Bratt, pastor of the Hollandale, Minnesota, congregation, has ministered faithfully and with joy as hospital chaplain at the Rochester Clinic. At least one day a week is spent in visiting patients from our Christian Reformed churches. He also calls on members of other communions when requested. The Rev. Henry Rikkers had performed this task while the Hollendale congregation was without a pastor. An average of seven persons are visited each week.

Bellwood, Illinois.

The Synod of 1945 advised "the Executive Committee to take immediate action through further investigation of the field and if they deem

it advisable, to purchase the property and take over the field." A committee of investigation, consisting of the Revs. Baker, Blystra, Bolt and Vos visited the field. It reported as its unanimous opinion that the opportunity to take over the field should not be neglected and advised that the Executive Committee assume responsibility for the work of evangelization in that territory. It also advised that two services instead of one be held on Sunday and that intensive work be done in view of the expansion that is in progress and will eventually increase as new homes are built.

The Executive Committee acted in harmony with the advice given and made arrangements for the purchase of the chapel at a cost of $5,750.00.

The consistory of Cicero I has been asked to hold the title and deed to the Bellwood property.

Publication of Tracts.

Relative the publication of tracts Synod took two decisions. At an early session Synod authorized the General Committee for Home Missions to proceed with the mandate given in 1944. (Acts 1945, page 30). At a later session Synod decided to appoint a Committee of eight which included the three members who functioned up to 1945. (Acts 1945, pages 59 and 60.)

There is an overlapping in Synod's decisions. The Committee for Publication of Reformed Tracts called our attention to it and requested "the Home Mission Committee to entrust the execution of Article 36, VI, B, 3, page 30, to the Committee on Tracts inasmuch as Synod evidently intended that all tract procurement and distribution should be entrusted to the newly created Tract Committee."

The Executive Committee, appreciating the cogency of the Tract Committee's contention, decided to entrust all tract matters to the newly created Tract Committee.

The Executive Committee decided to make use of the services of students in the places listed below:

a. Sioux City, Iowa—Mr. E. Van Baak for June, July, and August and Mr. I. Meuzelaar for three weeks in June.
b. Pleasant Valley, South Dakota—Mr. E. Van Baak for April and May and Mr. P. Schrotenboer for June, July, and August.
c. Holland Center, South Dakota—Mr. I. Meuzelaar for April and May and Mr. F. Klooster for June, July, and August.
d. Houston, B. C.—Mr. H. Bajema for the summer period.
e. Burdett, Alta.—Mr. P. Ypema for the summer period.
f. Phoenix, Arizona—Mr. H. N. Erffmeyer for May and Mr. H. Venema for the summer months.
g. Iowa Falls, Iowa—Mr. C. Kromminga for the period from April to September.

h. Milwaukee, Wisconsin—Mr. A. Walcott from the middle of June to September.

i. Bellwood and Southside, Chicago—Mr. Clarence Van Ens for the period of May 20 to September 1.

Responses to the Back to God Hour.

The names of all outsiders who have responded to the Back to God Hour are filed. They are sent to ministers and missionaries in communities where our Church is represented, and where our ministers have indicated that they are willing to follow up with personal visits.

III. CHURCH EXTENSION

A. MISSIONARIES.

Besides the missionary-at-large, the Revs. Gerrit B. Boerefyn, Samuel G. Brondsema, James M. Ghysels, William Meyer, Henry Petersen, Henry Rikkers, Leonard Trap, and William Verwolf constitute our missionary staff. The Rev. Leonard Trap was installed in September, 1945, and was charged with furthering church extension in the Lake Michigan area.

The relations between the missionaries and the Committee have been most cordial. The handicaps in obtaining suitable meeting places have obstructed the execution of our charge, but we are hopeful that soon the restrictions will be removed and building materials will be available. The need of facilities is urgent and we trust that Synod will allow funds whereby the cause may be carried forward.

The postwar period calls for intensive activity in the fields that we now occupy. It can hardly be considered good policy to extend the field unduly and thus scatter our strength. It would seem to be wise to concentrate on the fields we have and to make the mission post more efficient for evangelization.

We are very appreciative of the labors of our men in the territories assigned to them. They have carried on although the going was rough and have applied themselves conscientiously to their tasks.

A brief statement of their activities follows:

Rev. Gerrit B. Boerefyn.

Rev. and Mrs. Gerrit Boerefyn have carried a heavy burden throughout the war period. They have given unstintingly of their time and strength to the Home. Their labors enjoy the admiration of the members of the community and the appreciation of our young men and women in uniform.

In spite of the fact that the number of service men has decreased considerably, the attendance at the church services remains satisfactory. At the present rate of discharges, the Center can close this summer.

Since its inception the congregation met in a Seventh Day Adventist Church building. At present alterations are being made in the Service Center to use it as a place of worship. The congregation must have a meeting place of its own to establish itself in the community and to carry out an efficient mission program. Financially and spiritually the group has made good progress under the missionary's ministry.

The closing of the Service Center may inconvenience the congregation in entertaining service men, but arrangements to care for them are being made. It will certainly give the Rev. Gerrit Boerefyn the desired opportunity to work for the development of the San Diego home mission field.

Rev. Samuel G. Brondsema.

After laboring in Everson, Washington, for somewhat over two years the Rev. Samuel G. Brondsema was transferred to Compton, California, in January of this year. The church at Everson had grown sufficiently strong to call a minister of their own, and thus passed over into the subsidy stage.

Although Compton is an organized church, it presented peculiar difficulties, as it had been unsuccessful to secure a pastor of its own after the departure of the Rev. Swierenga. For various reasons the number of families had considerably decreased. For that reason the Rev. Brondsema was placed there to endeavor to put the congregation back on its feet. He was also to explore Long Beach to the south where several of our people have settled in recent years.

The missionary finds his labors very much appreciated by a small but faithful group. A few families have united with the church and there are prospects of more. Efforts to attract the unchurched in the community thus far have met with but scant success. Those of our people who could be located in Long Beach have been called on. This concerns especially two ex-service men of our churches who have settled there after marrying. In Compton the Ladies' Aid has been revived and is flourishing. Other church activities are contemplated when fall comes.

The missionary emphasizes the fact that consistories and ministers cannot exercise too great a care to keep in close touch with the many families who are swarming to southern California. This is particularly true of many of our ex-service men, who have found the climate so delightful.

Rev. James M. Ghysels.

In spite of the fact that many service men and women have returned to civilian life the attendance at the services at Washington, D. C., is good. On the last Sunday of the month of March there were ninety-two present. The largest attendance previous to that had been eighty-six. This indicates on the one hand that the work is blessed

and on the other hand, though the war is ended, that there is definitely a place for a Christian Reformed Church in the nation's capital.

A Sunday School was begun and meets while the morning service is in progress. That is not an ideal method of having a Sunday School but it is the best that can be done until the congregation has a place of worship of its own.

Two young people, formerly not connected with any church, are being indoctrinated with a view to receiving the Sacrament of Baptism and thus uniting with the church. Members have been received from other churches, one of them coming from the Netherlands. While some are leaving because they have received their discharge from the Armed Forces, there have come others to take their place. The Young Calvinist Club is attended on Sunday evening by twenty to thirty young people.

One of the most difficult problems is that of obtaining a meeting place of their own. A committee is constantly on the alert waiting for a desirable opening. Available sites are scarce and extremely high in price. Washington is a fruitful home mission field and our small congregation has been instrumental in dispensing many spiritual benefits.

Rev. William Meyer.

The Sioux City congregation has made progress under the ministry of the missionary. It remains weak numerically but there are definite indications of spiritual development. The attendance is better now than at any other time during his period of service. The church is filling a need that cannot be supplied in any other way. The presence of soldiers, stationed in a nearby camp, at the services has been mutually beneficial. For young ladies in training and employed in the city the congregation has provided a church home.

At present the missionary is engaged in soliciting the cooperation of Christian Reformed people toward the organization of a congregation in Lemars, Iowa. Services have been inaugurated several weeks ago, but it is yet too early to determine whether the interest of the attendants can be sustained. During his absence from Sioux City the pulpit is supplied by classical appointments and a student will assist the Rev. William Meyer during the summer months.

Rev. Henry Petersen.

The missionary is in charge of the work at the South Side Mission in Englewood and the Bellwood Gospel Chapel in Bellwood. He is assisted by a full-time lay worker in the South Side field. Miss Ida Vander Weide just recently resigned her post here and efforts to fill the position left vacant have met with success. Miss Ruth Scholten will assume the duties as lay worker in September. She has been appointed for one year. At Bellwood, the Rev. T. C. Van Kooten of Western Springs has been helping with the preaching services and personal work.

There were two confessions of faith at the South Side Mission last fall. The work in this field is solely with people outside of the Christian Reformed group. The efforts to evangelize the unchurched have not yet yielded many tangible results but the Gospel has been brought by written and spoken word into countless homes. A new building is badly needed for the work. Property has been purchased with a view to erecting such a building as soon as possible.

About two hundred new homes have been built in Bellwood in the vicinity of the mission during the past year and more new homes are in process of building. Many of the families occupying these homes are unchurched or far removed from the church of their membership. Four Christian Reformed families residing in Bellwood worship regularly at the mission chapel and other Christian Reformed families worship there occasionally. The mission property has been purchased by the Executive Committee for Home Missions, so that the work in Bellwood has been put on a permanent basis.

The missionary conducted successful Vacation Bible Schools at both stations last summer and plans are being made for this type of work again this year. Mr. Clarence Van Ens, a graduate of Calvin Seminary, will assist in the work in the Chicago area this summer.

Rev. Henry Rikkers.

Since the Synod of 1945, the work of our denomination in the Twin Cities has been progressing very acceptably. There is nothing phenomenal about the work, yet we have every good reason for gratitude to the Lord. On December 15, 1945, a congregation was organized. Nine families and eight individuals were enrolled as members of the First Christian Reformed Church of Minneapolis. It was a happy occasion, for in it were realized the ambition of the Christian Reformed Church and the hopes of those true to our faith, of seeing a church of our denomination in this strategic place in the state of Minnesota. Since the date of organization, the Lord has continued to bless us not only with spiritual fruits upon the work of our missionary, but also in numerical increase. Today the congregation numbers thirteen families and eleven individuals, with the prospect of adding several more families and individuals to its number within the near future. The membership thus far consists only of those who have come to the Twin Cities from either Reformed or Christian Reformed congregations.

The congregation is handicapped by reason of the lack of a building of its own. It is meeting at this time in a Legion Hall, which, though offering opportunity for two worship services, does not afford opportunity for catechism and Sunday School work. Furthermore, since the meeting place as well as the location is only temporary, there can be no concentrated effort in the direction of drawing the unchurched of the community. As soon as a property is procured suited

to our needs in the Twin Cities, the work can become both more extensive, as well as intensive in its nature.

Our missionary is endeavoring to do what may be done under the circumstances by way of the distribution of literature and personal evangelism. Then, too, the Lord has opened a door for service to him in a downtown Mission, where he preaches at least one evening every other week. He has also been privileged to speak at Chapel services of the Good Will Industries.

Rev. Leonard Trap.

Since beginning his work last September as home missionary for Michigan and adjacent territory, the missionary has labored at Bozeman, Montana, where he helped in the organization of the Bozeman Christian Reformed Church, and at Flint, Michigan, where the church is now again calling a pastor of its own after passing through a very difficult period. The missionary's present field is Holland, Michigan, where because of overcrowded conditions in the local churches and many families moving to the south-east section of the city, Classis Holland expressed itself in favor of a new congregation to be organized in that part of the city. Services were begun on the 12th of May and the attendance has been very encouraging from the very first Sunday.

Rev. William Verwolf.

The work at Milwaukee has been carried on with faithfulness and fortitude. Sometimes it was exceedingly discouraging for the people and the missionary. All the difficulties of the building trade in these days seemed to have fallen upon Milwaukee. Consequently much of the carpentry and all of the cleaning and painting fell to the missionary and a few faithful men of the congregation. However, after almost one year, the church which was bought from the Episcopalians, has been repaired and renovated and has recently been dedicated.

A definite area of twenty-eight blocks has been chosen upon which the missionary force in Milwaukee will concentrate. The canvass, begun last September, and dropped because of the building difficulties, has been resumed by the Missionary, Rev. William Verwolf, and several volunteers from the church. A great deal of enthusiasm for missionary work has been stimulated now that Milwaukee has a nice and respectable sanctuary and hall. Intensive follow-up work is contemplated. However, the missionary and people of Milwaukee are under no illusion as to the work. It will be hard and slow, but under God, successful, it is hoped.

B. MISSIONARY AT LARGE.

We present for information a report of:

1. *Fields investigated.*

a. *Flint, Michigan.* The consistory's request that a missionary be stationed in Flint because "the spiritual and financial condition of the

congregation makes this advisable" was forwarded to the General Committee by Classis Grand Rapids East. A personal investigation revealed that the congregation was in dire need of some assistance. One of the first tasks of the Rev. Leonard Trap was to labor in that field and give such ministry as was needed to assist the congregation in arriving to the stage wherein it would be able to call a pastor. In the spring of this year the congregation was in a position to extend a call to one of our ministers.

b. *Bellwood, Illinois*: This field was taken over by the Committee and placed under the care of Missionary Henry Petersen.

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:

Milwaukee, Wisconsin.
Minneapolis, Minnesota.
Bellwood, Illinois.
South Side, Chicago.
Alexandria, Louisiana.

The Rev. D. D. Bonnema was delegated by the Committee to accompany the Missionary-at-Large on a trip to California and the Northwest. The fields visited were:

Oklahoma City, Oklahoma.
Tucson, Arizona.
Phoenix, Arizona.
San Diego, California.
Compton, California.
Alameda, California.
Everson, Washington.
Bozeman, Montana.

3. *Contacts with Missionaries, Service Pastors, and Classes.*

The Rev. Henry Baker conferred with the several missionaries and service pastors through correspondence and personal visits. He was present at meetings of Classes Chicago North, California and Hudson and met with the Home Mission Committees of Classis California, Chicago North, Chicago South, and Pacific.

4. *Pleading the Cause.*

Addresses were given at meetings of Classes, men's and ladies' groups, and mission festivals. Missionary sermons were delivered at week-day meetings and on Lord's Days, as occasion was given.

5. *Work in Auburn Park, Chicago.*

Much time was given to the organization and establishment of the newly organized church. Services were conducted by him regularly since November 18, 1945, and a congregation of eighty families, representing 336 souls, was organized February 20, 1946.

C. SUMMARY.

1. Places of which mention was made last year as prospective fields:
   a. Bellwood, Illinois—Placed under the care of Missionary Henry Petersen.
   b. Bremerton, Washington—Opening of the field was not considered advisable.
   c. Bozeman, Montana—Organized as a congregation in October, 1945.
   d. Minneapolis, Minnesota—Organized as a congregation in December, 1945.
   e. Englewood, Chicago—Organized as the Auburn Park Christian Reformed Church in February, 1946.
   f. Phoenix, Arizona—Organized as a congregation in March, 1946.
2. Fields to be investigated and in the process of investigation:
   a. Holland, Michigan—The Rev. Leonard Trap initiated services May 12, 1946.
   b. Wyckoff, New Jersey—Plans have been made to begin work leading to the organization of a congregation.
3. Fields investigated:
   a. Flint, Michigan.
   b. Bellwood, Illinois.
4. Churches which passed from missionary to Subsidy stage:
   a. Bozeman, Montana.
   b. Everson, Washington.
5. Churches which passed from Subsidy to Self-sustaining stage:
   a. Modesto, California.
   b. Hills, Minnesota.
   c. Lacombe, Alta, Canada.
6. Congregations organized:
   a. Bozeman, Montana.
   b. Minneapolis, Minnesota.
   c. Phoenix, Arizona.
   d. Auburn Park, Chicago.
   e. Ripon, California (This organization was effected by the mother church, Ripon I).

D. PROPOSED BUDGET FOR CHURCH EXTENSION.

1.	Salaries of missionaries	$ 26,000.00
2.	Allowance for house rent	3,360.00
3.	Expenses incidental to the work. (This includes stated supply salaries; expenses to the Missionary-at-large; travel expenses to investigate new fields; pulpit supplies for fields in absence of missionaries or for other assignments)	5,000.00
4.	Contemplated bonuses to missionaries because of the increase in cost of living	6,000.00
5.	Administrative expenses	1,500.00
6.	Opening of fields	5,000.00
7.	Engagement of assistants to missionaries	15,000.00
8.	Funds to provide buildings for mission stations	75,000.00
9.	Radio Mission in Chicago, Illinois	40,000.00
		$176,860.00

The General Committee for Home Missions proposes that a quota of $6.00 a family be allowed for this Fund for the year 1947.

IV. THE FUND FOR NEEDY CHURCHES

A. INFORMATION.

1. Upon recommendation of the Classical Home Mission Committees concerned, continued assistance was promised the following churches: Duvall, Washington, $700.00 on a salary of $1,400 plus a bonus of $400.00; Hawarden, Iowa, $350.00 with the promise that they would call on not less than $1,800.00 salary; Ogilvie, Minn., $500.00 on a promised salary of $1,500.00

2. Upon recommendation of Classis Grand Rapids East, the assistance to Chatham, Ont., Canada, was increased to $900.00 ($820.00 U.S. Currency) in order that they might call on a salary of $1,800.00. Upon the recommendation of that same Classis the allowance to the church at Flint, Mich., was increased to $1,000.00 on a salary of $1,800.00 because of the struggle which this church is experiencing. Classis Grand Rapids East also recommended that Sarnia, Ont., Canada, be allowed an increase from $700.00 to $1,000.00 in order that the income of the pastor might be raised to $2,280.00. The committee did not find sufficient reason given to allow this increase but did allow an additional $100.00 with the understanding that the salary of the Pastor be increased by at least that amount.

3. We rejoice with the church at Brooten, Minn., that God has prospered it to the extent that upon its own request, its allowance could be decreased from $500.00 to $300.00.

4. The allowances for 1946 for the churches at Mount Vernon, Washington, and Glendale, California, were not determined by the Synod of 1945 because of lack of information. The Executive Committee was instructed to determine these amounts. After receiving the neces-

sary information, Mount Vernon was allowed $600.00 on a salary of $1,790.00 plus $300.00 bonus. And the church at Glendale was allowed the $300.00 it had asked on a salary of $1,800.00.

5. Upon recommendation of Classis Grand Rapids South, an additional bonus was allowed the Dorr, Michigan, church in order that it might assist its pastor, the Rev. John Bratt, who had been seriously ill and had sustained major surgery. Likewise an additional bonus of $300.00 was allowed the Luverne, Minn., church that it might assist its pastor, the Rev. M. Brink, who had lost his helpmeet and found himself left with a family and no mother.

6. The churches granted aid for the first time were Bozeman, Montana, $1,000.00 on a $2,000.00 salary; Everson, Washington, $800.00 on an $1,800.00 salary plus a $200.00 bonus.

7. The following churches were assisted in the payment of moving expenses for their new pastors: Hamilton, Ont., Canada, $300.00; Hollandale, Minn., $204.43; Chatham, Ont., Canada, $179.20; Granum, Alta, Canada, $300.00; Bozeman, Mont., $300.00; Luverne, Minn., $105.94.

8. Also this year there are some churches which have become self-supporting. We rejoice with them and thank God for His blessings. They are: Modesto, Calif.; Hills, Minn.; Lacombe, Canada.

9. Whereas the Synod of 1945 made its decisions re bonuses retroactive to January 1, 1945, and did thereby set aside the decisions of the Synod of 1944 in the matter, and since our budget had been determined by the decisions of 1944, the treasurer asked the Executive Committee to rule as to which decisions he was to follow in the payment of bonuses, namely the decisions of 1944 or of 1945. Upon motion it is decided that the decision of the Synod of 1945 be carried out, it being the more recent one. However, the Committee feels the need of calling Synod's attention to the difficulties which such decisions create. When Synod changes the budgets set by a previous Synod, it upsets the working for the year and requires additional bookkeeping. When Synod decides that bonuses are to be paid quarterly and they are to be computed on the basis of the year's total income, Synod orders an impossible thing. When Synod suggests that these bonuses are to be paid to the pastors, it opens the way for misunderstanding, since all our dealings are officially only with the churches involved. We would appreciate the Synod of 1946 carefully watching these things.

B. RECOMMENDATIONS FOR ASSISTANCE IN 1947

	Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus	Other Contr.	Aid Now	Aid Asked	Classis Rec.	Our Rec.
1.	Hoboken	Hudson	10	$0,000.00	$0,000.00	$ 125.00	$2,000.00	$.....	$.....	$700	$700	$700	$700
2.	Luverne	S. Cent.	11	3,800.00	200.00	100.00	1,500.00	300	.....	1000	1000	1000	1000
3.	Sullivan	Musk.	14	0,000.00	0,000.00	134.00	1,400.00	.....	.....	700	700	800	800
4.	Estelline	Minn.	15	2,550.00	588.00	87.34	1,400.00	105	.....	700	700	on $1,600 700	on $1,600 800
5.	Birnamwood	Wis.	16	0,000.00	1,000.00	223.78	1,500.00	150	.....	700	600	700	on $1,600 700
6.	Holland Center	S. Cent.	16	0,000.00	0,000.00	78.85	1,500.00	.....	.....	750	750	800	on $1,700 800
7.	Saginaw	G. R. E.	16	0,000.00	0,000.00	187.09	1,500,00	150	.....	800	1000	1000	on $1,600 900
8.	Flint	G. R. E.	17	7,655.00	560.00	104.73	1,800.00	.....	.....	1000	1000	on $1,800 1000	on $1,800 1000
9.	Purewater	S. Cent.	17	0,000.00	0,000.00	150.60	1,400.00	140	.....	650	650	700	700
10.	Sultan	Pacif.	18	Salary must total $1,800.00 0,000.00	0,000.00	148.73	1,400.00	500	.....	700	700	700	700
11.	Momence	Chi. S.	19	0,000.00	884.15	177.00	1,800.00	.....	.....	700	700	1000	700
12.	Newton, N. J.	Hack.	19	0,000.00	0,000.00	169.00	1,382.00	110	.....	700	700	on $2,000 700	1000
13.	Arlene	Musk.	20	Pays parsonage rent 0,000.00	0,000.00	105.43	1,400.00	.....	.....	700	700	on salary of 750	$1,800 750
14.	Decatur	Kazoo	20	2,437.09	332.10	127.27	1,600.00	.....	.....	700	1000	on $1,600 1000	on $1,600 900
15.	Duvall	Pacif.	20	1,000.00	775.00	229.03	1,800.00	200	.....	600	600	on $1,900 500	oo $1,800 500
16.	Terra Ceia	Hack.	20	0,000.00	0,000.00	175.75	1,917.50	Incl.	.....	700	700	700	700
17.	Atwood	Musk.	21	0,000.00	0,000.00	160.60	1,500.00	100	.....	700	600	700	700
												on $1,800	on $1,800

	Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus	Other Contr.	Aid Now	Aid Asked	Classis Rec.	Our Rec.
18.	Grangeville	Pacif.	21	0,000.00	0,000.00	221.00	1,700.00	?	.....	400	500	500	600
19.	Chatham	G. R. E.	22	5,195.00	545.00	116.71	1,800.00	.....	.....	900	900	900	on $1,800 900
20.	Ontario	Calif.	22	0,000.00	1,400.00	240.00	2,600.00	78	.....	.....	1000	1000	800
21.	Bejou	Minn.	23	425.00	25.00	72.25	1,300.00	300	.....	600	600	600	700
22.	Bethel-Allison	Ostf.	23	700.00	50.00	92.38	1,500.00	.....	.....	700	700	700	on $1,800 800
23.	Cedar	Pella	23	3,000.00	650.00	286.96	1,500.00	250	.....	650	650	650	on $1,700 650
24.	Sarnia	G. R. E.	23	4,200.00	150.00	137.83	1,600.00	280	.....	800	800	900	on $1,800 900
25.	Seattle	Pacif.	23	8,297.54	1,521.52	248.76	2,000.00	.....	.....	800	800	on $2,000 800	on $2,000 800
26.	Dearborn	G. R. E.	24	0,000.00	0,000.00	188.75	2,100.00	.....	.....	700	700	700	700
27.	Mt. Lake	Minn.	24	0,000.00	0,000.00	58.33	1,540.00	Incl.	.....	450	600	600	700
28.	Zillah	Pacif.	24	0,000.00	0,000.00	240.00	2,000.00	.....	.....	300	300	on $1,600 300	on $1,800 300
29.	Bozeman	Pacif.	25	0,000.00	0,000.00	?	2,000.00	.....	.....	1000	1000	1000	1000
30.	Pipestone	Minn.	25	Pays $90.00 per month rent 3,235.00	190.00	80.07	1,350.00	72	.....	600	650	650	700
31.	Plainfield	G. R. W.	25	1,250.00	250.00	98.90	1,500.00	350	.....	500	600	on $1,600 600	on $1,600 500
32.	Western Springs	Chi. N.	25	1,275.00	1,625.00	239.10	1,704.00	310	.....	500	450	450	450
33.	Crookston	Minn.	26	2,702.90	617.00	134.00	1,400.00	90	.....	500	500	600	600
34.	Granum	Pacif.	26	0,000.00	0,000.00	87.85	1,450.00	205	Util.	600	600	500	on $1,700 500
35.	Noordeloos	Holl.	26	0,000.00	0,000.00	144.97	1,500.00	100	Fuel	600	600	600	600
36.	Vesper	Wis.	26	0,000.00	0,000.00	119.97	1,600.00	220	.....	600	600	600	600
37.	Dorr	G. R. S.	27	1,663.50	125.00	110.00	1,700.00	.....	.....	700	700	700	700
38.	Middelburg	O. City	27	0,000.00	0,000.00	102.00	1,800.00	.....	.....	200	200	300	on $1,800 200
												on $2,000	

	Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus	Other Contr.	Aid Now	Aid Asked	Classis Rec.	Our Rec.
39.	Winnipeg	Minn.	27	1,000.00	55.00	99.88	1,500.00	.....	.....	700	700	700	700 on $1,700
40.	Ackley	Ostf.	28	2,500.00	2,500.00	238.15	1,800.00	.....	.....	500	500	500	500
41.	Everson	Pacif.	29	4,500.00	250.00	99.54	1,800.00	200	.....	800	800	800	800
				Pays $800.00 rent									
42.	Hamilton	G. R. E.	30	6,850.00	500.00	153.78	1,650.00	250	.....	600	600	600	600
43.	Hancock	Minn.	30	0,000.00	216.13	136.58	1,600.00	200	.....	600	600	600	600
44.	Mt. Vernon	Pacif.	30	0,000.00	0,000.00	230.00	1,700.00	300	.....	600	600	600	600
				Pays $325.00 rent									
45.	Ridgewood	Hudson	30	9,000.00	0,000.00	210.50	2,500.00	.....	.....	600	600	600	600
				Pays $1,800.00 rent									
46.	Tracy	Pella	30	3,500.00	0,000.00	117.00	1,500.00	.....	.....	350	350	350	400 on $1,600
47.	Sibley	O. City	32	764.60	200.00	134.00	1,850.00	.....	.....	600	600	600 on $2,000	600 on $2,000
48.	Goshen	Kazoo	35	1,125.00	75.00	145.43	1,575.00	150	.....	450	625	625 on $1,900	500 on $1,800
49.	Hollandale	Ostf.	35	3,000.00	60.00	170.00	1,500.00	250	.....	500	500	500	500
50.	Rock Rapids	S. Cent.	35	0,000.00	1,374.50	177.08	1,400.00	100	.....	500	450	400	400
				Total salary must reach $1,800.00									
51.	Sioux Falls	S. Cent.	35	1,897.87	575.33	95.67	1,525.00	100	.....	500	500	500	500
				Total income must reach $1,800.00									
52.	Brooten	Minn.	36	0,000.00	772.02	145.00	1,850.00	.....	.....	300	300	300	300
53.	Ogilvie	Minn.	36	237.37	0,000.00	81.50	1,500.00	100	.....	500	500	500	500
54.	Parchment	Kazoo	36	2,651.94	451.98	109.00	1,900.00	.....	.....	500	500	500	500
55.	Randolph II	Wis.	37	3,480.07	600.15	150.61	1,850.00	400	.....	500	500	500	400
56.	Rudyard	Musk.	37	0,000.00	0,000.00	91.50	1,500.00	150	.....	400	400	450 on $1,800	450 on $1,800
57.	Calvin	Musk.	38	0,000.00	114.29	106.07	1,600.00	.....	.....	450	300	300	300
58.	Desplaines	Chi. N.	38	6,000.00	3,105.00	186.20	2.400.00	.....	.....	500	500	450	400
59.	Hawarden	O. City	38	0,000.00	0,000.00	143.58	1,800.00	200	.....	350	350	350	350
60.	Bemis	Minn.	40	0,000.00	100.53	106.00	1,350.00	105	.....	300	600	500	500 on $1,600
61.	Glendale	Calif.	40	0,000.00	0,000.00	160.91	1,900.00	100	.....	300	300	300	300
62.	Goshen, N. Y.	Hudson	40	1,500.00	500.00	220.00	2,225.00	120	.....	250	250	250	200 last year

	Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus	Other Contr.	Aid Now	Aid Asked	Classis Rec.	Our Rec.
63.	Newton, Iowa	Pella	40	6,385.00	300.00	149.09	1,900.00	.....	.....	600	500	500	500
64.	Pine Creek	Holl.	41	2,470.00	125.00	118.18	1,500.00	300	.....	300	300	300	300
65.	Arcadia	Calif.	43	10,971.70	775.00	183.65	2,300.00	200	.....	400	400	400	400
66.	Holland Marsh	G. R. E.	43	851.75	1,198.05	106.85	2,050.00	.....	.....	400	400	400	300
67.	Holland, Minn.	Minn.	45	2,480.00	105.00	148.85	1,600.00	150	.....	200	200	200	200
68.	Morrison	Chi. N.	47	2,025.00	2,150.00	137.00	1,800.00	200	.....	300	300	250	on $1,800 200

Note I. Your Committee advises that Synod declare that where the allowances are conditional upon an increase of salary, the allowances shall be reduced by 50% of the recommended increase if the raise is not met by the congregation involved.

Note II. Your Committee advises that all congregations whose allowances depend on an increase of salary notify the Treasurer of the General Home Missions Committee before the close of 1946 concerning the action taken by them in the matter.

Note III. Your Committee recommends that bonuses be paid in 1947 as per decision of the Synod of 1945. Cf. Acts 1945, page 90.

That decision allows a bonus of 40% on the assistance given by the Fund for Needy Churches to congregations paying a salary of $1,400.00 or less; 25% to those paying more than $1,400.00 but not beyond $1,500.00; 20% to those paying more than $1,500.00 but not beyond $1,600.00; 15% to those paying more than $1,600.00 but not beyond $1,700.00; and 10% to those paying more than $1,700.00 but not beyond $1,800.00. The congregations are strongly urged to pay a 10% bonus on their part of the salary. These bonuses are to be computed on the entire income of the pastor instead of the technically designated salary.

C. QUOTA FOR FUND FOR NEEDY CHURCHES FOR 1947:

Total Allowances recommended	$ 40,450.00
For adjustments between Synods (Art. 5, L. H. M. O.)	2,500.00
Allowances for Moving Expenses	2,500.00
Payment of Bonuses, if allowed	4,000.00
Administrative Expenses	1,500.00
	$ 50,950.00

Your Committee recommends that the Quota be set at $2.00 per family.

V. SOLDIERS' FUND

The generosity of our people made it possible to minister to our young people in service. Their number has decreased appreciably. Whereas 12,000 were in uniform last year, their number approximates 3,000 today.

A. SERVICE PASTORS.

The Revs. Albert H. Bratt, Herman Moes, and Joseph Vande Kieft have been relieved of their duties as service pastors. The lease of the service home in Raleigh, N. C., expired May 31st. Upon the request of the Executive Committee and with the consent of the Midland Park consistory, the Rev. John M. Vande Kieft will continue to serve as itinerant service pastor as long as his ministry in that capacity is warranted. The Rev. Harry Dykstra plans to carry on until the first of July. After a year of valuable service in Alexandria, Louisiana, the Rev. Henry Vande Kieft sought reentrance into the work of the regular ministry. The lease of the service home at that place had expired and a renewal was considered inadvisable. The arrangement with the Ontario, California, consistory whereby the Rev. Louis Bouma spent part of his time in service pastor work will be terminated July 1.

The Church owes much gratitude to the service pastors, missionaries, ministers, and laymen who have given unstintingly of their time and energy in behalf of our youth.

In view of the fact that young men are still drafted and many are of tender years your Committee is arranging itineraries which cover the several areas and will engage our ministers for that service. We are therein reverting to the arrangement which prevailed before war was declared.

B. SERVICE HOMES.

Our service home in Alameda, California, is still rendering valuable service. The San Diego home continues to minister to service people in its area. The payment of expenses entailed in entertaining and lodging soldiers and sailors in the homes of ministers and laymen will be continued. We believe that our constituency desires that everything possible shall be done to maintain contacts with our young people and to make possible that appreciated hospitality.

C. THE YOUNG CALVINIST.

Throughout the war period your Committee bore one half of the expense entailed in printing and sending the Young Calvinist to our youth in uniform. This arrangement will be discontinued July 1, 1946. Our office, however, will continue to keep the records and cooperate with the Young Calvinist by keeping it informed relative to new inductees and changes in addresses.

D. OFFICE SERVICE.

The records of service personnel are kept in the office at 703 Eastern Ave., S.E. Lists of Christian Reformed men in their areas are sent regularly to service pastors. Since the number of service pastors has decreased new inductees receive printed lists of their fellow church members in their camps. Requests of parents, friends, and service men for lists are gladly granted.

E. OFFERING FOR THE SOLDIERS' FUND.

The need of contributions by churches and individuals remains. Office expense, service homes, and service pastors, as well as the expense of ministers, missionaries, and individuals who labor with and entertain our young people, are paid from this Fund. Your Committee estimates that support to the extent of fifty cents a family will suffice.

VI. REPORT OF THE TREASURER FOR THE YEAR 1945

Receipts		
Cash on hand Jan. 1, 1945	$ 61,921.17	
Received for Church Extension	61,052.54	
Received for the Soldiers' Fund	38,033.40	
Received for Needy Church Fund	59,578.71	
Total Receipts		$220,585.82
Disbursements		
For Church Extension	$ 74,984.99	
For Soldiers' Work	50,302.67	
For Needy Churches	50,423.33	
Total Paid Out		$175,710.99
Cash Balance Dec. 31, 1945		$ 44,874.83

ACCOUNT OF INDIVIDUAL FUNDS

The Church Extension Fund:		
Cash on hand Jan. 1, 1945	$ 21,468.86	
Receipts for 1945	61,052.54	
Total	$ 82,521.40	
Disbursements	74,984.99	
Balance on hand		$ 7,536.41
The Soldier's Fund:		
Cash on hand Jan. 1, 1945	$ 21,324.93	
Receipts for 1945	38,033.40	
Total	$ 59,358.33	
Disbursements	50,302.67	
Balance on hand		$ 9,055.66
The Fund for Needy Churches:		
Cash on hand Jan. 1, 1945	$ 19,127.38	
Received for 1945	59,578.71	
Total	$ 78,706.09	

Disbursements	50,423.33	
Balance on hand		$ 28,282.76
Total Cash in the Three Funds		$ 44,874.83

STATEMENT OF INCOME IN THE THREE FUNDS

The Church Extension Fund:		
From Classical Treasurers	$ 53,014.47	
From all other sources	8,038.07	
Total		$ 61,052.54
The Soldier's Fund:		
From Classical Treasurers	$ 30,661.03	
From all other sources	7,372.37	
Total		$ 38,033.40
The Fund for Needy Churches:		
From Classical Treasurers	$ 56,952.24	
From all other sources	2,626.47	
Total		$ 59,578.71
Total Received in 1945		$158,664.65
On Hand Jan. 1, 1945		61,921.17
Grand Total		$220,585.82

STATEMENT OF MISCELLANEOUS RECEIPTS

The Church Extension Fund:		
Individual Gifts	$ 2,536.82	
Fields Served	452.91	
Securities Held	493.04	
U. S. Defense Bonds	875.00	
Interest on Savings Account	100.90	
Refunds	3,579.40	
Total		$ 8,038.07
The Soldier's Fund:		
Individual Gifts	$ 5,272.37	
Pella Vicinity Churches	2,100.00	
Total		$ 7,372.37
The Needy Church Fund:		
Individual Gifts	$ 186.00	
Securities Held	739.56	
U. S. Defense Bonds	1,125.00	
Interest on Savings Account	400.91	
Refunds	175.00	
Total		$ 2,626.47
Grand Total		$ 18,036.91

TOTAL INCOME FROM ALL SOURCES

From Classical Treasurers	$140,627.74	
From Miscellaneous Receipts	18,036.91	
Grand Total		$158,664.65

SECURITIES HELD AND THE AMOUNT EARNED

Securities	Par Value	Market Value	Earned
Kent Country Club	$ 500.00	$ 400.00	$ 15.00
Pantlind Hotel Bond	500.00	250.00	15.00
Canadian Northern Railroad	1,000.00	1,000.00	65.00
Cleveland Electric Co.—			
Common Stock (455 Shares)	None	21,385.00	910.00
Preferred Stock (20 Shares)	None	2,230.00	90.00
Little Miami R. R.	1,600.00	3,776.00	137.60
U. S. Defense Bonds	80,000.00	80,000.00	2,000.00
Savings Dept. Bank	65,000.00	65,000.00	501.81
Total Earned by Securities			$3,734.41

This amount was divided as follows:

Church Extension (40%)	$ 493.04
Subsidy (60%)	739.56
U. S. Bonds: Extension Fund ($35,000.00)	875.00
U. S. Bonds: Subsidy ($45,000.00)	1,125.00
Savings Account: Extension ($22,500.00)	100.90
Savings Account: Subsidy ($42,500.00)	400.91
Total	$3,734.41

ADMINISTRATIVE EXPENSES

Traveling and Meeting Expenses	$ 1,243.37	
Miscellaneous Expenses	1,403.27	
Total		$ 2,646.64

Extension Fund and Fund for Needy Churches each paid $1,323.32.

(These expenses are $10.98 more than the 1½% of the total cost of our mission program.)

STATEMENT OF DISBURSEMENTS

The Church Extension Fund:		
Special Services	$ 3,159.15	
Missionary Salaries	27,121.29	
Missionary Expenses	4,937.30	
Administrative Expenses	1,323.32	
Home Purchased in Chicago	11,000.00	
Purchase of Bellwood Mission	5,943.93	
Milwaukee Church	9,000.00	
Total		$ 62,484.99
Deposited in Savings Account		12,500.00
Total		$ 74,984.99
The Soldier's Fund:		
Special Services	$ 1,580.29	
Alameda Service Home	2,151.55	
Alexandria Service Home	5,761.63	
Rev. J. Vande Kieft	5,163.00	
Rev. Baker Expenses	1,128.39	
Rev. Boerefyn Expenses (San Diego Service Center)	2,925.32	
Rev. A. H. Bratt	5,118.91	
Rev. H. A. Dykstra Expenses	1,829.40	
Rev. H. Moes	4,836.85	
Rev. J. M. Vande Kieft	7,088.10	
Office Rent	360.00	
Office Girl	1,760.00	
The Young Calvinist	10,599.23	
Total		$ 50,302.67

The Fund for Needy Churches:

Subsidies Paid Out	$ 36,095.58	
Administrative Expenses	1,323.32	
Moving Expenses	504.43	
Total		$ 37,923.33
Deposited in Savings Account		12,500.00
Grand Total		$ 50,423.33

Disbursed in all three funds.....$175,710.99

The following is the amount paid out to the Misisonaries. (This includes salary, rent, expenses, and bonus.)

Rev. H. Baker	$ 4,658.48	
Rev. G. B. Boerefyn	2,954.82	
Rev. S. G. Brondsema	2,964.63	
Rev. J. M. Ghysels	3,977.61	
Rev. Wm. Meyer (No Rent)	2,445.00	
Rev. H. Petersen (Southside, Chicago, and Bellwood Mission)	5,456.48	
Rev. Henry Rikkers	4,437.71	
Rev. L. Trap (4 months)	1,713.04	
Rev. Wm. Verwolf	3,389.82	
Rochester, Minn., Hospital	61.00	
Total		$ 32,058.59

STATEMENT OF AMOUNTS RECEIVED FROM THE CLASSES

Classis	Extension	Soldiers	Subsidy	Total
California	$ 1,774.18	$ 2,142.99	$ 1,491.77	$ 5,408.94
Chicago North	3,207.22	899.32	3,490.00	7,596.54
Chicago South	2,789.59	994.71	2,640.85	6,425.15
Grand Rapids East	4,354.51	4,544.33	4,889.63	13,788.47
Grand Rapids South	4,735.33	1,281.13	5,273.00	11,289.46
Grand Rapids West	2,882.25	1,345.37	3,288.25	7,515.87
Hackensack	1,647.76	236.16	1,874.02	3,757.94
Holland	4,024.86	2,930.38	4,428.00	11,383.24
Hudson	2,766.95	2,871.52	3,130.00	8,768.47
Kalamazoo	2,061.52	676.44	2,236.00	4,973.96
Minnesota	2,370.01	1,278.43	2,445.41	6,093.85
Muskegon	4,361.81	2,188.73	4,789.22	11,339.76
Orange City	1,718.88	869.49	1,909.49	4,497.86
Ostfriesland	1,212.26	399.49	1,259.00	2,870.75
Pacific	1,930.22	856.74	2,194.64	4,981.60
Pella	2,806.30	730.18	3,028.86	6,565.34
Sioux Center	2,792.64	1,498.57	3,072.68	7,363.89
Wisconsin	1,520.25	524.39	1,606.00	3,650.64
Zeeland	4,057.93	4,392.66	3,905.42	12,356.01
Totals	$53,014.47	$30,661.03	$56,952.24	$140,627.74

Thus the Lord has prospered us in the year 1945. His people have shown their gratitude by the gifts they have returned unto the cause of God's kingdom. May our gracious God use all to His glory.

Humbly submitted,
D. D. BONNEMA, *Treasurer.*

REPORT OF THE TREASURER FROM JAN. 1, 1946, TO JUNE 1, 1946

In the Three Funds:

On Hand Jan. 1, 1946	$ 44,874.83
Received	29,316.80
Total	$ 74,191.63

Paid out	48,760.51	
Balance		$ 25,431.12
The Church Extension Fund:		
On Hand Jan. 1, 1946	$ 7,536.41	
Received	11,384.34	
Total	$ 18,920.75	
Paid out	29,474.96	
Shortage	$ 10,554.21	
The Soldier's Fund:		
On Hand Jan. 1, 1946	$ 9,055.66	
Received	5,252.80	
Total	$ 14,308.46	
Paid out	10,019.27	
Balance		$ 4,289.19
The Fund for Needy Churches:		
On Hand Jan. 1, 1946	$ 28,282.76	
Received	12,679.66	
Total	$ 40,962.42	
Paid out	9,266.28	
Balance		$ 31,696.14
Total in last two funds		$ 35,985.33
Less shortage		10,554.21
Cash on Hand		$ 25,431.12

OBSERVATIONS. In the three funds combined we have paid out almost $20,000.00 more than we have received this year.

In the Church Extension Fund we have paid out $11,500.00 for a home in Minneapolis. But even without that item we have paid out some $6,590.62 more than we have received.

In the Soldiers Fund we have paid out almost twice as much as we have received this year. This work is tapering off, but unless more offerings are given, we shall not be able to meet the needs.

In the Fund for Needy Churches alone we have received more than we have paid out, but with the second quarterly payment due at the end of June, it is evident that this fund also will pay out more than is received.

Outside of an enlarged Radio program, we shall be able to meet our needs with the quotas set, if the congregations will pay their quotas on a quarterly basis, and not wait until the end of the year to pay them.

Humbly submitted,

D. D. BONNEMA, *Treasurer.*

To the Synod of 1946, January 30, 1946.
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

This is to certify that I have this day audited the books of the Rev. D. D. Bonnema, Treasurer of the Executive Committee for Home Missions, for the period from January 1, 1945, to December 31, 1945, and have found them to be correct and in good order to the best of my knowledge and belief.

Humbly submitted,

BERT H. BROUWER.

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 for the Soldiers' Fund. (See Report, Part V, E.)

D. Report of the Treasurer. (See Report, Part VI.)

E. Matters which require Synodical approval.

1. Continuance of aid to calling churches. (See Report, Part IV, A, 1.)
2. Grants of increased allowances. (See Report, Part IV, A, 2.)
3. Subsidy granted Mt. Vernon, Washington, and Glendale, California. (See Report, Part IV, A, 4.)
4. Grants of extra bonuses under special circumstances. (See Report, Part IV, A, 5.)
5. Grants of aid to churches which are calling for the first time. (See Report, Part IV, A, 6.)
6. Assistance in paying moving expenses. (See Report, Part IV, A, 7.)
7. Payment of bonuses in 1945 according to the decisions of the Synod of 1945. (See Report, IV, A, 9.)

F. Recommendations for support from the Fund for Needy Churches. (See Report, Part IV, B, and Notes 1 and 2.)

G. Recommendation of Bonuses for 1947. (See Report, Part IV, B, Note 3.)

H. Election of a delegate at large. (See Report, Part I, B.)

I. Committee on Immigration.

The rumors are persistent that the doors of immigration in Canada will be opened soon to emigrants from the Netherlands. The Canadian churches are alert to the need of guiding prospective emigrants in settling in that spacious country. Tentative plans have been made by those churches to organize a Bureau of Immigration which shall serve to give information and guidance to Netherlands' emigrants. Although we are appreciative of this interest shown by our Canadian churches, it is the opinion of your Committee that a Synodically appointed committee on immigration, whose responsibility will be to Synod, should be appointed to function as a bureau of information and guidance to all those who contemplate emigrating to Canada.

Your Committee, therefore, proposes that Synod appoint informed members of our churches in Canada who, with the Missionary-at-large,

shall constitute the Committee on Immigration. The function of this committee shall be to give information and guidance to emigrants from the Netherlands.

J. Communication to the Reformed churches in the Netherlands.

In view of the facts:

1. that there is expectation that a considerable number of our Reformed people will migrate to Canada when the doors of immigration are opened;

2. that there is danger that the emigrants will be uninformed with respect to the existence and location of our churches and thus be scattered;

3. that civil and railroad officials can hardly be expected to be interested in the spiritual welfare of those who are akin to us in the Faith;

Your Committee proposes that Synod address a communication to the Reformed churches in the Netherlands urging them:

a. to warn their members against emigrating to an unknown country without gaining such information as will prevent their settling in places remote from established Christian Reformed churches,

b. to advise their members to communicate with the Synodically appointed committee on immigration and,

c. to give such publicity in the several church periodicals as this matter, which is of vital concern to our Reformed constituency in the Netherlands, warrants.

K. Information concerning our churches in the U.S.A. and South America.

Your Committee proposes that Synod request the Reformed churches in the Netherlands to advise prospective emigrants to communicate with the Missionary-at-large with respect to the location of our churches in the U.S.A. and with Dr. M. J. Wyngaarden, secretary of the South American Committee, relative to the location of our churches in South America.

L. Missionary in the East.

Considering that an intensive program of evangelization in fields already occupied does not at present permit the inauguration of an evangelization program in the East, your Committee seeks the approval of Synod in deferring the calling of a missionary for that area. The services needed to assist in the organization of a congregation in Wyckoff can be rendered through the engagement of members of our present missionary staff.

M. Approval of expenditures beyond the budget allowance.

Your Committee was compelled to go beyond the budget allowance because of unexpected and unavoidable circumstances. The following expenditures were made since January 1, 1945:

1.	Home for the Rev. Henry Petersen	$ 11,000.00
2.	Home for the Rev. Henry Rikkers	11,500.00
3.	Bellwood Chapel	6,000.00
4.	Milwaukee church building	9,000.00
		$ 37,500.00

We petition Synod to approve of the expenditures in view of the fact that no homes could be rented for the missionaries.

N. Special allowance to obtain meeting places.

The Synod of 1944 decided to earmark $10,000.00 annually in the Church Extension Fund for chapels and meeting places. (Acts 1944, page 44.) This allowance is wholly inadequate in the present emergency.

The Minneapolis field is sorely in need of a place of worship. The building now in use is available only for Sunday services. Neither Sunday School nor catechism classes can be accommodated.

This is also true of the Washington, D. C., field. The present meeting place is available for use only from 9:30 A.M. to 7:00 P.M. on Sunday. Classis Hudson presented a request that financial aid be given to the church in Washington, D.C., for the procurement of a church building.

The South Side, Chicago, mission is putting forth attempts to obtain a suitable chapel and the churches of Engelwood, Chicago, are rendering assistance. But in view of the high cost of building it still needs considerable assistance.

Your Committee petitions Synod to allow $75,000.00 in the Church Extension Budget for 1947 to make up the deficit and to obtain proper chapels or churches in the above named places. Without such buildings a mission program cannot be executed.

O. ENGAGEMENT OF ASSISTANTS TO MISSIONARIES. Considering that:

1. A more intensive, aggressive and sustained program of evangelization is needed to carry out the charge of bringing the Gospel to the unchurched,

2. This program should include:

a. A careful survey of the community.

b. Bringing regularly and systematically the Word of God from house to house. Acts 20:20.

c. Bringing the Gospel publicly on Lord's Days and in midweek meetings.

d. Recruiting of scholars for Sunday School, Bible classes, and catechism classes.
e. Conducting classes for children and young people not only on Sunday but also evenings and Saturdays. (The Reformed emphasis on exposition of the Truth).
f. Meetings of groups interested in discussions of religious subjects.
g. Maintaining close contacts with the individual members of a community to minister to their spiritual needs in sickness, bereavement, in homes and hospitals.
h. Systematic distribution of tracts, pamphlets, and other Christian literature.
i. Arranging courses of study for the several study groups.

3. The Biblical policy in the work of evangelization is to provide co-workers to accompany and assist the missionary; (Paul and Barnabas-Mark; Barnabas-Mark; Paul-Titus; Paul-Timothy.)

4. We can expect blessing in the measure that we apply ourselves in the bringing of the Gospel. He that soweth sparingly shall also reap sparingly; he that soweth bountifully shall also reap bountifully";

5. This program as outlined is beyond the ability of any one man;

Your Committee petitions Synod to authorize the Home Mission Committee to engage assistants to the missionaries in the fields that call for and have especially been opened for the purpose of evangelization.

P. Your Committee proposes that Synod take steps to establish a Department of Missions in our Seminary. The following considerations prompt us to make this proposal:

1. The missionary enterprise is the supreme charge of the Church.
2. Training for mission work does not receive the consideration it deserves in the school curriculum.
3. Men called to mission work generally lack the necessary preparation for service in that branch of kingdom work.
4. Such a department will serve to foster more interest in msisions.
5. It will equip the graduates for leadership and guidance in the mission activities of our congregations.
6. Mission courses are essential in the preparation for the Gospel ministry.

Q. RADIO MINISTRY IN CHICAGO, ILL. The Home Mission Committees of Chicago North and South presented to the respective Classes a proposal for a radio ministry in the Chicago area. It read as follows:

> "The need for a radio mission in which our Church may speak its message to the great population of the Chicago area arises from a growing realization that our efforts along this line in the past have been inadequate. Our experience with the Back to God Hour shows that our largest listening audience is in the

Chicago area, that many people are eager to hear our message, not knowing that there was such a Church in existence with a solid Biblical message, and that the means of radio are admirably adapted to our use for this purpose. Chicago is a strategic spot, because of its congested large population, its ideal radio facilities, the fact that it is a center of both Modernism and Arminianism, and because we have a substantial number of churches of our own in this territory, which can be of great help in this enterprise. Radio affords our best approach to Chicago people. We would find it difficult to get them into our churches or into our small community mission centers, but we will be able to get the church into their homes. So the following plan is suggested as a means to provide such mission work, originating with the radio, and then broadening out into other channels as our radio contacts increase."

Classis Chicago North at its fall meeting in 1945 favored the radio mission. The question of how it should be financed was referred to the consistories. Classis Chicago South was not ready to act in the fall of 1945 and referred the proposition to the consistories for consideration.

Classis Chicago North's decision was submitted to the Executive Committee which gave the matter considerable consideration and expressed itself in favor of the general plan.

Four churches in the Chicago area arranged for broadcasting over the Chicago Station WAAF at 7:45 to 8 A.M., five days a week. This was done to obtain favorable time on the radio. The two Chicago Committees petitioned the Executive Committee to underwrite the current broadcast until both Classes had taken favorable action. The Executive Committee granted that request. With respect to a one half hour instead of a fifteen minute program and broadcasting on Sunday, the Committee decided to defer action until the program of a radio mission had been adopted.

At our April meeting Classis Chicago South informed the Committee that it had decided to petition the Home Mission Committee to initiate a radio mission for the Chicago area and to arrange for the calling of a missionary to take upon himself the work connected with the radio mission.

With respect to the radio ministry, the Executive Committee decided to lay this matter before the General Committee since it would entail considerable expense.

In our report to Synod in 1938 the Executive Committee proposed that Synod definitely commit itself to a program of action and make provision for beginning the work of evangelization in large centers of population. Excerpts from that report follow:

"We believe that our Church is eminently fitted and equipped for work among the upper class in our nation and therefore faces

a challenge as never before to bring it the words of Life. Our emphasis on sound Biblical preaching by an educated ministry should be a powerful asset in seeking to touch this forgotten class. Preaching of the Reformed evangelical type is admirably adapted to have a strong appeal, with God's blessing, for the cultured and educated. Our conviction that the Reformed interpretation of the truth is the purest, should inspire us to make it count in the life of our nation's people.

"Considerations, which we believe, should incite us to apply ourselves as a Church to this type of mission activity are:

1. The fact that there are millions in our homeland, of which great masses are found in our large cities, who have never heard the Gospel.

2. The Churches in our land are departing from the faith and cannot minister to the spiritual needs of the class referred to.

The work of our local congregations, which usually employ the talents of their membership in reaching out to the underprivileged, although adequate to the needs of those among whom they labor, is hardly sufficiently equipped for labor among men and women of culture and education. To reach those who live on a higher cultural level there is need of an educated ministry.

To reach the masses it would seem to be the part of wisdom to select centers of population for intensive evangelization activity. Missionaries should be called who through week-day and Sunday meetings, canvassing of communities and organization of groups for study and inspiration, witness for the truth. The task referred to is by no means easy of execution. Working among the privileged in society is much more different than laboring among the underprivileged. There is no welcome to greet the missionary when he knocks at their door. He is more apt to find them mistrustful and suspicious. To reach this class, halfway measures will not avail. The Church, convinced of the significance and worthwhileness of missionary effort among the unchurched in this group, must use the means best suited to a successful prosecution of this enterprise.

"The first step, and we consider this to be of the greatest importance, is that the people among whom we intend to labor be informed with respect to the existence and the teachings of our denomination. No one will deny that to a host of people, our Church is unknown. Even the American church world is but barely aware of its existence. The Reformed conception of life and the principles for which our Church stands have not been sufficiently propagated.

"We propose that Synod give consideration to the use of radio broadcasting as a means for bringing the message of God's Word, as we know it, to the people of our country.

"Radio broadcasting, as an effective agency in the spreading of the Gospel, should not be discounted. Through the radio we can find an entrance where doors are bolted against us. In it we have an entering wedge which, with God's blessing, will prove to be an inestimable asset in the work of Home Missions.

"It is not necessary to elaborate upon the advisability of making use of this recognized means for reaching the public. Business concerns, political parties, and numerous churches and sects consider it to be the best available instrument in bringing their message to the nation.

"The radio will not only afford us an opportunity to bring a message and open the door to our missionaries; but it will also provide us with an index as to the number and location of the listeners who are interested in our message and are disposed to receive our men into their homes.

"In connection with radio broadcasting we should make an extensive use of the printing press. The messages delivered over the radio should be made available to all listeners who desire them. Through the use of pamphlet we should seek to acquaint the American public with the faith and standards of the Christian Reformed Church. This follow-up method should not be underestimated. The minds and hearts made receptive for our message should be given a more complete statement of our doctrine and practice.

"We consider the radio and the printing press to be quite indispensable in carrying out the program of Evangelization among the upper class in our nation's population."

Synod adopted the advice of its Advisory Committee; namely, to commit itself to the general program of action as recommended by the Executive Committee and to appoint a committee as there suggested.

A program recommended is as follows:

"Your Committee overtures Synod to commit itself to this general program of action in the sphere of Evangelization by:

1. Authorizing a committee to arrange for radio broadcasting.
2. Instructing a committee to make use of the printed messages and pamphlets as a follow-up method in propagating our faith.
3. Authorizing the Executive Committee for Home Missions to arrange for the calling of a missionary (or missionaries) on behalf of Synod for Evangelization as opportunity and occasion may require.
4. Authorizing the Executive Committee for Home Missions to select the fields for Evangelization and to procure suitable meeting places."

The Back to God Hour Committee began broadcasting in 1939. The responses to the program were not encouraging during the first two years. Since 1941 the Back to God Hour has become more popular. The only connection the Home Mission Committee has with the Back to God Hour is the membership of the Rev. Henry Baker on the Radio Committee.

The relationship of the Rev. Henry Baker to the Committee has made it possible to file all the responses that came to us from the outside. The names of those who have responded are sent to ministers and missionaries in communities where our Church is represented and where our ministers have indicated that they are willing to follow up with personal visits. As far as evangelization is concerned, the Back to God Hour rendered only fragmentary service. This is not said to speak disparagingly of the Back to God Hour. We have only high praise and appreciation for it. It is a powerful means to bring our witness to America.

However, the radio has not been utilized to its full extent in the work of evangelization. That it may be is the intent of our recommendation in asking that a radio mission for the Chicago area be initiated.

The times in which we live call for an aggressive and extensive program. The urgency of launching out on such a program is intensified by the lack of testimony given by the Church in America. We do not minimize the value of work done in the way of house-to-house visits in selected localities, but these visits do not reach the masses and the masses must be reached. God has given the radio and the availability of that invention should not be ignored.

We propose a more vigorous program of action in the Chicago area and we summarize what has been stated above and present it to Synod for approval.

1. That Synod authorize the General Home Mission Committee to sponsor a radio mission in the Chicago area.

2. Synod authorize the General Home Mission Committee to arrange for the calling of a missionary to take upon himself the work connected with the radio mission.

3. Synod approve the following program for a radio mission:

a. Period of morning devotions of 15 or 30 minutes, five days a week.

b. The message to be one which is briefly and pointedly stated with sufficient sacred music to make it attractive.

c. The program to contain an announcement wherein service, counsel, and comfort are offered to listeners.

d. When opportune, a program also to be given on Sunday.

e. Personal evangelism shall be carried on with the radio audience insofar as feasible and possible.
f. Proper advertising of program. (The Chicago Classes have assumed financial obligation for its execution.)
g. When responses are encouraging, the calling together in group meetings for discussion of religious subjects.
h. If need demands, the engagement of assistants.
i. Distribution of printed matter.
j. The eventual procurement of a meeting place which shall serve as a rallying point for radio audience.

SUPPLEMENT 28.

(Arts. 20, 89, 124, 142, 156)

REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

THE Board of Trustees, consisting of one minister from each of our nineteen classes, met on May 29, 31, and June 1. The Reverend J. J. Hiemenga, for many years a member and serving as president for about six years, in view of the fact that he was chosen as our Educational Secretary, could not be chosen again to serve as president. In his place the Board elected the Rev. G. Hoeksema, and under his able guidance three busy days were spent, dealing with many, many things pertaining to "Our School."

In plunging you in to its affairs we take the liberty first to quote from the report of President Schultze of our college as folows:

"Divine Providence has watched over us benignly in the academic year that has now come to a close. It would be impossible for us to enumerate the many tokens of His favor. Suffice it to say that He has been very good to us in permitting us to carry on and in guiding our efforts so that we could contribute at least something to the coming of His kingdom and to the glory of His name.

Educational Problems

"Many educators were quite positive that after the war educational problems would ease up considerably. However, the problems that now beset educators are more numerous than they have ever been before. Leaders in the various colleges and universities throughout the land have re-evaluated their educational objectives and curricula. This is due, in part, to an awakening to the fact that education has failed miserably. The war brought this matter to a climax. It does not seem that the educational program that was carried on in the armed services has been found so successful that the educational institutions should revamp their methods according to the military conception and methods of education. However, the various tests in the army and navy have brought out clearly the woeful deficiency in the academic training of our so-called *educated* young men and women. It has labeled American education a failure. It has also been felt that the fact that a war was necessary at all was due to education's failure. The result of this re-awakening has been a flood of education plans. There are the Harvard Plan, the Yale Plan, the Princeton Plan, the University of Chicago Plan, the Michigan State Plan, and so on ad infinitum. Strange though it may seem in this age of practical scientific development, the tendency practically all down the line has been a return to solid courses that were formerly labeled the humanities. History and English are now definite requirements in practically all institutions of higher learning. That is to say, there seems to be a practical recognition that there have been too many elective courses selected by students not competent to do so. The basic courses were avoided by the students. They took only what they liked, and that is not psychologically wholesome in the program of training men and women to take their proper places in life. The general outlook

at the present time is that the first two years in American institutions as a whole will constitute basic cultural courses, and that specilization will begin after that. Calvin has never followed the vagaries of American educational ideals, and consequently feels that the present trend in the field of education constitutes a sort of general justification of the policies pursued in the past.

"The second problem in the field of education this past year has been that of meeting the tremendous impact of new students that came pouring back from war with the government promise that their education would be paid for. This has caught us short-handed. Facilities were insufficient. So were the building facilities and equipment in general. Presidents of other institutions, having an authority that is practically supreme, rushed to the Federal Government for aid. Barracks and prefabricated homes grew up like mushrooms over night on and near the campuses of various institutions. From the army and navy surplus equipment poured in that could serve the laboratories and class rooms, and teaching help was recruited from every possible source. In this general stampede for government aid, Calvin took no part. She just struggled along, piling a bit more work on certain faculty members, stretching facilities a bit farther, securing the services of Reverend Moes to make a thorough canvass of our homes to secure an additional room here and there, and making our kitchen staff do that which was thought well-nigh impossible by squeezing in just a few more—and still more—for meals. Obviously this loading on a bit more, stretching things a bit farther, and squeezing in a few more cannot go on indefinitely.

"A third problem that educators had to struggle with was that of caring for the returning vets who came in at various times, and with all sorts of credits. What a burden this has been to the Dean and Registrar at Calvin and to the office girls. Students clamored for entrance when they were discharged regardless of how far the semester had advanced. We accomodated them in every case where we felt it could be done without affecting too much our educational standards and efficiency. Many of these returning vets had not yet finished their high school work, others had had practically no high school training but could show special statements indicating that according to tests taken in the service they could probably carry on college work efficiently. Such tests are quite generally acknowledged and the tendency is to do as much as possible for men who have sacrificed for their country when they might have advanced their educational aspirations at home.

"Our Teaching Staff

"The grace of God was also manifest in our midst in the fact that the Faculty displayed a splendid spirit of co-operation. There were vacancies, but these were always taken care of. Mrs. Van Zee took up the duties of a minister's wife at Hancock, Minnesota, at the close of the first semester. She had been assisting in English. However, Dr. Zylstra returned from the army just in time, and kindly consented to fill the vacancy at once. Mr. Hasper who had been helping us out in speech was advised to discontinue this extra work for the second semester because of his health. At the opportune time the Reverend Harold Dekker was released from service, and he "took over" there and also served as teacher of Reformed Doctrine since the President was unable to appear for duty at the proper time. Mr. Buter who was appointed in the field of economics a few years ago returned just at the time when the Dean was sighing for relief. He joined our staff at the beginning of the second semester. Mr. Bult came to us about the first of November and relieved Professor Muyskens considerably by assuming responsibilities in the field of physical education. Professor Henry Bruinsma, also a returned veteran, on leave of absence from Duke University, joined our force in January. He pleased us greatly with his spirit of

co-operation and his excellent work in the field of Music. He came just at the time that Professor Swets left us to continue his work toward a degree in the field of Music. Since the appointment to the chair of Psychology made last spring to the Reverend A. Hoekema was not accepted, Professor J. Broene was asked to serve us for another year. This he kindly consented to do and he thus gave the college and the Church another year of splendid service. Professor Nieuwdorp was asked to teach a course in Calculus since the work of Professor Muyskens was overburdening, and he willingly obliged. Miss Helen Van Laar helped us by teaching a course in Art for prospective Christian school teachers. Although Mr. Hasper was unable to teach the courses in Speech-Making, he did consent to teach a one-hour course in Interpretative Reading. Dr. John Daling substituted for Dr. Henry Stob in the philosophy department. Many other assistants helped us out so that it was possible to carry on our educational program.

"The staff has been working hard and conscientiously. In fact, the entire Faculty and all the other workers on the campus deserve a word of commendation for the services which they have so faithfully rendered to Calvin."

The president last fall fell ill with a heart infection and it was necessary for him to take a rest of about three and a half months and to seek hospital care. We rejoice in the fact that he is now again able to carry on. The Board by a proper resolution took cognizance of the fact that Professor H. G. Dekker had faithfully served our college for twenty-five years. Since he had served the required number of years, the Board promoted Professor A. H. Muyskens to full professorship. Professors A. E. Broene and J. G. Vanden Bosch are due to retire next September. They have together given our college excellent service for a period of almost ninety years. We recommend Synod honor them with a testimonial dinner as was done in previous cases.

Special prominence was given in the president's report to the work of the Dean of Women. Her duties are many and varied: she counsels girls who have difficulty in regard to their studies; she tries to help them in their personal problems, be they social, religious, or other; she keeps in touch with the dormitory and Calvin Hall; she must inspect and approve all homes where girl students are to live; she supervises social activities; she teaches two sections of English; she helps to maintain discipline; and she has taken a prominent part in trying to solve the housing problem. When one considers that in the years 1939 to 1945 our enrollment of out of town girl students has increased from 110 to 221, one can see that there is much work for our Dean of Women. Mrs. Grace Hekman Bruinsma has performed excellently and we are glad that she will be available, the Lord willing, for another year.

Concerning enrollment the president stated:

"Our total enrollment at the opening of the first semester, September, 1945, was 503. Eighty-eight students discontinued at the end of the first semester, seemingly a high percentage of casualties. However of this number twenty-five were student nurses who transferred to Blodgett

Hospital Nursing School, six entered military service, and others left to seek employment or to marry a returning veteran. To offset this loss 211 new students were admitted in January, 1946, at the beginning of the second semester, making an all-time high of 626 as of February 1.

"The statistical tables which follow reveal some interesting facts:

"For the first time in Calvin's history there were exactly as many girls as boys in the student body, 313 of each.

"The Pre-seminary enrollment was the highest since 1931.

"More students were enrolled in Education courses than during the previous five years.

"330 of the 626 students lived outside Grand Rapids.

"165 discharged servicemen were at Calvin this semester, most of them receiving benefits under the G. I. Bill of Rights or the Veterans Rehabilitation Program.

"The net increase in enrollment from September, 1945 to January 1946 was 123, mostly accounted for by discharged veterans, entering college as freshmen."

You may be interested in the following table of Comparative Enrollment Figures:

	1937	1938	1939	1940	1941	1942	1943	1944	Jan. 1946
Men Students	230	237	257	279	271	282	120	125	313
Women Students	173	194	218	220	249	257	265	295	313
Total	403	431	475	499	520	539	385	420	626

On the future enrollment the president writes:

"Any prediction concerning the number of students that may register next September should be based upon actual applications already on file and the number of this year's students who may be expected to return. Already 120 former students have requested permission to resume their college work (this does not include those now in residence). In addition, 475 prospective Freshmen have actually filed applications. By June 4 we shall lose 59 by graduation, 6 by the Two-year Teacher's course, and possibly as many as 100 by transfer and by withdrawal for various reasons, leaving 460 who may return. That would indicate a total probable enrollment of at least 1,055 for September, 1946. The Freshman class alone may reach the unprecedented high of 550 to 600 students."

The Board feels that we must aim if possible to accommodate at least all our own young people who seek entrance. We have authorized the president to require an advance tuition of $15.00. This may help to reduce the number of applicants to the real bona fide one. The Board has also authorized its Executive Committee to limit the attendance if necessary, but we will not use that power unless it proves unavoidable.

This enlarged prospective enrollment accentuates the necessity of a larger teaching staff. Calvin for years has been undermanned; now it surely is time to secure more teachers. So we ask your approval on the following new appointments:

Mr. Bernard Fridsma, A.M., for German.

Mr. Martin Karsten, A.M., for Organic Science.

Miss Gertrude Slingerland, A.M., for History and English.

Dr. William Spoelhof for History.

Dr. Earl Strikwerda for History and English.

Mr. John Tuls, A.M., for Mathematics and Engineering.

The Reverend Henry R. Van Til for Bible.

Dr. Enno Wolthuis for Chemistry, with Dr. Bernard Velzen as his alternate.

Mr. Roger Heyns for Psychology, to begin teaching in September, 1947, when he hopes to have his degree.

These appointments are all for two years and with the exception of Mr. Heyns all are to begin teaching next fall.

We also ask your approval on the following re-appointments:

Professor Henry Bruinsma, who served us acceptably in Music the second semester of this school year, to begin teaching in Music in September, 1947, when he hopes to have his degree. He is to be appointed for two years.

Mrs. Grace Hekman Bruinsma as Dean of Women for one year.

Dr. John Daling to teach philosophy, logic, and English. Since he has served one year we recommend that this appointment be for another year, thus keeping in line with our rule of appointing teachers first for a term of two years, then for six, after that for an indefinite period.

This prospective large enrollment also accentuates our need of more room. It will be necessary in the coming school year to hold classes morning, afternoon and evening; to use space in the Seminary building; to duplicate chapel exercises. We must work as fast as possible to secure more room. Plans for the new science building have been approved; a building committee has been appointed; priority rights have been applied for. Difficulty in procuring materials, the inferior nature of material available, prohibitive prices, kept the committee from actually building thus far. Every effort will be made to have the building completed if possible a year from now.

Already the increase has overtaxed the office staff. The Board has decided that the teaching hours of the Dean and the Registrar shall be reduced, if possible, to six; that the Dean of Women, if possible, be excused from all teaching; that two additional girls shall be secured for the office; and that a secretary for the president shall be secured.

Miss Josephine Baker, the librarian, reports that in this past year about 900 books were added to the library. She greatly appreciates the help of Miss Esther Vande Riet, who last year was appointed to assist her, and we recommend that Miss Vande Riet be appointed for another two years. The library serves professors and students and ministers. The need for more room is imperative. A committee appointed by the Board reported that it would be possible to enlarge the library so that it will house another 30,000 books, at an estimated cost of $30,000 to $35,000. The Board has entrusted this matter to the Executive Committee and the Board of Finance with power to act.

Once again we quote the president:

"The biggest problem that faces us now and that causes us most concern is the housing of these students. In these days when money comes easily, families do not care to have their homes disturbed by the presence of students. The cost of living, too, is so high that a prospective landlady hesitates to suggest what she thinks should be charged for board in order to make it worth while. We plan to secure the services of a person who will make it his business to tackle the housing question. He will practically have to do house-to-house canvassing if he expects to place all these students in private homes. Each home must be investigated as to general equipment and moral and spiritual atmosphere. Perhaps eating places will have to be furnished. The eating facilities of the domitory have reached their limit. A cafeteria in our own building—which should have been provided long ago—would certainly be a great help to us at this particular time. The health of the students is not a matter of indifference to us. Each student should have a wholesome religious atmosphere to live in, adequate rooming facilities, and a properly balanced diet. Spiritual and physical health and good conditions for study call for nothing less."

In an effort to meet this vexing problem the Reverend Moes was employed to make a house to house canvas of our people in Grand Rapids, and the response was large enough to solve the problem last year. We have acquired two more houses on Franklin Street which will house another 30 girls. Possibilities of using vacant buildings and temporary dwellings have been and are being considered. We found that the dormitory kitchen can be modernized so that it will be possible to provide food for 500, cafeteria style. This matter has been entrusted to the Executive Committee with the Board of Finance with power to act. It was thought best to use the dormitory for another year for the girls. The Board of Finance was appointed to plan for a Girls' Dormitory to be ready for occupancy, if possible, by September, 1947. We ask your approval on this.

Some years ago a Pension Plan for members of the teaching staff of our college and seminary was worked out. This did not include other employees. We now present for your approval the following plan for pensions for those other employees.

PENSION PLAN FOR EMPLOYEES OF CALVIN COLLEGE AND SEMINARY WHO ARE NOT INCLUDED IN THE FACULTY PLAN.

I.—Amount of Pension

Any person who has been in the employ of Calvin College and Seminary, except members of the faculties, and who is eligible for a pension shall be entitled to a pension of 25% of the average salary received during the years of his (her) employment, for those who have been in the employ of Calvin College and Seminary five years or less; 30% of the average salary received during the years of his (her) employment, for those who have been in the employ of Calvin College and Seminary over five years and not over ten years; 35% of the average salary received during the ten years previous to retirement for those who have been in the employ of Calvin College and Seminary over ten years.

II—Eligibility to Benefits

The plan shall include all full-time employees of Calvin College and Seminary except members of the faculties. No such employee shall be eligible to a pension, however, until he has served the institution for a period of at least two years.

III.—Employee and Institution Contribution

Each person entitled to benefit from this fund shall contribute 3% of his (her) salary; the Institution shall contribute 6% of the total salary for eligible employees. These amounts shall be deducted regularly, 3% from salary checks and 6% from the Institutional fund. The Institution shall contibute $5,000 to this fund immediately upon adoption of the plan, and $1,000 per year, over and above its annual contribution for at least the first six years after the plan has been adopted, for a pension reserve fund.

IV.—Retirement Age

The retirement age shall be 70 for male employees, and 65 for female employees. All employees who are less than 70 (male employees) or 65 (female employees) when this plan is adopted must retire at the end of the fiscal school year after reaching the age of 70 (male employees) or 65 (female employees). If the Institution desires to employ a person who has reached the age of 70 (male employees) or 65 (female employees), it may do so, provided, however, all contributions to the plan will cease at 70 (male employees) or 65 (female employees), and the amount of income from pensions shall not be increased by additional service.

V.—Death before Retirement

In the event of death of a person eligible for a pension before retirement age, the dependent or dependents of such a person shall be paid an amount equal to all contributions paid into the fund by such deceased person and by Calvin College and Seminary for such deceased person. In the event there are no dependents, then, and in that event, the amount paid in by such deceased person shall be paid to a designated beneficiary or to his estate, and the amount paid in by Calvin College and Seminary shall remain in the pension fund for the benefit of the fund. The dependent shall be privileged to receive the amount in one lump sum or may elect to receive it in installments satisfactorily agreed upon with the Pension Committee.

VI.—Death After Retirement

In the event of the death of an employee after retirement age, the dependent or dependents of such person shall be paid an amount equal to all contributions paid into the fund by such deceased person and by the institution for such deceased person less an amount equal to the sum already paid to the deceased; but in event there be no dependents then, and in that event, only the amount paid in by such deceased person less an amount equal to the sum already paid to him shall be paid to his heirs-at-law.

VII.—Dependents Defined

Dependents shall be defined as follows: The widow of a deceased employee, and children up to and including 18 years of age, except a child above the age of 18 years who, by reason of physical or mental ailments, as certified by two qualified physicians selected by the Committee on Pensions, shall be dependent upon his or her parents, shall be considered a dependent. The Committee on Pensions shall make a thorough investigation and determine in each specific case who the dependents are.

VIII.—Leaving the Employ of the Institution

In the event that an employee resigns his position, does not receive a re-appointment, or is discharged, such employee shall be entitled to

receive an amount equal to the payments which the employee has paid into the fund. An employee who resigns his position because of disability, certifed by two doctors chosen by the Committee on Pensions, shall be entitled to pension as provided in Article I.

IX.—Administration of Fund

The Fund shall be controlled and administered by the Committee on Pensions of Calvin College and Seminary, subject to the same provisions as set forth in Sections XI to XV inclusive of the Rules and Regulations of the Pension Fund adopted and approved by Synod of June 8-17, 1938 (see page 150 of Acts of Synod of 1938) and as thereafter amended.

X.—Amendments and Changes

Amendments to or changes in these Rules and Regulations must be proposed to the Board of Trustees of Calvin College and Seminary, such proposals to be in writing and to be signed by not less than 75% in number of all of the beneficiaries of said plan and approved by Synod before becoming effective. The dependents of any deceased beneficiary of the plan collectively shall be counted as one and vote by right of representation of such deceased member.

XI.—Dissolution and Liquidation

The Pension Plan hereby established may be terminated and dissolved upon petition of a majority of the contributors to this Fund to the Committee on Pensions with right of appeal to the Board of Trustees of Calvin College and Seminary; or by resolution of the said Board of Trustees upon first giving sixty days' notice to all contributors to this Fund to show cause why such dissolution shall not take place. Provided, however, that this Fund shall not be dissolved unless some other suitable and satisfactory Pension Plan shall be provided, unless not less than three-fourths of the contributors at that time shall consent in writing to waive all pension rights and to abandon the Pension Fund.

In event this Fund is to be dissolved and pensions are to be provided by means of some other Plan, the Committee on Pensions may with the consent of not less than three-fourths of the contributors and the consent of the Board of Trustees transfer and pay over to such duly approved successor Plan all funds then in its possession.

In event of dissolution and if no successor Plan is provided as set forth in paragraph 1 of this section, then and in that event, the Committee on Pensions shall return to the contributors, i.e., both the employees and the institution, all remaining funds on a pro-rata basis in proportion to the amount contributed by each.

Turning to our Seminary we first give the floor to its President, Dr. S. Volbeda:

"In this report to your honorable body the Faculty would, first of all, go on record as acknowledging the great goodness and faithfulness of God which the entire Seminary personnel might experience in the academic year that is drawing to a close. The life and health of the professors and students alike were sustained in a generous measure indeed. Sickness was almost a stranger among us. The students evinced a commendable spirit and manifested a truly fine devotion to their tasks. They appear possessed of a strong and deep love for the work of the ministry and they look forward with eager anticipation to the time that the Lord will send them into His vineyard. Those who were licensed tell us that they keenly enjoy their pulpit labors. Such students as had opportunity to do catechesal work assure us that they delighted in these labors and reaped measurable benefit from them. Our students are manifestly appreciative of the labors of their professors; they give evidence of a gratifying measure of docility and are diligent indeed in performing the labors assigned them by their several professors. The members

of the Faculty sustained perfectly amicable relations among themselves, and together seek to serve the church to the best of their ability in the highly responsible work of training young men for the Gospel ministry.

"The Faculty would record the great sorrow that has come into the life of the President of Calvin Seminary through the death last November of his dearly beloved life-partner. He may be permitted to testify to his continued experience of the sufficiency of God's wondrous grace. Professor Bouma suffered the loss of a dear brother in the course of the year. Hopefully, experiences like these may be helpful in training our future ministers the better for their task of dispensing the consolations of the Scriptures of God's afflicted and sorrowing people.

"The war has meanwhile come to an end. However, that is not tantamount to saying that peace has returned to our earth. Official peace has not yet been established; neither has the tumult of the nations ceased. Turmoil and strife are in evidence everywhere. The morning has come, and it is yet night. The countries of the world are strewn with physical wrecks and mountainous heaps of rubble. But what is infinitely worse, moral desolation is wide-spread, and spiritual degeneration is going on apace. Dangers of all descriptions abound on every hand. The war has left well-nigh global misery alike of body and soul in its wide and swirling wake. And men are receiving fabulously high wages for the sins they are committing, in the form of death and doom.

"Never was there more need of that work which Christ assigned to His church. The members of the church, senior and junior members alike, are in greater need than ever of a large measure of wise and faithful pastoral care. And the evangelistic and missionary task of the church is brought home to us every day by the appalling spread of spurious Christianity and downright apostacy and the exposure of pagan peoples to the propaganda of aggressive anti-christianity. May God graciously arouse His church to a sense both of danger and of duty; and may our own church hear and obey the clarion call of God as it comes to us from the Word of God and is accentuated by the manifest providence of God.

"The world's greatest need and sole Savior is the blessed Christ of God as presented in that Gospel which is the power of God unto salvation to every one that believeth. Ministers of that Gospel true and strong, are needed sorely on every hand, both at home and abroad. And such ministers Calvin Seminary would train with the help of God. It has trained able and loyal ministers in the past; it is trainng such ministers now; it means to train them in the future. Only, it is minded to train them better every year.

"In January of this year the following men graduated with a Th.B. degree: Harold Bossenbroek, Alexander C. De Jong, John Adrian De Kruyter, Richard Ralph De Ridder, Bernard Top Haan, Herman Minnema, Gerald John Postma, Walter Tolsma, Seymour Van Dyken, Clarence Van Ens, and Joseph Oscar Wells. The latter was a special student; Frank Einfeld graduated with a regular Seminary diploma."

Of these young men four decided to continue their studies elsewhere. The others were examined by "Curatorium Contractum" for candidacy. Five of them were declared candidates for the Christian Reformed ministry; one was barred from the examination, till a year later, as a measure of discipline; one failed to pass.

It will be necessary to appoint the "Curatorium Contractum" once more to examine young men for candidacy.

This body also granted licensure to preach to the seven members of the Junior class, effective when they should satisfactorily complete their Junior studies in March, as they did.

The Executive Committee decided upon suggestion of the Faculty that these Juniors should begin their middler year in September. To secure profitable use of their long summer vacation and to assure the draft status of these young men, it was decided to arrange for them to be engaged in spiritual work in congregations and mission stations. As a pro tem measure, by way of experiment, this was made part of their regular school work, under the supervision of the Faculty.

As to the future, you may have noticed that the number of pre-seminary students now in the college is high; seven young men were admitted into the Seminary with another hoping to apply in the fall.

"Arrangements have been made for the reception in September of this year of a young man from the Reformed Church of Ceylon, who is a graduate of the Theological College of Gangalore, South India, and who wishes to round out his theological education at Calvin Seminary, with a view to a greater measure of usefulness in his home church eventually. Three of our Classes have kindly promised to sustain him for a period of two years. Mr. A. G. Foenander—for that is the name of the young man—comes well recommended." (From report of the president)

Quoting the president again:

"The Field-work Plan. The Faculty is of the opinion that the students of the Seminary should spend their summer vacations in doing ecclesiastical work in pursuance of the licensure given them by the Board of Trustees in the name of the church. It was not aware of the fact that this so-called Field-work Plan was already in operation in some seminaries for some time: e.g., Western Seminary at Holland, Michigan. But its attention was directed to this arrangement more particularly when the government decreed that theological students could not be out of connection with their Alma Mater longer than thirty days without forfeiting their IV*D, i. e., deferment status. Independent of the circumstances obtaining in war-time, it is highly desirable, in the opinion of the Faculty, that students for the ministry be engaged from the time they enter the Seminary to the time of their graduation exclusively in spiritual work, be it theological study in the Seminary or practical work in the churches, and that their practical work in the churches be under the supervision of the Faculty no less than their theological studies. Theological students should not engage in secular work alongside of preaching. Secular work is honorable indeed, but it is not conducive to the ministerial morale which the student should develop during the time of his vocational training for the ministry. Besides, the student needs the practical training which three months of ecclesiastical work each summer affords him. Other considerations might be urged in support of the Plan, but those stated may suffice."

In pursuance of these thoughts the following plan was proposed and adopted by the Board and the Board submits it for your approval.

The Executive Committee presented the following: "The Faculty of Calvin Seminary proposes that the Seminary students be required to do what is currently called *Field Work*. Field Work may be defined as follows:

a) Ecclesiastical work of diverse kinds in so far as ordination is not required unto its performance.

b) This Field Work to be done under Faculty supervision; said supervision to be executed in what will appear to be the best possible way.

c) This Field Work to be arranged in consultation with the Board of Home Missions.

d) This Field Work to be integrated in the regular Seminary course.

e) This Field Work serving, along with other practical labors (e.g., Class Preaching, Congregational Preaching, Catechism Evangelism, etc.) as a necessary counterpart to the Seminary's theoretical (theological) work.

"If at all possible, the Faculty should like to have this plan, in the happy event of its approval, carried into effect in the summer of 1946.

"Two remarks should be added:

"First, the details of this plan have not yet been worked out. Experience may be necessary to settle several matters pertaining to the plan definitely.

"Second, the general idea underlying the plan is that men training for the ministry should be occupied with that training from the time they enter the Seminary to the time they graduate from it, both practically and theoretically."

This plan was approved.

Once more we use the president's words on Mission study and interest.

"Pursuant to a decision of the Board of Trustees, the Executive Committee has brought to the attention of the Faculty the desirability of more mission studies in the curriculum of Calvin Seminary. This Committee requested the Faculty to study the feasibility of the desired expansion of curricular mission study. The Faculty wishes to say that it has long been desirous of doing the very thing now up for discussion. However, it simply could not find room for these studies in the framework of the curriculum as set up. But in spite af these structural difficulties, the Faculty set about to solve the problem in hand to the advantage, if at all possible, of missionary study in the Seminary. And it is happy to say that it has found a possible solution of this problem. The solution will be stated below. If that is adopted, there will be three required mission courses in the curriculum; viz., the Biblical Doctrine of Missions, to be taught by the Professor of Practical Theology; the History of Missions, to be taught by the professor of Historical Theology; and Ethnic Religions, to be taught by the Professor of Ethics and Apologetics. The first two are two-hour courses; the third is a three-hour course. It is proposed, in addition, that a series of missionary addresses be given, preferably by men of our own church exclusive of the members of the Faculty. These missionary lectures are to be given in extra-curricular time; f.i., in the evening; the attendance of the students is required, but no academic credit is to be gained by attendance. In conclusion, the faculty is eager to add that all its members are, of course, in deep sympathy with the missionary work of the church and with the study of missionary theology. Accordingly, they improve every opportunity that presents itself in the work of their respective departments to create and stimulate love for, and interest in missions on the part of the students.

The solution of the problem of curricular room for mission study. The Faculty has found such room in the direction of the reorganization of the Seminary curriculum. The solution comes down to this in briefest compass: In order to create room in our curriculum for various courses—

mission courses and other courses which would be taught, and also for various course increases—the Faculty decided to propose that the present one-hour period be reduced to a fifty-minute period, and that by making full use of these fifty-minute periods room be made in the curriculum for the following new courses:

a) The Doctrine of Missions.....2 hours per week for one semester

b) The History of Missions.....2 hours per week for one semester

c) Symbolics .....2 hours per week for one semester

d) Bible Survey, ...2 hours per week for one semester

e) Speech.....2 hours per week for two semesters

This schedule will also provide room for the following course increases:

(a) An increase of one-hour per week for one semester in the following one-hour courses (one-hour courses being highly undesirable) Pastoral Theology, Catechetics, Public Worship, Second Year Hebrew, N. T. Greek. These will hereby become two-hour courses.

(b) An addition of one-hour to the two-hour courses in Ethnic Religions, so that this will become a three-hour course. It is evident that this course is closely related to the mission courses proposed."

A draft of the entire proposed revised curriculum is given below.

PROPOSED CURRICULUM

First Year

OT^{11}	Hebrew	3		Public Speaking	2
$NT^{3, 8}$	N. T. Hist. Rev.	2	OT^{12}	Hebrew	3
NT^{5}	Hermeneutics	2	$NT^{4, 8}$	N. T. Hist. Rev.	2
H^{1}	Anc. Church Hist.	3	NT^{11}	N. T. Greek	2
D^{1}	Hist. Doc.	3	H^{2}	Med. Church Hist.	2
AP^{1}	Theol. Encycl.	3	D^{2}	Intro. Dog.	2
PT^{1}	Homiletics	2	AP^{2}	Christ. Theism	3
PT^{10} J^{1}	Pract. Preach.	1	PT^{2}	Public Worship	2
			PT^{10} J^{2}	Pract. Preach.	1
	Total No. of Hours	19		Total No. of Hours	19

Second Year

OT^{3-4}	O. T. Hist.	3		Public Speaking	2
OT^{5}	Hebrew	2	OT^{1-2}	O. T. Intro.	3
NT^{9}	Bible Survey	2	OT^{6}	O. T. Exegesis	2
H^{3}	Mod. Church Hist.	3	$NT^{6, 7}$	N. T. Exegesis	2
D^{3}	Dogmatics	3	H^{4}	Amer. Ch. Hist.	2
AP^{3}	Ethnic Rel.	3	D^{4}	Dogmatics	3
PT^{6}	Past. Theology	2	AP^{4}	Polemics	2
PT^{10} M^{1}	Pract. Preaching	1	PT^{7}	Prin. of Missions	2
			PT^{10} M^{2}	Practice Preach.	1
	Total No. of Hours	19		Total No. of Hours	19

Third Year

OT^8	O. T. Bibl. Theol.	2	OT^7	O. T. Exegesis	2
NT^{1-2}	N. T. Intro.	3	H^6	Hist. of Missions	2
H^5	Chr. Ref. Ch. Hist.	2	D^6	Dogmatics	3
D^5	Dogmatics	3	D^7	Symbolics	2
E^1	Fund. Ethics	3	E^2	Social Ethics	2
PT^5	Catechetics	2	PT^{3-4}	Church Polity	3
PT^{10} S^1	Pract. Preaching	1	PT^{10} S^2	Pract. Preaching	1
	Elective	3			
	Total No. of Hours	19		Total No. of Hours	15

The Board gave its tentative approval to this plan.

Since Dr. W. Rutgers has completed a term of two years as Professor in Systematic Theology, and has done satisfactory work, to the best of our knowledge, the Board recommends that he be re-appointed for the regular term of six years.

The recent developments will increase our budget for the next year by a substantial sum. The financial statement is attached and will no doubt be brought before you by your Budget Committee. You will find that it will take approximately a quarter of a million dollars to sustain our two institutions the next year. We ask your approval on the budget.

The estimated income from regular sources is $221,000. The science building is estimated at $435,000. The addition to the library will cost $30,000 to $35,000. The improvement in the dormitory will cost around $7,000. The readying of the homes on Franklin Street will require some outlay of money. Efforts must be made to secure a Girls' Dormitory.

To meet this increased cost we are suggesting three things:

A. A raise in tuition. About it the college president wrote:

"In addition to tuition Calvin charges several fees, averaging about $16.00 yearly per student. There is a tendency in the college world to eliminate these special fees and to include them in the overall tuition rates. Such a move would, of course greatly reduce the work of those responsible for collecting the institutional charges. The breakage fee is amost invariably retained as a sort of deterent to student carelessness. If the tuition is raised from $125 to $150 for Christian Reformed students, and from $175 to $200 per annum for those of other affiliations, the actual average increase would be but $9 or thereabouts per year, or $4.50 per semester. At my request the Registrar has prepared a scale of rates if the above proposal should meet with your approval."

We propose that this be done according to the following schedule:

Regular tuition $100 per semester, $200 per year.

FOR MEMBERS OF THE CHRISTIAN REFORMED CHURCH

West of Ohio, East of Mississippi:		
One in family	$75.00 per sem.	$150.00 per year
Two in family	67.50 per sem.	115.00 per year
East of Ohio, West of Mississippi:		
One in family	$52.50 per sem.	$105.00 per year
Two in family	41.00 per sem.	82.00 per year

Montana, Colorado, New Mexico, Washington, California — No reduction for two in family	$32.50 per sem.	$ 65.00 per year

B. We propose that the quota per family per annum for Calvin College and Seminary be raised to $5.00.

C. When last year it appeared that Mr. N. Hendrikse would resign from his position of Assistant to the President because his own business required his full attention, the Board instructed its Executive Committee to secure someone to take over the work. This committee, feeling that we must have someone to bring our school to our people and to stimulate interest in higher education and to secure more funds, appointed the Reverend J. J. Hiemenga for two years, to serve as Educational Secretary, at a salary of $4,000 per annum, plus expenses. The Board gave its unanimous approval to this appointment, and we are asking Synod to give its approval in order that this very necessary work may be carried on with all possible energy.

The Board has appointed its president and secretary to represent it at Synod.

Respectfully submitted,
(Signed) JOHN GRITTER, *Secretary*

CALVIN COLLEGE AND SEMINARY
Grand Rapids, Michigan
OPERATING STATEMENT FOR THE YEAR 1945-1946
as of May 31, 1946

			For the Year 1945-46
INCOME—			
Classical Payments:			
Sept. 1 to May 31	$ 86,611.84		
June, July, August	30,500.00		
		$117,111.84	$113,250.68
Tuition and Fees:			
Sept. 1 to May 31	$ 72,881.80		
June, July, August	5,000.00		
		$ 77,881.80	$ 54,609.80
Interest on Investment:			
Sept. 1 to May 31	$ 2,279.91		
June, July, August	3,600.00		
		$ 5,879.91	$ 5,219.33
Miscellaneous Income:			
Sept. 1 to May 31	$ 555.60		
June, July, August	100.00		
		$ 655.60	$ 773.36
		$201,529.15	$173,853.07
EXPENSE—			
Supplies:			
Sept. 1 to May 31	$ 16,314.48		
June, July, August	6,357.11		
		$221,671.50	$ 21,622.51

Emeritus & Pensions:			
Sept. 1 to May 31	$ 7,107.83		
June, July, August	2,392.17		
		$ 9,500.00	$ 8,594.00
Salaries:			
Sept. 1, to May 31	$109,633.33		
June, July, August	39,398.25		
		$149,031.58	$126,171.73
		$181,203.17	$156,388.24
Balance for the year		$ 20,325.98	$ 17,464.83
Estimated Revenue for the year 1946-47:			
Classical Payments	$115,000.00		
Tuition and Fees	100,000.00		
Interest on Investment	5,500.00		
Miscellaneous	500.00		
		$221,000.00	
Budget for the year 1946-47:			
Supplies	$ 33,145.00		
Emeritus and Pensions	17,300.00		
Salaries	197,540.00		
		$247,985.00	
Calvin College Dormitory:			
Income:			
Rooms	$ 7,744.50		
Dining Hall	26,477.13		
		$34,221.63	
Expense:			
Rooms	$ 7,073.17		
Dining Hall (including estimated expense for June, July, August)	24,785.09		
		$ 31,858.26	
Balance for the year		$ 2,363.37	
Previous Reserve		3,245.54	
Net Reserve as of May 31, 1946			$ 5,608.91
Calvin College Bookstore:			
Sales for the period Sept. 1 to May 31	$ 11,940.16		
Cost of Sales	9,866.83		
Gross Income	$ 2,073.33		
Salaries and Supplies	1,655.47		
Balance for the period		$ 417.86	
Previous Reserve		3,751.47	
Net Reserve as of May 31, 1946			$ 4,169.33

Athletics — Physical Training:			
Income—			
Gymnasium Fees	$ 2,721.00		
Gate Receipts — Net	284.17		
		$ 3,005.17	
Expense—			
For the period Sept. 1 to May 31		$ 1,954.97	
Balance for the period		$ 1,050.20	
Previous Reserve		2,251.58	
Net Reserve as of May 31, 1946			$ 3,301.78

BALANCE SHEET AS OF MAY 31, 1946

CURRENT ASSETS —			
Cash Balance — Peoples National Bank		$ 30,385.81	
Cash on deposit in Canada		2,236.56	
Accounts Receivable —			
College and Dormitory Accounts		425.50	
Veterans Administration		14,926.24	
Bookstore Inventory		6,000.00	
U. S. Defense Bond from Class of 1942		125.00	
			$ 54,099.11
CURRENT FUND BALANCES —			
Unexpended Funds		$ 9,561.89	
Student Organizations		6,192.55	
Student Deposits		3,880.90	
Reserve Accounts		15,843.11	
Government Withholding Tax		2,524.22	
General Operating Balance		16,096.44	
			$ 54,099.11
PLANT FUND ASSETS —			
Buildings — at Cost		$509,343.14	
Furniture and Equipment		68,981.67	
Campus Grounds		31,570.49	
			$609.895.30
PLANT FUNDS —			
Building Funds — Total			$609,895.30
BUILDING EXPANSION FUND ASSETS —			
Investments and Cash		$241,324.09	
Amount Expended		7,646.83	
Pledges Receivable		17,442.50	
			$266,413.42
BUILDING EXPANSION FUND —			
Contributions Received		$248,970.92	
Unpaid Pledges		17,442.50	
			$266,413.42
ENDOWMENT FUND ASSETS, at cost —			
U. S. Government Bonds		$127,379.00	
Dominion of Canada Bonds		7,000.00	
Corporate Stocks and Bonds		58,119.41	
Johanna Avenue Property		413.82	
Cash in Savings Account		2,459.98	
			$195,372.21
ENDOWMENT FUNDS —			
Total Funds Received for Endowment			$195,372.21

SUPPLEMENT 29

(Art. 72)

REPORT OF COMMITTEE RE "READING SERVICE" SERMONS

To the Synod of the Christian Reformed Church
Convened June 11, 1946, Grand Rapids, Michigan

ESTEEMED BRETHREN:

IN obedience to the mandate of the Synod of 1945 (cf. Acts, Art. 30, III, pp. 17, 18) your committee again obtained sermon contributions from various ministers of our Church for the preparation of another volume of sermons.

We began our work at an early date and again enjoyed an excellent response from the several ministers that were asked for a contribution. We are sorry we must report, however, that, in spite of our early start, the continued shortage of both labor and material have made it impossible for the printers to give us as prompt service as they did last year. It will probably be late summer before Volume 5 will be available.

With regard to Volume 4, which appeared a year ago, we are happy to report that, although 500 copies of this volume were printed which was twice the number of the previous volumes published, they have all been disposed of several months ago, as well as the remaining copies of the previous volumes. These were sold by order of Synod at the nominal price of $1.00, which was approximately 30% below cost.

Since we may expect that there will be an equally great demand for the volume which is now in preparation, we would recommend that 1,000 copies of Volume 5 be printed instead of 500. This recommendation has the support of Mr. J. J. Buiten, the Business Manager of our Publication House, to whom the sale of the previous volumes was entrusted.

Further, in view of the fact that Volume 4 enjoyed such a hearty reception on the part of our people, we recommend that Synod again appoint a committee for the preparation of a sixth volume for next year.

Respectfully submitted,

WILLIAM KOK
WILLIAM VAN REES
(Signed) MARTIN VAN DYKE

SUPPLEMENT 30
(Arts. 109, 119)

BACK TO GOD HOUR REPORT

To the Synod convening June 12 and following days, 1946

ESTEEMED BRETHREN:

IN these days when it is becoming increasingly difficult to purchase time from radio stations for religious broadcasts, it is our happy task to report the following for your careful consideration and approval.

I. OUR MANDATE AND THE WORK CARRIED OUT.

A. Our mandate, as contained in Art. 80 (Acts of Synod, 1945), is the same as it has been for the past years. We were instructed to carry on our denominational broadcast throughout the entire year; appoint speakers who were to assist President Schultze; investigate what could be done for our missionaries in Washington, D.C., and in Milwaukee, Wisconsin; and print and distribute the radio messages.

B. To carry out these labors your committee met five times during the past year. Sub-committees were appointed to supervise and perform the work. The Rev. William Kok took charge of the programs and arranged the music. The Rev. P. Eldersveld continued as our announcer. Rev. Kok also served as our efficient Treasurer. Mr. and Mrs. Mark Fakkema tallied our fan-mail, sent out the printed messages, and performed the hundreds of tasks that broadcasting over some twenty stations entail. Rev. E. B. Pekelder served as Secretary and continued to inform the Banner readers how our listeners in radioland respond to our program. Mr. Harry Elders, because of his radio work, has been unable to attend our meetings.

1. *Speakers.*

The Synod of 1945 adopted our recommendation to appoint Pres. Henry Schultze of Calvin College as our main speaker for one year. We were grateful to God that our already busy President accepted this challenging field. He began his labors on Sunday, September 23, 1945, and continued until Sunday, February 2, 1946, (a period of 20 weeks). However, in the way of God's Providence he was afflicted with a serious illness and informed the committee that he would have to discontinue. We were very sorry that he was compelled to lay down this work. We are thankful that God has spared his life, and may complete recovery be his portion! President Schultze's messages were in big demand. We know that thousands have been edified.

Your committee called upon several of our ministers to help us in this work. Chaplain George Stob delivered 4 addresses in February.

Rev. L. Trap followed with five in March. Dr. L. Greenway gave four in April. Rev. H. Baker followed in May, and at present the Rev. G. Hoeksema is taking over. We are most grateful unto these ministers for their services rendered. In the event that President Schultze cannot continue as our permanent speaker your committee assures Synod that it will do all in its power to present one main speaker on our programs during the ensuing year.

2. *Responses.*

A summary of 49 weeks as contained in this chart will give the delegates to Synod some idea of the mail received. The Kind of mail (letters or cards); where from (our own people or from the outside); and the money received.

3. *Printed Messages.*

During this same period of time a total of 700,000 copies of radio addresses were printed and sent out. The following figures will be of interest:

143 churches ordered 9,140 copies per week.
22 churches ordered 1,406 copies twice per month.
26 churches ordered 3,176 copies once per month.
74 individuals 694 copies per week.
575 names on our mailing list.

Again and again we have admired so-called "outsiders" who have written in for these messages. The promises of careful and prayerful distribution put many of our church members to shame. If outsiders feel that our messages are worthwhile to spread to others, why not our members?

4. Several Consistories of our Eastern churches, as well as in Chicago-land and in Grand Rapids contributed extra gifts so that the Back to God Hour could be properly advertised in the church section of our daily newspapers, inviting the readers to tune in to our broadcasts. We know that many have thus been led to tune in for the first time. We appreciate such cooperation along with what is being done by other groups who pay part of the expenses of our local broadcasts. The Consistory of Detroit contributed an extra $1,000 which was gratefully received.

RADIO MAIL RECEIVED FROM RADIO STATIONS

FROM APRIL 29, 1945, TO MARCH 31, 1946

Stations	Kind of Mail		Where From		Money Received	
	Letters	Cards	Our People	Outside	Our People	Outside
WCFL (Chicago	499	381	76	804	$ 441.00	$ 143.65
Mich. Stations	560	295	421	434	1,548.35	86.30
KOB (Albuquerque)	62	43	14	91	34.00	36.15
KSOO (S. Falls)	124	83	78	129	431.00	29.10
KFNK (Shen.)	28	28	23	33	83.00	8.00
KFEL (Denver)	116	101	40	177	92.50	30.35
CJOR (Vancouver)	130	17	30	117	166.00	14.10
KGER (L. Beach)	80	69	8	141	28.00	19.25

KTRB (Modesto)	60	49	23	86	61.00	14.00
WDGY (Minn.)	116	95	20	191	129.00	13.50
WPAT (Paterson)	201	163	62	302	256.00	60.85
WCKY (Cincinnati)	415	505	17	903	45.00	79.95
Totals	2,391	1,829	812	3,408	$ 3,314.85	$ 535.20
RADIO MAIL RECEIVED DIRECT						
From Churches					$46,472.41	
From Societies	72		72		2,404.98	
From Individuals:						
By Treas.	116	1	112	5	3,345.25	7.00
By Corr. Sec.	292	184	187	289	658.91	264.55
Rev. Essenburg	27	2	27	2	248.00	1.00
Totals	507	187	398	296	$53,129.55	$ 272.55
Grand Totals	2,898	2,016	1,210	3,704	$56,444.40	$ 807.75

5. Re Synod's instruction to investigate stations in Washington, D.C., and in Milwaukee, Wisconsin, we beg to inform Synod that efforts have been put forth without success. Radio stations are unwilling to sell time for religious broadcasts. However, we shall continue to put forth efforts to obtain suitable stations in both these important cities.

II. FINANCIAL REPORT.

A. Rev. B. Essenberg served as our Treasurer until our present Treasurer, the Rev. W. Kok took over. The former Treasurer's books were audited by J. J. Piers and his report reads as follows:

> "I certify that I have audited the accounts of the Radio committee of the Christian Reformed church and examined the books of the Treasurer of said organization. I have reconciled all disbursements with cancelled checks, compared them with respective entries in the Cash Journal and to the best of my knowledge and belief find these to be correct."

B. We are enclosing a Report of Rev. Kok from July 1, 1945, to December 31, 1945 . . .

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
BACK TO GOD HOUR
July 1, 1945 to December 31, 1945

Cash Receipts

Donations received through classical treasurers	$23,271.16	
Donations received through radio stations	4,795.76	
Donations received from organizations not affiliated with local churches	914.04	
Borrowed on Notes	2,975.00	
Total Cash Receipts		$31,955.96

Cash Disbursements

Payments to Broadcasting Stations	$18,138.48
Cost of Recordings	2,504.83
Speakers	436.00
Program Director	260.00

Traveling and Committee Expenses	340.04	
Printing Tracts	2,391.07	
Advertising	140.34	
Treasurer's Salary	100.00	
Secretarial Work	357.30	
Postage	408.92	
Stationery	49.00	
Post Office Box Rental	6.00	
Payment of Note	1,000.00	
Interest Paid	10.00	
Previous Treasurer's Expenses	286.42	
Total Cash Disbursements		$26,428.40
Excess of Cash Receipts over Disbursements		5,527.56
Cash Balance— July 1, 1945		3,508.21
Cash Balance—December 31, 1945		$ 9,035.77

III. MATTERS WHICH REQUIRE SYNODICAL ACTION.

A. Your committee seeks approval of the following newly acquired stations:

WTCM—Traverse City, Michigan (1400)
WATT—Cadillac, Michigan (1240)
CHML—Hamilton, Ontario, Canada (900)
KYA—San Francisco, California

Your committee will be happy to supply congregations with spot announcements, which may be added to our broadcast, advertising your local church and services.

B. *Recommendations:*

1. That Synod express a word of appreciation to President H. Schultze, those who assisted him, the Program Director and all those who have contributed to the musical part of the program, the announcer, and the secretarial staff.

2. That Synod continue the Back to God Hour during the season 1946-1947 on a fifty-two week basis. We have adduced reasons for this in our previous reports to Synod.

3. That Synod approve the plan of your Committee to appoint one man for a period of one year. This may require that he be released from his present labors so that he may devote all of his time to the promotion of the Back to God Hour. His labors would include: preparing and delivering the messages, build up the program, make propaganda in and outside of our circles, address various gatherings, prepare for the newspapers excerpts of his messages, etc.

Grounds:

a. We have been experimenting for years with various speakers. There are decided disadvantages to present a new speaker every four or five weeks. We lose listeners by so doing. We fail to build up a following.

b. On more than one occasion Synod has instructed the Committee to work in this direction. And from the beginning this has been our ideal. We must centralize the Back to God Hour in one man.

c. Our experience during the past year with Pres. Schultze points to the wisdom of such a plan.

4. That Synod decide to set our quota at two dollars and fifty cents ($2.50) per family for the year 1947. *Reason and grounds:*

a. In order to satisfy the demands of our own constituency. We feel that our own members, in as much as possible, are entitled to hear our denominational broadcasts.

b. That we may increasingly reach the unchurched and those that have departed from the faith. These people must be called back to God.

c. The response to our broadcasts justifies a larger quota. Each Sunday our messages are entering into thousands of homes. We are making our church known not only in America but also in Canada.

d. This is by far the most economical means of spreading our Calvinistic world and life-view.

e. Our proposed Budget (see below) for the year 1947 calls for an outlay of some $87,000.00.

f. The increased cost of printing and mailing some 12,000 to 15,000 copies requires a larger quota.

5. In addition to the foregoing we ask Synod's permission, if it should be necessary, to contact the various churches and societies for an additional offering or gift to make up the deficiency for the year 1946. *Grounds:*

a. To purchase time on radio stations is becoming increasingly difficult. When opportunities arise we like to be ready to take available hours. Besides, it would be detrimental to give up the stations which we are now using. We may never get back on such stations.

b. Revenue from our radio listeners is always an uncertain something. We never know what to expect.

6. That Synod appoint a committee to carry out this work.

Commending you to God in all your labors and decisions,

Humbly submitted,

D. H. WALTERS, *President*
E. B. PEKELDER, *Secretary*
H. BAKER
P. ELDERSVELD
W. KOK
P. DAMSMA
M. FAKKEMA
J. VAN'T HOF

P.S. We have appointed Rev. D. H. Walters and Kok to represent our Committee at Synod. E.B.P.

PROPOSED BUDGET FOR THE YEAR 1947
BACK TO GOD HOUR

Expenses

Recordings	$19,000.00	
Broadcasting	53,000.00	
Advertising	2,500.00	
Secretarial Work	1,200.00	
Traveling and Committee Expenses	1,000.00	
Postage	1,000.00	
Printing of Tracts and Supplies	6,000.00	
Varia	700.00	
Radio Minister	3,000.00	
Total		$87,400.00

Income

If the quota is set at $2.50 per family our income from the 30,052 families of our churches will be	$75,036.40	
If it should be set at $2.75 our income will be	82,642.00	
Past experience shows that the deficit will be met by gifts from societies and individuals	4,758.00	
Total		$87,400.00

Respectfully submitted,

D. H. WALTERS, *President*

E. B. PEKELDER, *Secretary*

SUPPLEMENT 31
(Arts. 63, 119)

REPORT NATIONAL CHRISTIAN ASSOCIATION

To the Synod of 1946.

ESTEEMED BRETHREN:

WITH the gracious help of God and the willing sacrifices of time, money and effort on the part of Churches and friends, the National Christian Association has successfully carried on another year. It is obviously impossible to state just how much has been accomplished during the year May 1, 1945, to April 30, 1946, but the numerous letters received at the office prove that our labors are not in vain in the Lord, and we shall endeavor to give some information about the work of the Association.

THE CHRISTIAN CYNOSURE

The *Christian Cynosure* is now entering upon its 78th consecutive year of service. By means of its pages anti-secret messages are sent monthly into many homes, libraries, schools and colleges in almost every state of the Union. Sometimes these messages evoke replies of commendation, from others they bring letters of condemnation. Both serve to assure us that the *Cynosure* is read. In that we rejoice. But our hearts are gladdened, indeed, to receive letters like this one — and it is but one of many — we quote:

"The *Christian Cynosure*. Dear Sirs: After reading some of your tracts I was convinced that it was wrong for a Christian to belong to an oath-bound secret society, therefore I prayed to my Lord for forgiveness and demited from the Masonic Order. My wife also has her demit from the Order of the Eastern Star. I once belonged to the Odd Fellows. Thank the Lord, I am out of them all, and thanks to your magazine, the *Cynosure*. Very sincerely yours, ..."

THE FIELD SECRETARY

The Rev. A. H. Leaman continues to serve as Field Secretary; however under a new financial arrangement. Since requests for anti-secret messages were not as numerous as the Board had hoped, and since the Rev. Leaman desired to devote some time to Evangelistic work in Chicago, he is to be remunerated only for the time spent in behalf of the Association. The Rev. Leaman still more than welcomes invitations to bring an anti-secret message.

OTHER AGENCIES

The Board is very grateful that it pleases God to raise up in various communities men and women of the Gideon and Barak type. By supplying these volunteer workers with anti-secret literature the Association has become widely recognized as a power for good. Through

these workers thousands of tracts are distributed annually and even from lodgemen we learn that this work is quite effective.

NEW PUBLICATIONS

Partly due to the paper shortage, the printing and reprinting of tracts has not progressed as it should have. Some of our best tracts are completely sold out. The Board hopes to increase the number of new publications considerably in the coming year.

BOARD OF DIRECTORS

At present eight men are serving on the Board of Directors. They are: Rev. B. Essenburg, Rev. H. Hager, D.D., Mr. Thomas P. Kellogg, Rev. A. H. Leaman, Rev. Wm. Masselink, D.D., Mr. George Ottenhoff, Mr. J. H. Weir, and Rev. Evan Welsh. By letters and personal calls the Board is seeking the signatures of influential men who are willing to endorse the stand of the Association. These names are to be printed on the office stationery and published in *The Cynosure*. The Board is of the opinion that this will enhance the prestige of the Association.

THE OUTLOOK

Despite all efforts we must not be too optimistic about the future. War conditions have led many to seek something that might give comfort in sorrow and direction in the unknown future and, alas, many have turned to the lodge with its false religion. Nearly all lodges boast of increase in membership. In our own Christian Reformed Church conditions are such that we cannot be optimistic. True, our churches have supported the Association loyally, but apparently some of our younger ministers fail to see the issues involved and are lukewarm to say the least. One of them wrote asking that his name be removed from the subscription list. He has no intention of "following the goat," or "donning the lamb skin" we trust, but his request betrays a wilful ignorance which we deeply regret and which causes us to wonder whether in years to come our church will be able to maintain the definite stand taken by our fathers. Let us not be misled to think that the walls of our Christian Reformed Zion are rendered impregnable by custom or synodical ruling. We must continue to inform our people—especially the younger generation.

We sincerely hope that Synod will also this year grant the petition of the Board and recommend the Association to our churches for moral and financial support. And may God bless our feeble efforts.

Respectfully submitted,

Board of Directors,

REV. B. ESSENBURG., *President.*

SUPPLEMENT 32
(Art. 150)

NETHERLANDS WAR RELIEF BENEVOLENT COMMITTEE

ESTEEMED BRETHREN:

YOUR Committee for Netherlands War Relief has been very active this past year. Last year at this time we had just begun to correspond with the churches in the Netherlands. We began by sending telegrams to Drs. K. Dyk and J. Ridderbos asking them to help us contact a committee for receiving relief and appointed by their General Synod. There was much delay in the correspondence in the beginning due to disorganization in the Netherlands, but we finally did get in contact with a Relief Committee appointed by their General Synod last August. Rev. P. Nomes of 's Gravenhage is the secretary of this committee, and we have also corresponded with another member, namely, Mr. A. G. Corbeth of Rotterdam. Although all the provinces are represented in this committee, these two men seem to take the most active part. We have been corresponding mainly with the Rev. P. Nomes. He is well known to some of our people and is a brother-in-law of Rev. A. Barkey Wolf who visited us a few weeks ago.

Inasmuch as it was impossible to send money and inasmuch as money would do very little good at this time, we asked the Committee in the Netherlands if they would like to receive goods — clothing, shoes, etc. There was much delay in this correspondence also, because the committee in the Netherlands was very hesitant about asking for goods, and arrangements had to be made for receiving the goods, distributing it, etc. We finally made arrangements to send goods, through American Relief for Holland, Inc. (formerly known as the Queen Wilhelmina Fund). We buy the goods wherever possible and send the goods to American Relief for Holland in New York and they agreed to ship it free of charge and to deliver it to the Netherlands Committee of the Gereformeerde Kerken. The Committee's warehouse is the Kosterij, Nieuwe Noorderkerk, Snellemanstraat, Rotterdam.

Ever since December 1, 1945, we have purchased and shipped goods to the Netherlands Committee. We had the assistance of Mr. Willard Wichers of the Netherlands Information Bureau in Holland, Michigan, (a Government Agency of the Kingdom of the Netherlands) who has worked with us in the purchase of much-needed merchandise. He regularly receives bulletins from the Dutch Government advising us of the

most needed goods. At present these items as sharing prior needs for the relief of the people of Holland is as follows:

1. Underwear
2. Household Linens
3. Workmen's Clothing and Underwear
4. Layettes
5. Canned Meats
6. Milk Products
7. Fats
8. Oranges
9. Bananas
10. Shoes
11. Stockings
12. Kitchen Utensils
13. Sewing Necessities
14. Blankets

We have purchased mostly underwear, sweaters, coats, workmen's clothing, layettes, shoes, stockings, etc. We have also purchased some food, kitchen utensils, sewing necessities, and blankets.

It has been very difficult to buy the goods needed and desired because there is also a shortage here of many of these items. We have had the help, however, of several business men such as Mr. W. J. Dykstra, wholesale dealer in notions; Mr. J. Vander Meulen, buyer at Steketee's Department Store; Mr. John Hoekstra of the Hoekstra Shoe Company; and others who have assisted us in getting the most needed items at wholesale prices.

We have not asked our people for second-hand clothing because we had no facilities for handling and sorting it and because everyone had opportunity for sending it directly to relatives and friends in the Netherlands for private relief, in eleven pound boxes by parcel post. We have, however, advised many individual churches, societies, etc., how to send large boxes of used clothing to the Netherlands Committee of the Gereformeerde Kerken. This used clothing was then shipped together with the new goods which we purchased to Kosterij, Nieuwe Noorderkerk, Rotterdam, and was distributed there to the people of the Reformed Churches.

From the report below you will notice that we have not spent all the money received so far. There are, however, some goods on order that have not yet been delivered and we have also a request from the Gereformeerde Kerk in the Netherlands for two or three portable churches for mission work in the Zuiderzee "polders". We did not wish to spend all the money until we know if we can get these churches. We have made some inquiries about the purchase of portable churches, but have not been able to buy any as yet. We are also in doubt about the possibility of shipping them at the present time, but we are investigating and, if possible, we would like to grant their requeset. (See Letter from the Netherlands Committee with the Stated Clerk.)

From the Rev. P. Nomes we have received word that most of the goods have reached them in good condition and that they have a very efficient committee there to receive and to distribute them. They are

very happy and thankful for all we have done for them. He writes as follows:

"We are very happy that our brothers and sisters have such a keen insight into our special needs. The goods are distributed among our Reformed Churches and the 'Vrijgemaakte' Reformed Churches proportionately. We have experienced no difficulties in connection therewith. Kindly express our hearty appreciation to your churches for these valuable gifts by which so many people in our churches have been relieved. From the letters sent you by many churches you will have noticed how welcome these goods are and how it provides in our great need."

The following is a report of our income and expenses as of May 1, 1946:

INCOME

Balance on hand as reported last year		125,764.79
June 22, 1945	Receipt Nos. 1560 to 1577	4,039.39
July 3, 1945	Receipt Nos. 1578 to 1589	2,176.02
July 12, 1945	Interest on Bonds	262.90
July 16, 1945	Receipt Nos. 1590 to 1600	7,891.35
July 27, 1945	Receipt Nos. 1601 to 1608	8,933.92
Aug. 6, 1945	Receipt Nos. 1609 to 1621	4,453.70
Aug. 13, 1945	Receipt Nos. 1622 to 1629	2,045.14
Sept. 13, 1945	Receipt Nos. 1630 to 1641	4,997.48
Sept. 24, 1945	Receipt Nos. 1642 to 1650	2,534.69
Oct. 17, 1945	Receipt Nos. 1651 to 1665	8,015.20
Nov. 1, 1945	Receipt Nos. 1666 to 1676	6,021.97
Nov. 19, 1945	Receipt Nos. 1677 to 1690	4,581.75
Dec. 17, 1945	Receipt Nos. 1691 to 1716	6,743.68
Jan. 2, 1946	Receipt Nos. 1717 to 1747	8,298.30
Jan. 12, 1946	Receipt Nos. 1748 to 1780	13,715.62
Jan. 12, 1946	Interest on Bonds	213.08
Jan. 21, 1946	Receipt Nos. 1781 to 1799	6,803.55
Feb. 8, 1946	Receipt Nos. 1800 to 1839	7,273.22
Feb. 15, 1946	Receipt Nos. 1840 to 1849	2,845.23
Feb. 23, 1946	Receipt Nos. 1850 to 1866	1,629.16
Mar. 8, 1946	Receipt Nos. 1867 to 1886	10,495.28
Mar. 19, 1946	Receipt Nos. 1887 to 1910	3,138.18
Apr. 8, 1946	Receipt Nos. 1911 to 1923	4,141.67
Apr. 22, 1946	Receipt Nos. 1924 to 1937	1,800.99
	Total Received	$249,116.26

PAID OUT

July 3, 1945	Telegram to Netherlands	$ 5.00
July 20, 1945	Peoples Savings Bank—Safety Deposit Box	4.80
Aug. 1, 1945	Checks on Non-par Points	.25
Nov. 13, 1945	Cablegrams to Netherlands	2.39
Nov. 24, 1945	F. C. Jarvis, P. M.—Stamped Envelopes	16.24
Jan. 2, 1946	Mac Sim Bar Paper Co.—Blankets	217.50
Jan. 2, 1946	Miller & Schoonveld—Underwear, etc.	12,788.25
Jan. 4, 1946	Morris Feldstein & Co.—Shoe Rep. Kits	2,500.00
Jan. 11, 1946	Paul Steketee & Sons—Underwear, Coats	13,808.66
Jan. 11, 1946	National Carloading Co.—Freight	2.10
Jan. 11, 1946	Yeiter's Shoe Store—100 prs. Shoes	100.80
Jan. 11, 1946	Uni-Commercial Co.—Candy	348.30
Jan. 11, 1946	Jacobsen Mercantile Co.—1000 Coats	6,903.00
Jan. 18, 1946	Uni-Commercial Co.—Shoes and Notions	2,715.25
Jan. 18, 1946	Army Shoe Repair Co.—1000 prs. Shoes	2,300.00
Jan. 18, 1946	National Carloading Co.—Freight	5.20
Jan. 19, 1946	Jurgens & Holtvluwer—Underwear	117.09
Jan. 19, 1946	Penna. Railroad Co.—Freight	57.17

Jan. 21, 1946	Paul Steketee & Sons—Underwear, etc.	901.94
Jan. 21, 1946	Jacobsen Mercantile Co.—Shirts, Sweaters	1,156.25
Jan. 21, 1946	Uni-Commercial Co.—Peanut Butter	492.80
Jan. 25, 1946	Universal Carloading Co.—Freight	128.83
Jan. 25, 1946	Penna. Railroad Co.—Freight	4.76
Feb. 16, 1946	Miller & Schoonveld—Underwear, etc.	29,950.00
Feb. 16, 1946	Paul Steketee & Sons—Sweaters, Coats	14,564.18
Feb. 16, 1946	Universal Handicrafts Service—Modelling and Drawing Materials	750.00
Feb. 16, 1946	Mac Sim Bar Paper Co.—Blankets	391.47
Feb. 16, 1946	Boerema's Shoe Store—130 prs. Shoes	131.32
Feb. 22, 1946	Boerema's Shoe Store—100 prs. Shoes	100.00
Feb. 22, 1946	Hoekstra Shoe Co.—Shoes, Shoe Repair	563.00
Feb. 22, 1946	Klopper Bros.—Sweaters, Suits, etc.	1,550.00
Feb. 22, 1946	Uni-Commercial Co.—Cartage	3.25
Feb. 22, 1946	Telegram to Rev. Nomes	3.63
Feb. 22, 1946	Save the Children Federation—Layettes	4,500.00
Feb. 22, 1946	W. J. Dykstra & Co.—Notions	1,414.23
Feb. 22, 1946	W. J. Dykstra & Co.—Shoes, etc.	970.60
Feb. 26, 1946	Universal Carloading Co.—Freight	134.30
Feb. 26, 1946	Mac Sim Bar Paper Co.—Blankets	345.46
Feb. 26, 1946	Miller & Schoonveld—1,000 prs. Shoes	1,000.00
Feb. 26, 1946	Uni-Commercial Co.—Scarfs and Notions	1,461.15
Apr. 29, 1946	Richman Bros. Clothing Co.—Suit	30.39
Apr. 30, 1946	Paul Steketee & Sons—Men's Work Pants	19,235.71
Apr. 30, 1946	W. J. Dykstra & Co.—Notions	15,271.51
Apr. 30, 1946	Uni-Commercial Co.—Cartage	5.75
Apr. 30, 1946	Uni-Commercial Co.—Pliers	171.00
Apr. 30, 1946	Uni-Commercial Co.—Scrub Brushes	100.80
Apr. 30, 1946	Uni-Commercial Co.—Kitchen Utensils	2,772.00
Apr. 30, 1946	Uni-Commercial Co.—Frying Pans	944.64
Apr. 30, 1946	Uni-Commercial Co.—Bread Knives	508.80
Apr. 30, 1946	Uni-Commercial Co.—Spoons, Ladles, etc.	1,059.84
Apr. 30, 1946	Uni-Commercial Co.—Can Openers, etc.	422.88
Apr. 30, 1946	James Farley & Co.—Girls' Dresses, Underwear, Boys' Blouses, etc.	7,960.28
Apr. 30, 1946	Mr. A. Rooze—Shipping Boxes	50.00
	Total Expenses	$150,942.77

Total Income	$249,116.26
Total Expenses	150,942.77
Bal. on hand May 1, 1946	$ 98,173.49

Respectfully submitted,

Netherlands War Relief Committee.
MR. JOHN HEKMAN, *President*
MR. JACOB J. BUITEN, *Secretary-treasurer*
DR. HENRY BEETS
DR. Y. P. DE JONG
MR. M. HOUSKAMP
PROF. L. BERKHOF

This is to certify that we have examined the books and records of Mr. J. J. Buiten, treasurer of the Netherlands War Relief Committee, for the period of June 11, 1945, to April 30, 1946, and that the above is a true statement of Receipts and Disbursements as disclosed by the records.

(Signed) LEONARD KLOET
GEORGE H. WIELAND.

SUPPLEMENT 33
(Arts. 117, 119)

REPORT OF THE DELEGATES ATTENDING THE 1946 CONVENTION OF THE NATIONAL ASSOCIATION OF EVANGELICALS, HELD AT MINNEAPOLIS, APRIL 24 — MAY 2

ESTEEMED BRETHREN:

It is incumbent on the undersigned delegates to the 1946 Convention of the National Association of Evangelicals, appointed by the Synod of 1945, to render to your honorable body a report of the meetings and activities of that Convention, the fourth of its brief but significant history.

As was reported to former Synods, this Association, with which the Christian Reformed Church has been affiliated since 1943, has adopted the following "Statement of Faith" as its doctrinal basis:

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 our Lord Jesus 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 man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

All who are delegated to the annual Conventions of the N.A.E. are required to sign these seven articles.

The phenomenal growth of the N.A.E. mentioned in the report of last year's delegates, is still continuing. Last year it was reported as representing upward of 900,000 church members; today it represents more than 1,400,000 evangelical Christians, belonging to 41 denominations and a considerable number of local churches, and other Christian institutions, such as Colleges, Bible Institutes, et cetera.

The most important work of the N.A.E. is done not by its Conventions but by its Board of Administration, which includes five officers, a President, First Vice-President, Second Vice-President, Secretary, and Treasurer, an Executive Committee including the officers and six other members, and 30 other members, a total of 41. The Association has a National Office in Boston, of which Dr. J. Elwin Wright is the Executive Secretary, and six regional offices, namely, in Cincinnati, Detroit, Los Angeles, Minneapolis, Portland, Oregon, and Washinigton, D. C. All have a full-time secretary. The Cincinnati office is in charge of Dr. James De Forest Murch, who is editor of the official publication of the N.A.E., called *United Evangelical Action.*

The N.A.E. may be represented as a body having a number of arms called Commissions, in view of the fact that they endeavor to perform specific tasks. These are nine in number, as follows: *Commission for Education, Commission for Church Schools, Commission for Foreign Missions, Commission for Home Missions, Commission for Industrial Chaplains* (now called Chaplain Counselors), *Commission for Radio, Commission for Evangelism, Commission for War Relief,* and *Publications Commission.* Your delegates will presently give a bird's-eye view of the activities of these various Commissions.

The work of the N.A.E. is financed by free-will offerings. There are no dues. At every Convention pledges are received from the constituent bodies of the N.A.E. and also from individuals. The Minneapolis Convention adopted a budget of $148,000. Last year our churches contributed approximately $2,000.00. This year we are asked to raise $3,000.00. Your Committee assured the Convention that they were confident that the free will offerings of our churches recommended by Synod for this cause would easily reach that sum, judging by past increases. If Synod will again recommend this cause to our congregations for an annual offering, we have not the slightest doubt that this amount will be raised.

The Convention set-up is rather complicated, as a result of which one who attends for the first time has some difficulty orienting himself. This year The Evangelical Foreign Missions Association met from April 24 to April 29, the National Religious Broadcasters from April 25 to April 27, the National Evangelical Youth on April 26 and 27, the Conference of Christian Educational Institutions on April 27, the Conference of Home Missions on April 27, the Conference of Chaplain Counselors for Industry on April 30, and finally the Convention of the N.A.E. proper from Monday, April 29, to May 3. It is impossible for all delegates to attend the host of meetings held during this ten day period. Dr. De Korne attended especially the meetings of the Evangelical Foreign Missions Association, Dr. R. Danhof and Rev. H. J. Kuiper the sessions of the National Broadcasters Association, Rev. H. Rikkers, as substitute for Rev. Henry Baker, representing

our Home Mission Board, attended the Home Mission Conference, Prof. H. G. Dekker, as representative of Calvin College attended the Conference of Christian Educational Institutions, and your five delegates attended practically all the sessions of the N.A.E. proper. Dr. R. Danhof, however, after spending five days at the Conventon was called home by the sudden death of his father. Let us add to this that Dr. J. C. De Korne and Dr. Herman Kuiper had the honor of leading one of the morning devotions of the meeting and that Rev. H. J. Kuiper attended a session of the Publication Commission after having been appointed a member of that Commission. Our busiest delegates, however, were Dr. Herman Kuiper and Dr. William Rutgers, both being members of the Board of Administration.

* * * *

We shall not attempt to give a resume of all the speeches at this 1946 Convention. In the estimation of your delegates, four addresses were outstanding; namely, those of the retiring President Bishop Leslie R. Marston, Rev. E. W. Mills of London, England, Rev. E. Rian of Philadelphia, and of Dr. Wilbur Smith of the Moody Bible Institute. Each one of these addresses was masterly, scholarly, inspiring. In none of the speeches could one detect an unevangelical note; on the contrary, many sentiments were uttered which were not merely evangelical but Reformed.

* * * *

As to the work of the Convention a number of minor changes in the Constitution were proposed and adopted. We do not feel that they are of sufficient importance to be included in this report.

A number of resolutions were adopted which we feel should be reported. We do so in the words of the report found in the issue of May 15 of United Evangelical Action:

"The convention, after commending President Truman for his expressed desire for divine wisdom and blessing, adopted a resolution calling attention to 'widespread secularism, materialism, intemperance, immorality and godlessness', and urged him to call a national day of repentance and prayer. At the same time, delegates requested him to terminate 'the intolerable un-American relationship' involved in his personal envoy to the Vatican which, they added, is 'already beginning to fan the flames of intolerance and bigotry and will inevitably result in the introduction of the religious issue into American politics.'

"Stressing the gross inconsistency between pleas for more grain for the starving and the liquor advertising campaigns, the convention petitioned Congress to prohibit the advertising of alcoholic beverages on billboards, through magazines and newspapers, or through radio or through the mailing systems of the country. The American Association of Railroads was urged in another resolution to enforce its rules against unrestricted smoking, and to provide adequate space on every train for the comfort and physical welfare of non-smoking patrons. A similar resolution was sent to national bus lines.

"Delegate also protested the burning by U. S. Army decommissioning forces of unpackaged Bibles and New Testaments in abandoned military stations. The resolution suggested that such Bibles be returned to the American Bible Society and the Gideons, the donors."

No opposition to these proposals was expressed by your delegates. Resolutions of this sort are one of the means by which the Church can exercise a wholesome influence on national life. The danger is of course that such ecclesiastical pronouncements are easily made on matters concerning which the Scriptures offer no clear and indisputable revelation of the will of God. There is in the case of the N.A.E. the added difficulty that the delegates may not be sure that they are expressing the sentiments of the Church which they represent. At all events, it is much safer for such pronouncements to be made by the N.A.E. Convention, where delegates can voice their objections, than by the Publication Commission, to which one of its members desired to see this function assigned. One of your representatives, who now is a member of this Commission, opposed this suggestion and it was dropped.

* * * *

Permit us to give you a succint account of the work of the various Commissions and Affiliates.

1. *The Commission for Missions.*

This Commission maintains an office in Washington, D. C., with a full-time secretary and renders those services to foreign missionaries and foreign missionary organizations which a body like the N.A.E. can supply much more easily than a single denomination. We are told that "the Washington office has been singularly successful in procuring passports, visas, military permits, and assisting in transportation problems of all sorts." A purchasing bureau and cooperative is being established to supply mission stations and missionaries of any and all evangelical groups with every material need at cost prices.

The Director of the Washington office is the Rev. Clyde W. Taylor, who told the delegates of the "concern of evangelical missionaries in distant lands over political pressure by Roman Catholic forces." A tour of Latin American republics was made by the Rev. Mr. Taylor in the company of Dr. Oswald Smith, and Dr. J. Elwin Wright and first hand information was obtained concerning the efforts of Rome to close these countries to Protestant Missionaries.

This Commission also pays attention to current legislation in our nation's capitol in so far as it bears on religion and the Churches. Thus, for example, we are told that "the education bills that had not only threatened states' rights in education but would have enabled the Catholic Church to secure the subsidizing of some of its parochial schools were completely defeated in the committee."

2. *The Commission for Radio.*

This Commission, of which Dr. R. J. Danhof is a member, interlocks with the National Religious Broadcasters, an affiliated agency of the N.A.E. Dr. Churchill, Buffalo's well-known radio speaker, is president of the N.R.B. and as such a member of the N.A.E. Board of

Administration. All important decisions of the N.R.B. must have the approval of that Board of Administration. Its purpose is to foster and encourage religious radio programs, and to promote high standards for these programs. It has adopted a Code of Ethics for religious broadcasting. We mention one of its features, by way of example. No religious broadcaster who refuses to let a responsible board control the finances of his program can belong to the N.R.B. This organization is also combating the tendency to discriminate against evangelical broadcasters in the matter of radio time. The opposition of Modernists and the commercial forces in the industry tend to place unfair restrictions on the proclamation of evangelical truth by means of the radio. Though there seems to be a misconception among those in authority, as if American Protestantism is a unified group, the N.R.B. reports that it did not at all find the Federal Communications Commission unfavorable to our cause. This cause simply needs proper representation. The intention is to open an office in Washington to enable the N.R.B. to work more effectively for fair practice in radio broadcasting.

Some of your delegates were privileged to attend at least a few of the four *demonstrations programs* of gospel broadcasting. Extensive criticisms and valuable suggestions were made by a competent and experienced broadcaster. Here are some of his statements:

1. "We train our men theologically, but that does not mean they are trained for radio."
2. "In radio all impressions must come through the ear-gate."
3. In reply to the question whether the Hooper rating for religious programs is down: "Yes, there are many people who turn off religious programs. I have often been ashamed of religious broadcasters. The Hooper ratings are accurate. But I would say to such a radio manager: 'You have no right to generalize; this is after all an individual matter.' One delegate reported he had read a statement in a broadcasting magazine that in rural areas News is first and Religion second in popularity. Dr. Churchill observed: 'There are religious programs that are way up in the Hooper survey'."
4. "There is no substitute for rehearsal." This thought was emphasized repeatedy.
5. Question: "How much time should be taken for the message?" Answer: "All depends on the nature of the program and the persons you try to reach. In my program I'm after the sinner, and I take three of thirty minutes for him! Most radio networks have a rule of not more than fifteen minutes, *but verbosity is the cardinal crime in radio gospel preaching. . . .* I have heard good ten-minute sermons in forty minutes!"

3. *The Commission for Education.*

We quote the following from the literature of the N.A.E.: "The Committee of Educational Institutions aims to serve evangelical colleges, seminaries, and Bible Institutes, whether affiliated with the N.A.E. or not. Meetings of evangelical school men for the discussion of common problems are often held at the time of the annual convention of N.A.E. A central respository of data about qualified college

teachers of evangelical stand is under consideration." Prof. G. H. Dekker of Calvin attended the group session of Colleges and Universities while Prof W. H. Rutgers presided at a group meeting of delegates from evangelical seminaries. Dr. Howard Ferrin, president of Providence Bible Institute, presided over a meeting of delegates from twenty-four Bible Institutes and Bible colleges where plans were made for the organization of the North American Association of Bible Institutes and Bible Colleges. The May 15 issue of UEA offers further information on the work of this Commission.

4. *Commission for Evangelism.*

This Commission employs a full-time secretary and is "engaged in promoting rallies and conferences on evangelism throughout the country. N.A.E. does not directly sponsor union evangelistic meetings or evangelists, but gladly assists local committees in every way possible in such efforts." This official statement is significant in view of the unwillingness of our Church to become co-responsible, through its membership in the N.A.E., for evangelistic meetings of an Arminian type.

5. *Commission for Church Schools.*

This Committee was born of the urgent need of revitalization on the part of the Sunday Schools in our country. It is now engaged in the work of preparing outlines for evangelical Sunday school lessons and of uniform graded lessons for use in "release-time" schools. The latter are now finished and being used experimentally. Though our Church has its own Sunday school lesson system and though we regard "release-time" Bible lessons for public schools as a very inadequate substitute for daily Bible training, we can well afford to lend our weight to the movement to revitalize the American Sunday school and also to give our public school youth some knowledge of the Scriptures. But our principal duty, as far as the N.A.E. and Christian education is concerned, is to "preach" the Christian school cause in evangelical circles in season and out of season. Your delegates do not neglect such opportunities and it does seem as if this cause is beginning to take root in evangelical churches outside of our own.

6. *Commission for War Relief.*

This work too is being carried on under a full-time director, Mr. Frank D. Lombar of Philadelphia. So far over $860,000 worth of clothing (in insurance and government value) has been sent to Europe, though some of this is still in transit. Special gifts cover all administration expenses. This relief goes to places where practically no other help is given. It was reported that enough has been sent into Belgium to break the black market there for the entire population. The clothing is going also to Holland, though because of government regulation it was difficult to gain an entrance there. The Commission is also seriously considering going into the highly technical, difficult, and expensive work of food distribution. A gospel message is given

out with every package sent. The clothing is distributed if possible through existing mission stations.

7. *Commission for Industrial Chaplains.*

The office is in Newark, New Jersey, but will be transferred to Detroit. The Commission examines laymen who are able to perform religious work in the factories of the nation. These examinations are very strict. A special training course is now being offered at Wheaton College for all candidates who are accepted. The new name for industrial chaplains is *chaplain counselors.* The work is most difficult but highly important in view of the increasing indifference to religion among the rank and file of laboring men. We wonder whether there is an educational institution in our Church which could see its way clear to offer a proper course of instruction to such prospective chaplain counselors.

8. *Commission for Chaplains.*

We quote from the official literature of the N.A.E. "Our constituent bodies now have 78 chaplains in active service with our armed forces. Most of our member denominations have separate quotas, but in addition N.A.E. has authority to act as a clearing house with a quota to fill."

* * * *

Your Committee is unanimous in the opinion that our Church should continue its membership in the N.A.E. not merely in view of the benefits which we can derive from it but especially because it is an expression of our unity with all who with us hold to the evangelical faith and not less because of the opportunity it affords us to make a distinctive contribution to evangelical Protestantism in America.

The N.A.E. is a very ambitious organization and may conceivably inaugurate movements which do not belong to its domain or perform labors which are the proper functions only of the Churches themselves. Nevertheless, your Committee knows of nothing in the program or activities of the N.A.E. at the present time which would justify us in withdrawing. We recommend the continuation of our membership and the delegation of six representatives to the 1947 Convention. Synod can use its own discretion in the choice of delegates, but those of the undersigned who are not on the Board of Administration would deem it a mistake if Synod should not delegate these two men anew; namely, the Prof. Dr. W. Rutgers and the Rev. Dr. Herman Kuiper.

Your Committee finally asks Synod again to place the N.A.E. on the list of recommended causes, requesting all our churches to take up one offering for this cause in the coming year.

Sincerely,

DR. R. J. DANHOF
PROF. W. H. RUTGERS
DR. H. KUIPER
REV. P. HOLWERDA
REV. H. J. KUIPER, *Secretary*

SUPPLEMENT 34
(Art. 62)

REPORT OF THE CHAPLAIN COMMITTEE

To the Synod of 1946.

ESTEEMED BRETHREN:

IT is with a deep sense of humble gratitude to our God that the Chaplain Committee presents its first post-war report to Synod.

MOBILIZATION OF THE CHAPLAINCY

In last year's report the continuing need of procurement was still stressed. More chaplains were called for, especially ministers under forty, to fill in the ranks depleted by mounting war casualties and to replace the older men suffering from fatigue of prolonged, unremittent combat duty.

After the second V-Day the urgency of this need relaxed. Soon the trend in the Chaplaincy Corps was reversed from recruitment to demobilization. The tensions of war have passed and with them the direct challenge of the service. The Chaplains felt this as well as the personnel of the fighting men and the service forces. The natural yearning for home and families, the legitimate desire to return to normalcy in the peacetime ministry, made them restive under the unavoidable but tedious delays attending the rapid demobilization of our huge Army and Navy.

We are happy and thankful to report that all of our Christian Reformed Chaplains desiring their release and entitled to receive it have already experienced the joyful day of their discharge and returned safely to their loved ones in civilian status. The Lord has signally blessed in thus sparing all of our twenty-six Chaplains while serving in the bloodiest and costliest war of all history. Only a few have suffered minor casualties and disabilities, not one serious enough to cause incapacitation for further service in the ministry.

Only two of our younger Navy Chaplains, namely, the Rev. Nicholas Beversluis and Paul Boertje are still in active service. Chaplain Beversluis is now in the process of being released to inactive status.

Announcements of the candidacy of our returning Chaplains have been duly made in our church papers. The majority of them are reentering the active service in the ministry as soon as they have completed their terminal leave and accepted a call. About six or seven have enrolled at Calvin Seminary or other divinity schools for a term or year of graduate study. These have secured extension of their leave of absence and are receiving the financial aid to which they are entitled under the GI Bill of Rights.

TESTIMONIAL DINNER AND REFRESHER COURSE

During all of our wartime synodical meetings a number of our Chaplains on furlough, or on leave, or detached duty, were officially received by Synod and invited to address it. This personal contact between the Church and its Chaplains proved mutually beneficial in keeping alive and strengthening the living bond uniting the churches at home with their faithful representatives in the wartime chaplaincy.

This post-war year of 1946 the Committee respectfully recommends to Synod that a Testimonial Dinner be tendered our Veteran Chaplains and their faithful wives on the evening of the second Wednesday that Synod is in session (June 19) in recognition of their devoted and strenuous service and in gratitude to our Almighty and most gracious Lord and Keeper for their safe return.

In connection with this occasion your Committee planned to prepare a fitting Souvenir Booklet of our Christian Reformed Chaplains in World War II for presentation to our Chaplains and to the members of Synod and also to make them available to interested friends. Due to delay in procuring the necessary photos and data, however, we shall not be able to get it ready in time. A copy will be mailed later for which a list of the home addresses of all the delegates is requested.

Near the end of last January your Committee met with eleven of our Chaplains recently released from service for the purpose of determining how best to arrange the Refresher Course authorized by Synod. The procedure as previously recommended by your Committee, and approved by Synod, did not appear as feasible as was anticipated at the time. It assumed return and release over a much longer period, by twos and threes at a time. Other factors, not clearly foreseeable, have entered in to make this staggering-class-visitation plan less practical and profitable than was expected.

After full discussion the plan crystalized to have the Refresher Course during the six weeks from June 4 to July 12 inclusive, so as to allow some time for vacation and not to impose too much on the Professors in charge.

Prof. Wm. Hendriksen of our Seminary will conduct a course on the subject of Biblical prophecy, particularly a Study of the Book of Revelation; Prof. Johannes Broene of Calvin College on the Psychology of Counseling, emphasizing Abnormal Psychology, and Prof. R. Van Til of the Westminster Seminary on Current Trends in Theology. The course will be in the nature of Seminars with discussions and guided reading. The attending chaplains will also have their own retreats for interchange of thoughts and experiences and for crystalization and integration of impressions gained in the service for the benefit of their ministry in the Church in the post-war era.

The dates include the time of the meeting of Synod, enabling our returned Chaplains to attend its sessions from time to time and to meet the brethren from all parts of the Church.

Several of our Chaplains are taking P. G. full-term courses elsewhere. We expect at least half to attend our own Refresher Course. Those already back in the pastorate are arranging with their Consistories to avail themselves of this opportunity.

Your Committee was desirous that at least one of our returning Chaplains should apply for service with the Veterans Administration, preferably one who had considerable previous hospital experience while on active duty. Our Church is entitled to at least one under the Veterans' Administration Chaplaincy quota based upon one Chaplain for every 500 Vet patients. Appointments sometimes precede assignments, as in all sections of the country new Veteran Hospitals are under construction. There are at present considerably more applicants among returning Chaplains than available chaplaincy positions. Your Committee and the General Commisison have endorsed the Rev. Elton J. Holtrop and he has received the assurance of an appointment by the Administration.

GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

At its last Annual Meeting held in Washington, D. C. on April 24, an important change was effected in the corporate structure of the General Commission. For some time the Executive Committee was in consultation with the National Council of the Service Men's Christian League with a view to amalgamation of the two bodies into one larger, more inclusive organization.

The merger as proposed by a Joint Committee of the General Commission and the S. M. C. L. was adopted by each of the parent bodies and formally consummated on a certain prescribed basis and under provision of stipulated conditions. The copy of the minutes containing these actions as amended and finally adopted is not yet at hand. We expect to have it when Synod meets, and will be prepared to present it in detail if so desired.

The merger does not affect the functioning of the General Commission or even alter its name. It continues as heretofore in that in which we are chiefly interested, namely, the procurement and endorsement and furtherance of this chaplaincy. It still remains the recognized agency through which our Churches receive endorsements, also for the Veterans' Administration Chaplaincy and the strongest Protestant representation of the interests of the Chaplains at the Office of the Chiefs of Army and Navy Chaplains and of the War and Navy Departments.

As your Chaplain Committee we are therefore not ready to advise withdrawal from the Commission which would mean the weakening of our denominational standing and influence with these authorities. We are not asked in any way to surrender or to compromise our dis-

tinctive principles or tenets. In unity there is strength also in promoting the official status and recognition worthy of the high calling of our Protestant Chaplains with the government.

As an example of this, we mention the Memorandum on the Chaplaincy recently sent by the Commission to the Veterans' Administration pointing out the inadequate status of the Chaplain there at the present time and suggesting the necessary changes and improvements. The present status of the chaplaincy is merely that of a minor subsidiary under the Director of Special Services. This Director is responsible for athletics, recreation, entertainment, canteen, library, and *the chaplaincy*. The inclusion of the spiritual ministry in this miscellaneous category of various service activities seemed to indicate a grave failure to understand the significance of religion or to appreciate the distinctive service of the Chaplain. After further amplifying this statement, the memorandum requested "that the Chief of Chaplains, instead of being under the direction of the Special Services Officer, should have a status corresponding to that of the Surgeon General or at least that of an Assistant Administrator, with direct access to the Administrator. This would place the religious ministry upon the same high level of responsibility as other professional, vocational, and legal service, insurance, etc. . . ." This memorandum was favorably received by General Omar Bradley and his chiefs at the head of the Veterans' Administration. The Churches should give heed and demand that the proper steps be taken to insure action.

FINANCIAL STATUS AND REPORT

From the attached Financial Report of our Treasurer it will be noted that sufficient funds are at hand to take care of the Temporary Compensation assured by Synod to our returning Chaplains; the expenses of the Refresher Course and of the Committee, and of our denominational share of the Budget of the General Commission.

It will not be necessary therefore at this time, for Synod to place this fund on the list of causes recommended for an annual offering. We are grateful for the generous financial support, as well as for the hearty spiritual backing which our Synod, and our Churches as well, have given our Chaplains who represented them so faithfully and so well during the crucial period of the war.

May the Lord Himself conserve the fruits of this wartime ministry into all eternity and increase the Chaplains' fruitfulness as they labor on in the Master's service till the close of day.

Respectfully submitted, The Chaplain Committee,
HENRY BAKER, *President*
JOHN M. VANDE KIEFT, *Secretary*
EDWARD BOEVE, *Treasurer*
JAMES M. GHYSELS
LEONARD TRAP

SUPPLEMENT 35
(Art. 116)

REQUEST OF THE COMBINED CONSISTORIES OF THE ALBERTA CHURCHES

To the Synod of the Christian Reformed Churches, June 1946.

ESTEEMED BRETHREN:

I. THIS IS A REQUEST from the Combined Consistories of the Alberta churches (Burdett, Edmonton, Granum, Lacombe, Monarch, and Neerlandia) for financial assistance for the erection of a chapel for mission purposes at Edmonton.

We have joined in a Neighborhood Evangelization project (with Church extension possibilities) at West Jasper Place, just beyond the city limits of Edmonton. There is urgent need of the immediate erection of a mission chapel in view of the fact that no building of any kind, suited for that purpose, is available. We cannot finance the erection of this building (costing from four to five thousand dollars) ourselves, although we are definitely committed to provide the "running expenses" of the undertaking. This means that we must appeal for help from "outside" sources.

II. OUR APPEAL TO THE GENERAL HOME MISSION COMMITTEE.

The General Home Mission Committee which met during May has been requested for aid to the extent of $2,000.00 with the understanding that the help of Classis Pacific would also be enlisted, and that authority would be sought to approach other churches and individuals also. Moreover, one special collection would be requested of our own Alberta churches (the response to this latter request points to a possible offering of some $1,000.00 from this source). This leaves some three to four thousand dollars to be raised from other sources.

The full text of our request to the General Home Mission Committee is appended hereto, and Synod is politely urged to acquaint itself with its contents. It describes more fully the nature of our request and the reasons for it.

The General Home Mission Committee could not see its way clear to accede to our request. Its position has been reported to us in the following resolution: "That whereas our Committee is entrusted with Home Mission activities that are denominational in scope, and that whereas the laudable mission of the Edmonton Church (should be: Alberta churches) is a local venture, in line with similar endeavors of evangelization carried on by other churches, we are not at liberty to grant the requested assistance."

III. OUR APPEAL TO SYNOD.

We shall not here discuss the question whether the above Committee has no authority to enter upon requests of this kind, nor whether such aid has not, in effect, been given to others. Therefore, this is, strictly speaking, no appeal from its decision. We simply address our petition to your esteemed body directly. You are the final authority in the distribution of Home Mission funds and able to act immediately and conclusively. We feel, moreover, that in case you do not deem it wise to enter upon the first part of our request (for $2,000.00), you might see your way clear to help us in the other way, — by recommending our cause to the churches in general for a free-will offering according to their liberality and our need.

IV. EXPLANATION OF URGENCY.

A few explanatory remarks may be in order concerning the suddenness of developments here and the evident haste in which this appeal is made. It has been asked why the Alberta churches have not made request for aid at Classis Pacific at its March meeting. The answer to that pertinent query has already been given in our original request to the Home Mission Committee. It shows that, among other things, these are the main considerations:

1. The field was surveyed *after* the March meeting of Classis. No intelligent request could be made at that time.

2. The requirements of the work there, and the response from its constituency are such that the Combined Consistories perceived sufficient evidence that the Lord had directed them to that field and, consequently, decided definitely to concentrate on that vicinity.

3. The Combined Alberta Churches intended to shoulder the full costs of their mission undertaking alone, — no need of extra expenses for the immediate erection of a chapel was foreseen.

4. It was found that although usually some hall or store or unused church building is available for Neighborhood Mission work, nothing was to be had in this new neighborhood. Not even the public school building which houses some 725 children, could be secured. Yet the people asked, "Where do we meet? When do you start your Sunday School?" But we cannot receive them. Without a building our mission efforts shall be stalled or seriously crippled in this promising community, and the expectant mood of its people shall be disappointed to such an extent that they may turn to some less reliable religious leadership. Something must be done at once to make the best of the situation.

5. Our Alberta churches, counting some 270 families in all, are heroically trying to revamp their own church buildings, and to establish their own Christian schools, but they cannot pay for a new mission

chapel beyond the estimated $1,000.00 of their special offering for this purpose. They shall do well when they take care of the "running expenses" of this new mission undertaking in which they show real interest.

6. If no action will be taken at once, no building can be put up before the winter which comes around rather early in this country. Delay until Classis has spoken would mean deferment of building plans and operations until November or later — too late for real action this year. We should have a chapel before the winter sets in. That would seem to be the actual demand of this field, and we would rather ask this Synod for help directly, than to act more slowly and later, with the risk of being referred even to a later Synod. That's why we appeal to you now.

7. A later appeal would not change our situation, nor would it shape more favorable circumstances. We need help for a chapel whether we build now or later. Delay will not increase our own resources. Moreover, if the request is granted, it will not create any denominational complications. With this lift from the churches in general we intend to go on with our own local project as Alberta churches and in obedience to the Lord's command, making use of the local talent as best we can.

V. RESUME.

Scriptural teaching and Synodical deliverances on matters of Neighborhood Evangelization, accentuated by recent church press articles, challenge us to take to this work. Our people respond very well, but we are stalled for lack of room — one of the main requirements. Something must be done about it.

We understand that our Classical Home Mission Committee is in agreement with our request that Synod and the churches assist us.

Two members of the Classical Committee whom we could reach about this matter expressed personal agreement with our undertaking, but doubted whether it was within their jurisdiction as Classical Committee.

The General Home Mission Committee considers this work "laudable," but feels that it has no authority to act for our relief.

Accordingly, we humbly petition Synod to set aside from its Home Mission resources a grant of some $2,000.00, and to recommend us to the churches in general for an early offering to help the Alberta churches erect the chapel needed in its mission project.

In case Synod for reasons of its own does not see fit to accede to the first part of our request, we respectfully and urgently ask favor-

able action on the second part, — that we shall be recommended to the churches in general for an offering to be gathered in at once.

Respectfully submitted,

For the Alberta Consistories,
The Consistory of the Edmonton
Christian Reformed Church,
PAUL DE KOEKKOEK, *President*
JOHN OLTHUIS, *Clerk.*

P. S. As three of the Synodical delegates of Classis Pacific are conversant with this matter, Synod might, if necessary, consult with them.

Edmonton, Alta., Canada, May 21, 1946.

To the General Committee for Home Missions,
Grand Rapids, Mich.

DEAR BRETHREN:

The Combined Consistories of the Alberta Christian Reformed Churches, Burdett, Edmonton, Granum, Lacombe, Monarch, and Neerlandia, submit for your consideration the following information and request:

The consistories mentioned above have agreed on a program of mission work at Edmonton, Alberta, a city of about 115,000 people, in a district just outside the city limits. They were moved to do this by the mission interest of their own people as well as by the need of the unchurched in that locality. A survey was made with the understanding that in case there would appear to be an "open door", permanent work would be carried on under the auspices of these consistories, and financed by their churches.

Mr. Robert Evenhuis, a Calvin Seminarian, has surveyed the field in cooperation with the local pastor, and his findings, reasonably verified by the local consistory, are such that the interested consistories saw fit to definitely agree on West Jasper Place as its mission field, and to devise ways and means to provide for its immediate needs. These needs, in order of their urgency are: A chapel for preaching and teaching purposes, and a full-time worker, if possible. Our plea to you is that you give us some financial assistance for the building of a modest chapel, while we trust that we ourselves shall be able to take care of the employment and the support of the worker(s).

The more particular reasons for this request are these:

The need is very great. There is no place of worship in this district except a Roman Catholic one, and the two Protestant churches nearest the district are too far away for convenient reach of the people of the locality.

There has been a very encouraging response to our overtures made at many of their homes that we open a Sunday school and pro-

vide church services for them. Many expressed their desire that something be done for them.

Due to the fact that this district of about 5 to 7 thousand people has been built up during the last few years, there is no building that can be bought or rented for meeting purposes, and the use of the public school building(s) has been positively denied, even for a limited time.

A chapel is needed at once, because these people, although neglected church people, show interest in a church, and that one we can offer, — different from that which the roaming sects will offer them.

There is a challenging opportunity just now because certain sects have given up their aspirations at West Jasper Place because no meeting place was available for them. We would seem to heed God's call if we establish ourselves there now. If we do not do so now, the expectant mood of the people may be diverted in some other less reliable direction.

This challenge of putting up a modest chapel at the cost of about four to five thousand dollars is more than our Alberta churches, numbering 270 families, can meet in view of their limited prosperity and their heavy commitments for their own building programs. They *do* see their way clear to keep the proposed mission going by voluntary and paid workers, but cannot finance the building for which the present need and opportunity call. A general appeal will be made to our Alberta churches for one offering. A request will be made for assistance from churches of Classis Pacific, and to you we come at this time for assistance to the amount of your own discretion — if you could see your way clear, of some two thousand dollars.

We first hesitated to make this request because we realized that the funds in your care are dedicated to church extension work, and at first blush we ourselves considered our undertaking outside that sphere. However, we changed our minds and present our request with confidence in view of the fact that it has been reported to us that of late you are financing projects much similar to the one we contemplate (as, for instance, the work carried on by the Rev. Petersen in Chicago). Moreover, by our survey it was discovered that there are factors there which point to church *extension* as well as to Neighborhood Evangelization. We do not only have a couple of families living there, but there are many unchurched families who by neglect or moving away have lost contact with the church, but have expressed their desire that we provide a church home for them. This church home we can provide in such a way that it will at least initially appeal to these neglected Lutherans, Presbyterians, Methodists, and "United" people. Morever, the need of religious guidance of the young people seems to be felt also. Now, if some sort of building were available, we would, of course, use

that at once, and await further developments, but since that is not the case, we have no choice to defer our work, or quit, or appeal for help for a chapel. After we have the chapel we expect to be able to carry on by our own means.

We are pleased that our people in general are taking a fresh interest in missions of this kind, and that this is the case in Canada as well as in the States. In the past our Canadians have contributed to such missions in the States. We hope that the States will give them the lift they need at this time, and that your committee can see its way clear to lend a hand also.

We regret that this request must be sent post haste. Developments moved fast when once we began our work at West Jasper Place. This may mean that our Classical recommendations will not reach you from the Classical Committee and the Classical Home Mission Committee in time for your consideration. May we kindly suggest that you give the matter provisional consideration on pending the arrival of the recommendations mentioned? Your Executive Committee would then be able to act at once in accordance with your decision, which we trust shall be favorable.

Fraternally yours,

For the Combined Consistories of the Alberta Churches,
The Consistory of the Edmonton Christian Reformed Church,
PAUL DE KOEKKOEK, *President*
JOHN OLTHUIS, *Clerk*.

SUPPLEMENT 36
(Art. 119)

AMERICAN CALVINISTIC CONFERENCE COMMITTEE

March 22, 1946

The Rev. Dr. R. J. Danhof, Stated Clerk
Synod of the Christian Reformed Church,
Required to convene June 13, 1946,
Grand Rapids, Mich.

ESTEEMED BRETHREN IN THE LORD:

THE Calvinistic Action Committee takes this opportunity of informing Synod regarding the goals and purposes it has adopted.

"It shall continue to promote and sponsor the holding of Calvinistic Conferences. It shall utilize any available means and agencies to spread the world and life view of Calvinism. What we believe will interest Synod the most, and may even control Synod's policy to some extent is the second purpose found in our constitution:

2. To promote and effect the production, translation, and distribution of approved literature, especially if the publication of such literature could otherwise not be effectively carried out."

We bring this to the attention of Synod and trust that this information might come into consideration if and when Synod takes up the matter of publications and possible translations of Calvinistic literature.

Further information will gladly be furnished if desired by the undersigned or by Prof. Dr. C. Bouma.

Yours in our Lord,

Calvinistic Action Committee,

(Signed) JACOB T. HOOGSTRA, *Secretary*

SUPPLEMENT 37
(Art. 73)

ARTICLE 36 OF THE BELGIC CONFESSION

June 13, 1946

To the Synod of 1946.
ESTEEMED BRETHREN:

HEREWITH we are sending you the report of the committee on Article 36 of the Belgic Confession, which committee was appointed by the Synod of 1943. We had planned on having the final meeting of our committee on February 27, 1946, in order that we might send in our report before the printing of the 1946 Agenda. However, it was quite impossible for our committee to meet on said date. The final meeting was actually held on Wednesday and Thursday (June 5 and 6) of last week. We are very sorry that we could not send in our report on an earlier date but circumstances were such that our original plans could not be carried out.

May Synod experience the leading of the Spirit in considering this report and in dealing with all the other matters which will be brought to its attention.

Fraternally yours,
The Committee in re Article 36
(Signed) HERMAN KUIPER, *Reporter*

To the Synod of 1946.
ESTEEMED BRETHREN:

IT is common for Synodical committees to begin their report with a statement of their mandates. In the present instance, however, we deem it advisable to present first of all a historical survey re Article 36 of our Confession, since this will promote a proper understanding of the mandate given us by the Synod of 1943.

HISTORY OF ARTICLE 36 IN THE REFORMED CHURCHES OF THE NETHERLANDS

We take as our starting point that version of Article 36 which was adopted by the Synod of Dort, 1618, 1619. To be sure there was an earlier version, drawn up in 1559 and published in 1561, in times when the churches of the Low countries were still "under the cross," when State patronage was neither envisioned, anticipated, nor sought by them. This version was adroitly but quite radically altered in 1566, quite certainly to adapt it to the changed political situation accompanying the "Compromis" of the nobles and related momentous events whereby patronage by civil powers became a living reality. But, in-

triguing though this earlier period and its version of Article 36 may be, we feel that since our church has had dealings only with that form of Article 36 which was adopted by the Synod of Dort, our point of departure can only be this later version.

For almost 300 years the Reformed Churches of the Netherlands maintained as part of their confession Article 36 in this form:

> "Wij gelooven, dat onze goede God, uit oorzaak der verdorvenheid des menschelijken geslachts, Koningen, Prinsen en Overheden verordend heeft; willende dat de wereld geregeerd worde door wetten en politiën, opdat de ongebondenheid der menschen bedwongen worde en het alles met goede ordinantie onder de menschen toega. Tot dat einde heeft Hij de Overheid het zwaard in handen gegeven tot straffe der boozen en bescherming der vromen. En hun ambt is, niet alleen acht te nemen en te waken over de Politie, maar ook de hand te houden aan den Heiligen Kerkedienst; om te weren en uit te roeien alle afgoderij en valschen godsdienst; om het rijk des Antichrists te gronde te werpen, en het Koninkrijk van Jezus Christus te doen vorderen; het woord des Evangelies overal te doen prediken, opdat God van een iegelijk geëerd en gediend worde, gelijk Hij in zijn Woord gebiedt. Voorts, een ieder, van wat qualiteit, conditie of staat hij zij, is schuldig, zich den overheden te onderwerpen, schattingen te betalen, hun eere en eerbied toe te dragen, en hun gehoorzaam te zijn in alle dingen, die niet strijden tegen Gods Woord; voor hen biddende in hunne gebeden, opdat hen de Heere stieren wille in alle hunne wegen, en dat wij een gerust en stil leven leiden in alle Godzaligheid en eerbaarheid. En hierin verwerpen wij de Wederdoopers en andere oproerige menschen, en in het gemeen alle degenen, die de Overheden en Magistraten verwerpen en de Justitie omstooten willen, invoerende de gemeenschap der goederen, en verwarren de eerbaarheid, die God onder de menschen gesteld heeft."

In 1896 a gravamen was presented to the Synod of the Reformed churches in the Netherlands against one phrase of this article, namely, this phrase "Om de weren en uit te roeien alle afgoderij en valsche godsdienst." This phrase was understood to mean that it was the duty of the civil government to remove and prevent all idolatry and false worship if need be with the sword and the claim was made that such teaching was contrary to God's Word. The Synod of 1896 appointed a committee of eight to give the next Synod advice touching this matter. However, no report was presented to the Synod of 1899, and neither was a report forthcoming at the Synod of 1902. The trouble was that Synod's committee, having set itself the broad task of seeking to determine what duty the civil government has in the religious and ethical spheres and what is the proper relation of Church and State, had found six years altogether too short a period to arrive at satisfactory conclusions touching all the many matters involved. Then the Synod of 1902 appointed a new committee and instructed it to confine itself strictly to the question whether the phrase cited in the gravamen could be maintained in the Confession. However, since the committee believed that the words "en het rijk des antichrist's te gronde te werpen" also implied that the state should use force in combatting false religion, the committee proceeded on the assumption that the gravamen was also directed against these words.

The committee appointed in 1902 presented its report to the Synod of 1905. In that report the committee first of all sought to establish by means of an extensive historical resume that the incriminated words do teach that it is the duty of the civil government to withstand and suppress in the sphere of public life, by means of ordinances forbidding public worship and by means of various civil penalties, all those sects, churches and persons who in its judgment are guilty of idolatry, of falsifying the worship of God, and of promoting the kingdom of the anti-Christ. Secondly the committee sought to show that this teaching is contrary to the Word of God. On the one hand they denied that Old Testament passages which speak of the use of coercive measures against idolatry by pious kings can serve as proof that civil rulers must still do likewise, the relation between Church and State being altogether different in the New from what it was in the Old Dispensation. And on the other hand, they cited Christ's word to Pilate, "My Kingdom is not of this world, His forbidding the use of the sword to Peter, the parable of the tares and the wheat, and the teachings of prophets and apostles contained in passages such as Zach. 4:6, II Cor. 10:4, and Eph. 6:12 and 17, as clear-cut evidence that God does not wish to have the Kingdom of Christ promoted by the coercive powers of the State. And in the third place, the committee held that the teaching of the incriminated word was contrary to the principles of the Reformation set forth especially by Calvin, such as the freedom of conscience and the principle that the State and the Church are two independent powers which may not infringe upon each other's territory.

On the basis of the foregoing the committee came to the Synod of Utrecht (1905) with two recommendations:

1. That Synod declare the gravamen of the protesting brethren to be well grounded;

2. That Synod meet their gravamen by deleting the incriminated words. When the Synod took up the report of the committee appointed in 1902, Synod almost unanimously adopted the first recommendation, but the second recommendation was passed by the comparatively small majority of 24 to 16. So it was plain that not all the leaders in the Reformed churches of the Netherlands were entirely satisfied with the revision of Art. 36 effected by the Synod of Utrecht, and several of them did not hesitate to voice their objection. Dr. J. C. De Moor for instance declared in De Heraut of June 4, 1905, that he had serious objection against the words left in Art. 36 as defining the duty of the state towards the Kingdom of Christ and the proclamation of the gospel. And H. H. Kuyper, himself a member of the committee appointed in 1902, was very ready to admit that he would have preferred an altogether new formulation of Art. 36, which would have presented another basic conception of the relation between Church and State than that held by the fathers. According to him the words,

"de hand te houden aan den Heiligen Kerkendienst, het Koninkrijk van Jezus Christus te doen vorderen en het Woord des Evangelies overal te doen prediken," can lead towards giving the state an ius in sacra such as is not in harmony with the autonomy of the Church. Said writer also agreed that the conception of State which underlies Article 36 is the ancient conception that the unity of the State required unity in religion on the part of the citizens. Hence, our fathers thought that there ought to be an official state-sanctioned religion and that in Holland this should be the Reformed religion. Accordingly they also believed that the State should maintain the Reformed Church and oppose all other churches (see H. H. Kuyper in *De Heraut,* May 28, 1905). However, though various men have in various ways voiced their dissatisfaction with the formulation of Article 36 as revised by the Synod of 1905, that reading of Art. 36 stands to this day as part of the official Confession of the Christian Reformed Churches of the Netherlands.

HISTORY OF ARTICLE 36 IN THE CHRISTIAN REFORMED CHURCH OF AMERICA

In the very first year of its separate existence as a denomination, our Christian Reformed Church adopted as one of its creedal standards the Belgic Confession, including Article 36 of that confession as revised by the Synod of Dort. Some forty years later, namely, in 1898, the correctness of that article was called into question. Classis Grand Rapids West presented a gravamen against the same words which had been made the subject of a gravamen in the Netherlands in 1896. And, remarkable to say, Classis Grand Rapids West even at this early date also declared that it considered it advisable to elucidate the expression "dat het ambt der Overheid is . . . het Woord des Evangelies alom te doen prediken." So Grand Rapids West gave evidence that it did not feel too sure about something else in Article 36 besides the phrases which were often called into question. Perhaps this was an echo of what Rev. W. H. Gispen wrote as early as 1868 in his explanation of the Belgic Confession, page 270: "Tevens moet ik belijden in de schriften des Nieuwen Verbonds geen bewijs te weten, voor het ambt der overheid in betrekking tot de gemeente des Heeren, of voor hare verplichting om Gods Woord te doen prediken, daar dit overal aan de gemeente zelf opgedragen wordt." Synod's decision with the respect to the gravamen of Grand Rapids West was to table the matter in view of the fact that the same matter was being brought before the Synod of the Reformed Churches of the Netherlands, a decision which was repeated in 1900. And neither did the Synod of 1902 make any progress touching the revision of Art. 36.

The Synod of 1936, however, in response to several overtures, calling attention to the Netherlands decision of 1905, declared it to be desirable and necessary to revise Article 36 since according to the

Word of God the government may not exercise dominion over men's convictions of faith and therefore eradication of heresy by the sword of the government should be out of the question. Apparently this Synod believed that it was so self-evident that the Word of God taught the principle of liberty of conscience that it did not deem it necessary to bolster its statement with proof texts. At least it did not cite any.

The report of the committee appointed to carry out the resolutions of 1906 did not find favor with the Synod of 1908. This latter Synod continued the committee appointed in 1906 and gave it the definite instruction to furnish in a note an explanation of the criticized passage in Article 36. Two years later the committee presented such a note to Synod, and Synod adopted this note and ordered that it be placed under Article 36, with an asterisk indicating that this note has reference to that part of Article 36 which begins with the words, "maar ook de hand te houden aan den heiligen kerkendienst." Here you have the note, which was originally written in Dutch, in its English translation:

> "This phrase, touching the office of the magistracy in its relation to the Church, proceeds from the principle of the Established Church, which was first applied by Constantine and afterward also in many Protestant countries. History, however, does not justify the principle of State domination over the Church, but rather a certain separation of Church and State. Moreover, it is also contrary to the New Dispensation that authority be vested in the State arbitrarily to reform the Church, and to deny the Church the right of independently conducting its own affairs as a distinct domain alongside the State. The New Testament does not subject the Christian Church to the authority of the State that it should be controlled and extended by political measures, but only to our Lord and King, as an independent domain alongside and altogether independent of the State, that it may be governed and built up only by its office-bearers and with spiritual means. Practically all Reformed Churches have relinquished the idea of the Established Church as not in accordance with the New Testament, and advocate the autonomy of the Churches and personal liberty of conscience in the service of God.
>
> "The Christian Reformed Church in America, being in full accord with this view, feels constrained to declare that it does not conceive of the office of the magistracy in this sense that it is in duty bound to exercise political authority also in the sphere of religion by establishing a State Church, maintaining and advancing the same as the only true Church, and to withstand, destroy, and exterminate by means of the sword all other Churches as embodying false religions; and also to declare that it does positively hold that, within its own secular sphere, the magistracy has a divine duty with reference to the first table of the Law as well as the second; and furthermore that both the State and the Church as institutions of God and Christ, have mutual rights and duties appointed them from on high, and therefore have a very sacred reciprocal obligation to meet, through the Holy Spirit, who proceeds from the Father and the Son. They should not, however, encroach upon each other's domain. The Church as well as the State has the right of sovereignty in its own sphere."

There can be no question about it but that the adoption of this footnote in connection with Article 36 was a strange procedure. It was strange in that it made certain doctorinal statements a part of our offi-

cial Confession of faith without adducing any Scriptural proofs. And it was also strange in that it presented views which outright contradicted the original words which were left standing in Article 36. Surely the method followed by the Netherlands Reformed Churches of deleting the phrases which were no longer believed was by far the more logical method. However, there is also something else to be said about the adoption of the foot-note. There must have been a reason why our Church in 1910 did not follow the much easier and more natural method of deletion. It must have been that our Church was not satisfied with the revision of Article 36 accomplished in the Netherlands. It is worthy of note that the Synod of 1910 placed the asterisk not before the phrases deleted in Holland but in an earlier place, namely before the words "maar ook de hand te houden aan den Heiligen Kerkendienst." It seems pretty clear that the Synod of 1910 wished to give expression to its disapproval of the view which underlay Article 36, that the magistrates must promote the unity of a country by acknowledging, maintaining and promoting one certain Church as the true Church. They evidently wished to replace this view with the conception of the Church as independent of the State and having sovereignty in its own sphere not to be encroached upon by the State.

The Synod of 1912 also made a decision re Article 36 which was not without importance. Fact is that this Synod without meaning to do so adopted a version of Article 36 which was virtually a revision of the same. For the Synod of 1912 adopted an English reading of Article 36 which was not a faithful translation of the original Dutch article. A comparison of the Dutch and English readings will readily bear this out. The Dutch version reads in part: "En hun ambt is niet alleen acht te nemen en te waken over te Politie maar ook de hand te houden aan den heiligen Kerkedienst; om te weren en uit te roeien alle afgoderij en valschen godsdienst; om het rijk Antichrists te gronde te werpen, en het Koninkrijk van Jesus Christus te doen vorderen; het woord des Evangelies overal te doen prediken, opdat God van een iegelijk geëerd en gediend worde, gelijk Hij in Zijn Woord gebiedt." But the English translation adopted in 1912 reads thus: "Their office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry; and thus may remove and prevent all idolatry and false worship; that the Kingdom of antichrist may be thus destroyed and the Kingdom of Christ promoted. They must therefore countenance of the preaching of the Word of the gospel everywhere; that God may be honored and worshipped by everyone, as He commands in His Word."

Of course it is plain that the English version is not a faithful translation of the original Dutch. To protect the *sacred ministry* is not identical with *de hand te houden aan den heiligen Kerkedienst* (The French has *maintenir*); and *countenance the preaching* is not

identical with *te doen prediken.* And besides, according to the Dutch reading it is the direct duty of the government to remove and prevent all idolatry and to destroy the kingdom of the antichrist. But according to the English reading the removal and prevention of idolatry and the destruction of the kingdom of antichrist are the natural results which may be expected if the government does but one thing, namely, protect the sacred ministry in the proclamation of the gospel. So since 1912 our Christian Reformed Church had two official versions of Article 36 which did not say the same thing.

The next time that Article 36 was brought to the attention of our churches was in 1936. At the Synod of that year the seminary faculty presented a communication to Synod re Article 36 in which they called attention to an inconsistency or conflict in the creedal formulation which our Churches hold respecting the proper relation between the Church and the State. Of course, the reference was to the conflict between our version of Article 36 and the note appended to it by the action of the Synod of 1910. It is apparent from this communication, however, that at that time the Seminary Faculty deemed it advisable that something more be done than what the Netherlands' Synod of 1905 had done which was to delete a few phrases of Article 36. For they said: "While the legal regulation of the relation between the Church and the State which obtains in our own country harmonizes with the principle advocated in the footnote and not with that enunciated in the article to which the footnote is appended, recent developments in more than one foreign country indicate that the drift of our time is definitely toward the totalitarian State, which subordinates the Church to its own ends and subjects her to its own will. Surely, this situation makes it incumbent upon the Church to take a clear-cut and unequivocal position regarding the proper relation which ought to exist according to the Word of God, between the State and the Church."

When, however, the Seminary Faculty in answer to the mandate given by the Synod of 1936, presented a report re Article 36 to the Synod of 1938, there was in this report nothing that looked like a clear-cut and unequivocal statement of what Scripture teaches on the relation between Church and State. Instead the Seminary Faculty advised the Synod of 1938 to do two things:

1. To follow the example of the Netherlands Synod in deleting certain phrases of Article 36 which teach that it is the duty of the State to maintain the true religion by force.

2. To drop the foot-note as having become superfluous. Synod accepted this advice and sanctioned as the official reading the following English and Dutch versions:

> **"Their office is not only to have regard unto and watch for the welfare of the civil state, but also to protect the sacred ministry that the Kingdom of Christ may thus be promoted. They must therefore countenance the preaching of the Word of the Gospel everywhere,**

that God may be honored and worshipped by everyone as He commands in His Word."

"En hun ambt is, niet alleen acht te nemen en te waken over de Politie, maar ook de hand te houden aan den Heiligen Kerkedienst, en het Koninkrijk van Jezus Christus te doen vorderen, het Woord des Evangelies overal te doen prediken, opdat God van een iegelijk geëerd en gediend worde, gelijk Hij in Zijn Woord gebiedt."

Again we must speak of strange procedure. Synod exscinded from Article 36 certain phrases and Synod also dropped the foot-note which had been part of our official confession for twenty-eight years without citing a single proof from Scripture that the teachings contained therein were contrary to the Word of God. More than that! Synod dropped the foot-note "in which the present-day Reformed view on religious freedom and on the relation of Church and State is set forth" (Acts, 1938, p. 16) and retained in Article 36 certain phrases which "are after all part of a bit of discourse that seems to assume a good deal of the background and spirit of the old, repudiated view." (Agenda, 1938, part I, pp. 11, 12.)

The very next Synod (1939) had to deal with a protest of the Rev. J. M. Ghysels, a protest sustained by the Consistory of Lafayette and Classis Illinois, against the decision of the Synod of 1938 re Article 36. The protestant claimed that the Synod of 1938 should have deleted more of Article 36 than it did. According to him it was a mistake to retain the teaching that it is the duty of the government to promote the Kingdom of Christ and to see to it that the gospel is preached everywhere. And he also claimed that it was a mistake to drop the footnote since it contained some elements which we cannot afford to lose. The Synod of 1939 decided not to sustain the protest of the Rev. Ghysels. But, sad to say, this Synod based its reasoning on the erroneous supposition that the mistaken English translation of the Dutch original of Article 36 was the only version of Article 36 valid in our Christian Reformed Church and this Synod also failed to realize the import of the fact that the revision of Article 36 effected in 1938 had failed to preserve the teachings touching the autonomy of the Church and liberty of conscience which had been part of our confession since 1910. Meanwhile it is worthy of note that the advisory committee whose advice was adopted by Synod, did acknowledge that the Dutch and German rendering of Article 36 contained objectionable features.

The Synod of 1940 was again faced with protests against the decision of the Synod of 1938 re Article 36, one being from the consistory of Lafayette and the other from Classis Illinois. Both these overtures called attention to the discrepancies existing between the English version of Article 36 adopted by the Synod of 1938 and the Dutch and German versions of Article 36 adopted by the same Synod. And both these overtures claimed that since 1938 it is the official

teaching of our Church that it is the duty of the government to promote the Kingdom of Christ and to see to it that the gospel be preached everywhere—against which teaching they register protest. Furthermore, both these overtures protested the dropping of the teaching of the foot-note touching religious freedom and the autonomy of the Church, to be governed and built up only by its office-bearers and by spiritual means. The Synod of 1940 evidently felt that there was some merit in these overtures. At least Synod decided to accede to the request of Classis Illinois, which was to reconsider the decisions of 1938 and 1939 in re Article 36 and the foot-note of 1910, and it placed on the committee, which was to report in 1942, besides the members of the Seminary Faculty, the Rev. G. Hoeksema, a member of Classis Illinois. Moreover, the Synod of 1940 not only gave the committee the mandate to reconsider the decision of 1938 and 1939, but also instructed it to study, with a view to a possible re-formulation of Article 36 the matter of the relationship of Church and State *in its entirety*.

The committee appointed in 1940 reported to the Synod of 1943. It presented three reports, one majority report, and two minority reports. The majority report said in effect that there was no need of changing the decisions of 1938 with reference to Article 36 and the foot-note even though it did admit that there was a discrepancy between the English rendering of Article 36 on the one hand and the Dutch and German on the other. Moreover this report advised Synod to desist from its present efforts to make a comprehensive study of the relation of Church and State. The minority report of the Rev. Hoeksema advised Synod to pass the following resolutions:

A. Synod upholds the position of Classis Illinois that Scripture does not support the views taught in our confession, Article 36, Dutch version, that it is the task of the state to see to it that the Word of the Gospel is preached everywhere.

B. Synod declares that Synod, 1938, was in error when it dropped the foot-note of 1910, whereas

1. no Scriptural objections against the foot-note were received or considered:

2. the ground given for this action, namely, that the foot-note had become superfluous, is contradicted by the facts and by the contents of the foot-note itself;

3. Synod, 1938, in some way reversed Synod of 1910 and changed the doctrinal teachings of our Church by dropping the foot-note without good reasons being advanced for such drastic action.

C. Synod appoints a committee whose task it shall be

1. To advise Synod what revision of Article 36 is made necessary by the adoption of resolution A.

2. To study the following questions with respect to the foot-note:

a. are all the elements included in the foot-note historically correct

and soundly Scriptural and a necessary part of our confessional teaching?

b. is the teaching of the confession that it is the task of the State "to protect the sacred ministry that the Kingdom of Christ may thus be promoted" in harmony with the teaching of the foot-note that there is "a certain separation of Church and State," that the Church may be "built up only by its office bearers" and that there shall be "personal liberty of conscience in the service of God." If the committee finds conflict, it must advise Synod if and how this conflict should be removed in accordance with our only standard of faith and practice.

A second minority report of Dr. Wyngaarden was in substantial agreement with the previous one. It found no Biblical evidence, either direct or inferential, that it is the duty of the State to see to it that the Gospel is preached everywhere.

From the advice of Synod's advisory committee, which advice was adopted by Synod, we quote the following items:

"I. We advise Synod to support the position of Classis Illinois that Article 36, Dutch version, is in error in maintaining that it is the duty of the State to see to it that the Word of the Gospel is preached everywhere.

"II. We advise Synod to state that the Synod of 1938 erred when it dropped the foot-note which had been part of Article 36 of our Confession since the Synod of 1910.

"Grounds:

A. No Scriptural grounds were advanced to show that the teachings of our confession as contained in the foot-note to Article 36 were erroneous.

B. No proof was given that deletion from Article 36 of the phrase, 'And thus may remove and prevent all idolatry and false worship, that the Kingdom of Antichrist may thus be destroyed,' rendered the foot-note superfluous or useless *in its entirety.*

C. Valuable elements in the foot-note of 1910 concerning
   1. the duty of office-bearer of the Church to govern and build up the Church with spiritual means and
   2. the mutual rights and duties of the Church and the State in their respective spheres, are not touched upon in Article 36, and also remained undefined in its revised form.

"III. The advisory committee recommended that Synod appoint a committee of seven to make a comparative study of Article 36 and the foot-note with a view of discovering whether any deletions, corrections, and additions should be made in this article in the light of any scriptural teachings that may be gathered on the subject of the

relation between Church and State, and to inform the Synod of 1945 of its findings."

OUR MANDATE INTERPRETED

We have closed our historical survey of the fortunes of Article 36 in our Christian Reformed Church with a citation of the mandate given our committee. But it will no doubt be well to state how we interpret our mandate. Our mandate must of course be understood in the light of its historical background.

What is that historical background? *In the first place* we must take cognizance of the fact that the Synod of 1938 has exscinded from Article 36 certain phrases which teach that it is the duty of the government to use force in order to maintain what it considers the true religion. (Cf. Report of the Seminary Faculty in Agenda, 1938, Part I, p. 7) To wit, these words: "om te weren en uit te roeien alle afgoderij en valschen godsdienst, om het rijk des Antichrists te gronde te werpen" (Dutch Version); "and thus may remove and prevent all idolatry and false worship, that the Kingdom of Antichrist may be thus destroyed" (English version).

Against this deletion no individual, no consistory, and no Classis has lodged any protest against Synod. Accordingly, we assume that Synod expects us to omit these words in our version of Article 36. Meanwhile we suggest that Synod even at this late date accept the following Scriptural grounds as justifying the deletion referred to above. Negatively speaking, the Old Testament passages which the fathers adduced as proofs for the correctness of the deleted phrases cannot pass muster. Passages such as I Kings 15:12; II Kings 10:18 ff; 18:4; 23:1 ff; II Chron. 31:1; 34:33 which tell us how pious kings used external force in exterminating idolatry and in slaughtering the priests of Baal. For there is too great a difference between the Old and the New Dispensation to conclude that present-day rulers must take the example of Israel's God-fearing kings as their norm in every particular. And positively speaking the New Testament makes it abundantly clear that it is out of keeping with the spiritual character of Christ's Kingdom to try to defend and promote it by external force. See John 18:36; Luke 17:20, 21; Matt. 13:24-30; II Cor. 10:4; Eph. 6:12 and 17. See also Zach. 4:6.

In the second place we must figure with the fact that the Synod of 1943 has declared that Article 36, Dutch version, as revised in 1938, is in error in maintaining that it is the duty of the State to see to it that the Word of the Gospel is preached everywhere. To us this means that Synod expects us to exscind this teaching from Article 36. Here too it may be said that Scripture proof for the rejected reading is not to be found. But on the other hand there are many texts which declare the proclamation of the gospel to be the task of the Church. See

Matt. 10:5-7; Matt. 28:19, 20; Acts 1:8; I Tim. 3:15; II Tim. 2:4; Titus 1:9; II Peter 3:2; Rev. 1:20.

In the third place we must take into account the pronouncement of the Synod of 1943 that the Synod of 1938 erred when it dropped the foot-note which had been part of Article 36 of our confession since the Synod of 1910. This means that we must either incorporate the teachings of the foot-note in our version of Article 36 or otherwise somehow maintain these teachings in the form of another foot-note, unless it becomes clear to us that these teachings do not have the backing of the Word of God.

And in the fourth place we must be on the alert to see if our study on the relation of Church and State furnishes us with any Scriptural data which can serve to improve the formulation of Article 36 by way of deletions, corrections, or additions. In this connection we wish to remark that we do not conceive it to be our duty to study the matter of the relationship of Church and State *in its entirety*, a task which the Seminary Faculty has found to be altogether too broad and comprehensive. We take it that Synod wishes us to concentrate our study on the question whether the teachings found in Article 36 and in the foot-note regarding the relation of Church and State are in harmony with the Word of God, yes or no. In short, we take it to be our task to advise Synod as to whether any alterations should be made in that part of Article 36 which in the Dutch version reads thus:

"En hun ambt is, niet alleen acht te nemen en te waken over de Politie, maar ook de hand te houden aan den Heiligen Kerkedienst en het Koninkrijk van Jezus Christus te doen vorderen, het Woord des Evangelies overal te doen prediken, opdat God van een iegelijk geëerd en gediend worde, gelijk Hij in zijn Woord gebiedt." And the English version which is an incorrect translation of the Dutch original, reads thus: "Their office is not only to have regard unto and watch for the welfare of the civil state, but also to protect the sacred ministry, that the Kingdom of Christ may thus be promoted. They must therefore countenance the preaching of the Word of the Gospel everywhere, that God may be honored and worshipped by every one, as He commands in His Word."

THE TEACHINGS OF ARTICLE 36 AS REVISED BY THE SYNOD OF 1938 EXAMINED.

Our first question under this head must be what the fathers of Dort meant when they declared that it is the office of civil rulers "de hand te houden aan den heiligen Kerkedienst." For it is right here that we come into contact with their conception of the proper relation between Church and State which underlies all that they said concerning the duty of civil rulers with regard to idolatry, the Kingdom of Antichrist, the Kingdom of Christ, and the proclamation of the Gospel. In the expression "de hand te houden aan den heiligen Kerkendienst"

we have the key for understanding what they said with regard to all these other points. Well, what did the Fathers of Dort mean by this clause? Did they mean no more than what the rather innocently sounding but inadequate English translation seems to mean, namely, that the State must so protect the Gospel ministers that they can proclaim the good news of Jesus Christ unhindered? Hardly. When our Reformed Fathers declared it to be the duty of the government "de hand te houden aan den heiligen Kerkedienst," they gave voice to their conviction that the State not only had the right but also the duty to exercise a goodly measure of supervision over the Church. Then they professed that it belonged to the proper sphere of the government to determine whether new churches were to be organized, how many ministers were to serve a certain territory, whether or not certain reformatory measures were to be put into effect, whether or not a Synod was to convene, whether or not decision passed by Classis and Synod were to have legal force, where and when mission work was to be done through the preaching of the Gospel, etc., etc. (Cf. A. A. Kuyper, *Dictaten-Dogmatiek, De Magistratu,* pp. 359, 435; Charles Hodge, *Church Polity,* pp. 106-118; J. S. Severyn, *Kerk en Staat,* pp. 19-34; H. H. Kuyper, "De Heraut" of May 28, 1905; Turretinus, Lec. 28, Ques. 34; Van Maestricht, III, 7, 10.)

A few citations will make this abundantly clear. We refer first of all to the teachings of Turretinus on the relation of Church and State as cited in Charles Hodges' *The Church and Its Polity,* p. 114;

"Various rights belong to the Christian magistrate in reference to the Church. This authority is confined within certain limits, and is essentially different from that of pastors. These limits are thus determined:

a. The magistrates cannot introduce new article of faith, or new rites or modes of worship.
b. He cannot administer the Word and Sacraments.
c. He does not possess the power of the keys.
d. He cannot prescribe to pastors the form of preaching or administration of the sacraments.
e. He cannot decide on ecclesiastical affairs, or on controversies of faith, without consulting the pastors.

"On the other hand,

a. He ought to establish the true religion, and when established, faithfully uphold it, and if corrupted, restore and reform it,
b. He should, to the utmost, protect the Church by restraining heretics and disturbers of the peace, by propagating and defending the true religion, and hindering the confession of false religions.
c. Provide proper ministers and sustain them in the administration of the Word and Sacrament, according to the Word of God, and found schools as well for the Church as the State.

d. See that ministers do their duty faithfully according to the canons of the Church and the laws of the land.
e. Cause that confessions of faith and ecclesiastical constitutions, agreeable to the Scriptures, be sanctioned, and when sanctioned adhered to.
f. To call ordinary and extraordinary synods, to moderate in them and to sanction their decisions with authority."

The Westminster confession, as adopted by the Church of Scotland, speaks in much the same strain in its 23rd chapter:

> "The civil magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the Kingdom of Heaven, yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the faith of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruption and abuses in worship and discipline be prevented or reformed, and all ordinances of God duly settled, administered, and observed; for the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

It may seem queer that the Fathers of Dort should ascribe such power to the State in Church matters since they in their dogmatic deliverances under the head of ecclesiology were not slow to stress the truth that Jesus Christ is the sole King of the Church. Witness Articles 28, 29, 31, and 32, of the Belgic Confession. But however strange it may seem that the Fathers of Dort contradicted in Article 36 what they had taught in Articles 28, 29, 31, and 32 concerning the proper government of the Church, the fact that they ascribe to the civil rulers a certain definite dominion over the Church is undeniable, be it that certain authors like a'Marck, DeMoor, and Maestricht, voiced the opinion that it is proper for the magistrates "de hand to houden aan den heiligen Kerkedienst" only in case the magistrates are men of the Reformed Faith. See a'Marck, VI, p. 470, and Maestricht, III, p. 698. By this time it ought to be clear that the Synod of 1938 did not go far enough when it deleted the words: "om te weren en uit te roeien alle afgoderij en valschen godsdienst, om het rijk des Antichrists te gronde te werpen." In this connection we wish to remind you that there is reason to believe that the Synod of 1910 sensed this, for this Synod attached its explanatory and contradicting note not solely to the 21 words deleted by the Netherlands Synod of 1905 but it placed the asterisk as early as the clause "maar ook de hand te houden aan den heiligen Kerkedienst." Besides deleting these 21 words which teach that the government must forcefully oppose the public exercise of false religion, the Synod of 1938 should also have deleted the most fundamental clause of that passage which speaks of the relation of the State to the Church, namely, this clause: "maar ook de hand te houden aan den heiligen kerkedienst." And the reasons for deleting this clause are two-fold:

1. On the one hand it must be said that Scripture no where teaches that civil rulers have the right and the duty now in the New Testament Dispensation to establish, maintain, and reform the true Church in opposition to heretics, and in general to exercise such control over the Church as this clause implies. In short, the view of the proper relation of the State to the Church which was held by the men of Dort lacks Scriptural backing and therefore should find no place in a confession which is a summary of the Word of God.

2. And furthermore the many passages in the New Testament which exalt Jesus Christ as the sole Lord of the Church, rule out all teaching which ascribes to the civil government the right of regulating the affairs of the Church which owes exclusive allegiance to the Christ.

As to the question whether there is anything in the passage in Art. 36 touching the relation of the State to the Church (We refer to Article 36 as revised by the Synod of 1938) which ought to be maintained, our answer can be brief. Synod will be aware of the fact that one solitary item remains of the chain of duties assigned to the magistrates in the original article. We refer to the clause, "that the Kingdom of Christ may be promoted." We recommend that it also be dropped here not because it does not contain a true and valuable idea —for we believe that it does contain such—but because we feel that this element of truth can now be better introduced at another place. It will re-appear in our final advice to Synod.

THE TEACHINGS OF THE FOOT-NOTE OF 1910 EXAMINED

Regarding the Foot-note we first of all wish to make the general observation that there will no longer be any need of attaching a foot-note to Article 36 if Synod revises this Article in accord with the views of our committee and drops the entire passage, "Their office is . . . as he commands in His Word . . ." for then Article 36 will no longer contain that view of the duty of the State which the Foot-note of 1910 intended to correct.

In passing, allow us to state that we believe that the interpretation of the original Article 36 as given by the Synod of 1910 in the Foot-note is in the main correct. Even though we can hardly subscribe to every word of that interpretation. We would not say, for instance, that the Synod of Dort thought that authority is vested in the State to *arbitrarily* reform the Church. Of more vital interest, however, is the question whether the doctrinal pronouncement given in the Foot-note and made a part of our confessional standards by the Synod of 1910 and resuscitated as it were by the Synod of 1943 contains elements which are essential in the teaching on the proper relation of the State to religion in general and to the Christian Church in particular. And when we put ourselves this question, then we can arrive at no other conclusion than that there are certain elements in the Foot-note

which should not be brushed aside as negligible because superfluous but should be incorporated in our Article 36.

For one thing the Foot-note makes mention of the conception of "personal liberty of conscience in the service of God." The doctrine that the State must allow its citizens the freedom to worship God in accord with the dictates of their consciences is a precious truth which is clearly taught in Scripture, according to which God alone is the Lord of the conscience, and no man has the right to keep a fellow-man from worshipping God in accord with the convictions of his heart. See Acts 4:19-20; Acts 5:29; Romans 14; I Cor. 10:23-30. And it is timely especially today now that the doctrine of the totalitarian state is gaining so many adherents.

The Foot-note also teaches that "the New Testament does not subject the Christian Church to the authority of the State that it should be controlled and extended by political measures, but only to our Lord and King . . . that it may be governed and built up by its office-bearers and with spiritual means." That this doctrine of the Foot-note is in full accord with other articles of our confession rather than with the import of the original Article 36, he who runs may read. Witness, for instance, teachings like the following: Members of the true church bow their necks under the yoke of Jesus Christ (Art. 28); it is a mark of the true Church that it acknowledge Jesus Christ as the only Head of the Church (Art. 29); the true Church must be governed by that spiritual polity which our Lord has taught us in His Word; namely, there must be ministers or pastors to preach the Word of God and to administer the Sacraments; also elders and deacons, who, together with the pastor, form the council of the Church, that by these means the true religion may be preserved, and the true doctrines everywhere propagated, likewise transgressors punished and restrained by spiritual means (Art. 20): the ministers of God's Word are all ministers of Christ the only universal Bishop and the only Head of the Church (Art. 31); those who are rulers of the Church must studiously take care not to depart from those things which Christ, our only Master, has instituted; therefore we reject all human inventions, and all laws which man would introduce into the worship of God (thereby to bind and compel the conscience in any matter whatever (Article 32).

Neither can there be the least doubt but that this teaching of the Foot-note on the independence of the Church from the State, on the propriety of building up the Church with spiritual means only, and on the exclusive character of the Lordship of Christ over the Church is in full harmony with the Scripture. In general it may be said that Scripture makes the following points abundantly clear:

1. Christ instituted the Christian Church as an organization separate from the State, giving it separate laws and offices.

2. Christ through His apostles declared what qualifications the office-bearers of the Church must meet and enjoined the Church to judge whether or not men possess these qualifications.

3. The New Testament never ascribes to civil rulers the right to exercise any sort of dominion over the Church but consistently teaches that Christ wishes to rule the Church through its own office-bearers.

4. According to the New Testament the power with which the State rules is external and co-ercive power, a power which inflicts pain and penalties. But the use of such power in the Church is forbidden by Christ and does not promote the real purpose of the Church, which is voluntary obedience to the truth and free submission to the Divine ordinances and commandments.

5. Christ has laid down rules regarding admission to and exclusion from the Church and has enjoined not civil rulers but Church officers to apply these rules. (Cf. Charles Hodge: *The Church and Its Polity*, pp. 117, 118.)

We do not deem it necessary to try to marshall all the Scripture passages which can serve as proof texts to substantiate what we have said above. But we wish to call attention to the following deliverances of Scripture. The exclusive character of the Lordship of Christ with respect to the Church is definitely taught in Matt. 23:10; John 13:13-17; Rom. 14:4-9; I Cor. 6:20; I Cor. 8:6; II Cor. 4:5; II Cor. 5:9 and 15; II Cor. 10:5; Eph. 5:23, 24; I Peter 1:17, 18. And it is also clearly implied in passages like Matt. 18:15-20 where Christ in a tone of indisputable authority lays down rules for His Church and in the seven letters of Jesus recorded in Rev. 2 and 3, letters which clearly bespeak the absolute sovereignty of Christ over His Church. That Christ wishes to rule His Church through duly appointed office-bearers is made clear in Matt. 16:19; Matt. 18:17 and 18; John 20:21-23; and the Pastoral Epistles. That Christ wishes to build up His Church and extend its boundaries by spiritual means is taught in II Cor. 10:3-5; Eph. 4:11-17; Eph. 6:10-20; Heb. 10:22-25; I Peter 1:22-25; I John 1:1-4, and that Christ enjoins the Church through its duly ordained ministers to proclaim the Gospel everywhere is clear from Matt. 28:19, 20; Mark 16:15; Luke 24:47-49; Acts 10:22 and 42; Acts 13:2-5; II Cor. 5:18-20; Eph. 3:8; I Tim. 3:15; II Tim. 2:2.

Besides we wish to note that at the present time with a view to the widespread tendency to attribute very comprehensive powers to the State in well-nigh every sphere of life, it is quite necessary to stress the independence of the Church from the State and the exclusive authority of Jesus Christ over the Church.

Apart from these elements our committee has found nothing in the Foot-note that should be included in Article 36, but is convinced that there are certain expressions that had better be dropped.

OUR ADVICE AND ITS JUSTIFICATION

On the basis of the various considerations mentioned above, we advise Synod to adopt as our version of Article 36 the following formulation:

A. As to the first paragraph of Article 36, we would have this paragraph read as follows:

> "We believe that our gracious God, because of the depravity of mankind, has appointed civil rulers; willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things be carried on among them in good order and decency. For this purpose He has invested the magistracy with the power of the sword, for the punishment of evil doers and the protection of them that do well, thus creating an orderly society in which the Gospel may be freely preached everywhere, the Church may thrive and the works of antichrist be restrained."

Justification for changes:

1. We would substitute "civil rulers" for kings, princes and magistrates to take away all appearance as if we did believe in the Divine appointment of Royalty, but found no room for any other form of government. It conforms more nearly to the Biblical word "Powers", which also is general.

2. We wish to add that last section to take away the impression that we believe that the government has, in the Divine Mind, no relation to the coming of the Kingdom of God. We believe that the sole duty of government lies in its order keeping function, but we also feel that texts as Isaiah 45:4: "For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me." (Confer also verses 1 to 4); and Isaiah 49:23: "And kings shall be thy nursing fathers, and queens thy nursing mothers"; and I Tim. 2:2: "That WE may lead a tranquil and quiet life in all godliness and gravity," do indicate that in God's mind there stands a close relationship between the appointment of civil rulers and the welfare of the Kingdom of God. The State is intended of God to prepare a society in which the Church may thrive and carry on her work. Any civil ruler who makes it impossible for the Kingdom of God to be at rest in its border reaps the anger of God. It is not the duty of the civil ruler to give special protection to the Church, nor to preach the Gospel, but the reason why God wills that they shall maintain order lies not only in the desire of God for such an orderly society as such, but in the prosperity such a society will bring to His cause. Thus a government stands condemned, not because it does not maintain order, but because it does not maintain such order as can give the Church a free field to operate in. And the Babylonian empire must be replaced by the Medo-Persian because the former did not keep order in a manner calculated to be to the welfare of Jacob, God's servants, and Israel, His chosen.

There is good reason to believe that this last section, "thus creating . . . be restrained," reflects substantially what the pre-1566 version intended to say; and we believe that every delineation of the State which does not relate it to the Kingdom of Christ and its welfare falls short of the Biblical ideal of the State and would give quarter to the notion of a purely secular state which we believe to be an error in the light of Scripture.

B. As to the second paragraph, we would advise deleting it entirely. The reason we advise this is that, after we have deleted all that former Synods have justly found objectionable, we have not enough left to be of any value, nor can that which remains serve as a foundation to which we may add other truths as contained in the "valuable elements" of the Foot-note.

A substitute for the present second paragraph: Instead of the present reading we would advise Synod to adopt the following:

> "However, the power which the sovereign God, the source of all authority among men, has given the civil rulers is by no means unrestricted. God has also instituted other spheres of sovereignty such as the Church and the family. Hence, the State must recognize and protect the sovereignty of the Church in the worship of God and the individual in his freedom of conscience, person and possessions."

Justification for the above formulation:

1. The derived power of the State; Romans 13:1-4; I Peter 2:13-17.

2. Sphere sovereignty: This is clearly taught in the separateness of the offices of King and Priest. (Confer the experiences of Saul, I Sam. 13:9-14, and of Uzziah, II Chron. 26:16-20). Also in the law of the inviolability of inheritance (I Kings 21:18, 19) and in the authority given the various spheres as summed up by the Apostles (Compare I Peter 2:13 to 17; 18 to 25; 3:1 to 7; 5:1 to 7).

3. As to the inviolability of conscience: Acts 4:19, 20; 5:29; I Cor. 10:29; Rom. 14:4, 5, 10, 14.

While we might enumerate other spheres of independent sovereignty, we believe it to be better to limit ourselves to these two, since these are especially threatened by the totalitarian state, and are fundamental to the others, and, since from these may be deduced the truths about the other spheres of life.

C. As to a new third paragraph, we advise Synod to insert the following paragraph condemning the errors we thus oppose.

> "Believing thus, we must condemn and oppose the doctrine that the individual exists solely for the State, as well as every theory of government which would give the State control over men's consciences, permit the State to make a servant of the Church, or usurp the liberties God has given the various spheres of life."

Justification for the foregoing:

Following the wise lead in Article 36, we feel we should state as well our rejection of error, as our confession of the truth. Since the Article speaks of the duties of government as well as of the citizen, we be-

lieve this to be the place where our rejection of errors in re the duties of government belongs, as at the end of the next paragraph belongs the rejection of error in re the duties of the citizen.

D. As to the fourth paragraph. Here we would again introduce very minor changes. We would advise Synod to adopt the following:

> "Moreoever, we believe it to be the bounden duty of everyone to subject himself to the magistrates; to pay taxes; to show due honor and respect to them; to obey them in all things which are not repugnant to the Word of God; and to supplicate for them in their prayers that God may rule and guide them in all their ways, that we may lead a quiet and tranquil life in all godliness and gravity."

Justification for changes introduced:

1. We added the expression "we believe" since this is part of the confession of the Church, and a separate part of it.

2. We have omitted the words "of whatever state, quality, or condition he may be," since the Bible simply says "every soul", and this old phraseology is too suggestive of an obsolete caste system.

3. We have changed the punctuation to show the correct co-ordination of the various parts of the sentence.

4. We have omitted the word "and" before, "that we may lead a tranquil and quiet life, etc.", since this brings our confession a bit closer to the Word.

E. As to the last or fifth paragraph, we would advise the following reading:

> "Wherefore we detest the teaching of the seditious Anabaptists and other revolution-minded people who reject the higher powers, propagate an atheistic communism, and would confound the decency and good order which God has established among men."

Justification of the changes:

1. We feel we should not speak of detesting people, but their teachings. We also feel that "community of goods" should be more closely defined, since this of itself does not stand condemned in Scripture (see Acts 2:44 to 47a), but we should express our disapproval of men who propagate an atheistic communism.

F. As to procedure:

We advise Synod that after that Synod has expressed itself as to the new formulation, it tentatively adopt such, and then bring the proposed changes to the attention of other Churches that use the Belgic Confession, and that their co-operation or endorsement be asked. *Reasons*:

Some, who have lived of late under a government not fashioned along Biblical lines, could no doubt give helpful assistance in this matter of the revision of Article 36. Also: Much study has been given this matter in other lands, while we were shut off by the war from profiting from the light thus won. While we are convinced this will not cause radical changes in our confession, it might be that we can profit in the

final formulation and in the emphases given the various elements in our formulation.

Here you have the complete new version of Article 36 which we advise Synod to adopt:

> "We believe that our gracious God, because of the depravity of mankind, has appointed civil rulers; willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things be carried on among them in good order and decency. For this purpose He has invested the magistracy with the power of the sword, for the punishment of evil-doers and the protection of them that do well, thus creating an orderly society in which the Gospel may be freely preached everywhere, the Church may thrive and the works of antichrist may be restrained.
>
> "However, the power which the sovereign God, the source of all authority among men, has given the civil rulers is by no means unrestricted. God has also instituted other spheres of sovereignty such as the Church and the family. Hence, the State must recognize and protect the sovereignty of the Church in the worship of God and the individual in his freedom of conscience, person and possessions.
>
> "Believing thus, we must condemn and oppose the doctrine that the individual exists solely for the State, as well as every theory of government which would give the State control over men's consciences, permit the State to make a servant of the Church, or usurp the liberties God has given the various spheres of life.
>
> "Moreover, we believe it to be the bounden duty of everyone to subject himself to the magistrates; to pay taxes; to show due honor and respect to them; to obey them in all things which are not repugnant to the Word of God; and to supplicate for them in their prayers that God may rule and guide them in all their ways, that we may lead a quiet and tranquil life in all godliness and gravity.
>
> "Wherefore we detest the teaching of the seditious Anabaptists and other revolution-minded people who reject the higher powers, propagate an atheistic communism, and would confound the decency and good order which God has established among men."

May God give light to our Synod in the many weighty matters which it will have to consider.

Respectfully submitted,

Committee Re Article 36,

R. BRONKEMA
J. G. VAN DYKE
JAMES BRUINOOGE
G. A. LYZENGA
LEONARD VERDUIN

To the Synod of the Christian Reformed Church meeting in Grand Rapids in June, 1946.

DEAR BRETHREN:

The undersigned, being signatories to the majority report on Article 36 that is to be presented to this Synod, nevertheless feel constrained to present to Synod the following advice:

That Synod do not at this time either give its approval to any reading of Article 36 that may be presented by majority or minority re-

port, nor attempt at this session to fix a definite version of Article 36.

Reasons:

1. Your committee has not been able to contact the churches of the Netherlands to take cognizance of what is being done there along the same lines. Whatever is presented to you at this session has been done on our own. Synod could undoubtedly save much time if it would consider this matter of Article 36 only after we have been able to profit by the discussion and the decisions of our Reformed brethren elsewhere.

2. Due to things beyond the committee's control, the final formulation of our report was rather hastily thrown together. We felt that Synod wanted our report now. But if we could have had another year or two, we most certainly could have presented something better.

3. The things involved in Article 36 are too many and too involved and too great for our Synod to pass hastily on them.

(Signed) R. BRONKEMA
(Signed) J. G. VAN DYKE.

Minority Report Number One—Article 36.

The undersigned is glad to state that he is in full agreement with by far the major portion of the report of the committee re Article 36. Yet he is unable to sign the report in its entirety. There are various points on which he differs from the majority of the committee and some of these points seem important enough to me to constrain me to make known my dissenting opinions to Synod.

The first paragraph in the report given above to which I cannot give a hearty assent is the last paragraph on page 15 which deals with the question whether or not we ought to retain in article 36 the teaching that it is the duty of the civil rulers "het Koninkrijk van Jezus Christus te doen vorderen." The majority of our committee think it best to drop this clause from the second paragraph but consider it quite essential to maintain this idea somewhere in Article 36. So they introduce it at the close of the first paragraph. I, however, deem it wiser to drop this idea without any attempt to re-introduce it in another connection. My reasons are the following:

In the Dort version of Article 36 this phrase formed a part of a passage whose fundamental clause voices an erroneous conception of the proper Church-State relation. So it is pretty certain that the phrase, "het Koninkrijk van Jezus Christus te doen vorderen" ascribed to the civil rulers too much authority with regard to religion in general and with regard to the Christian Church in particular. Again it must be said that the main means by which the Kingdom of Christ is promoted is no doubt the proclamation of the Gospel, but this main means is not entrusted to the hands of the civil rulers as such. And though it is possible to put up a good argument in support

of the idea that all civil rulers, even though they be heathen or atheists, should assume a helpful attitude towards the Kingdom of Christ, yet the fact remains that no one can cite any Scriptural deliverance which tells us in clear-cut concise language how civil magistrates must proceed in furthering the Kingdom of Christ. Reason enough why we should not try to give expression to this idea in a confession which ought to express definite teachings of Scripture rather than vague generalties.

The second paragraph in the report given above which I consider inadequate is the third paragraph found on page eighteen. I do not believe that we owe it to the Foot-note to give at least some explanation for our refusal to incorporate into Article 36 such rather vital teachings as that "within its own secular sphere the magistracy has a divine duty towards the first table of the law as well as the second," and that "both State and Church as institutions of God and Christ have mutual rights and duties appointed them from on high and therefore have a very sacred reciprocal obligation to meet through the Holy Spirit, who proceeds from the Father and Son." And to my mind it is not overly difficult to justify the omission of these elements from Article 36. For these statements are so vague that it would profit our Church little or nothing to retain them as part of our confession. And besides it must be said that there is no communistic opinion in Reformed circles as to what the precise duty of the State with reference to the first table of the law may be, nor as to what the reciprocal obligations of Church and State are, and that is reason enough why it is unwise at this time to try to incorporate any deliverance touching these matters in our confession which should be the expression of our common faith.

The majority of the committee deems it wise to introduce a number of changes even in the reading of those sections of Article 36 against which no one in our midst has voiced the least objection. I cannot subscribe to that. Of course, we should not and we do not hesitate to advise alterations in the reading of Article 36 when such alterations are demanded by loyalty to the truth of God. But insofar as the old reading does not conflict with the Word of God, I deem it preferable to maintain its time-hallowed archaic language in keeping with the fact that it is part of a historical document more than 300 years old.

And as regards the addition to Article 36 of a separate paragraph rejecting certain errors, I readily agree that I have no quarrel with the content of this added paragraph. However, I do not see that such an enlargement of Article 36 is necessary. All that which is found in the extra paragraph is already contained by implication in the positive statement offered for Synod's adoption. And I do believe that the

articles of our creed should be as brief as is compatible with an adequate statement of God's truth.

On the basis of almost all the material contained in the first 18 pages of this report and on the basis of the various considerations mentioned in this Minority Report, I advise Synod to adopt as our version of Article 36 the following formulations:

1. DUTCH TEXT. *XXXVI.* (*Van het Ambt der Overheid*)
"Wij gelooven, dat onze goede God, uit oorzaak der verdorvenheid des menschelijken geslachts, Koningen, Prinsen, en Overheden verordend heeft; willende dat de wereld geregeerd worde door wetten en politiën, opdat de ongebondenheid der menschen bedwongen worde en het alles met goede ordinantie onder de menschen toega. Tot dat einde heeft Hij de Overheid het zwaard in handen gegeven tot straffe der boozen en bescherming der vromen. Maar de macht die de Souvereine God, de bron van alle gezag onder de menschen, aan de Overheid geschonken heeft, is geenszins onbegrensd. De Overheid moet hare onderdanen vrij laten om God te dienen naar hun geweten. En ook mag de Overheid niet schenden het recht van de Christelijke Kerk om als een eigen gebied onder Christus, haar eenigen Koning, naast den Staat zelfstandig op te treden, en zichzelve op te bouwen door hare eigene ambtsdragers met de geestelijke wapenen door God verordend. Voorts, een ieder van wat qualiteit, conditie of staat hij zij, is schuldig, zich den overheden te onderwerpen, schattingen te betalen, hun eere en eerbied toe te dragen, en hun gehoorzaam te zijn in alle dingen, die niet strijden tegen Gods Woord; voor hen biddende in hunne gebeden, opdat hen de Heere stieren wille in alle hunne wegen, en dat wij een *gerust en stil leven leiden in alle Godzaligheid en eerbaarheid.* En hierin verwerpen wij de Wederdoopers en andere oproerige menschen in het gemeen alle degenen, die de Overheden en Magistraten verwerpen en de Justitie omstooten willen, invoerende de gemeenschap der goederen, en verwarren de eerbaarheid die God onder de menschen gesteld heeft."

2. ENGLISH TEXT. XXXVI. *The Magistracy* (*Civil Government*)
"We believe that our gracious God, because of the depravity of mankind, has appointed kings, princes, and magistrates; willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He has invested the magistracy with the sword for the punishment of evil-doers and for the protection of them that do well. But the power which the sovereign God, the source of all authority among men, has given the magistracy is by no means unrestricted. The magistracy must allow its subjects freedom to serve God in accordance with their conscience. And neither may the magistracy violate the right of the Christian Church to function as a distinct realm under Christ, its sole King, independent of the State, and to build itself up through its own office-bearers with the spiritual weapons ordained of God.

"Moreover, it is the bounden duty of everyone, of whatever state, quality, or condition he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in their prayers that God may rule and guide them in all their ways, and *that we may lead a tranquil and quiet life in all godliness and gravity.*

"Wherefore we detest the Anabaptists and other seditious people and in general all those who reject the higher powers and magistrates and would subvert justice, introduce community of goods, and

confound that decency and good order which God has established among men."

3. GERMAN TEXT. ARTICLE XXXVI.

"Wir glauben, dass unser guetige Gott, von wegen der Verderbtheit des menschlichen Geslechtes, Koenige, Fuersten und Obrigkeiten angeordnent hat; denn Er will, dass die Welt durch Gesetze und oeffentliche Gewalten regiert werde, damit die Zuegellosigkeit der Menschen bezwungen werde, und alles in guter Ordnung unter den Menschen hergehe. In dieser Absicht hat Er der Obrigkeit das Schwert in die Haende gegeben zur Starfe der Boezen und zum Schutze der Frommen. Aber die Macht, die der souveräne Gott, die Quelle aller Gewalt unter den Menschen, der Obrigkeit anvertraut hat, ist keineswegs unbeschränkt. Die Obrigkeit soll ihren Untertanen die Freiheit gestatten, Gott nach ihren Gewissen zu dienen. Auch darf die Obrigkeit nicht das Recht der christlichen Kirche verletzen, als ein eigenes Gebeit unter Christo, ihrem alleinigen König, unabhängig vom Staat zu bestehen, und sich aufzubauen durch ihre eigenen Vertreter mit den von Gott verordneten geistlichen Waffen.

"Ueberdies ist ein jeglicher, wes Ranges oder Standes er auch sei, schuldig, sich den Obrigkeiten zu unterwerfen, Abgaben zu entrichten, ihnen Achtung und Ehrerbietung zu bezeigen und gehorsam zu sein in allen Dingen, welche nicht streiten wider Gottes Wort; fuer sie zu bitten in den Gebeten, auf dass der Herr sie leite in allen ihren Wegen, *damit wir ein stilles und geruhiges Leben fuehren moegen in aller Gottseligkeit und Ehrbarkeit.* Und heirbei verwerfen wir die Widertaeufer und andere aufruehrerische Menschen, und ueberhaupt alle, die Obrigkeiten und Regierungen verwerfen und die Handhabung des Rechts umstossen wollen; die den kommunismus einfuehren wellen, und Treu und Glauben, den Gott unter den Menschen bestellt hat, verwirren."

Respectfully submitted,

(Signed) HERMAN KUIPER

Minority Report Number Two—Article 36

I. INTRODUCTION.

I submit a minority report because I cannot subscribe to the proposed formulation of the majority since its delineation of the duty of the government is *too broad.* I object to the two last lines of paragraph "A," page 18, which read: ". . . thus creating an orderly society in which the Gospel may be freely preached everywhere, the Church may thrive and the works of antichrist be restrained." My reasons for objecting to this formulation are:

1. This formulation is contrary to the decision of the Synod of 1943 which repudiated this view when it declared in effect that it is not the duty of the State to see to it that the Gospel is preached everywhere.

2. If it be replied that the preaching of the Gospel is not the purpose of the State, but rather the result, the inclusion of these words loses all point because:

a. It is not the function of a creed to elaborate upon results.

b. It is simply a fact that such a result does not follow in all cases while it can be established that such a result has not followed in many cases.

I object to the proposed formulation of the author of *Minority Report Number One* because its delineation is *too narrow.*

Nothing is said of the duty of the government with respect to Society and Parents, an omission which is unwarranted in our day of economic upheaval and secularized education.

The concluding paragraph of the formulation (p. 26) declares that we *detest* certain people which I hold to be contrary to Christian ethics. It is proper to detest false teaching and bad conduct after the example of our Lord who declared that He hated the *works* of the Nicolaitans (Rev. 2:6), but it is an entirely different matter to detest people.

Synod asked for a formulation which seeks to conserve the good elements in both the article and the footnote. Such a revision must therefore do justice, both to liberty of conscience and the duty of the government. This requires elucidation.

II. ELUCIDATON.

In the absolute sense only Jesus Christ while on earth possessed liberty of conscience. He alone could say, "Which of you convicteth me of sin?" (John 8:46a.)

He alone prayed in perfection, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." (Matthew 26:39b.) True liberty of conscience belongs only to him who is wholly free from sin and in perfect submission to the will of God, both in worship and in service. Liberty of conscience is freedom within law.

Strictly speaking, only they possess liberty of conscience, and that only in principle, who have been justified by God because they have been freed from condemnation through Jesus Christ (Romans 8:33-35), and who have been sanctified by the Holy Spirit so that the conscience has been cleansed from dead works to serve the living God. (Hebrews 9:14.)

There is a sense in which everyone does possess liberty of conscience. It then refers to a man's prerogative to think his own thoughts or to hold an inner belief. No coercion can change this and no power can destroy it. Think of the martyrs who preserved their consciences inviolate while burning at the stake. Consider the champions of liberty and the devotees of science, who retained their inner beliefs though their voices were silenced and their lives forfeited.

* * * * *

What is meant in this report is liberty of conscience as an inherent right of the individual because of the fact that man was made in the image of God. The government does not confer it but must recognize and guarantee it by constitutional provision and legal enactment. Liberty of conscience means more, therefore, than a man's right to think his own thoughts or to hold an inner belief. Freedom of thought and belief is truncated unless it also include freedom of speech, of the

press, of action, of assembly, and of organization. It involves all of these within the proper limits of law. This elaboration of the idea of liberty of conscience is in accord with the Scriptural teaching of the dual nature of man as possessing both body and soul so that the inner life seeks and demands outer expression.

Because liberty involves law, it follows that liberty of conscience has limitations. The nature of these limits is determined first by the character of the sphere in which liberty of conscience is operative and next by the number and character of the other spheres in which it is also operative. In the Church, for example, a person's liberty of conscience is defined and delimited by the confession, church order, and liturgy which the Church adheres to and under the authority of which a person is providentially born and properly subjected to as a minor or voluntarily subscribes to as an adult. Liberty of conscience in the Church can therefore never justify doctrinal indifferentism. But we are now concerned with liberty of conscience as it should be acknowledged by the government.

In order to specify the duty of the civil government with respect to liberty of conscience, we must consider the nature of authority in general and the character of governmental authority in particular. The Triune God alone possesses absolute sovereignty by which we mean that everyone is answerable to God and that God is answerable to no one but to Himself. Paul teaches in Romans 13:1 that there is no power but of God and the powers that be are ordained of God. It has pleased God, however, to mediate His authority through the agency of men ordained by Him and who exercise this authority under Him. Accordingly, we must stress the fact that governmental authority is first of all *derivative* in character since it is 'of God.'

Next, governmental authority may be called *sin-conditioned*. This does not imply that there was no governmental authority before sin came. To the contrary, governmental authority is original in the sense that it was given at creation by virtue of divine appointment. God ordained Adam to be the head of creation under God,—see Genesis 2 and Romans 5. It may be assumed that this authority conferred upon Adam would have functioned normally and organically had not sin come into the world. The acknowledged economic priority of God the Father in the Divine Trinity and the creation of man in the *imago Dei* renders reasonable and necessary the position that even apart from sin there would have been authority and government in the world of men upon earth. By so much more the need of authority and government is accentuated and pronounced because of the rebellious and divisive character of sin. The paternal and patriarchic authority wielded by Adam after sin came, even though it was augmented by the striving of God's Spirit with man, proved to be inadequate and served to demonstrate the rebellious and divisive and consequent mor-

tal character of sin which culminated in the Deluge. After the Deluge, God instituted governmental authority and made it operative within the framework of man's depravity,—see Genesis 8:22, and note in particular the amazing parallel between the ordinances of Genesis 9 and those given at creation. The one great difference to be observed in the midst of the similarity is the fact that God's ordinances are now sin-conditioned.

Since divine authority is mediated not only through the government but also through other spheres such as Church Society, Family, and Individual, it follows from this *distributive* mediation that civil authority is limited by the operation of authority within these other legitimate spheres. It also follows that a certain *priority* must be ceded to civil authority inasmuch as it is both temporally and logically prior and also wider in scope than all other authority spheres. According to Genesis 9, civil authority embraces all men while Church authority is only operative over those in the Church, Family authority over those in the family, et cetera.

Governmental authority is for the protection and preservation of this life (see Genesis 9 and the use of the term God and not Jehovah); is a terror to the evil and for praise to the good (Romans 13); is in order that we may lead a tranquil and quiet life (I Timothy 2); and for vengeance on evildoers and for praise to them that do well (I Peter 2). Hence, it follows that this authority is *external* in character. The fact that in Genesis 9 this sin-conditioned civil government was added to the previously existing inner constraint of the Spirit of God, clearly suggests that civil authority stresses outer conduct rather than inner attitude, and that it is concerned only with this temporal life, and interested in the preservation of law and order among men.

* * * * * * *

The separation of Church and State, insofar as it is an acknowledgment of the distributive character of the mediation of divine authority, contributed largely to the development of liberty of conscience. It must not be overlooked, however, that the break-up of the Roman Catholic Church at the Reformation, whereby the conception of the one visible Church was successfully challenged, also contributed mightily to the growth of liberty of conscience. Maintaining that the Church has the right and duty to hold to its confession, church order, and liturgy; it follows that in the one visible Church, the individual church member would be compelled to assent upon penalty of being excluded from the one Church of Christ in case of dissent. The conception of the one visible Church was therefore just as much to blame for lack of liberty of conscience as was the union of Church and State. Accordingly, we hold that denominationalism — or better, the pluriformity of the Church — is essential to liberty of conscience.

Civil government is exclusively charged with the preservation and protection of this temporal life. Since the civil government embraces within its scope Catholics, Protestants, Jews, and unbelievers generally, and is not charged with the preaching of the Gospel (which belongs to the sphere of the Church), the civil government must be *neutral officially* in the matter of religious convictions, neither propagating nor opposing the one view or the other. But because the operation of liberty of conscience might conceivably be employed in defense of practices inconsistent with good morality and might thus endanger the life of the State, it follows that the civil government must have some standard by which it can define good order and morality. This standard is furnished by 'natural law' as set forth in Romans 1:14-16. This 'natural law' of Romans 1 is the more fully detailed in the decalogue. Bearing in mind the external character of governmental authority, we may speak of the external use of the decalogue as the norm for the government's conception of good order and morality. The original and essential unity between 'natural law' and the decalogue is confirmed by the fact that we find in all civil governments in their *corpus* definite traces and clear indications of external agreement with the provisions of the decalogue. In a democracy especially, the civil government is more or less responsive to the will and sentiment of the people in its determination of what is proper and decent. It is therefore incumbent upon the Church in particular, and the other spheres of authority such as Society, Family, and Individual in general, to do all in their power and in agreement with their respective duties and limitations to 'let their light shine' not through legal enactment but through moral influence upon the tone and shading of public opinion.

* * * * * * *

In the light of the preceding we may outline the duty of the civil government as follows: Broadly speaking in respect to the first table of the law, the civil government must recognize and acknowledge liberty of conscicnee. With reference to the second table of the law, the civil government must provide for good order, morality, and decency by an external interpretation and enforcement of the commandments of the second table. In greater detail we should specify as follows: Civil government must insure religious freedom. This is necessary because religion is profitable also for this life. In doing so, the government must not seek to determine which religion must be espoused by its citizenry; nor must it specify how God must be worshipped. This latter determination belongs to the sphere of the Church. The Church never coerces physically; its function is to proclaim the will of God and to persuade men. The name of God must not be profaned. Government is concerned with this because it is an institution of God. Moreover, the profanation of the name of God would render im-

possible or ineffective the highly necessary and important recourse to the use of the oath. The Lord's day or some one day in seven must be set aside and provision must be made whereby the people can rest in order that they may have opportunity to observe their religious duties. Government must recognize the authority of the Church(es), Society, Family and Individual. When the Church (es) seek to interfere unlawfully by attempting to set up a State religion, it is the duty of the government to resist and, if need arise, by the use of the sword. When parents neglect to educate their children, government must insist upon their duty to do so and enforce this duty. This may require taking certain neglected children under its tutelage for the time being; but the proper procedure is to refer the education to the parents as their obligation. When the employer or laborer fails to recognize his duty, the government may have to interfere to maintain the rights and duties of both. The government serves as an arbiter, as a court of appeal, but never as a substitute for either. The government must maintain the honorable character of marriage and must be guided by the moral consciousness of the governed. Private property must be maintained. Freedom of speech and the press must be provided, but not to the extent of allowing false witness and slander to prevail. Capital punishment must be enforced. Apart from any recourse to statistics, it is reasonable to believe that since God ordained it for the maintenance of justice and for the preservation of human society, it serves this purpose admirably. As a corrollary to the preceding, it follows that governments may be called to engage in war. Nations as well as individuals may menace the life of mankind. The government has the right and duty to collect taxes.

In agreement with the foregoing and in harmony with the conservable elements in Article 36 and the footnote, we believe that our creed should specify three things:

First, the *origin* of the government;
Next, the *office* of the governors;
And last, the *obedience* of the governed.

Accordingly, I present the following:

III. FORMULATION

"We believe that our gracious God, because of the depravity of mankind, has appointed Civil Rulers, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them in good order and decency. For this purpose He has invested the Civil Rulers with the power of the sword, for the punishment of evil-doers and for the protection of them that do well.

"The office of the Civil Rulers is: First, to have regard unto and watch for the welfare of the Civil State. Second, to recognize and protect the sovereignty of the Churches in the worship of God, of Society in the right to labor and assemble, of the Parents in the care and nurture of their children, wards, and dependents; and of

the Individual in his freedom of conscience, person, and possessions. Third, to punish the evildoers who jeopardize the external morality, good order, and safety of the citizenry.

"Moreover, we believe that it is the bounden duty of every one, of whatsoever state, quality, or condition he may be, to subject himself to the Civil Rulers; to pay taxes, to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in his prayers, that God may rule and guide them in all their ways, and that we may lead a tranquil and quiet life in all godliness and gravity. Wherefore we reject anarchism, revolution, and totalitarianism as being inimical to the decency and good order which God has established among men."

* * * * * * *

I recommend the adoption of the above formulation.

Respectfully submitted,

(Signed) JOHN WEIDENAAR.

SUPPLEMENT 38
(Art. 63)

DELEGATE TO THE LORD'S DAY ALLIANCE OF THE UNITED STATES

To the Synod of 1946.

ESTEEMED BRETHREN:

THE past year has been one of the most important years for the Lord's Day Alliance. It has been a year of the most interesting and unusual opportunities and activities. Here in our own country it has used its influence in many of our state capitals in behalf of the day of rest. The General Secretary has also been active in the capitol of the United States and succeeded to have a bill introduced in Congress which, if passed, will again bring to the mind of our people that this country is still a Christian country in its respect for the Lord's Day. Through the efforts of the Alliance the work in the post-office in Cleveland, Ohio, was reduced to a minimum and the same can be done in any post-office in any city.

But the outstanding and unusual opportunity referred to above, is a world opportunity. This Alliance has established contact with similar Alliances in Canada, Great Britain and Australia in order to submit to the council of the United Nation a request to embody in its consideration the *need* and the *right* of all nations and peoples of the world to have a day of rest and to make that day, for the Christian nations, the Day of the Lord. So, at the council table of the nations of the world, there will be a memorial of the Christian faith and the Christian Sabbath.

The work of the Lord's Day Alliance is carried on by its General Secretary, H. L. Bowlby, D. D. He is, at present, the only man that draws a salary from the Alliance. The other officers of the Board receive no remuneration. They hold regular meetings at the Alliance headquarters at 156 Fifth Ave., New York 10, N. Y. I am sure that a closer contact with the Alliance would be beneficial to many of our ministers, especially with respect to Sabbath legislation and observation. The office has some very valuable tracts for distribution.

The churches have contributed more liberally this past year than before. Our Christian Reformed Church still is in the lead. But at the end of this year, we expect to have our deficit eliminated, and to be ready to call an assistant to Dr. Bowlby to the field in order to increase and expand our work.

I am asked to convey to our Synod the gratitude and hearty greetings of the Board of Managers. Is it necessary to say that we trust and pray

that our church will continue to take a leading part in this important work of God's Kingdom? May the Lord bless you in your deliberations. We continue to look for and depend upon your prayers and your co-operation.

As per Synodical decision, a complete financial statement will be sent to you in time from the office.

Fraternally yours,
Your representative,
JOHN J. HIEMENGA

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* On page 5 insert in blank spaces the names of M. J. De Groot and R. Meyer, who served as Elder Delegates for Classis Hackensack.

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