

# Acts of Synod 1945

of the

CHRISTIAN  
REFORMED  
CHURCH

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

# Acts of Synod 1945

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CHRISTIAN  
REFORMED  
C H U R C H

In Session from  
June 13 to June 22, 1945  
at Grand Rapids, Mich., U. S. A.

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47 Jefferson Ave.  
GRAND RAPIDS, MICHIGAN; U.S.A.

**SERVICE OF PRAYER FOR SYNOD**

*at the*

FRANKLIN STREET CHRISTIAN REFORMED CHURCH  
GRAND RAPIDS, MICHIGAN

**Tuesday, June 12, 1945, at 8 P. M.**

THE REV. JOHN GRITTER *presiding*

THE REV. GERRIT HOEKSEMA preaching the sermon and  
leading in prayer for Synod

MR. NEAL SPANNINGA serving at the organ

Organ Prelude

Silent Prayer

Doxology

Votum and Salutation

Response: Gloria Patri

Apostles' Creed

Scripture Reading: Revelation 2:1-11

Psalter Hymnal No. 246:1-3

Prayer

Offertory (Offering for Home Missions)

Offertory Prayer

Psalter Hymnal No. 440:1, 3, 4

Sermon on Revelation 2:10b: "Be thou faithful unto death and I will  
give thee a crown of life."

Prayer for Synod

Psalter Hymnal No. 24

Benediction

Doxology: No. 339:2

Organ Postlude

# ACTS OF SYNOD

of the

## CHRISTIAN REFORMED CHURCH

JUNE 13-22, 1945

Grand Rapids, Michigan, U. S. A.

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### PRAYER SERVICE

At the Synodical Prayer Service held in the Franklin Street Christian Reformed Church, Grand Rapids, Michigan, on Tuesday evening, June 12, the Reverend Gerrit Hoeksema preached the Synodical sermon, choosing for his text Rev. 2:10b, "Be ye faithful unto death, and I will give thee the crown of life."

He urged Christians in general to be faithful to their Lord Jesus Christ in every domain of life. He suggested that the words found in the passage have special significance for those who are in the "service" of the Country. And he then called especially upon the leaders in the churches, particularly those entrusted with the work of Synod, to exercise this faithfulness. This we are called upon to do the more because of the many false philosophies and idealisms which are seeking to undermine true Christianity. All were reminded that God gives the promise of life eternal to those who are faithful to Him. And, since the Christian lives and labors in hope, this must the more spur us on to the heroic life to which Jesus Christ calls his servants.

The Rev. Mr. Hoeksema then led us in prayer for the Synod.

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### WEDNESDAY MORNING, JUNE 13

#### First Session

#### ARTICLE 1

At 10 A. M. the delegates to Synod, assembled in the Calvin College Library building, are called to order by the Reverend Gerrit Hoeksema, the President of the Synod of 1944. He asks Synod to sing three stanzas from No. 429 of the Psalter-Hymnal. He then reads Psalm 46 from God's Holy Word and leads in a prayer for wisdom and divine guidance.

## ARTICLE 2

The Rev. Mr. Hoeksema delivers the following message to Synod:  
**ESTEEMED BRETHREN:**

In the name of the church, Calvin College and Seminary, and the City of Grand Rapids I bid you welcome. It is our great privilege that we may live in a land of liberty. We might gather from near and far and may meet unmolested. Let us thank God for that.

You have many and difficult matters, before you. May our God through His Spirit direct you in all your deliberations and decisions. And may you be able to go home with the satisfaction that you have done good work. God's glory must be foremost. Be ye faithful. May God grant His blessing.

And when your work is done, may you journey safely home, back to your churches and your work. May God bless our churches and the Classes here represented. And may each one experience also the pain of parting. God prosper you, brethren!

## ARTICLE 3

The President pro-tem calls upon the Assistant Stated Clerk to serve as clerk until the election of officers shall have taken place.

## ARTICLE 4

The delegates present their credentials. The Synod is composed of the following delegates, representing the various Classes:

**Classis California**

Ministers .....	L. Bouma K. E. F. J. De Waal Malefyt
Elders .....	G. Visser E. Lautenbach

**Classis Chicago North**

Ministers .....	W. Kok W. Masselink
Elders .....	M. Veenstra N. Noordeloos

**Classis Chicago South**

Ministers .....	J. H. Monsma M. Van Dyke
Elders .....	A. Aardsma H. Triezenberg

**Classis Grand Rapids East**

Ministers .....	J. Griffioen L. Oostendorp
Elders .....	H. Vander Veen J. Gritter

**Classis Grand Rapids South**

Ministers .....	P. Holwerda M. Monsma
Elders .....	A. Meyster A. C. Kett

**Classis Grand Rapids West**

Ministers ..... A. Hoekema  
 E. L. Haan  
 Elders ..... J. Van't Hof  
 W. Hofstra

**Classis Hackensack**

Ministers ..... J. Daane  
 J. Rozendal  
 Elders ..... L. Sweetman  
 P. Damsma

**Classis Holland**

Ministers ..... G. Gritter  
 J. T. Hoogstra  
 Elders ..... J. Hietbrink  
 J. Sturing

**Classis Hudson**

Ministers ..... T. Heyboer  
 J. Smith  
 Elders ..... G. N. Monsma  
 J. Sikkema

**Classis Kalamazoo**

Ministers ..... J. Bouwsma  
 D. Drost  
 Elders ..... S. De Haan  
 J. De Nooyer

**Classis Minnesota**

Ministers ..... A. Blik  
 P. Dahm  
 Elders ..... H. Bloem  
 Jacob Walburg

**Classis Muskegon**

Ministers ..... J. Breuker  
 I. Couwenhoven  
 Elders ..... M. De Young  
 P. H. Timmer

**Classis Orange City**

Ministers ..... J. R. Van Dyke  
 G. Zylstra  
 Elders ..... John Walburg  
 E. Brunsting

**Classis Ostfriesland**

Ministers .....	B. J. Haan D. H. Plesscher
Elders .....	B. A. Abbas W. H. Bakker

**Classis Pacific**

Ministers .....	J. K. Van Baalen H. J. Triezenberg
Elders .....	C. Buizer C. Kruick

**Classis Pella**

Ministers .....	T. Verhulst R. Hooker
Elders .....	J. Byleveld P. Van Gilst

**Classis Sioux Center**

Ministers .....	J. Guichelaar C. Vanden Heuvel
Elders .....	J. Keuning P. Soodsma

**Classis Wisconsin**

Ministers .....	M. Huizenga N. Jansen
Elders .....	T. Ribbens H. Huibregtse

**Classis Zeeland**

Ministers .....	T. Yff N. Veltman
Elders .....	J. Hoeksema B. Ter Haar

## ARTICLE 5

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

<i>President</i> .....	The Reverend Martin Monsma
<i>Vice-President</i> .....	The Reverend William Kok
<i>First Clerk</i> .....	The Reverend John Breuker
<i>Second Clerk</i> .....	The Reverend Peter Holwerda

The officers are asked to take their places and the Temporary President places the meeting in charge of the President-elect. The Reverend Mr. Monsma now expresses the gratitude to Synod of all the officers-elect for the honor bestowed upon them. With the humble recognition of the need of God's help, he assumes the responsibilities and proceeds with the work at hand.

## ARTICLE 6

The President of Synod reads the "Public Declaration of Agreement With the Forms of Unity" and all the delegates are requested to express their agreement by rising.

## ARTICLE 7

The President of Synod welcomes the Professors of our Theological Seminary and expresses the thought that, even though we realize that they are extremely busy due to the accelerated course, we shall be happy to have them attend the sessions of Synod when they can, and also profit from their advice whenever possible. He also welcomes the Assistant Stated Clerk; the Editors of the Banner and De Wachter; Dr. J. C. De Korne, Secretary of Missions; Rev. Henry Baker, Missionary at Large; President Schultze of Calvin College; the Reporters of the local newspapers, the Grand Rapids Press and the Grand Rapids Herald. The right to speak on all matters pertaining to the Seminary is extended to President Dr. S. Volbeda. The same privilege is granted President Schultze when matters pertaining to the College are discussed and also to Dr. De Korne and Rev. Baker when matters pertaining to their respective Mission Boards are before us.

In this connection a letter is read, addressed to us by Dr. S. Volbeda. He acquaints Synod with the fact that, due to the accelerated course at the Seminary, the Seminary Professors will have to forego the pleasure and satisfaction of attending the meetings of Synod and of serving its committees in an advisory capacity." The President of the Seminary will be glad to be present when matters pertaining to the Seminary are before Synod or any of its committees.

This letter is received as information.

## ARTICLE 8

A motion prevails that Synod arrange its schedule of sessions as was done at the previous Synod, namely, 8:30 A.M. to 11:45 A.M. with a fifteen minute recess at 9:45 o'clock. The afternoon sessions will be held from 1:30 P.M. to 5:45 P.M. with a recess from 3:15 to 3:30 o'clock.

## ARTICLE 9

The President appoints the following delegates to serve as a Program Committee:

The officers of Synod, the Rev. K. E. E. J. De Waal Malefyt, Rev. J. Griffioen, Rev. J. Rozendal, Rev. J. Smith, Rev. P. Dahm, Rev. G. Zylstra, Rev. H. J. Triezenberg, Rev. J. Guichelaar, Rev. T. Yff; and the Elders M. Veenstra, H. Triezenberg, J. Van't Hof, J. Hietbrink, S. De Haan, M. De Young, B. Abbas, J. Byleveld, and T. Ribbens.

## ARTICLE 10

That the Program Committee may be able to perform its work, Synod adjourns until 3:30 P.M. and the Rev. Louis Bouma leads us in prayer.



## WEDNESDAY AFTERNOON, JUNE 13

### Second Session

#### ARTICLE 11

The Vice-President, the Rev. William Kok, offers the opening prayer after Synod has sung stanzas 1, 2, and 5 of No. 90 from the Psalter-Hymnal.

#### ARTICLE 12

The Program Committee presents its report, Rev. P. Holwerda, the Second Clerk, reporting.

#### REPORT OF THE PROGRAM COMMITTEE

The following committees have been appointed:

- COMMITTEE NO. 1—*Educational Matters*.....  
 .....College Faculty Room, Main Floor College Building  
*Chairman*—Rev. J. K. Van Baalen  
*Reporter*—Dr. M. Van Dyke  
 Rev. L. Bouma  
 Rev. I. Couwenhoven  
 Elder J. Hietbrink  
 Elder H. Triezenberg  
 Elder C. Buizer  
 Elder B. Ter Haar  
*Advisors*—President H. Schultze  
 President S. Volbeda
- COMMITTEE NO. 2—*Indian and Foreign Missions*.....  
 .....Faculty Room, Seminary, Main Floor Seminary Building  
*Chairman*—Rev. H. J. Triezenberg  
*Reporter*—Rev. G. Gritter  
 Dr. Wm. Masselink  
 Rev. R. Hooker  
 Elder N. Noordeloos  
 Elder J. Walburg  
 Elder W. H. Bakker  
 Elder P. Van Gilst  
*Advisor*—Dr. J. C. De Korne
- COMMITTEE NO. 3—*Home Missions*.....  
 .....Room 20, College, Second Floor  
*Chairman*—Rev. J. Guichelaar  
*Reporter*—Rev. N. Veltman  
 Rev. J. Rozendal  
 Rev. P. Dahm  
 Elder H. Vander Veen  
 Elder J. Sikkema  
 Elder M. De Young  
 Elder B. A. Abbas  
*Advisor*—Rev. H. Baker

COMMITTEE No. 4—*Church Order*.....  
 .....Room 24, College, Second Floor

*Chairman*—Rev. K. E. F. J. De Waal Malefyt

*Reporter*—Elder G. N. Monsma

Rev. J. Daane

Rev. J. R. Van Dyke

Rev. C. Vanden Heuvel

Elder E. Lautenbach

Elder W. Hofstra

Elder J. Sturing

*Advisor*—Dr. W. H. Rutgers

COMMITTEE No. 5—*Publication Matters*.....  
 .....Room 23, College, Second Floor

*Chairman*—Dr. J. T. Hoogstra

*Reporter*—Rev. L. Oostendorp

Rev. M. Huizenga

Rev. N. Jansen

Elder A. C. Kett

Elder J. Hoeksema

Elder L. Sweetman

Elder P. H. Timmer

*Advisor*—Prof. M. Wyngaarden

COMMITTEE No. 6—*Varia*.....  
 .....Room 21, College, Second Floor

*Chairman*—Rev. G. Zylstra

*Reporter*—Rev. A. Hoekema

Rev. T. Heyboer

Rev. D. H. Plesscher

Elder A. Aardsma

Elder J. Walburg

Elder C. Kruick

Elder H. Huibregtse

*Advisor*—Prof. C. Bouma

COMMITTEE No. 7—*Protests and Appeals*.....  
 .....Committee I. Room 25, College, Second Floor

*Chairman*—Rev. T. Yff

*Reporter*—Rev. J. Griffioen

Rev. A. Blik

Rev. T. Verhulst

Elder J. Gritter

Elder S. De Haan

Elder J. Byleveld

Elder T. Ribbens

Elder J. Keuning

*Advisor*—Prof. W. Hendriksen

COMMITTEE No. 7—*Protests and Appeals*.....  
 .....Committee II. Room 26, College, Second Floor

*Chairman*—Rev. J. O. Bouwsma  
*Reporter*—Rev. B. J. Haan  
 Rev. J. H. Monsma  
 Rev. D. Drost  
 Elder G. Visser  
 Elder M. Veenstra  
 Elder E. Brunsting  
 Elder P. Soodsma  
*Advisor*—Prof. D. H. Kromminga

COMMITTEE No. 8—*Budget* .....  
 .....Committee Room, Seminary Building, Main Floor

*Chairman*—Elder J. Van't Holf  
*Reporter*—Elder Henry Bloem  
 Rev. E. Haan  
 Rev. J. Smith  
 Elder A. Meyster  
 Elder P. Damsma  
 Elder J. De Nooyer

#### ARTICLE 13

The President appoints the following Committees:

*Obituary Committee*: Rev. D. H. Plesscher and Elder J. Hietbrink  
 (cf. Art. 13).

*Reception Committee*: Rev. J. K. Van Baalen and Rev. W. Masse-  
 link (cf. Arts. 27, 29, 63).

#### ARTICLE 14

Synod decides to meet again in regular session Friday morning at 8:30 A.M. In the mean time the Committees are to work and Synod will meet at scheduled times for devotions and such matters as may be called for at that time.

#### ARTICLE 15

Upon request of the President, Elder T. Ribbens leads in prayer and Synod adjourns.

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### THURSDAY MORNING, JUNE 14

#### Third Session

#### ARTICLE 16

The First Clerk of Synod, the Rev. John Breuker, leads in devotions. He asks Synod to sing stanzas 1, 4 and 5 from Psalter Hymnal number 386 and then leads in prayer.

## ARTICLE 17

The roll is called. All delegates are present with the exception of Dr. W. Masselink and Elder J. Van't Hof. They arrive later.

## ARTICLE 18

The minutes of the first two sessions of Synod are read and approved.

## ARTICLE 19

The President welcomes Chaplain Peter De Jong who appears in our midst.

## ARTICLE 20

Synod adjourns and the delegates meet in their several Committees.

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**FRIDAY MORNING, JUNE 15**
**Fourth Session**

## ARTICLE 21

Synod sings number 333 from the Psalter Hymnal after which the Second Clerk, the Rev. Peter Holwerda, leads in prayer.

## ARTICLE 22

The roll call reveals all delegates present.

## ARTICLE 23

The Clerk reads the minutes of the Third session. These are adopted as read.

## ARTICLE 24

The President appoints the following Committee on Appointments: The Rev. Wm. Kok, Chairman; the Rev. H. J. Triezenberg, Reporter; the Reverends M. Van Dyke, N. Veltman, and T. Verhulst; and Elders J. Byleveld, P. Damsma, J. Keuning, T. Ribbens, J. Van't Hof. (For report see Art. 115.)

## ARTICLE 25

Synod now considers the report of the Advisory Committee on *Varia*, Rev. A. Hoekema, Reporter. The report of the Committee on "Outside Speakers Addressing Synod" (Agenda Report 15, p. 51) is received as information. (See Supplement 35).

The Advisory Committee recommends the adoption of the three points found in that report as recommendations, and that Synod decide:

1. To instruct the Stated Clerk to inform all the organizations appearing under Article 164 of the Acts of Synod, 1944, that they must make their request for moral and financial support in writing.

(The Organizations appearing under Article 164 are: Christian Labor Association; Lord's Day Alliance; American Federa-

tion of Reformed Young Men's Societies; American Federation of Reformed Young Women's Societies; American Bible Society; Faith, Prayer and Tract League; National Christian Association; British and Foreign Bible Society; Christian School Employees' Mutual Benefit Fund; Bethesda Sanitorium; Reformed Bible Institute; Gideons Bible Distribution Society; American Tract Society; Christian Sanitorium, Goffe Hill; Christian Psychopathic Hospital at Cutlerville; National Union of Christian Schools, National Association of Evangelicals.)

2. That the Advisory Budget Committee shall consider all such requests and advise Synod.
3. That the Advisory Budget Committee shall consider when special reasons prevail to permit an 'outside' speaker to address Synod.

*Grounds:*

1. Since these organizations have been morally and financially supported in the past, a *written* request for further support, together with a *financial statement* (see Articles 164 and 165, Acts, 1944), should ordinarily be sufficient.
2. This procedure will save the time of Synod.

All three points of this recommendation are adopted.

(Continued in Art. 45.)

#### ARTICLE 26

The President expresses a word of welcome to Chaplain C. Holtrop.

#### ARTICLE 27

The Reception Committee presents Dr. N. Stonehouse who represents the Orthodox Presbyterian Church. Dr. W. Masselink introduces him with a few fitting statements. Dr. Stonehouse expresses the gratitude of his denomination for the interest which the Christian Reformed Church has revealed in their development and problems and assures us that they reciprocate such interest. A large number of their constituency read our "Banner" and make use of the Sunday School materials we publish. But there is a deeper tie of unity between us because of the unity of Faith and the common problems, foes and tasks we face. We must unite in keeping the Faith. Other organizations are vigorous in the propagation of their views. So must we be. We must do more than hold fast. We must state and defend that Faith in its relationship to the conditions of the day. This is our common task. We should promote Evangelism too, evangelism in a Reformed sense and with Reformed methods. And again herein we must face the foe together. We must foster Inter-Church relations. Both Modernism and Undenominationalism tend to push the doctrine of the Church upon the background. We must again set it forth, not by severe isolationism, but by a united stand and action.

A fitting response is delivered by the Rev. P. Holwerda.

## ARTICLE 28

The Advisory Committee on *Educational Matters* presents its report, Dr. M. Van Dyke reporting.

I. REPORT OF THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY (Supplement 2).

A. The Advisory Committee recommends that this report be received as information. So decided.

B. Your Committee recommends the approval of Synod on the following appointments made by the Board. Cf. p. 3, point 1):

1. The Rev. A. A. Hoekema to the Chair of Psychology, with the rank of Associate Professor. Since the brother felt it his duty to decline the appointment, the Board had the understanding with Prof. J. Broene that he would continue teaching another year, while the Board continues to look for another suitable successor to this Chair.

*Adopted.*

2. Mr. John Timmerman to the Department of English, for a term of two years, with the rank of Associate Professor, in view of his many years of teaching; his term to begin next September. (we were informed that Mr. Timmerman has accepted this appointment.)

*Adopted.*

3. Miss Geraldine Fikse as Instructor, part time in English, part time in History, for a two year term, beginning in September, 1946. (Miss Fikse has also accepted her appointment.)

*Adopted.*

4. Dr. Clarence Pott to the Department of Modern Languages for a two year term with the rank of Associate Professor in view of his many years of teaching; his term to begin September, 1946.

*Adopted.*

5. Capt. John C. Bult as Instructor in Physical Education for a term of two years, to begin when he is released from the U. S. Army.

*Adopted.*

C. Your Committee recommends the approval of Synod on the following reappointments:

1. Dr. J. De Vries, with the rank of Professor of Chemistry, for an indefinite term.

*Adopted.*

2. Dr. Wm. Radius, with the rank of Professor of Classical Languages, for an indefinite term.

*Adopted.*

3. Mrs. Grace Hekman Bruinsma as acting Dean of Women for one year while in the meantime efforts are made to find candidates for a nomination for next year.

*Adopted.*

- D. Your Committee recommends the reappointment of Prof. Wm. Hendriksen for a six-year term, as recommended by the Board.

*Adopted.*

- E. Your Committee recommends that Synod act favorably upon the proposal of the Board, to give a testimonial dinner in honor of the two professors, J. Broene, and J. Nieuwdorp, who have reached the age of retirement. (See Art. 10.)

*Adopted.*

The officers of Synod will make arrangements.

- F. Your Committee advises the adoption of the Board's recommendation to the effect that if a professor shall reach the age of 70 years on or after September 1, he shall still teach throughout the school year, but if he becomes 70 before that date, he shall not teach.

*Adopted.*

- G. Your Committee recommends the appointment of a full-time assistant to the librarian. We feel, however, that the salary of \$1,200 is hardly adequate for this position and have so informed the Budget Committee, which will embody this item in its report. (See Art. 110.)

*Adopted.*

- H. Your Committee recommends the adoption of the Board's recommendation that the dormitory be used again this coming year for the girls; that the Buildings and Grounds Committee be urged to make every effort to secure another building similar to Calvin Hall for the girls; and that the Buildings and Grounds Committee, together with the Executive Committee, be asked to study the feasibility of a girls' dormitory.

*Adopted.*

- I. Your Committee recommends the approval of the actions of the Board pertaining to the erection of a science building.

*Adopted.*

- J. Your Committee recommends the approval of the Board's decision to present plans for the enlargement of the library building next year.

- K. Your Committee recommends the approval of:

1. The "Rules for the Appointment of the Teaching Staff," as contained in the Report of the Board, points 1-4.
2. Your Committee likewise recommends the approval of the rules for "Emergency Appointments."

L. Your Committee recommends the approval without any changes of the "Rules for Calvin's Board of Trustees," as drawn up in the Report of the Board.

M. Your Committee recommends likewise the approval of the "Rules and Regulations for the Executive Committee" as contained in this Report.

Since items contained in K. L. and M. may be in conflict with existing rules, of which the Pre-advisory committee was not aware, these matters are referred back to the committee for further considerations. (Cf. Art. 71.)

N. Your Committee recommends approval of the resolutions adopted by the Faculty with respect to the granting of the Bachelor of Science degree.

*Adopted.*

O. Your Committee recommends approval of the combined curriculum plan in letters and nursing adopted by the Faculty, leading to the degree of Bachelor of Science in Nursing.

*Adopted.*

P. Your Committee recommends approval of the regulations for the expansion of the Department of Music as drawn up in the report of the Board.

*Adopted.*

Q. Your Committee recommends that "Curatorium Contractum" shall again be authorized to examine the graduating class of the Seminary next January, 1946, as suggested in Article 11 of the report of the Board. "Curatorium Contractum" is to be understood as consisting of Board members of the Classes of Michigan, Illinois, and Wisconsin. This body shall also examine and grant licensure for exhorting to the Seminary students that have completed their first year of study.

*Adopted.*

R. With regard to the financial matters listed under Article 12, these have been referred to the Budget Committee with the following amendment, which your Committee submits herewith for your approval: That the salary schedule of Miss Imanse, Mrs. Dolfin, and Miss Rooters be left to the Finance Committee. We would remind Synod that the expenses connected with the running of the dormitory do not constitute a financial burden for the Church, since these are covered by income received from the students.

*Approved.*

II. *Overture Classis Holland Re Salaries.* This overture recommends an increase in the remuneration of our college and seminary professors in view of the increased cost of living.



Your Committee assumes that this matter will be taken care of to the satisfaction of Classis Holland by means of the adoption of the Board's recommendation for an increase in salary for the fiscal year as embodied in Article 12 of this report.

Synod agrees.

#### ARTICLE 29

The President recognizes Chaplains C. Holtrop and Peter De Jong who in turn address Synod. Expression is given to the experience of an increased appreciation of our Church . . . of the great challenge to stand firm in the convictions of faith . . . and the wonderful missionary opportunity which is being presented by the conditions of war. Chaplain De Jong offers a stirring challenge to our young men to get into this work especially because of this great need.

The Rev. J. K. Van Baalen responds.

#### ARTICLE 30

Synod calls for the report of the Advisory Committee on *Publication Matters*, Rev. L. Oostendorp reporting.

##### I. CHURCH PUBLICATIONS.

A. *Materials*: Report of Christian Reformed Publication Committee (Supplement 9).

##### B. *Recommendations*:

1. That Synod receive this report as information and approve the actions of the Publication Committee.

*Adopted.*

2. Since Synod last year resolved that the ministerial status of the Rev. H. J. Kuiper should be maintained while he serves as Editor of the "Banner," the question arose as to where this status rests. (Report Publication Comm., p. 3, paragraph 1.) Upon the request of the Rev. H. J. Kuiper and in consultation with the committee on Church Order, we recommend that Synod make arrangements with the Neland Avenue Christian Reformed Church of Grand Rapids, Michigan to have the ministerial status remain with that church and to have the Rev. H. J. Kuiper loaned for this work of Editor to the "Banner."

Synod decides to adopt this recommendation and instructs the Stated Clerk to convey this to the Neland Ave. Consistory.

3. That Synod give the Publication Committee permission to publish a supply of the customary form of Call Letter without however taking further action to make this form official. (Supplement 9.)

*Adopted.*

4. That Synod approve the purchase of the lot adjoining the Publishing House to the north for \$12,000.00, since this action will forestall any possibility of this property being put to uses which might be undesirable and also since our denomination may find good use for it in the future. (Supplement 9.)

*Adopted.*

5. That Synod release the Rev. J. Gritter from the Publication Committee since he has requested his resignation on the grounds of excessive busyness. Further that Synod take note of the fact that the place of the Rev. J. Schuurmann has temporarily been filled by the appointment of the Rev. P. Holwerda. Since, according to the rules governing the Publication Committee this appointment is until Synod meets, we recommend that the name of the Rev. P. Holwerda be added to the nomination presented by the Publication Committee: The Rev. H. Evenhouse, the Rev. E. Haan, the Rev. L. Oostendorp; and that two new members be elected from this quartet to fill the unexpired terms of the Rev. J. Gritter and the Rev. J. Schuurmann. (Supplement 9.) (Cf. Art. 31.)

*Adopted.*

6. That Synod elect a successor to the Rev. L. J. Lamberts as Editor-in-Chief of our Sunday School papers, beginning with January 1, 1946, out of the Publication Committee nomination of Dr. J. Bruinooge, the Rev. J. Van der Ploeg, and the Rev. D. H. Walters. (Pub. Comm. report paragraph 6.) (Cf. Art. 31.) See Art. 112.)

*Adopted.*

## II. AMERICAN BIBLE SOCIETY.

- A. **MATERIALS:** Report of Delegate to the American Bible Society (Supplement 13.)

### B. *Recommendations:*

1. That this report be received as information.

*Adopted.*

2. That Synod express itself as particularly concerned about the speedy replacement of Bibles in war devastated areas and especially in the Netherlands, and that this be communicated to our representative.

*Adopted.*

## III. SERMON PUBLICATIONS.

- A. **Materials:** Report of Committee Re "Reading Service" Sermons. (Supplement 28.) Overture. Consistory. Burdett, Alta, Canada.

B. *Recommendations:*

1. That Synod approve the fine work done by the committee re "Reading Service" Sermons and commend them particularly upon the improved printed form which has replaced the former mimeographed copies:

*Adopted.*

2. That Synod continue the committee, asking them to publish another volume next year. Overture No. 11 will thus also be answered by granting the request of the consistory of Burdette, Alta, Canada, and of Classis Pacific for more sermons for reading services. (See Art. 115-V, 28.)

*Adopted.*

3. That Synod thank Mr. Voss for assisting in the publication of these sermons.

So decided.

4. That Synod instruct its committee to sell the book, *Sermons for Reading Services* for \$1.00 per volume, and thus encourage a wider circulation of this splendid Christian literature. It is also suggested that proper publicity be given by popular advertising. Our Church libraries would profit by purchasing a copy of two of such sermonic material.

Since the proposed price with all copies sold will not meet the complete cost of \$692.00 by some \$275.00, your advisory committee recommends that this deficit be paid from the Publication Committee funds.

*Adopted.*

In this connection Synod adopts the following: Synod instructs its Committee on Publication of "Sermons for Reading Services" to find a descriptive and an appealing title for the book on Sermons to be published and to insert as a subtitle, "Sermons Suitable for Reading Services."

*Grounds:*

1. This will enable the book to have greater appeal as desired by the Synodical Committee on Publishing Sermons;
2. And it will retain the original purpose of publishing sermons for reading services.

IV. THE BACK TO GOD HOUR.

- A. *Materials:* Report of The Back to God Hour Committee (Supplement 15-a, b).

*Adopted.*

B. *Recommendations:*

1. That Synod receive part I of the report as information.

*Adopted.*

2. That Synod approve of obtaining time on the following stations:

a. Those stations which were used most of the past season,

WCFL	(1000)	Chicago, Illinois
WPAT	( 930)	Paterson, New Jersey
WOOD or WLAV	(1130)	Grand Rapids, Michigan
WSOO	(1230)	Sault Ste. Marie, Michigan
KSOO	(1140)	Sioux Falls, South Dakota
KFNF	( 920)	Shenadoah, Iowa
KFEL	( 950)	Denver, Colorado
KOB	( 700)	Albuquerque, New Mexico
KFAM*	(1430)	St. Cloud, Minnesota
KWLM**	(1340)	Wilmar, Minnesota
KGER***	(1380)	Long Beach, California
KTRB****	( )	Modesto, California

\* This broadcast is paid for by the Ladies' Aid of Pease, Minnesota.

\*\* This is paid for by a group of churches in Minnesota.

\*\*\* This is paid for by a number of California churches.

\*\*\*\* This is paid for by the Modesto and Ripon churches.

We acknowledge with gratitude what these churches and groups have done and suggest that Synod should urge other congregations to follow their example. We will supply the records. You may use your own spot announcements.

All that is included under this head and whatever follows in this report on the matter of Back to God Hour broadcasting is tabled until the Budget Committee is ready to report since they have also given consideration to some of these matters. (See Art. 110-XXVIII.)

#### V. PUBLICATION OF THE AGENDA.

A. *Materials*: Overture Classis Minnesota Re Publication of Agenda.

#### B. *Recommendations*:

1. That Synod in answer to the overture of Classis Minnesota appoint a Committee with the mandate 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 cooperation.
  - e. Holding over late study reports until the next Synod for the good of the Church.

*Adopted.* Referred to Committee on Appointments. (See Art. 115V, 32.)

#### VI. REPRINTING OF PAMPHLET ON WORDLY AMUSEMENTS.

A. *Materials*: Overture Classis Ostfriesland.

B. *Recommendations:*

1. That Synod instruct the Publication Committee to keep this pamphlet available (Cf. Acts, 1944, p. 82, Art. 122, 6).

*Adopted.*

## VII. PUBLICATION OF FINANCIAL MATTERS IN YEARBOOK.

A. *Materials:* Overture Classis Pella Re Treasurer's Reports.B. *Recommendation:*

1. We do not recommend the adoption of the overture from Classis Pella seeking to limit the publication of financial matters in the Yearbook to Synodically and Classically approved causes.

*Grounds:*

- a. Synod should hesitate to make rules on such minor matters.
- b. Some worthy causes have benefitted greatly by appearing before the public in this form.

A motion to adopt the recommendation of the advisory committee does not carry.

The Overture from Classis Pella, which reads as follows: "Classis Pella overtures Synod to have the respective Classes instruct their Classical Treasurers to report only Classically and Synodically approved funds in our Yearbook, the official publication of our Christian Reformed denomination.

*Grounds:* This would produce greater uniformity in reporting the financial status of the respective churches."

*Adopted.*

(Continued in Art. 65.)

## ARTICLE 31

Synod proceeds to elect an Editor-in-Chief for our Sunday School papers and also two members to the Publication Committee.

Dr. J. H. Bruinooge is elected as Editor-in-Chief for our Sunday School papers with Rev. D. H. Walters as his alternate.

Rev. Peter Holwerda is elected to the Publication Committee for a two year term and Rev. H. Evenhouse to a one year term. (See Art. 30.)

## ARTICLE 32

Synod now adjourns after Elder H. Triezenberg has offered prayer.

**FRIDAY AFTERNOON, JUNE 15****Fifth Session**

## ARTICLE 33

The Rev. L. Oostendorp asks Synod to sing number 294 from the Psalter-Hymnal and leads Synod in prayer.

## ARTICLE 34

The Rev. J. M. Voortman is present as an Elder delegate from Classis Grand Rapids West in the place of Elder Van't Hof. He is asked to express his agreement with the Forms of Unity and does so.

## ARTICLE 35

Synod considers the report of the Advisory Committee on *Church Order*, Elder G. N. Monsma reporting.

I. The Advisory Committee on *Church Order* presents the following

A. *Material:*

Report of the Synodical Committee on Ecumenicity and Correspondence with other Churches, (Supplement 19).

B. *Synodical Committee's Recommendation:*

The Synodical Committee recommends that Synod approve of the work thus far accomplished and authorize the Committee to continue its labors according to the decisions of the Synod of 1944.

C. *Advisory Committee's Recommendation:*

Your Advisory Committee recommends that Synod adopt the following: Synod approves of the work thus far accomplished by the Synodical Committee on Ecumenicity and Correspondence with other Churches and authorizes it to continue its labors in accordance with the decisions of the Synod of 1944.

*The Recommendation of the Advisory Committee is Adopted.*

II. The Advisory Committee on *Church Order* presents the following

A. *Material:*

Report of the Synodical Committee re Article 36 of our Confession (Supplement 30).

B. *Analysis:*

The Synodical Committee which was appointed in 1943 and instructed to submit its report to the Synod of 1945 reports that it has found it impossible to complete its task and requests Synod to continue the Committee in order that it may have an opportunity to complete the work assigned to it.

C. *Recommendation:*

Your Advisory Committee recommends that Synod adopt the following: Synod concurs in the request of the Synodical Committee re Article 36, that it be continued in order that it may have an opportunity to complete the work assigned to it.

*Adopted.*

III: The Advisory Committee of *Church Order* presents the following

A. *Material:*

Report of the Synodical Committee on Programs for Mutual Supervision. (Supplement 32.)

B. *Analysis:*

The Synodical Committee on "Programs for Mutual Supervision," appointed by the Synod of 1944, is not required to report until 1946 according to the decision of Synod pertaining to special committees. (Cf. Acts 1936, p. 132.) However the Committee suggests to the Synod of 1945 that it may wish to reconsider the mandate to the Committee in the light of the Committee's preliminary studies. The Committee appears to be of the opinion that it cannot carry out its mandate without making suggestions which would be contrary to recent decisions of Synod.

C. *Recommendation:*

Your Advisory Committee recommends that Synod adopt the following:

Synod instructs the Synodical Committee on Programs for Mutual Supervision to continue its work and to report its conclusions and recommendations to the Synod of 1946, even though such recommendations may suggest altering recent decisions of Synod.

*Adopted.*

IV. The Advisory Committee on *Church Order* presents the following

A. *Material:*

Report of the Synodical Committee to study the examination required of such as desire to enter the Ministry. (Supplement 24.)

B. *Analysis:*

The Synodical Committee, which was continued by the Synod of 1944 and instructed to report to the Synod of 1945, reports that it has not been able to complete its work and that if Synod sees fit to continue the Committee, it expects to have its report ready for the Synod of 1946.

C. *Recommendation:*

Your Advisory Committee recommends that Synod adopt the following:

Synod instructs the "Synodical Committee to study the examinations required of such as desire to enter the Ministry" to continue its work and to report to the Synod of 1946. (Cf. Art 115, V, 33.)

*Adopted.*

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

A. *Material:*

The Report of the Synodical Committee re Testimonial on Mixed Marriages. (Supplement 21.)

B. *Findings:*

The Synodical Committee pursuant to the mandate of the Synod of 1944 (Acts of Synod, 1944) presents a proposed testimonial concerning mixed marriages.

While this proposed testimonial has many commendable features, your Advisory Committee believes that it is not acceptable for the following reasons:

1. It is not sufficiently concise.
2. The proposed testimonial does not make clear distinctions in all its parts between marriage with unbelievers, and marriage with believers in other denominations.
3. The "strong disapproval" expressed with regard to *every* marriage with a member of another denomination (see Agenda, page 12, para. 1) and the intimation that *every* such marriage is always a sin (See Agenda, page 17, para. 2) are unwarranted pronouncements.

C. *Recommendation:*

Your Advisory Committee recommends that Synod:

1. Express appreciation to the Synodical Committee for its work.
2. Appoint a new committee to draft another proposed testimonial on mixed marriages.

These recommendations are adopted after the amendment has been added that the Committee shall report in 1946. It is then referred to the Committee on Appointments. (See Art. 115-V, 30.)

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

A. *Material:*

Overture of Classis Pella re ministers in non-ecclesiastical institutions. (Agenda, Overture 6, page 78.)

B. *Analysis:*

Classis Pella desires clarification of the position of ministers connected with non-ecclesiastical institutions and consideration of the need for drawing up a proper form for the calling and installation of such men.

C. *Recommendation:*

Your Advisory Committee recommends that Synod appoint a committee to study and clarify the status of ministers connected with non-ecclesiastical institutions, and if the conclusions reached by the Committee after study warrant it, to draft proposed forms for the calling and installation of such ministers.

*Recommendation Adopted.* (See Art. 115-V, 34.)



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

A. *Material:*

The Overture of the Ridott consistory, which is supported by Classis Ostfriesland, states: "The Consistory of Ridott desires to overture Synod that the Ridott Church be released from the Classis of Ostfriesland and be permitted to affiliate with the Classis Chicago North if this be agreeable to the latter. The following reasons for this action are advanced:

1. The distances between the Ridott Church and the other Churches of Classis Ostfriesland are much greater than those between Ridott and the Chicago churches.
2. Denominational fellowship which is very beneficial and needful has been at a low minimum and can be greatly increased by the change.
3. Due to the present classical connections the ministers of the Ridott Church enjoy little if any of the privileges and experiences of classical benefits."

B. *Recommendation:*

Your Advisory Committee recommends that Synod decide as follows:

Synod approves the suggestion that the Ridott church be affiliated with Classis Chicago North instead of Classis Ostfriesland, and recommends that Classis Chicago North receive the Ridott Church into its fellowship.

*Adopted.*

(Continued in Art. 90.)

### ARTICLE 36

Synod takes the matter of *Home Missions* under consideration.

The Advisory Committee on *Home Missions*, through its reporter, Rev. N. Veltman, presents to Synod the following matters:

I. SUBSIDY MATTERS:

A. *Material:*

Report of the General Committee for Home Missions (Supplement 3). Overtures Grand Rapids West, Wisconsin. Hackensack Re Minimum Salary.

Your Committee recommends that Synod receive the above mentioned documents as information.

*So Decided.*

B. *Recommendations:*

1. Your Committee recommends that Synod express gratitude to God that a number of our churches have passed into the self-sustaining stage. The churches are Conrad, Montana; Portland, Michigan; Van-

couver, Canada; Wright, Iowa; Ada, Michigan; Boston Square, Grand Rapids; Delavan, Wisconsin; Montello Park, Holland; Lansing, Michigan; and Bellflower II, California.

2. That Synod approve continued aid to the following calling churches: Bejou, \$600; Mountain Lake, \$450; Hancock, \$600; Noordelbos, \$600; Parchment, \$500; Ackley, \$500; Estelline, \$700; Granum, \$600; Hollandale, \$500; Brooten, \$400.

*Adopted.*

3. That Synod approve the increased aid of \$100 to Flint, Michigan.  
*Ground:*

The congregation has suffered a loss of families. This increased aid will permit the congregation to meet the needs of the pastor.

*Adopted.*

4. That Synod approve the increased aid of \$100 to Sibley, Iowa.  
*Ground:*

This will enable the congregation to pay its pastor an increase in salary of \$200 which according to the consistory and the Classical Home Mission Committee, was needed.

*Adopted.*

5. That Synod approve the financial aid received in the payment of moving expenses as follows: Allison, Iowa, \$121.90; Cincinnati, Ohio, \$300; Lacombe, Canada, \$300; Zillah, Washington, \$250; Goshen, Indiana, \$199.16; Hoboken, New Jersey, \$300.

*Adopted.*

6. That Synod approve the action of the Home Mission Board in not requiring the Board of the Pella Christian High School to reimburse the Committee to the extent that Synod had assisted Newton with moving expenses. The reason for the inquiry was that the Rev. Fred Huizenga had been called within a year after his coming to Newton.

*Adopted.*

7. That Synod approve the payment of promised aid to Dearborn, Michigan, to help pay the promised remuneration to Mr. Jacob D. Eppinga, the Stated Supply. Grand Rapids East recommended this action to the General Committee for Home Missions.

*Adopted.*

8. Your committee calls the attention of Synod to overtures Nos. 2, 12, and 16 dealing with higher salaries for ministers in subsidized churches.

a. *Classis Grand Rapids West* respectfully overtures Synod to grant more liberal subsidies to needy churches, so that the minimum salary of the ministers of these churches shall be eighteen hundred dollars (\$1,800) per annum.

*Reasons:*

- 1) In many cases the salaries paid to ministers of subsidized churches is inadequate to meet the present high cost of living.
- 2) As a denomination we are committed to the Reformed principle that ministers must be provided with the means for a good living. This is expressed in the words of every letter of call as follows, "Convinced that the laborer is worthy of his hire, and to encourage you in the discharge of your duties, and to free you from all worldly cares and avocations while you dispense spiritual blessings to us, we promise to pay you the sum of ..... dollars." It is also expressed in the question addressed to every Consistory in Church Visitation, "Does he (the minister) receive a sufficient income proportionate to the needs of a well-ordered family?"
- 3) In the face of the pitifully small salaries paid to some of our ministers, the reiteration of the foregoing high standards of our Reformed fathers threatens to become mere mockery.
- 4) Insufficient salaries have resulted in some denominations of our land in the sad situation that the best talent shies away from the ministry and third and fourth rate men occupy the pulpit. Our Reformed fathers took their stand to prevent such tragic deterioration of the ministry. If Synod will set the pace in honoring those standards mentioned above by providing sufficient subsidies for adequate salaries it will do its part in maintaining the high standards which have always been characteristic of Reformed churches and which are not sufficiently honored among us today.

b. *Classis Wisconsin* overtures Synod to put forth efforts to pay ministers of subsidized churches the minimum of \$1,800. *Grounds:*

- 1) In view of the high cost of living we are convinced that the amount received by some is wholly inadequate.
- 2) The bonus as scheduled and adopted by Synod is still insufficient.

c. *Classis Hackensack* strongly urges Synod to establish a minimum salary of \$1,800 per year for ministers of subsidized churches. It further urges Synod to take whatever steps are necessary to this end and if necessary to modify or abolish the sliding scale now in effect.

*Grounds:*

- 1) The present system results in low salaries of subsidized churches while others receive a much higher salary.
  - 2) The present sliding scale has not given full satisfaction.
  - 3) A church of 40 families may not be able to contribute as much as a church of 20 families.
- d. Your Advisory Committee recommends:
- 1) That Synod declare that it cannot grant the requests of Classes

Grand Rapids West, Wisconsin, and Hackensack to establish a minimum salary of \$1,800.00 for ministers serving subsidized churches. *Grounds:*

- a) Synod has previously decided to leave the determination of minimum salaries to the prudence of the local Classes. (Cf. Acts 1906, Art. 35, p. 17, 18.)
- b) The adoption of an \$1,800 minimum salary would not remove inequalities as existing at the present nor provide a more equitable distribution among ministers serving subsidized churches. The varying costs of living in widely separated localities and the size of a given minister's family would provoke further inequalities.

*Adopted.*

- 2) That Synod recognize the present high costs of living in the light of which the salaries of some ministers are inadequate.

*Adopted.*

- 3) That Synod advise the Classical Home Missions Committees to urge those subsidized churches whose ministers receive an inadequate salary to first of all put forth an effort themselves to increase the salary and if necessary to call in the help of the General Home Mission Committee.

*Adopted.*

- 4) That Synod recognize this as an answer to the latter part of overture No. 16 (Classis Hackensack) where request is made to "take whatever steps are necessary to this end and if necessary to modify or abolish the sliding scale now in effect." The sliding scale is not such a rigid rule as permitting of no flexibility, but is sufficiently adaptable to meet emergencies.

*Adopted.*

9. That Synod adopt the entire list of proposed subsidies as listed in the General Report, with the exceptions of Mt. Vernon (No. 44) and Glendale, Calif. (No. 60) whom we refer to the Executive Committee for final settlement. (Supplement 3.)

#### C. ADDITIONAL MOTIONS.

1. At this point a motion prevails that the various requests for Aid shall be again considered by the Advisory Committee with an eye to scrutinizing the salaries listed and thus present some advice concerning them.

2. In the light of the discussion on the floor of Synod, and the deep concern in the heart of Synod for Ministers of non-subsidized churches, it is moved that the question of what can be done for such underpaid pastors be also given to the Advisory Committee on Home Missions to study and to report to this Synod.

The motion carries.

## II. JEWISH MISSIONS.

A. *Material:*

Reports of the Chicago Jewish Missions (Supplement 6-a).  
Report of the Paterson Hebrew Mission (Supplement 6-b).

B. *Recommendation:*

Your Committee advises that Synod receive these reports as information. *Adopted.*

## III. CHURCH HELP MATTERS.

A. *Material:*

Report of Committee on Church Help. (Supplement 4.)

B. *Recommendation:*

Your Committee recommends that Synod receive the report of the Committee for Church Help as information. *Adopted.*

## IV. SEAMAN'S HOME AT HOBOKEN, N. J.

A. *Material:*

Report of the Holland Seaman's Home at Hoboken, N. J. (Supplement 7).

B. *Recommendation:*

Your Committee recommends that Synod receive this Report as information. *Adopted.*

## V. ROCHESTER, MINNESOTA.

A. *Material:*

Section E of VII appearing in the Report of the General Committee for Home Missions. (Supplement 3.)

1. This concerns the spiritual ministry to patients in the Mayo Clinic at Rochester, Minnesota, which was placed under the supervision of the General Committee for Home Missions. (See Acts 1944, Art. 80, B, pages 43, 44.)

2. "Synod instructed the Home Mission Committee to consider the feasibility of doing mission work in Rochester, Minnesota. Inasmuch as the decisions on pages 43 and 44 deal with the labors of a hospital chaplain, we judge that the instruction intends a consideration of stationing a full-time missionary in Rochester, who shall devote his time and labors to missionary work in the capacity of a hospital chaplain."

3. The material presented further reveals that a personal investigation was made at Rochester, Minnesota, with a view to engaging in profitable mission work in the hospitals located there. The aforementioned personal investigation reveals the following which we state briefly referring you to the complete report for a broader perspective.

a. All patients are requested to indicate their membership.

b. All patients are requested to state whether or not they desire the ministry of a representative of their church.

- c. The hospital authorities desire that the chaplains shall make calls only on the members of their own denomination and such as have requested their ministry. They frown upon ministers and mission workers entering rooms to visit patients unless their presence has been requested.
- d. The number of patients from our Church who registered last year was given as 13.
- e. The Pastor of Hollandale, Minnesota, is able to take care of the work along with his own congregational labors.

B. *Recommendation:*

Your Advisory Committee recommends that Synod adopt the advice of your committee given under E-5, p. 35, namely, "that nothing be done for the present and that only then action be taken toward the appointment of a full time man when the burden becomes too heavy for our chaplain." (Supplement 3.)

*Adopted.*

VI. PUBLICATION OF BOOKLETS AND TRACTS.

A. *Material*—Section F. on page 35 of the Report of the General Committee for Home Missions. (Supplement 3.)

1. Elucidation—We quote a few sentences of the report to acquaint the reader with the matter in hand. "In compliance with the mandate of Synod the Executive Committee for Home Missions proceeded to take steps toward publishing booklets, tracts, and pamphlets. (See Acts 1944, Art. III, A. and B, pages 69, and 70.)

a. The committee consisting of Prof. L. Berkhof, and the Revs. H. J. Kuiper and H. Baker appointed by The Executive Committee on Home Missions were directed to select subjects and writers and to make arrangements by reviewing copy for the publication of the tracts. The subjects with the names of the persons who have promised to write are as follows:

- 1) The Inspiration of the Bible—Dr. L. Greenway.
- 2) The Sovereignty of God—Dr. P. Y. De Jong.
- 3) What is Sin?—Rev. A. Hoekema.
- 4) Election—Rev. J. Weidenaar.
- 5) Salvation by Grace—Rev. J. Vander Ploeg.
- 6) The Atonement or Meaning of the Cross<sup>2</sup>—Rev. E. Van Hal-sema.
- 7) Regeneration or Reformation—Rev. J. E. Luchies.
- 8) Christ as King—Dr. J. C. De Korne.
- 9) The Sabbath—Rev. J. Gritter.
- 10) The Christian Laborer—Rev. E. J. Tanis.
- 11) Marriage and Divorce—Dr. R. J. Danhof.
- 12) Is There a Hell?—Dr. E. Masselink.
- 13) What is a Good Church?—Rev. H. Triezenberg.

14) The Christian Home—Rev. H. J. Kuiper.

15) John Calvin—Rev. John Kromminga.

b. Manuscripts have been received from the Rev. John Kromminga and Rev. P. Y. De Jong. The booklet on the Christian Reformed Church will be written by the Rev. Henry Baker.

c. These pamphlets will consist of some 8,500 words and will be 5 in. by 7 in. in size and will contain 32 pages. The writers were advised to write in a popular style because the pamphlets are intended for public distribution.

d. Consideration has also been given to the publication of some "small tracts" which can be inclosed in an ordinary envelope. To obviate unnecessary duplication the committee above-mentioned is to investigate existent tracts that can be used and to supervise the preparation of additional tracts that may be needed and are not now available.

B. *Recommendations:*

1. Your Advisory Committee's interpretation of the decision of the Synod of 1944 as recorded in the Acts 1944, p. 70-B is that our Publication Committee and the Christian Reformed Publishing House shall carry out the work of printing these tracts. We recommend that Synod so declare in view of the fact that our own publishing house is able to take care of this work. (Cf. Supplement 3.)

*Adopted.*

2. Your Advisory Committee recommends that Synod approve the publication of these large tracts or booklets as listed above under VI-A-1-a. (Supplement 3.)

Adopted with the understanding that others may be added later.

3. Your Advisory Committee recommends that Synod approve the publication of small tracts which can be enclosed in an ordinary envelope.

The advice of the Advisory Committee is not adopted but Synod decides to authorize the General Committee for Home Missions to investigate existent tracts that can be used and to supervise the preparation of additional tracts that may be needed and are not now available.

VII. THE MATTER OF A PASTOR FOR THE CHURCHES ON CEYLON.

A. *Material:*

Report of Committee on South American Missions (Supplement 8)  
Communication from Dr. B. Bouma (Supplement 33):

1. Elucidation. The reports call attention to a new foreign field in Ceylon. Here a considerable body of people of the Reformed faith and of Dutch antecedents is found. They have adopted the English language practically exclusively in their congregational life, and are deeply interested in maintaining the Reformed faith and the Reformed church government. The field first came to the attention of our de-

nominal Home Missions Board through a letter addressed to Dr. C. Bouma, and that Board has referred the call for help to the committee for South America on the ground that this committee promotes analogous work in South America. However this new field is not in South America, but in Ceylon. "The General Consistory of the Dutch Reformed Church in Ceylon" offers to pay the salary and transportation and the expense of a furlough transportation every five years.

a. From the letters of the General Consistory, the following may be quoted: "The stipend offered is Rs. 7200/ per annum, (that is to say, Rs. 4800/-per annum plus an overseas allowance of Rs. 2400/-per annum) approximately 540 pounds. Free passage to Colombo will be allowed with furlough and passage home and back every fifth year."

b. The Consistory seeks "the services of a suitable ordained minister willing to come over to the Dutch Reformed Church in Ceylon under the above conditions of service." They point out that "the Dutch Reformed Church in Ceylon has had a continuous historical life in Ceylon for over 300 years and dates back almost to the earliest Dutch occupation of the Island. The main work of the church is in Colombo where there are five churches with recognized schools attached to each of them." The present ministry is entirely locally recruited though some of the ministers have had their training in America. The Consistory feels, however, that it will be in the best interests of the Church to procure the services of a minister from abroad who will, it is hoped, widen the horizons of the congregations with the Reformed Church abroad."

B. *Recommendations:*

1. That Synod receive the report as information.

*Adopted.*

2. That Synod express itself as sympathetic to the request coming from "The General Consistory of the Dutch Reformed Church in Ceylon." Their request as stated above is to obtain the "services of a suitably ordained minister willing to come out to the Dutch Reformed Church in Ceylon under the above conditions of service." *Grounds:*

a. This church is seeking to perpetuate the Reformed faith and tradition and as such deserves our possible cooperation in this venture.

b. Apparently our church was the logical one to which they could appeal for assistance.

c. We as a church are interested in the growth and propagation of the historic Calvinistic faith and may consider this as a new "open door" of opportunity for advancing the Reformed witness.

*Adopted.*

3. That Synod appoint a special committee for the further consideration of this request with 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.

Adopted and referred to Committee on Appointments.  
(See Art. 115-A, 35.) (Continued in Art. 72.)

#### ARTICLE 37

The Clerk reads a letter addressed to Synod by Prof. D. H. Kromminga and Prof. S. Volbeda in which they inform Synod that it has been impossible for them to work on the Committee for Digesting Protests and Appeals due to the additional work in Seminary resulting from the accelerated course. They beg to be excused for not having carried out their work.

Synod receives the letter as information and complies with their request.

#### ARTICLE 38

Synod decides to meet again at 10:00 Monday morning.

#### ARTICLE 39

Elder H. Bloem offers the closing prayer and Synod adjourns until Monday.

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### MONDAY MORNING, JUNE 18

#### Sixth Session

#### ARTICLE 40

The President asks the Rev. G. Zylstra to lead in devotions. He asks Synod to sing No. 119, stanzas 1, 2, and 4 from the Psalter Hymnal and then leads in prayer.

#### ARTICLE 41

The Roll Call reveals that Elder H. Bos is present from Classis Chicago North in the place of Elder M. Veenstra; that the Rev. C. Huissen is present from Classis Grand Rapids East in the place of the Rev. J. Griffioen; that Elder C. Lantinga is present from Classis Grand Rapids East in the place of Elder J. Gritter; and that Elder P. Slager is present from Classis Kalamazoo in the place of Elder J. De Nooyer. These brethren are requested to express their agreement with the Forms of Unity. They do so by arising. Elder J. Van't Hof is present again from Classis Grand Rapids West.

#### ARTICLE 42

The Clerk reads the minutes of the fourth and fifth sessions. They are adopted.

#### ARTICLE 43

The Report of the Advisory Committee on *Budget Matters* is considered, Elder H. Bloem reporting.

## I. JEWISH MISSION.

## A. General Fund Jewish Mission. (Supplement 6.)

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

*Adopted.*

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.

Received as information.

## B. CHICAGO JEWISH MISSION. (Supplement 6-a.)

1. The financial report of this mission was carefully examined and we, after examining their proposed budget, recommend that Synod approve the continuation of their quota of 35c per family.

*Adopted.*

## C. PATERSON HEBREW MISSION. (Supplement 6-b.)

1. The Financial Report of this mission was examined by your committee as well as was their proposed budget. It recommends that Synod:

a. Approve their proposed budget of \$9,000.

b. Approve the granting of a quota for the year 1946 at 35c per family. *Grounds:*

1) They have granted the works a 10% bonus.

2) They have opened another clinic at 253 Hamilton Avenue so that they now have two clinics.

3) They have exhausted their reserve whereas they ought to have a balance of \$1,000.

*Adopted.*

## II. SEAMEN'S HOME.

A. *Materials:* Report of the Treasurer of the Seaman's Home. (Supplement 7.)

B. *Recommendations:*

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

*Adopted.*

## III. LORD'S DAY ALLIANCE.

A. *Materials:* Report of Delegate to Lord's Day Alliance. (Supplement 11.)

1. Your committee has received a financial statement and wishes to report an increase of \$2,641.08 by the churches of the Christian Reformed Denomination. Your committee advises Synod that this cause again be recommended to our churches for continued support.

*Adopted.*

## IV. CHRISTIAN LABOR ASSOCIATION.

A. *Materials:*

A communication and financial statement of this Association was read and found in good order. Although laboring under difficulties it is facing the future with courage. The committee advises Synod again to recommend this Association to our churches for moral and financial support. (Supplement 26.)

*Adopted.*

## V. GIDEONS.

A. *Materials:*

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

B. *Recommendations:*

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

A motion to adopt the report of the Advisory Committee is duly supported. During the discussion however it becomes evident that there are facts which should be considered and which the Committee did not have. It is therefore recommitted to the Committee for further study.

(Supplement 13.)

## VI. AMERICAN BIBLE SOCIETY.

A. *Material:*

Report of Delegate to American Bible Society. Your committee also received a financial statement.

B. *Recommendations:*

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

*Adopted.*

## VII. AMERICAN TRACT SOCIETY.

A. *Material:*

Your committee reviewed a financial statement of this society.

B. *Recommendations:*

We advise Synod to recommend this cause to our churches for moral and financial support.

*Adopted.*

## VIII. NATIONAL CHRISTIAN ASSOCIATION.

A. *Material:*

Annual Report National Christian Association. Your committee received and examined an audited report from this association. (Supplement 17.)

B. *Recommendation:*

We advise Synod to recommend this cause to our churches for moral and financial support. We wish Synod to know that of the \$2,818.61 received last year our churches contributed \$2,238.91.

*Adopted.*

## IX. NATIONAL UNION OF CHRISTIAN SCHOOLS.

A. *Material:*

Report of the Treasurer of the National Union of Christian Schools.

B. *Recommendation:*

Your committee examined the treasurer's report and found it satisfactory. We advise Synod to recommend this cause to our churches for one or more free-will offerings a year.

## X. CHRISTIAN SANITORIUM, GOFFLE HILL.

A. *Material:*

Treasurer's Report, Goffle Hill Sanitorium.

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.*

## XI. BRITISH AND FOREIGN BIBLE SOCIETY.

A. *Material:*

Financial Report of British and Foreign Bible Society.

B. *Recommendation:*

Your committee received and studied their financial report. We advise Synod to recommend this cause to our *Canadian* Churches for moral and financial support.

*Adopted.*

## XII. THE BUDGET COMMITTEE RECOMMENDS THAT SYNOD DECIDE:

A. That all organizations enumerated under the list of causes to be supported morally and financially, and all other causes seeking moral or financial support make their requests in writing and have them in the hands of the Stated Clerk by June 1. *Grounds:*

1. It is due the dignity of Synod and the honor of our people who contribute generously to these causes that the support of our people be duly and respectfully requested.
2. The budget committee again this year did not have the complete material of requests on hand, and therefore had to go to the added work of securing this material before it could accomplish its work.

## B. THAT ALL SUCH CAUSES:

1. File with their request, an official financial statement of the last year, i.e., the year preceding the meeting of Synod, and

2. That such statements be properly audited or examined and duly signed to that effect, and
3. That such statements also be in the hands of the Stated Clerk not later than June 1.

*Grounds:*

1. The work of the Budget Committee cannot be of an honorable character if it must recommend a cause on the basis of a statement of finances that is out of date.
2. Many of the financial statements of the causes seeking our support do not have the information included or attached. This seems to indicate that they have not properly been audited or examined.
3. If this material is requested to be in by June 1 the Budget Committee will have its material to work with.

*Adopted.*

C. That the Stated Clerk inform these organizations of these regulations, requesting that they abide by them in the future.

(Continued in Art. 106.)

*Adopted.*

#### ARTICLE 44

The President addresses the Stated Clerk, the Rev. J. De Haan, Jr., and expresses the joy of Synod in that he might have recovered from his illness to that extent that he can be with us today. The wish and prayer is uttered that God may continue to spare and to restore.

#### ARTICLE 45

The Committee on *Varia* continues its Report, Rev. A. Hoekema reporting. (Cf. Art. 25.)

##### I. OVERTURE OF THE SIBLEY CHRISTIAN REFORMED CHURCH.

###### A. *Analysis:*

The overture requests Synod to send a letter of appreciation to the President of the United States, "acknowledging and recognizing his very commendable attitude of prayerful dependence on our God, in his public and official utterances, and in the conduct and habit of his personal life, wherein he manifests a spirit whereby he shall truly lead this nation into God's righteous ways."

###### B. *Recommendations:*

1. That Synod express its agreement with the intention of the overture to send a letter of appreciation to the President.

*Adopted.*

2. That Synod should not adopt the overture as it is before us.

*Grounds:*

The Committee feels that the latter half of the overture, beginning with "in conduct and habit of his personal life," goes farther than it is wise to go.

*Adopted.*

3. In such a letter to the President, the following elements should be included:
- a. A recognition of the dependence of all public magistrates on God, as expressed in the first paragraph of Article 36 of the Belgic Confession: "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."
  - b. An assurance to the President of our support and our prayers, as expressed in paragraph 3 of Article 36: "Moreover, it is the bounden duty of every one, 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."

*Adopted.*

4. The officers of Synod should be instructed to draw up this communication during this session of Synod, and to report to this Synod. *Adopted.* (See Art. 111. (Continued in Art. 48.)

#### ARTICLE 46

Synod adjourns. Elder J. Van't Hof offers the closing prayer.

### MONDAY AFTERNOON, JUNE 18

#### Seventh Session

#### ARTICLE 47

Synod sings Psalter number 50, stanzas 1, 2 and 4. The Rev. J. Bouwsma leads in prayer.

#### ARTICLE 48

Synod continues the discussion of the Report of the Committee on *Varia*. (See Art. 45.)

### III. OVERTURE FROM THE CONSISTORY OF THE CHURCH AT DELAVAN, WISCONSIN.

#### A. *Analysis:*

This overture seeks to have Synod ask the President of the United States and our Representatives in both houses of Congress to take the necessary steps so that Congress may authorize the feeding of civilian populations in Germany and Italy as well as in the liberated countries and may appropriate the required sums of money for that purpose. And also the Synod urge the members of our churches "to cut their

own consumption of protective foods to the minimum" so that their fellow-men may be kept from starving. It offers the following grounds:

1. Christians are obliged to carry out such apostolic injunctions as the following:

"As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." (Gal. 6:10.)

"If thine enemy hunger, feed him; if he thirst, give him to drink." (Romans 12:20.)

B. *Recommendation:*

Your committee advises Synod not to enter into this matter, since this presents material outside the province of Synod. (Cf. Art. 30, Church Order). This matter is recommitted to the Committee in order that it may give consideration to the possibility of formulating some call to the churches to exercise the spirit of mercy in these days of emergency. (See Art. 100 VIII.)

IV. TRANSLATION OF HOLLAND THEOLOGICAL WORKS.

A. *Material:* Report of Committee on Translation of Holland Theological Works. (Supplement 23.)

B. *Recommendations:*

1. That this report be received as information.

*Adopted.*

B. *Analysis:*

2. That Synod do not adopt the implied recommendation of this report: namely, that the project of translating Holland Theological works be abandoned. *Grounds:*
  - a. The mandate of this committee was "to keep this matter alive" (Supplement 27, p. 407, Acts 1944) but the committee practically arrives at the very opposite of its mandate.
  - b. The difficulties mentioned in this report do not outweigh the many values of such translations.

*Adopted.*

3. That Synod appoint a committee to arrange for the translation and editing of Dr. A. Kuyper's E Voto. *Grounds:*
  - a. This is a specific undertaking, instead of a general mandate.
  - b. This is in accord with the sentiment of the committee on this matter which reported to the Synod of 1943: "We give preference to E. Voto because it is not only thorough and comprehensive, but also because it could be put to wide and practical use in view of our weekly catechism preaching."
  - c. The success of the undertaking may lead to the translation of other works.
  - d. There may be a demand for E Voto from outside our denomination. (See Art. 115-V, 24.)

*Adopted.*

## V. STATISTICIANS OF AMERICAN RELIGIOUS BODIES.

A. *Material:*

Communication from the Association of Statisticians of American Religious Bodies.

B. *Recommendation:*

That Synod urge our consistories to cooperate with the 1946 Religious Census. *Adopted.*

## VI. NATIONAL ASSOCIATION OF EVANGELICALS.

A. *Material:*

Report of Delegates to the National Association of Evangelicals. Supplement 18.)

B. *Recommendations:*

1. That Synod accept this report as information. *Adopted.*
2. That Synod approve our continued affiliation with the N.A.E.

*Grounds:*

- a. It appears from this report that our affiliation with the N.A.E. can be instrumental in contributing much to evangelical Christianity in America.
- b. It appears also from this report that the N.A.E. serves those interests which we have in common with all evangelical Christians and Churches.
- c. It does not appear at this time that the affiliation with the N.A.E. has become "inconsistent with our doctrine or harmful to our church life." (Art. 124, C, 1, d. Acts 1944.)
3. That Synod again appoint seven delegates to the N.A.E.
  - a. The following four now officially connected with the N.A.E.: Dr. R. J. Danhof, Dr. J. De Korne, Dr. Herman Kuiper, Dr. Wm. Rutgers . . . for the reasons advanced in the report.
  - b. Three additional delegates.
4. That local groups which collect clothing for the Netherlands be reminded that such clothing can be sent through the channel of the N.A.E. (Supplement 18.) *Ground:*  
The N.A.E. promises to augment from its warehouses whatever we send for this purpose.
5. That the request of the delegates, that President Marston of the N.A.E. be permitted to address Synod on behalf of the N.A.E., be granted. (Cf. Art. 75.)
6. That the request for an annual offering for the N.A.E. be referred to the Advisory Budget Committee. (Cf. Art. 110, D, 16.)

Synod decides to grant Bishop Marston permission to speak on behalf of the N.A.E. as recommended under 5 above. But that the matters under 2, 3, 4, and 6 be tabled until Bishop Marston shall have spoken. (See Art. 75.) (Continued in Art. 96.)



## ARTICLE 49

The Committee on PROTESTS 1 asks that Dr. Wm. Rutgers, the former pastor of the First Cicerò church be allowed to give the historical data bearing on the protest from that church on the floor of Synod.

*Permission is granted.*

## ARTICLE 50

The Stated Clerk of Synod reads the report of the *Synodical Committee and also of the Stated Clerk.*

This report is received as information and the work of both the Synodical Committee and of the Stated Clerk is approved. (Supplement 1-a.)

## ARTICLE 51

The Advisory Committee on *Indian and Foreign Missions* presents its report, the Rev. G. Gritter, reporting.

I. *Material:*

Annual report of the Christian Reformed Board of Missions (Supplement 5-a). Protest of the Rev. A. A. Koning against the Educational Policy pursued on the Indian Mission field. (Supplement 5-b.)

## II. YOUR COMMITTEE RECOMMENDS THAT:

A. Synod invite the Rev. J. Van Bruggen, delegate of the General Conference to the Board and Synod, to address Synod on matters pertaining to the Indian Mission field; and invite the Rev. E. H. Smith to address Synod on matters pertaining to our Nigerian Mission field.

*Adopted.*

B. Synod give the Secretary of Missions an opportunity to introduce to Synod all our Missionaries who can be present at that time.

*Adopted.*

III. Your Committee recommends that Synod approve of the arrangement whereby Mr. Harry Boersma functioned as alternate for Mr. John Kos, this having been done at the suggestion of the alternate appointed by Synod. *Adopted.*

## IV. MATTERS REGARDING THE INDIAN FIELD.

A. Protest of the Rev. A. Koning against the Educational Policy pursued on the Indian Mission Field. (Supplement 5-b.)

1. We advise Synod to declare this protest legally before it. We inform Synod, however, that although the main points of this protest were presented to the Board, it was not presented to the Board in its present form until the Board had adjourned. *Adopted.*

2. *Elucidation:*

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."

3. We recommend that Synod:

a. Maintain the present policy, and that for the following reasons:

- 1) The Rev. Mr. Koning does not give adequate proof for his contention that an educational program is not within the proper missionary domain of the church.
- 2) The educational policy now in effect and of long standing has such merit that it has commended itself to our workers on the Indian Mission field to such an extent that they all approve of it.
- 3) The government and also the other missions are offering educational advantages similar to our own, and hence a discontinuation of, or drastic change in our educational policy would have far-reaching detrimental effects on our work.
- 4) Some of the objections in the protest might well be met by an expansion of our educational program rather than a curtailment of it.

b. Instruct the Board to place more emphasis on having the Indians assume greater responsibility for the education of their children.  
(Continued in Art. 56.)

#### ARTICLE 52

Synod adjourns and Elder P. Damsma closes this session with prayer.

### TUESDAY MORNING, JUNE 19

#### Eighth Session

#### ARTICLE 53

Synod sings number 389 from the Psalter Hymnal, stanzas 1 and 3. Rev. R. Hooker leads in prayer.

#### ARTICLE 54

The Roll Call reveals that Rev. J. Griffioen is again present from Classis Grand Rapids as is also Elder J. Gritter. Elder J. De Nooyer is present again from Classis Kalamazoo.

#### ARTICLE 55

The minutes of the sixth and seventh sessions are read and approved.

#### ARTICLE 56

Synod continues the consideration of the Report of the Committee on Indian and Foreign Missions, as found under IV, A, 3. (Cf. Art. 51.) (Supplement 5-a.)

Synod listens to Rev. J. Van Bruggen, one of our Missionaries to the Indians, as he expresses the gratitude of himself and his fellow

workers for the prayers and support of the people back home. He elucidates the problems found upon the Indian field and as contained in the Report of the General Mission Board. He pleads for more mission courses and mission spirit in the College and Seminary of our church. He informs us that the organization of native churches has been halted due to the fact that the war has taken so many of the leading members in these fields. He asks for our continued prayers.

After a considerable discussion of this problem Synod decides 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 expansion of our physical plant at Rehoboth shall be made. (See Art. 115-V, 36.)

Dr. De Korne presents the following questions:

1. Is the Christian Reformed Board of Missions justified in assuming that the action of Synod regarding Rehoboth High School does not prevent the Board from,
  - a. Appointing a male principal for the Rehoboth High School;
  - b. Offering 9th grade work during the school year 1945-46; and in May, 1946, enrolling pupils for the 9th and 10th grade work in the school year, 1946-47;
  - c. Proceeding with the erection of those buildings at Rehoboth which have been authorized by previous Synods?

The Synod answers affirmatively to questions a. and b. but in answer to c. states that it is the intention of Synod that, with the exception of the home for a High School principal, the Board is free to proceed with the other buildings for which authorization previously has been granted.

B. ZUNI MATTERS. (Board Report Section III, A, 19.) (Supplement 5-a.)

Your committee recommends that Synod:

1. Authorize the appointment of another teacher for the Junior High school at Zuni.

*Adopted.*

2. Authorize the Finance Committee to negotiate for the purchase of the Van der Wagen property in Zuni.

*Adopted.*

3. Authorize the Board to build a residence for the industrial assistant at Zuni.

*Adopted.*

C. EXPANSION OF CAMP WORK. (Board Report Section III, B, 11.) (Supplement 5-a.)

1. Your committee recommends that Synod authorize the Board to secure four additional workers as assistants in the larger posts as our forward step for the coming year.

*Adopted.*

2. Your committee recommends that Synod authorize the earmarking of \$15,000 for this expansion program in evangelistic work.

*Adopted.*

D. GOLDEN JUBILEE OF OUR MISSION WORK IN NEW MEXICO.

1. We call the attention of Synod to the following paragraph in the Board's Report: "On October 10, 1946, it will be exactly fifty years ago that our first missionaries to the Navajos arrived at Gallup, New Mexico. They were the Rev. and Mrs. Herman Fryling and Mr. and Mrs. A. Vander Wagen. Three of the original party of four are still in the land of the living. The Board thankfully calls Synod's attention to this fact and recommends that Synod arrange for appropriate celebrations throughout the entire denomination." (Board Report Section III, B, 10.)

2. Your committee recommends that Synod make the following arrangements:

- a. General conference arrange for the celebration on the field itself, allowing it to invite a delegation of pioneer missionaries as well as a few representatives of our denomination to attend this celebration.
- b. The Mission Board prepare an appropriate booklet dealing with our Indian Mission field, for distribution throughout our denomination.
- c. The Editors of our Church papers be instructed to give this celebration prominence in our church papers.
- d. All our consistories be urged to commemorate this anniversary of our Indian mission work by giving it special emphasis on Sunday, October 7, 1946, or by combined week-day services about this time.

*Adopted.*

V. MATTERS REGARDING THE CHINA FIELD.

- A. Your committee recommends that Synod approve of the following proposals made by the Board: (Board Report, Section IV, B.) (Supplement 5-a.)

1. That Dr. Bernard Voss, at present a major in the United States Army Air Force Medical Corps, be given an immediate appointment as a medical missionary for China.

*Adopted.*

2. That Miss Ethel Van Schooneveld of Everett, Washington, be appointed as a Bible Woman for China.

*Adopted.*

3. "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. (See Art. 115-V, 36.)

4. "That one of the important items to be taken up early when our China work can be re-established shall be a training school for native evangelists."

*Adopted.*

#### B. ANNIVERSARY OF CHINA MISSION.

##### 1. *Elucidation:*

"The Board calls Synod's attention to the fact that this fall it will be twenty-five years ago that our pioneer party left this country to begin the first foreign missionary enterprise of the Christian Reformed Church. All the members of that pioneer party are still in the land of the living. This should certainly call for celebration were it not for the fact that the leader of the pioneer party, Dr. Lee S. Huizenga, is still detained with the larger portion of his family in Civil Assembly Center, Shanghai, by our Japanese enemies. Thus, this is not the time for a celebration; rather for increased prayer activity for their deliverance and welfare. Yet the date may not pass by without acknowledgment on the part of our entire church that God has so graciously used the little strength of our church for so great an enterprise. It was in obedience to His command that the project was undertaken a quarter of a century ago, and it is in obedience to the same command that that work will be re-established as soon as military activity makes way for peaceful missionary efforts. The Board recommends that Synod make arrangements for recognizing this occasion in an appropriate way." (Board Report, Sec. IV, C.)

##### 2. *Your Committee recommends that Synod:*

- a. Issue a special call for prayer to all our churches for the comfort and release of Dr. Huizenga and his family.

- b. Urge our editors to give the commemoration of this anniversary prominence in our church papers.
- c. Urge all of our churches to commemorate this event on Sunday, November 4, 1945.

*Adopted.*

VI. MATTERS REGARDING THE NIGERIAN FIELD. (Board Report, Section V.) (Supplement 5-a.)

A. Your committee recommends that Synod officially recognize the existing congregation on our Nigerian field, this congregation having been organized before 1940 when our church took over this field.

The chair welcomes the Rev. E. H. Smith, Missionary to Nigeria, who then addresses Synod and explains many items which are before Synod at this time. He briefly traces the history of the field, tells us of the Fellowship with elders and missionaries of various branches representing 37 congregations and the need of working together there. The people there financially support their own churches, their own schools for Christian children, and even the medical work which is done amongst them with the exception of the salary of the nurses there. He explains that advancement and expansion are absolutely necessary and urgent. He then conveys the sincere greetings of the Nigerian church to our Synod.

President Monsma asks that he convey our greetings to them in turn. The Recommendation of the Committee is now adopted.

B. Your committee recommends that Synod endorse the policy of church-union as now in effect on our Nigerian field. The term "Church Union" may raise in our minds the spectre of denominations seeking to unite organically. That is not the connotation of the term as applied to Nigeria. It refers to a rather loose organization, a spiritual fellowship, with only advisory powers. *Grounds:*

1. This is in harmony with our decision of 1939 to continue the work on the Nigerian field along indigenous lines.
2. It would do irreparable harm to the work if this policy were to be discontinued.

*Adopted.*

C. Your committee recommends that in order to safeguard our Reformed beliefs and practices on the Nigerian field, Synod decide that:

1. Our branch shall be called the Christian Reformed Branch of the Ekklesiya Cikin, Sudan, and shall have full fraternal relations with the other branches.

*Adopted.*

2. The Christian Reformed Branch of the Ekklesiya Cikin, Sudan, shall retain the right to call its own pastors and to develop church life according to our Reformed principles.

*Adopted.*

3. We shall continue to have a missionary representative on the Field Council.

*Adopted.*

4. The Field Council shall continue to refrain from interfering with the right of our branch to determine its own creed.

*Adopted.*

D. Your committee recommends that since it is involved in the very idea of an indigenous church that we have native pastors in that church, Synod approve the ordination of African workers if they have been properly trained.

1. Your committee suggests that the candidate be required to declare his full agreement with the beliefs and practices of the branch in which he is ordained by answering affirmatively this additional question: "Do you promise to adhere to doctrinal teachings and practices which are common usage of this particular congregation?"

*Adopted.*

2. It is understood that the Board give proper attention to the tentative Church Order in its entirety.

Received as information. Continued in Art. 61.)

#### ARTICLE 57

The Assistant Stated Clerk presents an overture which has just been received from the Alpine Avenue church. Synod declares this overture not acceptable because of the late date.

#### ARTICLE 58

Synod adjourns. Elder J. Keuning offers the closing prayer.

### **TUESDAY AFTERNOON, JUNE 19**

#### **Ninth Session**

#### ARTICLE 59

Rev. H. J. Triezenberg leads in prayer after he had asked Synod to sing No. 303 from the Psalter Hymnal, stanzas 1 and 4.

#### ARTICLE 60

The President welcomes Dr. Henry Beets, our former Stated Clerk; Chaplain C. Vander Ark; and Chaplain Harry Boer.

#### ARTICLE 61

The Committee on *Indian and Foreign Missions* continues its report. (See Art. 56.)

#### E. EXPANSION OF OUR NIGERIAN WORK.

1. Your committee calls the attention of Synod to the following material in the Report of the Board:

"We have not yet been able to work out the expansion program for Nigeria authorized by the Synod of 1944. This Synod authorized us to send out two additional ordained men, or one ordained man and one educationalist, and two single women missionaries. The two single women are almost ready to sail for Africa, but the men have not yet been secured. This is probably largely due to the shortage of manpower in evidence everywhere; some of it may be due to the peculiarly difficult circumstances of living in Nigeria. Because of the needs of the field and the manifest blessing of God on our Nigeria work, the Board asks Synod for authority to send out, in addition to the 1944 authorizations, one ordained man, one male teacher, one nurse, and one industrial worker. In order to accomplish this expansion program we are asking for Nigeria (the items are placed in the budget) \$2,000 for the establishment of a station at Ndora, \$1,500 for suitable buildings at Wukari, and \$2,000 for a maternity ward at Lupwe. We are also asking for authority to allow all new missionaries to Nigeria time for language study in accordance with the needs of the field. This is not a new policy, but press of work in the past has at times deprived new missionaries of suitable opportunities for language study." (Board Report, Sec. V, E.)

2. *Your committee recommends that:*

- a. Synod authorize the Board to send out, in addition to the 1944 authorizations, one ordained man, one male teacher, one nurse, and one industrial worker.

*Adopted.*

- b. Synod approve the following items placed in the Nigerian budget: \$2,000 for the establishment of a station at Ndora, \$1,500 for suitable buildings at Wukari, and \$2,000 for a maternity ward and a water storage tank at Lupwe.

These expenditures are necessary in order to accomplish the expansion program.

*Adopted.*

- c. Synod authorize the Board to allow all missionaries to Nigeria time for language study in accordance with the needs of the field.

*Adopted.*

F. DEPUTATION TO NIGERIA:

1. "Since neither the Secretary of Missions, nor any other member of the Board has ever visited our Nigerian field, and the necessary expansion of that work makes it highly desirable that someone in the Board shall have first hand information of conditions there, the Board asks Synod for authority to send a deputation to Nigeria soon after the Rev. and Mrs. E. H. Smith return to their field. The Board's suggestion is that this deputation be composed of the Secretary of Missions and the President of the Board." (Board Report, Sec. V, F.)



## 2. *Recommendation:*

Your committee recommends that Synod authorize the Board to send a deputation to Nigeria soon after the Rev. and Mrs. E. H. Smith return to their field.

Synod authorizes 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.

## VII. MATTERS OF GENERAL INTEREST.

### A. *Post-War Fund.*

#### 1. *Elucidation:*

"In the separate sections covering the three fields in which our church has work are distributed items which together compose our post-war program. We want to be ready to proceed with this program in 1946 if possible, but we must also face the possibility that world conditions will hinder us in carrying out this program at once. In order that there may be funds on hand when the situation is ripe for putting these continuing and expanding programs into effect, the Board asks authority to set up a post-war fund of \$200,000.00 by

- a. authorizing the transfer of \$100,000.00 in war bonds from our treasury to this fund; and
- b. by authorizing the Finance Committee of the Board to seek special contributions for this post-war fund. This post-war fund is to be used as Synod and its agency decides from time to time, for the promotion of necessary reconstruction and expansion on our three fields on the basis of 60% for Indian work, 25% for China work, and 15% for Nigerian work." (Board Report Section VI, D.) (Supplement 5-a.)

#### 2. *Recommendation:*

Your committee recommends that in view of the need for reconstruction and expansion on our mission fields after the war:

- a. Synod authorize the Board to set up a post-war fund of \$200,000.
- b. Synod authorize the transfer of \$100,000 in war bonds from the general treasury to this fund.
- c. Synod authorize the Finance Committee of the Board to seek special contributions for this post-war fund.

This matter of Post-war fund is referred to the Budget Committee for its consideration and recommendation. (See Art. 110, XXX.)

B. Promotion of Missions in Calvin College and Seminary (Board Report, Section VI, E.) (Supplement 5-a.)

Your committee recommends that Synod call the attention of the Board of Trustees of Calvin College and Seminary to the great need of a continuous supply of recruits for our mission fields and urge it to give missionary promotion and missionary instruction a larger place in the official programs of our schools, due recognition to be given to the suggestions of the Mission Board as found in the Acts of Synod

1944 (p. 223-4) and to the reaction and advice of the faculties of both Calvin College and Calvin Seminary.

*Adopted.*

C. DENOMINATIONAL BUILDING:

1. *Elucidation:*

"The Board recommends 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, Section IV, F.) (Supplement 5-a.)

2. *Recommendation:*

Your committee recommends that Synod appoint a committee to investigate this matter, this committee to present definite recommendations to the Synod of 1946. Such a building would centralize and facilitate the work of our denominational agencies. (See Art. 115-V, 42.)

*Adopted.*

ARTICLE 62

Dr. De Korne, upon invitation of the President, presents a number of Missionaries who are present, namely, Miss Renzina Stob, Miss Wilhelmina Kalsbeek, Rev. J. Van Bruggen, Rev. E. H. Smith, Rev. Wm. Goudberg, Mr. Henry Buikema, newly appointed worker for the Indian field, and Dr. Henry Beets, former Secretary of Missions. Dr. De Korne also brings the greetings of Rev. H. Fryling, veteran Missionary to the Indians. Rev. Goudberg and Dr. Beets briefly address Synod and Mr. Henry Buikema tells us he is eager to get out to the field. The President assures these brethren and sisters that we are proud to have them as our workers; that we are happy to have them with us, and that they may be assured of our prayers and support.

ARTICLE 63

The Reception Committee calls Rev. J. M. Van de Kieft to the platform. He is here representing the Committee on Chaplain affairs. Rev. Van De Kieft speaks a few words and then introduces Chaplain C. Vander Ark and Chaplain Harry Boer. Chaplain Vander Ark asks that we meet in Executive session while he speaks as he has some things he should like to say which the army requires must be said in closed session. The request is granted and the Chaplain speaks on his work and difficulties. Chaplain Boer then addresses us and presents the great challenge of godlessness which surrounds us from all sides. He expresses the prayer that he and all Chaplains may soon be able to return to their normal civilian Ministry and that all the boys may soon be able to come home. Dr. Masselink fittingly responds.

## ARTICLE 64

The Committee on Protests VII-II reports, Rev. B. J. Haan, reporter. The Committee reports on *Matters pertaining to the case of Mr. George Weeber.*

I. *Materials:*

A. The personal appeal of Mr. Weeber that Synod examine, "the conclusions of Classis Pacific which Classis submits as facts and as grounds for schismatic activity" at Edmonton.

B. The appeal from the Consistory of the First Christian Reformed Church at Paterson, N. J., concerning the same matter with the additional element that Synod consider the matters seriously in view of "the danger of rupture within the body of our congregation."

C. The request of the Classical Committee of Classis Pacific "to sustain the Classis Pacific over against the appeals or protests of Mr. G. Weeber and the Consistory of the First Christian Reformed Church of Paterson, N. J.," on the basis of the facts presented in the appeal.

D. Several letters, documents, and minutes of Classis relating to these three appeals.

Synod receives all this material as information.

## II. MATTERS LEGALLY BEFORE SYNOD.

A. The committee calls the attention of Synod to the fact that the Classis of Pacific has had no opportunity officially to respond to the appeals of Mr. Weeber and First Paterson. This is necessary before Synod may act on these appeals. The request of the Classical Committee of Pacific is not officially the voice of the Classis of Pacific. Therefore your committee has contacted the delegates of the Classis of Pacific who officially represent that Classis on all matters at Synod, and asked them to waive the right of Classis of Pacific to consider the appeals of Mr. Weeber and First Paterson as a body before Synod is to judge upon them. Furthermore, they were asked to approve the request of the Classical Committee of Pacific. They have agreed to both matters.

B. The matters legally before Synod, therefore, and ready to be acted upon, are the three appeals, that of Mr. Weeber, that of the Consistory of the First Christian Reformed Church at Paterson, N. J., and that of the Classical Committee of Classis of Pacific.

These documents are declared to be legally before Synod.

The delegates of Classis Pacific wish it recorded that they will vote on none of the matters pertaining to the Weeber case.

## III. HISTORY OF THE CASE.

In the year 1941 Mr. Weeber was rightfully deposed from the ministry by the Classis of Pacific. On the following year on October 9, Mr. Weeber, as the result of confession, was recommended by Classis Pacific "to the churches to serve as a stated supply, as camp worker,

lay mission worker, or some such labors. Such labors are to continue for a trial period of approximately two years. Further disposition of his case to be carried out according to Art. 4, C, O, and the decisions of Synod Acts, 1918, page 48, Art. 52." Classis of Pacific interprets the phrase "for a trial period of approximately two years" to mean two years of continual work in some field, not two years of probation.

From that time on the following occurrences took place. Mr. Weeber returned to Grand Rapids at once and contacted the Executive Committee for Home Missions applying to the Church Extension Committee for an assignment as camp pastor. He was notified of his rejection on December 4, 1942, the reason being that he could not qualify as an unordained man. In the early part of 1943, before April, two opportunities to labor in Classis of Pacific fell through. The first concerned Duval, the second concerned Conrad. At the request of these consistories it was granted by the Executive Home Missions Committee to pay the promised subsidy during the period that Mr. Weeber would serve as stated supply by that committee should he be engaged as such by either consistory. For reasons not altogether too definitely clear, his call to Duval found no approval of Classis. The invitation of Conrad was approved by Classis but not accepted by Mr. Weeber owing to the ill effects of the high altitude upon his wife's health. On January 19, 1943, Mr. Weeber was granted licensure to preach in Classis Grand Rapids West. In the Acts of Synod of 1943, p. 91, advice was given by Synod that Classis Pacific recommend Mr. Weeber to the churches to speak a word of edification, as Stated Supply, lay worker, etc. Little is known of what transpired from then on until January of 1944, except that he labored about Grand Rapids, including preaching in several churches of the Classis in which he was permitted to speak and in a few exceptional cases, also in other churches of our denomination. In January of 1944 Mr. Weeber took up relations with the Classis of Grand Rapids East which relations are vitally connected with the whole case. At that time he applied for licensure to speak in the churches of Grand Rapids East. This was referred into the hands of a committee for study to be reported at the next session of May 10. In the meantime the all important occurrence at Edmonton took place. In March, or shortly before, Mr. Weeber was invited by a certain Rev. Hoekman of the Reformed Church in Edmonton, Canada, to come here and join with him in the work of home missions with the view to establishing a Reformed Church. Through the letter of Rev. Hoekman and the personal testimony of Mr. Weeber the purpose for the latter's going is stated to be only with the view to "look over the field," not to engage in any schismatic activities. Mr. Weeber was invited solely upon the request of Rev. Hoekman, who had no authority to do so from his Classis, and who promised to pay all of Mr. Weeber's expenses. However, several things must be borne

in mind. Edmonton was the place in which Mr. Weeber was deposed. It was the place where many bitter struggles were encountered by Mr. Weeber with the Christian Reformed Church of which he was pastor and from which he was deposed, and a place in which, naturally, some friends still remained in that church, as well as enemies. In view of this the announcements made in the paper concerning Mr. Weeber's coming were of a very serious nature. Rev. Hoekman placed this announcement in the *Edmonton Journal* of March 11, 1944:

#### REFORMED CHURCH

Corner 119th Ave. and 82nd St. Minister: Mr. George Weeber.

2:00 p.m.—Holland service for those who understand Holland.

3:15 p.m.—Sunday School.

7:30 p.m.—Song Service.

8:00 p.m.—English Service.

Mr. Weeber would be happy to meet old friends and all who are interested in the establishment of the Reformed Church in Edmonton. He resides at 14225 103rd Avenue.

#### CORDIAL WELCOME

This announcement, though placed by Rev. Hoekman, was never publicly repudiated by Mr. Weeber and appeared again on March 18 with this change only made by Mr. Weeber, that the word "minister" was made "preacher."

After remaining in Edmonton for about 16 days Mr. Weeber returned to Grand Rapids. For what reason he returned we are not absolutely sure. He claims his return was hastened because he sensed schismatic trends in the air, since some of his former constituents of the Chr. Ref. Church voiced interest in this new movement of his in the Reformed Church. Others claim that he could have expected this at the outset and that the real reasons for his hasty return were peculiar to Mr. Weeber. It also must be added that when Mr. Weeber came to Edmonton, the Christian Reformed Church at Edmonton was vacant. Upon his arrival that church notified the S. C., sending him a clipping of the *Edmonton Journal*, and was immediately taken care of with supplies from classis for the Sundays of Mr. Weeber's presence there in Edmonton. While Mr. Weeber was present in Edmonton he was contacted by the consistory of Paterson I. On his way to Grand Rapids he received a definite invitation to come over to the congregation of Paterson I as a stated supply. In the meantime, while Mr. Weeber was considering and getting prepared to go to Paterson, Classis Grand Rapids East convened May 10, 1944. The committee, which was to study the request of Mr. Weeber for permission to speak in the churches, through contact with him, and through contact with others had become aware of certain matters that led Classis to deny his request. The three significant matters were:

1. In reply to a question from the committee whether he had made his confession of October, 1942, without mental reservation and still owned it as the honest conviction of his heart, he answered that he would like to reserve his feelings on that matter to himself.
2. The committee had heard of Mr. Weeber's activities with a view to entering the Chaplaincy and felt that either directly or by implication he represented himself as an ordained minister in good or regular standing.
3. They had heard of his work and dealings at Edmonton in the services of the Reformed Church.

Particularly on the basis of the third matter Mr. Weeber was denied acceptance. This action of Classis East was sent to Classis Grand Rapids West and also to the Classis of Pacific.

At this point also begins Mr. Weeber's associations with the First Christian Reformed Church of Paterson in May, 1944. Mr. Weeber was engaged by this consistory without contacting Classis Hudson immediately.

However, already in May the consistory received a letter from Rev. De Waal Malefyt, then Stated Clerk of Classis Pacific, strongly discouraging the employment of Mr. Weeber. This was followed by another letter of the same type from the same party dated June 3, 1944. Not long after Mr. Weeber had labored with them the consistory contacted the Classical committee of Classis Hudson. When Classis Hudson met in September, after consulting Mr. Weeber, it decided "to grant the request of First Paterson temporarily." (See Minutes of Classis Hudson, September 26, 1944.) In all fairness to Paterson I it must be noted that another letter dated July 28, 1944, was received from Rev. Groen carrying this statement, "Rest assured that the Classis of Pacific has no ill feeling toward Mr. Weeber. Individuals within the Classis may have something that still needs some explanation. For example, "Why did Mr. Weeber preach to the Reformed church in Edmonton? The general feeling of the Classis is favorable to Mr. Weeber's reinstatement in the ministry."

Classis Hudson also decided to carry on correspondence with Classis Pacific and the three classes of Grand Rapids in which Mr. Weeber had applied for permission to preach in the churches. Its correspondence with Classis Pacific brings other important facts for consideration. Classis Pacific, through a letter from Rev. Groen to Rev. Spoelhof, dated November 1, 1944, informed Classis Hudson that Mr. Weeber's two years of trial began September 26, 1944, when Classis Hudson officially recognized his labors in Paterson I. Furthermore, Classis Hudson was questioned on its failure to contact the Executive Committee of Home Missions, which Committee Classis Pacific felt had jurisdiction over Mr. Weeber as a stated supply. Thirdly Classis Hud-

son was informed of the three grounds on which Classis Grand Rapids East had denied Mr. Weeber the right to speak in their churches, and also was informed of Classis Pacific's correspondence with Mr. Weeber on these matters, which Classis Pacific warned, "may strongly influence the action of our classis on his application for reinstatement." It was also remarked that Mr. Weeber had not contacted Classis Pacific for two years.

Classis Hudson now corresponded with the Executive Committee of Home Missions. This committee denied having any control over Mr. Weeber according to Article 5g of the Home Mission Order.

In the meantime Mr. Weeber's correspondence with Classis Pacific was going on. In a letter dated October 24, 1944, Mr. Weeber asked for information on his possible reinstatement since the two years trial, according to his thinking, was up. In a reply a letter dated October 31, 1944, from Rev. Groen, it was stated, "We appreciate your cordial greetings, and are glad to note that you have found a congenial field of labor as stated supply of the 1st Church of Paterson, N. J. God has indeed been exceedingly good to you." He was then informed of the date when his "trial period of approximately two years" actually began and of the steps necessary toward his reinstatement. Finally, he was asked to answer concerning the three matters raised by the Classis of Grand Rapids East. Mr. Weeber, for reasons not too clear to us, did not answer this letter until January 24, 1945. The Classis Pacific in its meeting of March 7, 8, found his answer to the first two questions satisfactory but was thoroughly dissatisfied with his answer to the question of his labors at Edmonton of March, 1944. The following decision was made.

A. To withdraw the recommendation of Mr. Weeber to the churches to serve as "a stated supply, as camp worker, lay mission worker or some such labors."

B. To reject Mr. Weeber's application for reinstatement into the ministry of the Gospel. *Grounds:*

1. His openly schismatic activity in Edmonton, Alberta, Canada, during March, 1944.

Note: This matter is of such a serious nature that the classis is justified in taking action now rather than at the close of the two year probationary period.

2. His lack of sober wisdom indicated by his return to Edmonton during March, 1944.

The consistory of Paterson I was notified of this within a week. Since the consistory feared a "serious rupture if Weeber does not occupy the pulpit," they wired Rev. J. Paauw S. C. of Pacific asking that they "hold decision in abeyance while further arbitration is sought or call special classis immediately." (See Appeal, p. 2.)

Rev. Paauw in his reply stated that "the classis of Pacific reached its decision . . . after calm deliberation on the facts in the case in the light of Scripture as interpreted by our confession and the Church Order." Also he wrote, "Since the Consistory of Paterson I has submitted no new factor pertinent to the case, the Classical Committee may not hold in abeyance the decision of Classis."

Paterson I now wired directly to Rev. Groen, a member of the Classical Committee, to save time, asking for, "the facts" needed for "the welfare of our congregation." Rev. Groen replied to the effect that the Paterson I consistory could not appeal to the statement made in the letter by Rev. Paauw since that statement was not an official declaration of the Classis of Pacific, only "one summary of the case," and notified them that the only official communication to which they might appeal "must be directed against that decision." Furthermore it was added that "the Classical Committee has not been authorized by Classis either to explain or to defend this decision. Moreover we request you henceforth to address your communications to the stated clerk. He is the only authorized correspondent of the Classis. Henceforth we will recognize only communications addressed to him."

At this point correspondence between Paterson I and Classis Pacific ceased. Mr. Weeber ceased from his labors immediately after Paterson I received the notification of the decision of Classis Pacific. Paterson I appealed to Synod to review these actions and to investigate the charges against Mr. Weeber which they feel to be without sufficient grounds. Mr. Weeber sent a like appeal. These appeals were not sustained by Classis Hudson nor were they openly opposed. Paterson I informed Classis Pacific of their appeal to Synod. The Classical Committee of Classis Pacific sent in a counter appeal. The following reasons for their actions re Weeber are pertinent.

1. The activity of Mr. Weeber in Edmonton during March, 1944, was openly schismatic. Nothing that Mr. Weeber has said in his reply alters the following facts:
  - a. He was summoned by Mr. Hoekman for the purpose of drawing his friends from the Christian Reformed Church to another church whose organization was contemplated.
  - b. He willingly heeded the summons of Mr. Hoekman.
  - c. He continued his activities for several weeks.
  - d. He never openly repudiated the newspaper advertisement inviting his old friends.
2. The return of Mr. Weeber to Edmonton displays a lack of sober wisdom. That was the place of his sad failure. Prudence would dictate that he should avoid that place lest old troubles be revived. Certainly Mr. Weeber could not plead his need "to look the field over."



#### IV. THE LEGAL BASIS FOR THE ACTION OF CLASSIS.

A. The authority for Classis to act in this matter rests on Acts of Synod, 1918, Art. 42, p. 48. "The reinstatement of a deposed minister of the Word must be effected as a rule by the same Classis that deposed him."

B. The sin of public schism is mentioned in Art. 80 of the Church Order as one of the sins worthy of punishment by deposition from office. Consequently it also can serve as sufficient reason for refusal of reinstatement into office.

C. The lack of sober wisdom renders one unfit for the ministry. This is evident from Article 8 of the Church Order, where common sense and discretion are mentioned as necessary qualities for the minister entering the office under unusual conditions. (Taken directly from the appeal of the Committee, p. 203.)

#### IV. OPINION OF THE COMMITTEE.

A. First of all, in spite of the many oddities of the case of which a few shall be mentioned, we stand firmly in agreement with the counter appeal of Classis Pacific in re Mr. Weeber's reinstatement. We feel that in the light of all previous actions which Classis Pacific has experienced with Mr. Weeber together with his action at Edmonton *at a time when he is on a period of trial*, aiming at his reinstatement into the ministry of the Christian Reformed Church, and his lack of pertinent correspondence with the Classis to which he is responsible, the action of Classis Pacific is the only rightful one. Mr. Weeber has proven to Classis Pacific and to us that he is not fit for the ministry.

B. On the other hand, the Committee feels that Classis Pacific did not deal wisely in matters pertaining both to Mr. Weeber and, especially to the Consistory of Paterson I.

1. Mr. Weeber, though thoroughly in the wrong for failure to keep in close contact with Classis Pacific, was not properly watched by said Classis. He was, more or less, left to shift for himself, a very unwise policy, for a man with Mr. Weeber's tendencies. Of course, this does not detract from the seriousness of his actions.

2. The Consistory of Paterson I, though warned by Rev. De Waal Malefyt in letters dated May and June, 1944, respectively, was thereafter, in spite of Rev. Groen's warning about the three questions of investigation, encouraged by Rev. Groen as early as July 28, 1944, to retain Mr. Weeber as a stated supply and labor toward his reinstatement into the ministry. Classis Hudson traveled cautiously according to the communications from Classis Pacific. We believe it to have been much wiser for Classis Pacific once they had possession of the facts in Edmonton to have ended Mr. Weeber's probation. To know the facts and still to encourage Mr. Weeber and Paterson I was very unwise. Furthermore, we feel that the classical committee of Pacific

should have dealt more considerably and more confidentially with the consistory of Paterson I when once the action of March 7, 8, was taken.

However we are fully aware of this also that Paterson I was and is prejudiced against the real facts in the Edmonton case and their seriousness.

V. *Recommendations:*

A. That Synod declare grave doubts as to the fitness of Mr. Weeber for the Ministry.

A motion to postpone action indefinitely on this point prevails.

B. That Synod, in the light of all previous history, justify the action of Classis Pacific to remove Mr. Weeber from the trial period and also justify the declaration of said Classis as to the unfitness of Mr. Weeber for the ministry.

Synod recommits this material to the Committee in order that grounds may be added. (See Art. 84.)

C. That Synod, in view of the situation at Paterson I, in case that consistory should still desire the services of Mr. Weeber, in spite of Synod's action, ask Classis Pacific to acquiesce in this sense that a probation period extending for two years be granted Mr. Weeber in the capacity of stated supply of Paterson I, during which time the consistory must report to the Classis Hudson quarterly and the Classis Hudson forward these reports to Classis Pacific. Furthermore, that at the end of that period, all things having been properly carried out, the case be brought to Classis Pacific for further consideration.

Synod also recommits this article to the committee for better formulation if possible. (See Art. 84.)

ARTICLE 65

The Committee on *Publication Matters* continues its report, Rev. L. Oostendorp reporting. (See Art. 30.)

VIII. PUBLICATION, DISTRIBUTION, AND PROCUREMENT OF TRACTS.

A. *Materials:* Report Faith, Prayer and Tract League (Supplement 20)

Overture Classis Grand Rapids East re this matter  
Overture Christian Reformed Mission Workers' Conference

Overture Classis Grand Rapids East re moral support only for Faith Prayer and Tract League.

B. *Analysis:* Our Christian Reformed Church is becoming more "tract and pamphlet" conscious. This may be an evidence of growth. It may be because of the spirit of the age. People will read tracts but not books. It may be because tracts are a mighty missionary weapon easily handled in our ever expanding home missionary endeavors. That our church is tract conscious may be adduced from the following considerations:

*Acts*, 1943, p. 60, the adoption of an overture to publish at nominal cost a study on "Home Evangelism"; *Acts*, 1944, pp. 69, 70, a mandate to our Home Missions Committee to publish tracts. This mandate is a reply to two overtures requesting said type of literature. Decision adopted by this Synod (1945) relevant to publishing of tracts by our Home Mission. Besides these Synodical decisions we may also add the following "straws in the wind": Tracts edited by our secretary of General Missions the publishing of sermons, radio sermons. We should not forget the need felt by our *Young Calvinist* readers to write suitable tracts for our youth, nor the acquaintance of our uninformed members with tract literature attractively printed and conspicuously placed in literature racks of camp chapels. We repeat, the total effect this makes upon us is that we are becoming tract conscious.

There is an evident desire that the good work begun shall be continued and enlarged. We call Synod's attention to "Overtures 8 and 9" of the *Mimeographed Overtures*. Overture 8: "Classis Grand Rapids East, respectively, asks Synod to appoint a committee to investigate the possibility and advisability of having religious tracts published and distributed (by sale and gratis as appropriate) by our own Christian Reformed Publishing House." Overture 9 is a resolution adopted at the General Conference of Christian Reformed Mission Workers expressing full approval of the overture of Grand Rapids East, with the elucidation that many of the tracts available are useless because of their unbiblical content.

We take liberty to interject in this analysis a recognition with gratitude and wishes for success the fine work the Orthodox Presbyterian Church is doing *as a Church* in this type of Kingdom work. This Church is pioneering in Reformed tract literature. We venture to say that this church would welcome a corresponding organization for the interchange of religious tracts.

1. Synod must take cognizance of at least three things: If tracts are powerful and handy weapons they become correspondingly dangerous if they contain an erroneous message (cf. use of tracts by the Jehovah Witnesses).

2. Synod has given moral endorsement and recommendation for financial support to the "Faith, Prayer, and Tract League." Will there be duplication, competition, or co-operation?

3. We are facing a new venture. No doubt Synod will concur that the publishing of tracts is an expansion of the Church's duty and privilege to bring the Word of God to the unchurched, and to stabilize and comfort the home front. If we are at the crossroads, let us begin right. Let us begin with vision at the very outset, and prosecute that vision with vigor realizing that the reward of expansion is the broadening of horizons.

*C. Recommendations:*

1. Synod create a special committee on publication and distribution of tracts for missionary and for home church purposes.

*Grounds and Considerations:*

- a. The Publication Committee is already overburdened with work.
- b. This type of work is both of a special nature and a related nature to all kingdom activities.
- c. It is possible to have two committees co-operating, the committee on Publication responsible for the printing, the other for the editing and distributing. (See Art. 115-V, 37.)

*Adopted.*

2. This Committee shall be the responsible body to Synod for the production procurement, and distribution of tract literature.

*Considerations:*

- a. What the church needs is a distribution center.
- b. There could be made one rack by said committee in which a comprehensive display of tracts could be placed in our churches.
- c. We then have a responsible body as to content and form of tracts to be used.
- d. We then have a responsible body who can sense the needs of the church.

*Adopted.*

3. Synod instruct this committee to investigate questions of organization for display and sale of tracts, or craftsmanship or the attractive printing of tracts, of tract psychology or the appeal we can make to our youth in Sunday School or the tired mind of the sick in the hospital, etc.

*Considerations:*

- a. We have purchased additional property adjacent to our printing plant which could possibly be used to house and to display our tracts.
- b. Much of our success from a human point of view depends upon our knowledge of psychology and of advertising.

*Adopted.*

4. Synod authorize this committee to purchase for circulation any tracts published by other organizations peculiarly suitable to our needs.

*Considerations:*

- a. This would indicate a spirit of co-operation on the part of our church with other tract organizations and still maintain two requirements asked for: purity of tracts and tracts for the needs of our church.
- b. Duplication is Kingdom waste.

*Adopted.*

5. Synod declare that these above commitments may not be so construed as to imply that this committee will be a super-committee which

plans and prescribes what other Synodical committees may publish. All Synodical committees must continue to receive instructions from Synod according to the rules adopted and the decisions made. Nor should the committee create the impression that only those asked to write may do so, and thus stifle latent talents the church should arouse. This committee shall work in co-operation with Synodical committees, serve as their distribution center, produce tracts not called for by other committees, promise to any one the publication of his tract if he has fulfilled a need and has caught the tract method of writing.

6. Synod declare that, in order to obtain this co-operation, the committee shall be constituted of the following: the Secretary of Missions, the Home Missionary at Large, the Editor of the Banner, a Theological Professor. In the event that no one of the foregoing is a member of the Radio Committee, a member of that committee shall be added to the list. Besides this the committee should be enlarged according to the judgment of Synod, possibly four additional names submitted by the Committee on Appointments. (The present nucleus would then be the Rev. H. Baker, the Rev. H. J. Kuiper, and Prof. L. Berkhof, already appointed, and in addition, the Rev. Dr. J. C. De Korne, with the names of four if so decided, still to be added. This committee can easily co-operate with all interested committees.

(See Art. 115-V, 37.)

*Adopted.*

7. Synod declare that the overture of Classis Grand Rapids East has thus been answered as well as the declaration of said overture by the General Conference of Christian Reformed Mission Workers.

(Continued in Art. 70.)

*Adopted.*

#### ARTICLE 66

Synod adjourns. The President asks Elder J. Hietbrink to offer prayer.

### WEDNESDAY MORNING, JUNE 20

#### Tenth Session

#### ARTICLE 67

Rev. Nelson Veltman offers the opening prayer after Synod has sung No. 240, stanzas 1, 2, and 3 from the Psalter Hymnal.

#### ARTICLE 68

The Second Clerk calls the Roll. All delegates are present.

#### ARTICLE 69

The minutes of the eighth and ninth sessions are read and adopted.

## ARTICLE 70

Synod continues the discussion of the Report of the Committee on *Publication Matters*, Rev. L. Oostendorp reporting. (See Art. 65.)

## IX. MISSION SUNDAY SCHOOL LESSON PLAN.

A. *Materials*: Report of Committee on Mission Sunday School Lesson Planning. (Supplement 22.)

B. *Recommendations*:

1. Synod approve of the lessons at planned, thanking the committee for its work.
2. Synod again appoint a committee to make a new 3 year cycle of lessons. Referred to the committee on appointments. (See Art. 115-V, 15.)

*Adopted.*

## X.. COMPENDIUM REVISION.

A. *Materials*:

Overture Classis California Re Compendium Revision.

B. *Recommendation*:

1. Synod do not comply with the request of Classis California to revise the Compendium.

*Grounds*:

- a. This has just been completed and has hardly been given a fair trial.
- b. If Classis California still wishes to have the Compendium revised, it could perhaps suggest concrete improvements of specific questions and answers to a future Synod. This would give more specific material for the committee to consider.

(Continued in Art. 80.)

*Adopted.*

## ARTICLE 71

The Committee on *Educational Matters* continues to report, Dr. M. Van Dyke reporter. The Committee reports on K. L. and M. listed under Article 28 and then tabled.

K. This refers to Rules for the appointment of the Teaching Staff and Emergency appointments (Cf. Art. 28). (Supplement 2.)

1. Synod adopt the "Rules for the appointment of the Teaching Staff" as contained in the Report of the Board, points 1-4.

*Adopted.*

2. Synod approve the "Rules for Emergency Appointments."

*Adopted.*

L. Your Committee recommends approval of the "*Rules for Calvin's Board of Trustees*," as drawn up in the Report of the Board (Supplement 2), with the following two revisions:

1. *Revisions:*

- a. Article I, 2 of those Rules to read as follows: "The Board shall choose its own officers—president, vice-president, secretary, and assistant secretary—at the annual meeting. It shall appoint two standing committees—an Executive Committee and a Finance Committee—to look after the interests of the institution during the course of the year. It shall appoint a treasurer from among the members of the Finance Committee and upon their recommendation."

*Adopted.*

- B. Article II, 4 of those Rules to read as follows: "The Board is empowered, in consultation with the Finance Committee, to fix the salaries, etc."

*Adopted.*

2. Your committee recommends that the Rules and Regulations governing the Finance Committee be revised by the Board of Trustees so as to conform to these newly adopted Rules for the Board.

*Adopted.*

M. Your committee recommends the approval of the "Rules and Regulations for the Executive Committee" as contained in this report, with the following revision:

1. *Revisions*

II, 1, b of the Rules to read as follows: "that the administration of financial matters, with the exception of those enumerated under Art. II, 4, of the Rules for Calvin's Board of Trustees, is entrusted to the finance committee;" etc.

*Adopted.*

III. CALVINISTIC UNIVERSITY.

A. *Materials:*

1. Overture from Consistory of the Ripon, Calif., church on this matter.

2. Overture from Classis Chicago North on this matter.

B. *Elucidation:*

These overtures may be taken together and answered as such, since they deal with the same subject; namely, "showing favor and good will towards the proposed Christian University movement now taking form in Philadelphia, Pennsylvania," as it is expressed in Overture 22, or "to reconsider the Synodical decision of 1944 re financial and moral support of the movement for the establishment of a Christian or Calvinistic University and that Synod now declare that it favors the realization of such an institution and deems the movement worthy of the prayers, the moral, and the financial support of our Christian Reformed Churches," as expressed in Overture 23.

C. *Recommendation:*

In reply to these overtures your committee recommends the following:

1. Synod declare it finds no reason for rescinding the action of the Synod of 1944 re this matter, which reads as follows:

Your committee recommends to Synod re this matter:

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

1 The time is not ripe to determine upon any such specific plan in regard to this matter.

2) The door should be left open for free discussion and interchange of ideas on this important matter before deciding upon any definite course of action.

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

*Ground:* Since our existing educational institutions are in dire need of development and expansion, our people should be urged to devote their attention and offer their gifts during the present time toward the attainment of this end. (Acts 1944, Article 41, p. 18.)

*Adopted.*

*Grounds:* No new material is presented in these overtures to justify such action. (See Art. 109.)

*Adopted.*

2. Synod declare further that, while agreeing with the proponents of these overtures as to the desirability of a Calvinistic University, as has been proposed, it is Synod's opinion that the brethren in back of the University movement at Philadelphia are very far from being ready to establish a university. At best they can hope to start a Calvinistic College on a small scale within the near future, which, together with our own Calvin College and other similar institutions might serve as a feeder for a Calvinistic university in years to come. And seeing that they have not even begun to establish such a college, the possibility of a university, however desirable, still lies in the quite distant future. To recommend this movement to our people at this time would amount simply to our helping a group of fellow-Christians from our own and sister denominations to establish another Calvinistic college in addition to our own.

*Adopted.*

3. Synod declare that even though it may be contended that the establishment of another college should not be regarded in the light of competition with our own Calvin College, especially in view of the fact that this college would be expected to draw its students largely



from other circles than our own, Synod would not raise any objections to the establishment of such a college but rather hail it as a very commendable undertaking, were it not for the fact that many of the leaders of this movement are from our own Church and that it may be expected that the financial support for this movement will therefore also be sought to a certain extent from our own membership.

And this again would not be objectionable if we ourselves had built up our own college to a full-fledged college such as we hope to see it become some day. As it is, however, our students must still go elsewhere to pursue their courses in many cases because of our failure to offer them what they need.

*Adopted.*

4. That Synod reply to the Overture of Classis Chicago North which contends that with regard to the Calvinistic University movement we can say with Peter of Amiens, "God wills it." And then adds: "If He wills it, a Calvinistic University will be possible," that Scripture also teaches us emphatically that no one builds a tower without first considering the cost thereof. Our people have shouldered great financial burdens in recent years, especially in the field of Christian education. They will be asked to contribute still more for the very necessary expansion of our Calvin College. However desirable a Calvinistic University may be, therefore, we could not expect our people nor encourage them to offer any worth-while financial support to such a movement at this time.

*Adopted.*

5. That because unfortunately there are indications of internal disension even at this early date within the ranks of the Orthodox Presbyterian Church, whose leaders are the chief proponents of the Calvinistic University (witness the Clark case) Synod declare that we must therefore naturally be hesitant in lending support to the establishment of a so-called Calvinistic university when the leaders of this movement are not thoroughly agreed among themselves as to what constitutes true Calvinism.

*Adopted.*

6. That Synod declare to find the greater reason for hesitancy on this score in view of the fact that some of the leaders of this movement prefer to speak of a "Christian" rather than a "Calvinistic" University. *Adopted.*

7. That in view of these several considerations Synod reiterates the decisions of the Synod of 1944 re this matter, with the grounds attached, and as quoted under point 6, 1 above. *Adopted.*

During the discussion of this matter Dr. Ned Stonehouse and Prof. H. Schulze are asked to address Synod in order that their views on this problem may be known.

## ARTICLE 72

The Advisory Committee on *Home Missions* presents the following: (Cf. Art. 36.)

## VIII. CHAPLAINCY MATTERS.

A. *Material*: Report of the Chaplain Committee (Cf. Supplement 14-a).

B. The Chaplaincy Committee calls Synod's attention to the case of John Marion Snapper, a communicant member of the Lynden Second Church, who at present is receiving training under the V-12 program for Chaplaincy in the Navy. This young man was a pre-seminary student and finished his sophomore year at Calvin. Since then he has completed his college course elsewhere and is now enrolled in the Seminary at Princeton, N. J. He expects to complete his course in March, 1947, and it is usually required that graduates from the V-12 program shall enter the Chaplaincy upon graduation. He and the Navy Department desire the assurance that upon graduation he will be ordained as minister of the Gospel.

The Chaplain Committee suggests that "Synod at this time assure him of ordination, upon condition that he promise to attend our Calvin Seminary at least one year after having completed his course under the V-12 (S) program. Should he not have opportunity to meet this condition prior to entering the Chaplaincy, he should then do so before announcing his candidacy and becoming eligible to a call by one of our churches."

C. *Recommendation*:

1. Your committee having consulted with Dr. S. Volbeda and having carefully considered the request recommend the following reply to our Chaplaincy Committee for adoption:

Although Synod appreciates his sincere desire to enter the Chaplaincy, it cannot assure Mr. John Marion Snapper that he will be declared eligible for the ministry in our church until he has complied with the rules pertaining thereto. One of the rules of the Church is, that those who have taken their theological training elsewhere must at least pursue the studies of the Senior year at our Seminary before they are declared eligible to a ministry. Synod cannot grant him ordination on the basis of a promise to comply with the above mentioned rule after a six year service as Chaplain in the Navy.

Synod is motivated in taking this stand by the following consideration:

Although it has no reason to doubt the orthodoxy of the young man, Synod is persuaded that it must have reasonable certainty that he is sound in faith and practice, is in full sympathy with our Church, and can properly represent our Church in the Chaplaincy. At the time of graduation, Mr. John M. Snapper will have been out of touch with

our church for a number of years and the ruling referred to was especially established to secure the soundness and purity of our ministry.

A Motion to adopt the advice of the committee is defeated. It is then recommitted to the Advisory Committee for reformulation. (See Art. 94, II.) (Continued in Art. 78.)

#### ARTICLE 73

Synod adjourns. Elder J. Byleveld closes this session with prayer.

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### WEDNESDAY AFTERNOON, JUNE 20

#### Eleventh Session

#### ARTICLE 74

Synod sings stanzas 1 and 3 from Psalter No. 380, and Dr. M. Van Dyke leads in prayer.

Rev. J. M. Voortman is present in the place of Elder J. Van't Hof from Grand Rapids West.

#### ARTICLE 75

The Rev. J. K. Van Baalen, member of the Reception Committee, introduces Bishop Dr. Leslie R. Marston, one of the four Bishops of the Free Methodist Church and President of the National Association of Evangelicals. Dr. Marston addresses Synod. He stresses that the desire and aim of the N.A.E. is to obtain united Evangelical action. He declares that our unity exists first of all in that we unite in believing the Bible to be the Word of God, thereby differing from Romanists, Liberalists, and new Modernists. Starting with that Word of God we have united on the fundamentals in the Statement of Doctrinal agreement. Those who unite with the N.A.E. do not surrender their distinctiveness or distinctive positions. The N.A.E. is not divisive or schismatic but rather a stabilizer and a uniting force. Organized Liberalism is the divisive force. The N.A.E. furthermore is a Fellowship and a Movement which emphasizes the need of Evangelism but leaves the responsibility with the Church. The N.A.E. does not desire to do the work but rather to impliment and facilitate the work. The same holds true in the field of Radio. It does not aim to do the Radio work but seeks to assist the churches in the fight to keep open the channels of the air for the Evangelical voice. When minorities stand alone they seldom are heard but unite them and they become a power.

Dr. W. Masselink, the other member of the Reception Committee briefly responds. (See Art. 48.)

#### ARTICLE 76

The Committee on Protests I presents its report, Rev. J. Griffioen reporter.

## I. DIVORCE MATTERS.

A. *Materials*: Your committee calls the attention of Synod to the following matters which are legally before us:

1. *An overture from the consistory of the First Christian Reformed Church of Cicero, Ill.* (Agenda, pp. 66-72), requesting Synod:

- a. To rescind the decisions of 1890 (Acts, p. 24, Art. 66), and 1908 (Acts, p. 39, Art. 54). See the quotation in Agenda, p. 68.
- b. To rescind the decision of 1944 (Acts, p. 59), not to admit two parties guilty of "divorce and adulterous marriage, as members of one of our churches," and
- c. To advise that these parties be admitted by our consistory to the full communion of our church.

2. *A document of historical material* on the Divorce Case of Cicero I, amplifying the brief history in the Agenda.

3. *An overture from Peter L. Van Dijken of Ripon, Calif.* containing:

- a. A protest "against the action of the 1944 Synod in upholding the protest of the two Cicero families," with appropriate introduction and appended grounds.
- b. An overture "to repudiate and rescind the stand taken by the Synod of 1890, maintained and defined by the Synod of 1908, and affirmed by the Synod of 1934, and in spite of adverse action in concrete cases by the Synod of 1936, again reaffirmed by the Synod of 1944 in regard to: 1) The guilty party in a divorce on biblical grounds, if re-married during lifetime of first mate. 2) Persons divorced on non-biblical grounds and subsequently re-married during lifetime of first mate.
- c. Further "to repudiate and rescind the *false ground* on which the above-named stand is based, as stated by the Synod of 1908."
- d. "To repudiate and rescind the *equally false conclusions* based partly on the unscriptural ground and partly on a misconception and malconstruction of the working of sin and grace in the human heart."

This is followed by a stipulation of grounds, substantiated by argumentation.

4. A Counter-Overture on Divorce, by Frederick Nymeyer, of South-Holland, Ill., encompassing 31 single-spaced typewritten sheets, plus an appendix of 5 pages. The burden of this counter-overture can best be presented in the author's own words, p. 3.

"It is, therefore, respectfully and urgently petitioned of the Synod of 1945:

- 1) That it refuse to comply with the request of Cicero I:
- 2) That it rescind the un-Scriptural decision of 1936;

- 3) That it reiterates the basic decisions of 1890 and 1908, making the minor amendment necessary; and declare that these decisions are universally binding in the denomination; and
- 4) That it further appoint an entirely new marriage committee to formulate a modern and courageous and Scriptural program for the denomination, so that it may shield itself against the evil influence of Godless divorce and remarriage, and present a firm and bold front to the world on this difficult problem."
5. An overture from Classis North, as follows:  
 "That Synod once again appoint a committee to make a thorough study of this question of divorce, and thus make an attempt to remove the conflict existing in the decisions of our Synods."  
*Grounds:* (Quoted from the REPORT OF THE COMMITTEE (of Classis) RE ADVICE ON THE OVERTURE OF CICERO I.)
- a. The problem of divorce is becoming more acute in our church. The membership in general and the consistories in particular are in great need of guidance and instruction. As long as the present confusion of ideas persists it will be impossible to deal effectively with this problem. Clarity, and if possible, unanimity as to the teachings of Scripture in the matter is essential for the welfare of the Church of Christ.
- b. No Synodical decision based upon the exegetical findings has as yet been presented to the Church.
- c. The Synodical decisions of 1890 and 1908 state that it is impossible for one divorced upon un-Biblical grounds to be readmitted to the Church as long as he remains in that status, while in the decision of 1936 re two concrete cases Synod declared that admittance of such a person is possible.

#### B. PROCEDURE.

Your committee advises Synod to take up the concrete case of Cicero I first of all. *Grounds:*

1. The Overture from the Consistory of Cicero has legitimate priority.
2. In the Overture of Cicero I, the concrete case appears the most urgent.
3. Until Synod shall have adopted an exegetical basis, we should follow the procedure of judging each concrete case on its own merits.

A motion prevails to follow the procedure here outlined by the committee.

#### C. Recommendations:

1. We advise that Synod declare that if, to the satisfaction of the Consistory of Cicero I, these people are thoroughly repentant, and if

after satisfactory probation, the Consistory is persuaded that they evidence a godly walk, they may be admitted to membership in the church.

*Grounds:*

- a. This is in keeping with the Scriptures: "If we confess our sins, He is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness," I John 1:9, "A broken and contrite heart, O God, thou wilt not despise," Psalm 51:17.
- b. This is analogous to the disposition of a concrete case by the Synod of 1936, which, while not entirely parallel, was concerned with the same fundamental principle.
- c. This is in harmony with the advice of other Reformed Churches. (Cf. Agenda, 1932: Netherlands, p. 110; South Africa, p. 112. Also Agenda, 1934, in loco).
- d. This is allowed even by those who hold the opinion of the minority reports to our Synods of the past (1934 and 1936). These allow for exceptions of the kind we hold this case to be.
- e. This is demanded by the spirit of 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.

Whereas Synod has decided to consider the Cicero I case by itself, it is decided to recommit the matter and to charge the Advisory Committee to give a concise estimate of the case (after the manner of the advice of the committee in the Alpine Avenue case at the Synod of 1936) and to advise Synod without bringing in matters which require further study. (See Art. 85.)

2. We recommend that Synod appoint a Committee to re-examine the decisions of 1890 and 1908, dealing with the church membership of unbiblically divorced and remarried persons who come to repentance of their sins. *Grounds:*

- a. Synod has never adopted an official exegetical position in support of its previous decisions.
- b. The decisions of 1890 and 1908 are inflexible and allow no exceptions.
- c. The decisions of 1936 clearly recognize that exceptions must be made. A renewed endeavor should be put forth to remove the apparent inconsistency.
- d. This recommendation is in harmony with the overture of Classis Chicago North. (See Art. 115-V, 38.)

*Adopted.*

3. We recommend that Synod declare that the above decision shall be considered sufficient answer to the overtures of Mr. P. L. Van Dyken and Mr. Frederick Nymeyer.

This is tabled until the committee reports again on the matter. (See Art. 85).

## II. THE PROTEST OF GEO. MONSMA OF EDMONTON.

A. *Materials and Analysis:*

1. A protest of brother Monsma which attaches itself historically to the fact that a certain number of people from the Edmonton Christian Reformed Church, who were not under discipline, resigned their membership in order to organize another church of the Reformed faith. The protestant holds these people had reason for complaint and their resignation allegedly was occasioned by disagreement with the consistory concerning the language question. The present protest, however, arises from the later resignation of a Mr. Henry Vander Heide, who also resigned with the purpose of affiliating with the then established Edmonton Reformed Church. The brother views these alleged resignations as a grievous sin and protests against his consistory for failure to recognize and announce this.

The brother's protest is appended with a copy of an appeal to Classis Pacific containing further historical data; also with a copy of the letter sent by Mr. Henry Van der Heide to the Consistory of the Chr. Ref. church of Edmonton.

The position of the Consistory apparently is that this person did not resign but asked for a statement of membership. The Consistory leaves the responsibility of this act with the person (or persons) concerned and grants the request, presumably after admonition, as is customary in our churches. It is against this position that the brother protests and seeks to sustain his protest with lengthy arguments as well as appeal to declarations of the Synods of 1918 and 1936 and a Synod of Middelburg, Netherlands, in "Een bede om Eenheid" (undated). The brother also appeals to such Scripture passages as John 17:21; I Tim. 5:20; Matthew 18 and Acts 15. The protestant is fearful that the attitude of the Consistory will open the door to all kinds of divisions and thus comes with the appeal to Synod:

"I beg you to declare:

- a. That it is a grievous sin to resign or to break off the fellowship with the church to which one belongs, in order to bring about a division in the church or body of Christ for reasons that cannot stand the test of God's Word.
- b. That Classis Pacific was in error when it declared that the persons did not resign, but merely asked for a statement of membership."

2. A communication from Classis Pacific which reads as follows:

"Esteemed Fathers and Brethren:

Brother George Monsma's right to appeal is unquestioned, but it lacks foundation, in that he fails to prove error in the handling of the case of Mr. H. Vander Heide and family by the Edmonton Consistory and the Classis Pacific.

- a. To keep the issue clear, it concerns only one person, at most one family; husband, wife and baptized children, involved. Of others, as Mr. Monsma appears to intimate, there is no concrete case.
- b. Edmonton's consistory did not say that there is no sin involved in the act of the separating person and family, but simply left responsibility for his act with the brother himself, as is customary finally with such cases in our church. The members of this family, therefore, were not under censure, but in good and regular standing.
- c. Resignation, strictly speaking, was neither desired by this husband and wife for their family, nor meant, but only "a statement or testimonial of faith and life" to the Reformed church, irrespective of whether such a church was then already organized at Edmonton or not. We quote from Mr. Van der Heide's letter to Edmonton's consistory as follows: "Undersigned hereby gives notice of separation from the First Christian Reformed Church of Edmonton." "Please send all documents . . . belonging to our family either to our address or to the Reformed church of Edmonton." This request cannot be denied members in good standing, Cf. Acts Synod, 1898, Art. 68, p. 54, to which Classis Pacific referred brother Monsma for proof.
- d. Hence, Classis Pacific declares:
  - 1) Edmonton's Consistory was not in error when it declared brother Monsma's protest out of order, as he contends.
  - 2) Classis Pacific was not in error when it declared that the persons involved did not resign, but merely asked for a statement of membership, brother Monsma to the contrary, notwithstanding.

#### B. *Recommendation.*

Synod declares that it cannot sustain brother George Monsma in his protest, for the following reasons:

1. That he has not offered acceptable proof for his contention against his consistory:
  - a. His quotations from the Middelburg Synod deal with the evils growing out of the pluriformity of the church and are not to the point in this case.
  - b. His appeal to our own decisions of 1918 (Acts, Art. 53, p. 66) and 1936 Acts, Art. 166, p. 121) is erroneous for these articles deal with persons already under discipline while the party here concerned is a member in good standing.
  - c. His reference to John 17:21 also misses the mark, for this passage refers to the catholicity of the church which is super-denominational.



2. That the consistory of Edmonton Christian Ref. Church acted well within its province in disposing of the case of Mr. Henry Vander Heide as it has done.

3. That the Classis Pacific has interpreted the situation correctly and supplied the brother with an acceptable answer.

(Continued in Art. 84.)

*Adopted.*

#### ARTICLE 77

Synod decides to hold an evening session from 7:30 to 9:30.

#### ARTICLE 78

The *Church Committee Home Extension Missions* continues its report, Rev. N. Veltman reporting. (See Art. 72.)

##### A. PHOENIX, ARIZONA.

1. *Material*: Report of the General Committee for Home Missions. (Supplement 3.)

##### 2. *Information*:

There is an increasing number of families located in Phoenix who are interested in our church. Some of our ministers from Classis California have visited the field and feel for our taking up the work there. Rev. Frank De Jong reported an attendance of 45 and 50 persons at the services on the Sunday he served them. On the basis of his encouraging report the Committee decided to open the field. Classis California graciously arranged for classical appointments and since the first of May the Rev. John M. Byleveld has ministered to the group. The attendance is consistently between 45 and 50 persons in the services. At the end of a three month period it should be determined whether a missionary shall be called. The General Home Mission Committee seeks authorization from Synod to station a missionary in Phoenix, in the event there is sustained interest on the part of our people and there are prospects for effective missionary activity.

##### 3. *Recommendation*:

That Synod grant the General Home Missions Committee authorization to station a missionary in Phoenix if the field warrants it.

*Adopted.*

##### B. BREMERTON, WASHINGTON.

1. *Material*—paragraph M on page 37 of the General Report on Home Missions. (Supplement 3.)

##### 2. *Information*:

Classis Pacific recommends Bremerton, Washington, as a field for evangelization. Because of insufficient data the matter was referred to the Executive Committee for further investigation and action.

### 3. *Recommendation:*

That we receive this matter for information and approve the action of the General Committee.

*Adopted.*

### C. SERVICE PASTOR FOR THE NORTHWEST.

1. *Material*—paragraph N on page 37 in General Home Missions Report. (Supplement 3.)

#### 2. *Information:*

Classis Pacific requested that a service pastor be called for the Northwest and pledged to support the work with special collections. It is expected that with a shifting of material and men to the Pacific area, there will be an urgent need of intensive work among the men and women in service. Your General Committee is persuaded that the requested provision should be granted as soon as the need becomes urgent and instructed the Executive Committee to take such action as developments in the Northwest may require.

### 3. *Recommendation:*

That Synod approve the action of the General Home Mission Committee in its instruction to the Executive Committee.

*Adopted.*

### D. BELLWOOD, ILLINOIS.

1. *Material:* General Report on Home Missions, page 9, G.

#### 2. *Information:*

In the fall of 1944 Classis Chicago North decided to grasp the opportunity of taking over the Bellwood Mission. This mission was opened by a family of which the wife formerly attended the Christian Reformed Church. After her husband died the widow expressed a desire that our Church take over the property and assume responsibility for evangelization in that community. Classis served the field with classical appointments for a space of three months and expected that the ministers would report on their findings and give their reaction to the advisability of taking over the mission. At the next meeting Classis was not ready to declare itself whether it considered the acquisition of the Bellwood Mission advisable. Apparently, there was but little information at hand as to whether the community offered prospects for successful mission work. To obtain more definite data it was decided to continue work in Bellwood for six months. The rental of \$50.00 a month was paid by Classis Chicago North.

Through the combined efforts of the Revs. Jack Zandstra of the Nathaniel Institute and Henry Petersen a more thorough survey of the field has been made. The average attendance of 30 adults is recorded for the services with an attendance of between 30 and 35 in the Sunday School.

The Rev. Henry Petersen has advised Classis Chicago North to recommend to our Committee that the mission become a Christian Reformed institution. The Classical Committee and Classis concurred in his advice.

There is an urgency in this matter which should not escape our attention. The six-month contract which Classis Chicago North has with the owner of the property in which services are held terminates in July. Several individuals have signified their desire to purchase this property at that time. If we do not acquire the property other religious groups will avail themselves of the opportunity.

### 3. *Recommendation:*

In view of the urgency of the matter and of the fact that other groups will claim the field if action is not taken, your committee is convinced that we should not ignore the recommendations of Classis Chicago North and its Classical Committee. We therefore recommend that Synod advise the Executive Committee to take immediate action through a further investigation of the field and if they deem it advisable to purchase the property and take over the field.

*Adopted.*

## E. PREACHING MISSIONS.

1. *Material:* Paragraph P on page 37 in General Report on Home Missions. (Supplement 3.)

### 2. *Recommendations:*

a. Your Advisory Committee recommends that we adopt the advice given by the General Committee which is as follows:

1. That considering the need of contending earnestly for the faith which was delivered unto the saints, Synod authorize the Home Mission Committee to initiate and conduct Preaching Missions in communities where our churches are not strongly represented.
2. That congregations in such communities be approached to arrange Preaching Missions for the purpose of advancing the Reformed witness.
3. That congregations which welcome Preaching Missions be urged to put forth intensive efforts to reach outsiders.

*Adopted.*

## F. PERSONNEL.

### 1. *Recommendations:*

a. That Synod approve the following nominations for the position of Home Missionary:

The Rev. J. Steigenga  
 The Rev. T. Verhulst  
 The Rev. J. H. Rubingh  
 The Rev. P. Holtrop

The Rev. D. Drost  
 The Rev. J. W. Visser  
 The Rev. O. Holtrop  
 The Rev. C. Spoelhof

The Rev. N. Veltman  
 The Rev. J. Guichelaar  
 The Rev. H. De Mots  
 The Rev. E. Tanis  
 The Rev. L. Trap  
 The Rev. V. Licatesi  
 The Rev. H. Radius  
 The Rev. J. Kenbeek

The Rev. C. Veenstra  
 The Rev. P. Ouwinga  
 The Rev. M. Bolt  
 The Rev. P. H. Eldersveld  
 The Rev. J. G. Van Dyke  
 The Rev. J. R. Van Dyke  
 The Rev. J. Breuker  
 The Rev. J. J. Hiemenga

*Adopted.*

- b. That if and when chaplains and service pastors are available the Committee has the authority to select names from among their number.

*Adopted.*

- c. That Synod elect a member-at-large and an alternate member-at-large and approve the following nomination: Rev. D. D. Bonnema, Messrs. M. De Young, Geo. Wieland, Ralph Kooi. (See Art. 79.) (Continued in Art. 91.)

#### ARTICLE 79

Synod proceeds to elect a member-at-large and an alternate for the General Home Missions Committee.

Rev. D. D. Bonnema is elected and Mr. Ralph Kooi is his alternate.

#### ARTICLE 80

Synod continues the study of the Report of the Committee on Publications. (See Art. 70.)

IV. THE BACK TO GOD HOUR. This matter is taken from the table and discussed. (Cf. Art. 30, IV.)

B. *Recommendations:*

1. Has been adopted. (Cf. Art. 30, IV.)
2. Will be reported by the Budget Committee. (Cf. Art. 110, 28.)
3. That Synod express a word of appreciation to our speakers, the director and all those who have contributed to the musical part of our program, the announcer, and the secretarial staff.

*Adopted.*

4. That Synod continue the Back to God Hour during the season 1945-46 on a fifty-two week basis.

The advantages in remaining on the air throughout the year are:

- a. A listening public is retained. Although it is true that the number of listeners falls off during the summer months, there is a great advantage in keeping our program before the public the year around. Experience has taught us that it takes considerable time in the fall of the year to build up a radio audience.
- b. The weekly rates for fifty-two week contract are lower.
- c. There is a danger that we lose our hour on the Radio when the summer program is cancelled.

- d. Getting back on the air on the same stations when, as now, radio time is as a premium, may be very difficult, if not impossible.

*Adopted.*

5. That Synod appoint President H. Schulze of Calvin College as principal speaker for the ensuing year. This may call for the assistance of other men to carry on during the intervals when he desires to be relieved. *Reasons:*

- a. By doing this we will be making progress toward the ideal of entrusting the radio ministry to one man.
- b. It will work toward continuity in the message and will stabilize our Back to God Hour.
- c. He occupies in our church a representative position as President of our denominational college.
- d. The responses to his broadcasts have been very gratifying.

*Adopted.*

6. In the event that other speakers may be necessary we recommend that Synod leave their appointment to the Committee.

*Adopted.*

7. We recommend that Synod appoint a radio committee and refer this matter to the Committee on Appointments. (See Art. 115-V-23.) (Continued in Art. 83.)

*Adopted.*

#### ARTICLE 81

Synod adjourns and Elder J. Gritter offers the closing prayer.

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### WEDNESDAY EVENING, JUNE 20

#### Twelfth Session

#### ARTICLE 82

Dr. J. T. Hoogstra asks Synod to sing stanzas 1, 3, and 5, from No. 386 from the Psalter Hymnal and then leads in prayer.

#### ARTICLE 83

Dr. Hoogstra presents the question as to whether the remaining mimeographed copies of Vol. III of Sermons for Reading Services should not also be sold for \$1.00 per volume as was decided in the case of the new printed copies. Synod decides that the price shall be \$1.00 also in this case and the deficit shall also be paid from the funds of the Publication Committee.

It is further decided that the distribution of these sermon books shall be referred to our Publishing House.

#### ARTICLE 84

The Synod calls for the Continued Report of the Committee on *Protests and Appeals II*, Rev. B. J. Haan reporting. (See Art. 64.)

## WEEBER CASE.

I. We recommend that Synod sustain the Classis Pacific over against the appeals of protests of Mr. George Weeber and the Consistory of the First Christian Reformed Church of Paterson, N. J. *Grounds:*

A. Classis Pacific had the right to consider terminating the trial period which was granted to Mr. G. Weeber at the Classis, October 9, 1942, since Classis Pacific had jurisdiction in the case of Mr. G. Weeber. Acts, 1918, page 48, Article 52.

B. Classis Pacific was justified in taking the following action:

"A. To withdraw the recommendation of Mr. Weeber to the churches to serve as a 'stated supply as camp worker, lay mission worker or some such labors.'

"B. To reject Mr. Weeber's application for reinstatement into the ministry of the Gospel. *Grounds:*

"a. His openly schismatic activity in Edmonton, Alberta, Canada, during March, 1944. Note: This matter is of such a serious nature that the classis is justified in taking action now rather than at the close of the two year probationary period.

"b. His lack of sober wisdom indicated by his return to Edmonton during March, 1944."

Grounds for the justification of the preceding action of Classis Pacific:

1. Irrespective of the motives which led Mr. Weeber to go to Edmonton in March, 1944, his very going to that city without having first consulted the Consistory of Edmonton and the Classis Pacific was to say the least unwise.
2. When these facts are considered: Mr. Weeber went to Edmonton, where he had had some serious troubles which led to his deposition, when that church was vacant, at the request of Rev. Hoekman, a home missionary of the Reformed Church of America for the purpose of assisting in the organization of a Reformed Church. Mr. Weeber permitted advertising to be broadcast in which old friends were invited to meet with him with the purpose to affiliate with the Reformed Church.

It is apparent that though Mr. Weeber may claim to have had the purest of intentions his very labors there could have led to the undermining, if not the disrupting of our church at that place. And such labors are schismatic.

The sin of public schism is mentioned in Art. 80, C. O., as one of the sins worthy of punishment by deposition from office. Consequently it also can serve as sufficient reason for refusal of reinstatement into office.

*Adopted.*

II. We further recommend to Synod

A. To take cognizance of the following statement contained in the appeal of the First Christian Reformed Church of Paterson:

"We beg Synod's consideration of the danger of rupture within the body of our congregation . . ."

(Synod allows the representatives of Paterson I and Mr. Geo. Weeber to speak if they desire.)

*Adopted.*

B. To grant, in view of the situation at Paterson I, to Mr. Weeber, should the Consistory of Paterson I still desire his services, a probation period, extending two years, beginning immediately after Mr. Weeber is re-engaged by Paterson I, in the capacity of Stated Supply of Paterson I, during which time the consistory must report quarterly to Classis Hudson. Furthermore, that at the end of that period, all things having been properly carried out the case be brought to Synod, in this instance the Synod of 1947, for further consideration.

*Adopted.*

#### ARTICLE 85

Synod again takes up the matter of the PROTEST OF CICERO I on the matter of DIVORCE. (Cf. Art. 76.)

##### I. DIVORCE CASE.

The divorce case of Cicero I is again brought to the attention of Synod. This case concerns a Mr. and Mrs. A., who were both divorced from their former mates and are now married to each other. These sins were committed at a time when both parties were in a state of spiritual darkness. Mr. A. left his wife who afterwards obtained a divorce from him on grounds of wilful desertion. 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.

Mrs. A. has a background of well-nigh complete ignorance in religious matters. She divorced her husband on what the court termed "repeated cruelty."

This case also came to the attention of the Synod of 1944, which judged that the two persons concerned should not be admitted as members of one of our churches. This decision was taken since no sufficient evidence was presented to consider it as an exceptional case. A fuller statement of the history has faced Synod with the evidence that Mr. A. was at the time in an unenlightened and unconverted state, while Mrs. A., coming out of the world of unbelief, was in total ignorance of Christian teachings. In view of these facts Synod now declares that if to the satisfaction of the Consistory of Cicero I, these people are thoroughly repentant of the sin of unbiblical divorce and adulter-

ous remarriage, and if upon satisfactory probation they now manifest true godliness in their lives, they may be admitted to membership in our Church. (Continued in Art. 89.)

## ARTICLE 86

Synod adjourns. Elder J. Sikkema closes with prayer.

**THURSDAY MORNING, JUNE 21****Thirteenth Session**

## ARTICLE 87

The devotions are conducted by the Rev. B. J. Haan who asks Synod to sing stanzas 2 and 5, from No. 410 from the Psalter Hymnal and then leads in prayer.

## ARTICLE 88

The Roll is called and reveals that the delegates are present with the exception of Mr. J. De Nooyer who arrives at noon.

Mr. Jacob Van't Hof again represents Classis Grand Rapids West.

The minutes of sessions ten, eleven, and twelve, are read and approved with some corrections in Art. 71 and Art. 76.

## ARTICLE 89

Synod continues the discussion of the Protest of Cicero I and the Divorce matter. The formulation of the committee is not yet what Synod desires and so it is recommitted once more for improved formulation. (Cf. Art. 85.) (Cf. Art. 95.)

## ARTICLE 90

Synod continues the consideration of the Report of the *Committee on Church Order*, Elder G. N. Monsma reporting. (See Art. 35.)

## VIII. SYNODICAL EXAMINERS.

A. *Material*:

The overture of Classis Pella Re this matter. (Agenda overture 4, p. 76.)

B. *Analysis*:

Classis Pella overtures Synod that Article 4 of the Church Order be revised to eliminate the requirement of having Synodical Examiners from neighboring Classes present at the examination of a candidate for the ministry *if such a candidate has already been examined by Synod*.

C. *Recommendations*:

1. Your Advisory Committee recommends that Synod revise Article 4 of the Church Order so as to eliminate the requirement of having three delegates of Synod from the nearest Classes present at the



examination of a candidate for the ministry if such a candidate has already been examined and declared eligible by Synod.

2. Your Advisory Committee recommends that in order to accomplish this revision Synod decide to add to the end of the third paragraph of Article 4 of our Church Order the following words:

"provided, however, that the presence of the delegates of Synod shall not be required if the person being examined has previously been examined by Synod and declared by Synod to be eligible to receive calls to the ministry of the Word."

*Ground:*

To require the presence of the delegates of Synod at the Classical examinations is superfluous and unnecessary if Synod has already passed on the fitness of the candidates and declared them to be eligible for the ministry.

*Explanatory Notes:*

If the recommendations of your advisory committee are adopted Article 4 will read as follows:

(The new words have been underlined for the convenience of Synod.)

#### ARTICLE IV

The lawful calling of those who have not been previously in office, consists:

First, in the ELECTION by the Consistory and the Deacons, after preceding prayers, with due observance of the regulations established by the Consistory for this purpose, and of the ecclesiastical ordinance, that only those can for the first time be called to the Ministry of the Word who have been declared eligible by the Churches according to the rule in this matter; and furthermore with the advice of Classis or of the Counselor appointed for this purpose by the Classis;

Secondly, in the EXAMINATION both of doctrine and life which shall be conducted by the Classis, to which the call must be submitted for approval, and which shall take place in the presence of three Delegates of Synod from the nearest Classes; *provided, however, that the presence of the Delegates of Synod shall not be required if the person being examined has previously been examined by Synod and declared by Synod to be eligible to receive calls to the Ministry of the Word;*

Thirdly, in the APPROBATION by the members of the calling church, when, the name of the Minister having been announced for two successive Sundays, no lawful objection arises; which approbation, however, is not required in case the election takes place with the co-operation of the congregation by choosing out of a nomination previously made.

Finally, in the public ORDINATION in the presence of the congregation, which shall take place with appropriate stipulations and interrogations, admonitions and prayers and imposition of hand by the officiating minister (and by other ministers who are present) agreeably to the Form for that purpose.

This matter is committed to the Synodical Committee to Study the Examination Required of Those Who Desire to Enter Ministry. (Cf. Art. 115-V-33.)

IX. PENSION AND RELIEF MATTERS. (Cf. Report Board of Trustees of the Ministers' Pension and Relief Administration.) (Supplement 12a.)

A. *Material:*

1. The Report of the Board of Trustees of the Ministers' Pension and Relief Administration. (Supplement 12, 12a.)

B. ANALYSIS AND ADVISORY COMMITTEE ACTION.

1. The report of the Board specifically calls the attention of Synod to the following three matters:

a. The first pertains to the case of a minister, ordained in another church, installed the past year as a minister of our church, who had been a member of the Pension Plan of that church and who, on leaving that church, was granted, a refund from that Pension Fund. He has united with our Ministers' Pension Plan, having contributed to our Fund the money refunded to him by his former church for the period of time from January 1, 1940, to the date of his installation as a minister in our church." (Supplement 12.)

*Recommendation:*

Your Advisory Committee recommends that Synod approve the action of the Board in this matter.

*Adopted.*

b. The second matter concerns a minister who was ordained in another Church and who has been installed as a minister in our Church, who had not united with the Pension Plan of that Church and hence did not receive any refund when he entered our Church. After considering this at length it was decided to accept him as a member of our Pension Plan providing he contributes the three per cent of his salary from the date of his installation as a minister in our Church and computed according to the Rules adopted by Synod. (Supplement 12.)

*Recommendation:*

Your Advisory Committee recommends that Synod approve the action of the Board in this matter.

*Adopted.*

c. The third matter relates to one of our Chaplains. According to the Rules adopted by Synod the wife of a minister is covered by the

provisions of the Ministers' Pension Plan only then when she has served in a manse. It is our opinion that as that Chaplain is in active service, his home is a manse and therefore his wife is covered by our Pension Plan. (Supplement 12.)

*Recommendation:*

Your Advisory Committee recommends that Synod concur in the opinion of the Board that the home of the Chaplain, who is in active service may be considered a manse for the purposes of the Rules adopted by Synod, and that therefore his wife is covered by the Pension Plan.

*Adopted.*

2. The report makes mention of the fact that Mr. F. L. Winter became a member of the Board at the death of Mr. H. Hekman, and expresses the opinion that since the Synod of 1944 appointed him a member of this Board, Synod intended that he should serve a three year term beginning as of June, 1944.

*Recommendation:*

Your Advisory Committee recommends that Synod confirm the opinion of the Board that Mr. Winter should serve a three year term beginning as of June, 1944.

*Adopted.*

3. The report states that a detailed report of the receipts and disbursements of the Ministers' Relief Fund, 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.

REPORT OF ADVISORY COMMITTEE.

Your Advisory Committee reports that the Board has submitted a detailed report of receipts and disbursements of the Ministers' Relief Fund to your committee which has approved the action taken by the Board.

*Received as Information.*

4. The report contains certain financial matters which were referred by your Advisory Committee to the Advisory Committee on Budget.

*Adopted as information.*

5. The appendix to the report requests Synod to take cognizance of the fact that the term of appointment of Mr. N. Hendrikse, a member of the Board, and that of the Rev. J. Schuurmann, an alternate, end at this time.

*Recommendation:*

Your Advisory Committee recommends that Synod refer this matter to the committee on appointments. (See Art. 115-V, 20.)

*Adopted.*

6. The Board of Trustees of the Ministers' Pension and Relief Administration reminds us of the fact that the brethren G. Hofmeyer, John De Haan, Jr., F. Doezema, and G. J. Haan have been emeritated since their report was presented.

*Received as Information.*

X. ADMITTANCE OF MINISTERS FROM OTHER DENOMINATIONS.  
(Cf. Supplement 27.)

A. *Material:*

1. The Report of the Synodical Committee Re Admittance of Ministers from other Denominations.

B. ANALYSIS OF THE MANDATE.

1. *The Mandate.* The Synodical Committee re Admittance of Ministers from other Denominations was appointed by the Synod of 1944, and instructed to study the questions raised at that Synod concerning this subject, with a view to objectivity of standards, uniformity of practice, and a general policy which shall be safe for our denominational distinctiveness and fair to our ministers who temporarily leave our regular ministry to become service Pastor or Chaplains in the U. S. services. (Acts of Synod, 1944, Art. 126, p. 89.)

2. *Synodical Decisions.*

The report calls attention to the following Synodical decisions:

- a. *Synod of 1930.* Synod urges "consistories of vacant congregations to refrain from calling ministers of other than the Christian Reformed Churches." (Acts of Synod, 1930, Art. 54, pp. 52-54.)
- b. *Synod of 1934.* "A nomination of a Consistory containing the name or names of ministers from a church other than the Christian Reformed, must have the approval not only of the Classis or of the counselor in the name of the Classis, but also of the neighboring delegates of examination." (Acts of Synod, 1934, Art. 145, p. 133.)
- c. *Synod of 1943.* "Synod declare that the standard of approval or disapproval to be applied by the Synodical Examiners shall be:
  - "a. Soundness of doctrine.
  - "b. Sanctity of life.
  - "c. Knowledge and appreciation of Christian Reformed practices and usages.
  - "d. The need of calling others than those who are of the Christian Reformed Church."

3. *Synodical Committee's Analysis of its task.*

The Synodical Committee analyzes its task as follows:

- a. to interpret the phrase "neighboring delegates" as found in Acts, 1934, Art. 145, p. 133,

- b. to seek to achieve objectivity of standards, uniformity of practice and a safe and fair general policy in the calling of ministers from other denominations.
- c. to clarify point "d" (need) in the decision of 1943.

*C. Synodical Committee's Advice and Advisory Committee's Recommendations:*

1. With respect to the first part of its task (see B-3-a, above) the Synodical Committee remarks:

- a. "that 'neighboring delegates' means the delegates of Classes that are nearby"

*Recommendation:*

Your Advisory Committee recommends that Synod concur in this interpretation of the words 'neighboring delegates' in the decision of the Synod of 1934. (Acts of Synod, 1934. Art. 145, p. 133.)

*Adopted.*

- b. that "it is not wise to attempt to set a more precise and rigid rule, as for instance 'delegates from the very nearest classes.' In the first place, it would in some cases be very difficult to determine which were the very nearest classes. For you cannot, with regard to a classis, point to its *exact location*, as in the case of a local congregation. In the second place, various practical circumstances such as sickness, absence on vacation, etc., might easily create difficulties or cause unnecessary delay, *if only certain men* could be called in. The phrase, 'delegates of neighboring Classes' will, we think, be found to be sufficiently rigid and yet also sufficiently elastic, if interpreted, as we may expect, in all honesty, and yet with sanctified common sense.

*Recommendation:*

Your Advisory Committee recommends that Synod concur that the term "neighboring delegates" when interpreted to mean "delegates of Classes that are nearby" is sufficiently precise and rigid.

*Explanatory note:* In this recommendation your Advisory Committee uses the term "delegates of Classes that are nearby" rather than "delegates of neighboring Classes" only because this terminology was used in paragraph C, 1, a., above, and not because your Advisory Committee believes that there is any difference in connotation of the two phrases.

*Adopted.*

2. With respect to the second part of its task (see B-3-b, above) the Synodical Committee advises Synod to give its approval to the following guiding principles which the Synodical Committee believes to be involved in the decisions of the Synods of 1930 and 1934, recorded in the Acts of Synod, 1930, Art. 54, pp. 52-54 and the Acts of Synod

of 1934, Art. 145, p. 133, respectively. (See B-2-a and b, for these decisions).

- a. "All our churches should refrain from calling ministers from other denominations, *except in very exceptional circumstances*. Only by such an attitude are they manifesting the proper spirit of denominational loyalty.
- b. "No one, and certainly no Synodical Delegate for examination may arbitrarily condemn in any and all cases the proposal to call a minister from another denomination. Such an attitude would not be in conformity with the Synodical decision of 1934, which lays down rules for such calling, and therefore plainly implies that it may, in exceptional circumstances, deserve approbation.
- c. "The Synodical delegates called in must be given the opportunity and must insist on that opportunity, to give their advice in the same manner as in their more customary labors, namely, in the examination of Candidates, or in the proposed deposition of a minister of the Word. As they, in such cases, sit in with the Classes, and hear all the evidence and are presented with all the data, and give their advice before Classis acts, so also the Consistories, when they seriously consider nominating an outsider (as for instance when his name remains on the list from which the consistory is to choose its nominees), must not proceed to balloting before it calls in the Synodical delegates, gives the reasons why the name of such an outsider is given serious consideration and then hears and gives serious consideration to the advice of the Synodical delegates."

The Synodical Committee appends the following remark: "It is our opinion that one chief reason for difficulties in the past is precisely this, that consistories have actually nominated *before* calling in the Synodical delegates. The result was that these must either agree to an accomplished fact, or take a stand over against the consistory, and usually this conflict becomes known to the public. All this was very harmful and utterly unnecessary."

*Recommendation:*

Your Advisory Committee recommends that Synod approve these guiding principles.

This is adopted after there has been added that, When distances are great, consistories may confer with the Synodical Delegates by mail, and said Delegates shall render their common recommendation by mail.

3. With respect to the third part of the Synodical Committee's task (see B-3-c, above) the following is presented:

- a. The Synodical Committee advises Synod to approve the following clarification of point "d" of the decisions of the Synod of

1943 (Acts of Synod, 1943, p. 94) concerning the need of calling others than those who are of the Christian Reformed Church:

- 1) "This question of need must be considered, by consistory and delegates, both from the general denominational and from the more specific congregational viewpoint.
- 2) "Upon the Consistory rests the burden of attempting to show that the needs of the local church call for the nomination of an outsider. And the Synodical Delegates must give earnest consideration to such consistorial allegations and persuasions, always remembering that the peculiar needs of the local church are usually understood best by its own people.
- 3) "The phrase, 'the need of calling others than those who are of the Christian Reformed Church' lays upon both the Consistory and the Synodical delegates the solemn responsibility not to nominate or approve the nomination of ministers outside of our Church, unless there are very special reasons and needs, and to remember that *usually* there is not only no need of calling outsiders, but rather that there is need, with a view to our distinctiveness and loyalty to our seminary and our ministers of limiting nominations to those whom the church has itself trained and who have the right to expect that the church that trained them will also keep its field of service open for them."

c. *Recommendation.*

Your Advisory Committee recommends that the proposed clarification be approved by Synod with the suggested alterations and the addition of the word "outside" immediately before the word "minister in the first suggested alteration, so that the clarification would read as follows:

1. This question of need must be considered, by consistory and delegates, both from a general denominational and from the more specific congregational viewpoint.

2. Upon the consistory rests the burden of attempting to show that the needs of the local church justify the nomination of the "outside" minister or ministers under consideration. And the Synodical delegates must give earnest consideration to such consistorial allegations and persuasions, always remembering that the peculiar needs of a local church are usually understood best by its own people.

3. The phrase, "the need of calling others than those who are of the Christian Reformed Church," lays upon both consistory and Synodical delegates the solemn responsibility not to nominate or approve the nomination of ministers outside of our Church, unless there are very special reasons and needs, and to remember that *usually* there is not only no need of calling outsiders, but rather that there is need, with

a view to our distinctiveness and loyalty to our seminary and our ministers of limiting nominations to those whom the church has itself trained.

*Adopted.*

XI. The Advisory Committee on *Church Order* presents the following which is legally before Synod.

A. *Material:*

1. Overture of Mr. David Dykstra who desires Synod to declare that "since all labor problems must be solved in the spirit of Christ and in accordance with the Christian principles of love, justice and righteousness, Christian laborers should not join so-called neutral labor-unions."

2. Letter from Mr. Dykstra, accompanying the foregoing overture.

3. Letter from Classis Grand Rapids West submitting the foregoing overture.

B. *Analysis:*

The Synod of 1943 decided among other things that "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." (Acts of Synod, 1943, Art. 172, p. 102.)

Mr. Dykstra submitted an overture, identical with the present overture, to the Synod of 1944, and protested against the decisions of 1943. The Synod of 1944 decided not to sustain the overture. (Acts of Synod, 1944, Art. 101, page 61.) Mr. Dykstra resubmits his overture because he feels that "the delegates to the Synod of 1944 depended in their judgment practically alone on the report of the advisory committee," and to this report he has certain objections, especially to the "Grounds" for the recommendation not to sustain the overture.

Classis Grand Rapids West transmits Mr. Dykstra's present overture to the Synod of 1945, "because Synod of 1944 did not give Mr. Dykstra an answer in keeping with the import of the overture submitted." Classis Grand Rapids West states that it does not agree with the reply of the Synod of 1944 to Mr. Dykstra's overture, and requests Synod to appoint a committee whose task it will be to formulate the grounds, if any, upon which Synod bases its position that membership in a so-called neutral union is compatible with membership in the church.

C. *Recommendations:*

Your Advisory Committee recommends:

1. That 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 a so-called neutral labor union. (See Art. 115-V-39.)



2. That the overture of Mr. Dykstra and his accompanying letter be referred to that committee for its information.

Comment: Your Advisory Committee assumes that the proposed committee would take into consideration any action taken by this Synod with respect to the report of the Synodical Committee on Corporate Responsibility. (Supplement 29.)

*Adopted.*

#### ARTICLE 91

The Report of the *Home Missions* Advisory Committee is again called for, Rev. N. Veltman reporter. (See Art. 78.)

#### ADDITIONAL CHAPLAINCY MATTERS.

A. *Material*: Report Chaplain Committee. (Supplement 14-a.)

Report is received as information.

B. *Recommendations*:

1. Your Advisory Committee recommends that Synod express its gratitude and appreciation to our Chaplains in their sacrificial mission of counselling and comforting, admonishing and assisting their fighter-comrades under the terrific ordeal of modern war. Synod especially takes cognizance of their sincere and untiring efforts in holding high the Banner of Truth and pointing the living and the dying to the Standard of the Cross of Jesus Christ wherever the Stars and Stripes were borne by valiant but mortal men. Synod also humbly acknowledges the special guardian care of the great Shepherd for His under shepherds in mercifully sparing and sustaining them in their perilous and arduous war ministry.

*Adopted.*

2. That Synod, in view of the mutual benefit for the delegates and our chaplaincy, approve the advice of the Committee to reimburse the travelling expenses of the Chaplains in attendance at our gathering, from the Chaplaincy Fund.

*Adopted.*

3. Your Advisory Committee recommends that Synod approve the Chaplain Committee's interpretation of the decision made by Synod of last year (Acts, 1944, Art. 72, 3, p. 36) which they contend entitles Chaplains desiring to take at least a year of post graduate study to claim the temporary compensation which provided \$150 a month for three months upon their discharge.

*Adopted.*

4. In the case of those who take further study beyond the three month refresher course we advise Synod to recommend:

a. That the Chaplaincy Committee shall publish the official notice of their discharge from the service in our church papers.

*Adopted.*

b. That they request their consistories to extend their leave of absence for the specified time.

*Adopted.*

c. That they announce their candidacy three month's prior to the termination of their study.

*Adopted.*

d. If a Chaplain has not accepted a call at the end of the period of study he shall be entitled to \$150.00 a month for three months and thereafter \$75 a month if necessary until the next Synod.

*Adopted.*

5. That Synod call the attention of consistories to the advice on paragraph 5 on page 4 of the Report of the Chaplain Committee, pertaining to the announcing of the candidacy of returning Chaplains. "This shall be done in consultation with the Chaplain Committee. The Chaplain Committee, and not the consistories receives the official notification from the Government in every case of separation from the service. Hence Consistories should obtain this from the Committee prior to making the announcement of the returning chaplain's candidacy in our church papers. This information will be forwarded to them as soon as it is received from Washington."

*Adopted.*

6. That Synod refer the paragraph on "Status of the Chaplain's Fund," page 5, to the Budget Committee.

*Adopted.*

7. That the matter of voting representative and an alternate as our representative on the General Commission be referred to the Committee on Appointments. (See Art. 115-V-11.)

*Adopted.*

8. That the matter of appointments to our Chaplaincy Committee be referred to Committee on Appointments. (See Art. 115-V, 12.)

(Continued in Art. 94.)

*Adopted.*

## ARTICLE 92

Synod adjourns. Elder H. Lautenbach offers prayer.

## THURSDAY AFTERNOON, JUNE 21

### Fourteenth Session

## ARTICLE 93

The President calls upon Rev. A. Hoekema to lead in devotions. He asks Synod to sing stanzas 1 and 4 of No. 436 Psalter Hymnal and then offers prayer.

## ARTICLE 94

The Report of the *Committee on Home Missions* is still under considerations. (Cf. Art. 91.)

## X. SUBSIDIES.

A. *Material*: Report General Committee on Home Missions (pp. 21-23) (Supplement 3).

B. *Recommendations*:

1. Your committee has given considerable and careful consideration to Synod's desire that the allowance to subsidized churches be increased. We are aware of the fact that a revision of the sliding scale is not in our mandate and that such is beyond our ability. A blanket increase in the recommended promises of support would mean an automatic increase in salaries and determining salaries lies not within the province of Synod but of the consistories. Besides, Synod has decided to advise the Classical Home Mission Committee to urge the Consistories of subsidized churches to raise the salaries of their ministers where these are inadequate. Synod has also taken the stand that the determination of minimum salaries should be left to the prudence of the local Classes.

In view of the above we advise that Synod allow such bonuses for 1946 as can meet the needs of the ministers of subsidized churches in the present emergency . . . according to the following plan: 40% of the assistance be allowed to those congregations paying a salary below or within the \$1,400 bracket; 25% to those paying in the \$1,500 bracket; 20% to those paying in the \$1,600 bracket; 15% to those paying in the \$1,700 bracket and 10% to those paying in the \$1,800 bracket. These bonuses are to be paid to the Pastors involved and 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. Due to the great need these bonuses are to be paid the ministers in four installments throughout the year.

*Adopted.*

2. Your Advisory Committee advises that the same bonus schedule be adopted and made retroactive as of January 1, 1945, based on the salaries and allowances stipulated in the subsidy schedule for 1945 found in Acts of 1944, page 161.

*Adopted.*

3. In view of the above recommendations which will involve an added expenditure of approximately \$10,000 we refer this to the Advisory Budget Committee for an increased quota.

*Adopted.*

4. In view of the above mentioned increased bonus schedule and in view of the present high costs of living, your Advisory Committee recommends that Synod strongly urge the Classes to diligently advise the consistories in unsubsidized churches where inadequate incomes for

the ministers pertain, to work toward an adequate salary for their pastors. *Adopted.*

5. Your Committee advises that Synod adopt the recommendations of the General Committee on Home Missions as found under Notes 1 and 2 on page 23 of the General Report, which notes follow:

- a. That Synod declare that where the allowances are conditional upon an increase of salary, the allowance shall be reduced by 50% of the recommended increase if the raise is not met by the congregation involved.
- b. That all congregations whose allowance depends on an increase in salary notify the Treasurer of the General Home Missions Committee before the close of 1945 concerning the action taken by them in the matter.

*Adopted.*

6. Your Committee advises that Synod adopt the entire list of proposed subsidies as listed on pages 21-22 of the General Report on Home Missions, with the exceptions of Mt. Vernon (No. 44) and Glendale, Calif. (No. 60) whom we refer to the Executive Committee for final settlement.

*Adopted.*

#### XI. CHURCH HELP.

A. *Material:* Overture No. 20 of Classis Pacific and the Seattle Consistory.

B. The Synod of 1944 (Acts, 1944, Art. 83C, p. 46) decided to "delete Art. 7 of the Rules for Church Help (pertaining to the method of repayment on a discount basis of sums received from the Fund) and that this be put into effect January 1, 1945.

The Consistory of Seattle seeks classification of the time clause "and be put in effect January 1, 1945." They understand this clause to mean that all contracts made while Art. 7 was in effect shall continue to enjoy the advantages which Art. 7 provides. They ask Synod to so declare.

The Church Help Committee interprets this time clause to mean that all contracts which were made prior to January 1, 1945, and did not specifically make mention of Art. 7 but which were in effect on that date, lose the discount advantages.

In carefully considering the contents of this overture and after taking due cognizance of the interpretations of the Consistory of Seattle and the Church Help Fund Committee your Advisory Committee comes with the following:

*Recommendations:*

1. Synod declare that the Church Help Committee was justified in their interpretation of Synod's decision in 1944.

*Adopted.*

2. That while Synod may or may not have a legal obligation in acceding to Seattle's request, Synod does recognize its moral obligation in this matter. *Ground:*

Though the existent rule No. 7 was omitted in the contract with Seattle this rule was nevertheless in force at the time the contract was made with them.

*Adopted.*

3. That Synod decide that all contracts made prior to January 1, 1945, be honored with the discount advantages in accord with Article 7 of the Rules for Church Help.

*Adopted.*

XII. CHAPLAIN COMMITTEE ON JOHN MARION SNAPPER. (Cf. Art. 72, VIII.) This matter was recommitted to the Committee and the Committee now presents the following

A. *Recommendation:*

In view of Synod's recommitment of the matter in re John Marion Snapper and in view of the very exceptional nature of this case, your Advisory Committee on Home Missions comes with the following recommendation in answer to the request of the Chaplaincy Committee to assure him of ordination:

Synod appreciating his sincere desire to enter the Chaplaincy assures John Marion Snapper that he will be declared eligible for the ministry and subsequent ordination in our church when upon completion of his training he shall have satisfied our proper ecclesiastical examining bodies as to his Reformed convictions and Christian character.

Furthermore Synod calls the attention of A. S. John M. Snapper to the ruling of Synod adopted in 1924 which is as follows, "Students who have pursued their theological studies at other institutions must at least have pursued the studies of the Senior year at our Seminary, in order to be declared eligible for a call from our churches." Acts, 1924, Art. 41, p. 38.

In view of his ordination to the ministry in our Christian Reformed Church, Synod is desirous that this rule shall be complied with if at all possible. Should it be impossible for him to meet this requirement before entering the chaplaincy because of circumstances beyond his control, Synod expects him to do so before entering upon the stated duties of a pastorate or mission field.

The Chaplain Committee is to be instructed to inform the Chief of Chaplains of this decision with the earnest petition that the opportunity to comply with this accepted rule of the church be granted Mr. Snapper if at all possible.

*Adopted.*

## ARTICLE 95

Synod again takes under consideration the Cicero Protest and the matter of *Divorce*. The Advisory Committee presents a revised recommendation as follows: (See Art. 89.)

The case of Cicero I concerns Mr. A, who was divorced by his first wife on the ground of adultery. Later on he married the present Mrs. A., and afterwards his first wife married again. Mrs. A. had also divorced her first husband on the ground of repeated cruelty. She later married Mr. A. and after this her first husband married again.

Mr. A. was originally a covenant member, but had drifted far away from God and His people when he was divorced and remarried. Mrs. A. was not from covenant circles, and was brought to the light through the influence of the Gospel. It was she who influenced her husband to attend church.

It may be stated without fear of contradiction that during the years in which they lived in sin both Mr. and Mrs. A. were indeed in a state of ignorance concerning the magnitude of their sin.

However, for more than three years both of them have not only attended services in Cicero I regularly, but the consistory is unanimously convinced that the repentance and godly life of both have proven beyond doubt to be genuine and sincere. The present consistory is also unanimously convinced that their confession of faith before the consistory has been in all things adequate.

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.

*Adopted.*

Rev. A. Hoekema asks that the following be recorded: "I desire to have it recorded that because Synod has not yet adopted "an official exegetical position" on the divorce issue, I could not vote on this matter."

Dr. M. Van Dyke asks that the following be recorded: "I wish to have recorded that I am unable to vote on the recommendation re the Cicero Divorce case at this time since I regard it as begging the question with regard to the remarriage of persons divorced on unbiblical grounds, which matter is still under investigation by Synod."

Rev. J. D. Couwenhoven asks that the following be recorded: "The undersigned expresses his dissent from the decision of Synod re the Cicero I divorce case, on the ground that exegetical study of the matter of marriage and divorce should first be made."

The Reverends Wm. Kok, J. Daane, and K. E. F. J. De Waal Malefyt, together with Elders W. Hofstra and E. Lautenbach ask that their negative vote be recorded.

Synod also decides that the Appeals of Mr. P. L. Van Dyken and Frederick Nymyer have by these actions been sufficiently answered.

#### ARTICLE 96

The Committee on Varia continues to report. (See Art. 48.) It presents the following:

##### REPORT ON THE YOUTH COMMITTEE.

A. *Material*: Report on the Youth Committee (Supplement 10).

B. *Recommendations*:

1. That Synod receive this report as information.

*Adopted.*

(Mr. R. Postma, representing the Youth Committee addresses Synod.)

2. That Synod approve the appointment of a standing committee to be known as the United Youth Committee, which shall strive to effect a coordinated program in facing the problems of our youth.

(See Art. 115-V-41.)

*Adopted.*

3. That this coordinated program within our denomination shall be called the United Youth Movement of the Christian Reformed Church.

*Adopted.*

4. That this committee shall consist of six members, two selected from and by the Board of the A.F.R.Y.M.S., two to be selected from and by the Board of the A.F.R.Y.W.S., and two, one man and one woman, to be appointed by the Synod. The term of office shall be two years, with all members eligible for reappointment.

*Adopted.*

5. That this committee should meet quarterly or oftener if necessary, to discuss and act upon matters pertaining to the welfare of the Christian Reformed young people, their organizations and their publications. The committee shall have advisory power in matters pertaining to the specific affairs of the two existing federations, guarding carefully that these organizations do not overstep their bounds or instigate erroneous policies or principles. Together with the federations it shall seek to arouse interest among all the young people of the denomination in Christian Reformed youth activities.

*Adopted.*

6. The committee shall make an annual report to Synod.

*Adopted.*

X. The Advisory Committee on Varia presents the following:

A. *Material*:

1. A communication from Professor D. H. Kromminga, COMMUNICATION CONCERNING A CLAUSE IN ARTICLE 37 OF THE BELGIC CON-

FESSION, in which he requests that the scripturalness of a statement of Article 37 of the Belgic Confession be looked into. (Supplement 34-a.)

2. A later communication sent in response to the *Varia* committee's request, in which Professor Kromminga declares "I now no longer stand by my original request to Synod for substantiation of the scripturalness of the claim of Article 37," and presents a more complete statement of his views in which he deviates from Article 37. (Supplement 34-b.)

B. *Recommendations:*

1. That Synod declare that these communications are properly before it.

*Adopted.*

2. That Synod investigate Professor Kromminga's views as far as they deviate from Article 37 of the Belgic Confession. *Ground:*

Such an investigation would be in accord with the requirement of the Formula of Subscription "if hereafter any difficulties or different sentiments respecting the aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiments to the Consistory, Classes, and Synod, that the same may be there examined."

*Adopted.*

3. That Synod appoint a committee of five to study Professor Kromminga's views and to report to the Synod of 1947. *Grounds:*

- a. The field of investigation is too large to be properly handled by Synod at this meeting.
- b. Professor Kromminga himself suggests the appointment of such a committee that he may present to it a fuller exposition of his views.
- c. This will afford an opportunity for a thorough Scriptural study of the whole subject of eschatology, as Professor Kromminga desires.

*Adopted.* Referred to Committee on Appoints (See Art. 115-V, 41).

ARTICLE 96-a

Synod decides to hold an evening session from 8:00 to 9:30.

ARTICLE 97

Report of Committee on *Varia* is continued. (See Art. 96.)

XI. The Advisory Committee on *Varia* presents the following:  
Reports of SYNODICAL DELEGATES AD EXAMINA.

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
Carl E. Toeset	Wisconsin	J. Van Beek	Chicago N.
		C. Greenfield	Ostfriesland
		G. Hoeksema	Chicago S.
John Roorda	Pacific	John Geels	Pella
		E. Tanis	California
		J. H. Geerlings	Orange City
Walter Dubois	Muskegon	P. Jonker	Holland
		A. J. Rus	G. R. South
John H. Olthoff	Kalamazoo	E. Visser	G. R. East
		P. Holwerda	G. R. South
		P. Jonker	Holland
C. L. Van Zee	G. R. South	R. Veldman	G. R. West
		P. Jonker	Holland
		W. Alkema	Kalamazoo
W. F. Vander Hoven	Holland	J. Weidenaar	G. R. East
		W. Alkema	Kalamazoo
		J. Breuker	Muskegon
Otto De Groot	Orange City	D. D. Bonnema	Zeeland
		G. A. Lyzenga	Minnesota
		C. Greenfield	Ostfriesland
Anthony Hoekema	G. R. West	J. Guichelaar	Sioux Center
		J. Weidenaar	G. R. East
		A. J. Rus	G. R. South
Peter Huisman	Ostfriesland	D. D. Bonnema	Zeeland
		J. Geels	Pella
		J. Guichelaar	Sioux Center
Clarence De Haan	Ostfriesland	J. H. Geerlings	Orange City
		R. Veldman	G. R. West
		A. J. Rus	G. R. South
Paul Boertje	G. R. East	J. H. Bruinooge	Zeeland

2. Correspondence regarding the action of Synodical delegates ad examina re the Rev. Wesley Prince.

3. Report of the Synodical delegates who were present at the "Colloquium Doctum" of the Rev. Wesley Prince.

4. Report of the Synodical delegates present at the "Colloquium Doctum" of Dr. John Meeter.

5. Report of the Synodical delegates regarding the release of the Rev. Andrew Baker.

6. Report of the Synodical delegates regarding a request from the Protesting First Christian Reformed Church of Kalamazoo.

6. Report of the Synodical delegates regarding a request from the protesting First Christian Reformed Church of Kalamazoo.

7. Correspondence regarding the ordination of the Rev. J. C. Kobes.

8. Correspondence regarding the placing of Rev. Verhage's name on the trio of the Dispatch Church.

#### B. *Recommendations:*

Your committee advises that Synod adopt the following:

1. That the work of the Synodical delegates who attended the ex-

amination of the candidates and approved their admission into the Christian Reformed ministry be approved.

*Adopted.*

2. That Synod approve the action of its delegates ad examina from Classes Grand Rapids East, West and South in giving permission to the Prosper Christian Reformed Church to call the Rev. Wesley Prince from the Southern Presbyterian Church as associate pastor, to serve as Instructor of Bible in the Northern Michigan Christian High School.

a. The delegate from Classis Grand Rapids West wishes it to be recorded that he voted negatively on this matter.

*Adopted.*

3. That Synod approve the work of its delegates ad examina from Classes Holland, Grand Rapids South and Grand Rapids East who were present at the "Colloquium Doctum" of the Rev. Wesley Prince, and advised Classis Muskegon to admit the brother into the ministry of the Christian Reformed Church.

*Adopted.*

4. That Synod approve the work of its delegates from Classes Grand Rapids South, West, and Zeeland who attended the "Colloquium Doctum" of Dr. John Meeter and advised Classis Grand Rapids East "to accede to the request of the brother to make him eligible to a call in our denomination."

*Adopted.*

5. That Synod approve the work of its delegates ad examina from Classes Grand Rapids South and Zeeland in advising Classis Grand Rapids East to accede to the request of the Rev. Andrew Baker and the Flint Christian Reformed Church that he be released from the Flint Church.

*Adopted.*

6. That Synod approve the work of its delegates ad examina from Classes Grand Rapids South, Zeeland and Holland in advising Classis Kalamazoo to grant the request of the Protesting First Christian Reformed Church of Kalamazoo to unite with our denomination.

*Adopted.*

7. Ordination of the Rev. J. C. Kobes.

a. In regard to the ordination of the Rev. J. C. Kobes your committee informs Synod that the Stated Clerk of Synod has placed the following documents into our hands:

1. The report of the delegates ad examina of Classes Orange City, Pacific and Pella to Synod under date of October 4, 1944. In this report, the Synodical delegates "report that they have no legal objection to classis pronouncing him eligible to receive a call provided that Mr. J. C. Kobes openly declares to Classis that he will consider only calls to the Indian mission field."

2. An overture from the consistory of the Modesto church under date of March 5, 1945, in which this consistory overtures Synod to disapprove of the action of the delegates ad examina in insisting on a "limited ordination" at the meeting of Classis California on September 20, 1944.

3. A copy of a document from the delegates ad examina of Classes Orange City, Pacific and Pella, addressed to Classis California under date of February 28, 1945, in which they "recommend that Candidate J. C. Kobes be admitted to the ministry of the Divine Word and Sacraments in the Christian Reformed Church." This document was sent to the Stated Clerk of Synod.

Note: Although no restrictions are referred to in this document, the Synodical delegates had in mind the advice given on October 4, 1944, (see a above).

4. A copy of the minutes of Classis California dealing with the above matters.

b. Your committee advises that Synod refer this entire matter to Classis California and the Delegates Ad Examina who gave their advice in this matter previously, that they may present a solution of the matter to the Synod of 1946. *Grounds:*

1. Certain other documents dealing with this matter are not at hand and are not obtainable at this time, namely,
  - a. A statement from the Stated Clerk of Classis California and the Synodical delegates regarding this matter.
  - b. Correspondence between a committee of Classis California and the Synodical delegates regarding this matter.
  - c. A statement from the delegates ad examina defending their action of October 4, 1944.

Without these documents, the matter cannot be satisfactorily settled.

2. The present position and work of the Rev. Kobes will not be jeopardized by this unfortunate delay.

*Adopted.*

8. Placing Rev. Verhage's name on Dispatch trio.

a. *Material:*

The stated clerk has placed in the hands of our committee:

1. A copy of a letter from the Rev. John Verhage of the First Evangelical and Reformed church of Green Bay, Wisconsin, to the consistory of the Christian Reformed church of Dispatch, Kansas, dated January 6, 1945. In this letter the Rev. Verhage promises to visit Dispatch for a few days and affirms that he has never felt at home in the Evangelical and Reformed church; that it has been his prayer that the way might be opened "to get back into the church of my origin."

2. A copy of the minutes of Classis Pella of March 7, 1945, article 49 of which reads as follows:

"The Consistory of the Dispatch Christian Reformed Church requests Classis to approve the placing of the name of the Rev. John Verhage of the Evangelical Reformed Church of Green Bay, Wisconsin, on a trio. As reasons for this request we urge the following considerations:

- "1. The present shortage of ministers. Dispatch has received 12 declines. Even the return of Chaplains and Service Pastors will not fill all vacancies. Hence our Church stands to gain by taking in soundly Reformed men from other churches and we believe Rev. Verhage is such a man.
- "2. The character and qualifications of Rev. Verhage. He was educated in Sheboygan Christian School. Has served three years as elder of Sheboygan, Wisconsin church, and as such subscribed to the Form of Unity. Received his theological training at Mission House Seminary. Attended Calvin College two years. His experiences in Evangelical and Reformed Churches have confirmed him in soundness of our principles and methods. He made a good impression in his sermons and conversation when at Dispatch February 18.
- "3. He is recommended by the Consistory of Sheboygan; Rev. E. B. Pekelder regards him as soundly Reformed and at one with our church."

"After discussion and further information Classis granted this request."

3. A copy of an undated statement by the Rev. E. H. Oostendorp, counselor of the Dispatch Church, reporting on a two-hour conversation with Rev. Verhage, and stating the following: "To me he seemed to have a pleasant personality, to be soundly Reformed in his theological position, to be very sincere and conscientious about his work as minister, and conservative in his views on moral problems. He is evidently out of place in the Evangelical and Reformed church, because he is still Christian Reformed at heart."

4. A copy of a letter of March 21, 1945, from the consistory of the Christian Reformed church of Sheboygan to the clerk of the Dispatch consistory stating "In reply to your inquiry, we can state that Rev. John Verhage is a son of our congregation, having been born and raised here. Rev. Verhage is a sincere Christian man and we believe could serve very acceptably in the Christian Reformed church. He served our congregation as elder, and served very well. He did not quite finish his term, as he received a call to his first charge while serving as our elder. He also served as Bible leader of our Young Men's Society for two years."

5. A copy of a report dated March 26 from the Synodical delegates of Classes Orange City, Ostfriesland and Sioux Center, disapproving the placing of Rev. Verhage's name on the Dispatch trio. This document is in the hands of Synod.

6. A copy of an appeal to the Synod of 1945 from the Dispatch consistory under date of April 26, 1945, asking Synod to reverse the decision of the Synodical examiners. A copy of this appeal is also in the hands of Synod.

b. *Recommendations:*

That Synod sustain the appeal of the consistory of Dispatch, Kansas, and approve the placing of Rev. Verhage's name on their trio.

*Grounds:*

1. With regard to doctrinal soundness:
  - a. The argument of the examiners against endorsing Rev. Verhage's doctrinal soundness, namely, that he has not attended our seminary is not convincing.
  - b. Upon its investigation, Classis Pella was sufficiently satisfied as to his doctrinal soundness, and therefore approved the placing of his name on the trio.
  - c. The Rev. Elco Oostendorp, counsellor of Dispatch, after a two-hour conference with Rev. Verhage reported "to me he seemed to be soundly Reformed in his theological position."
  - d. The consistory of the Christian Reformed church at Sheboygan, Wisconsin, where the Rev. Verhage served as elder for almost three years, states, "Rev. Verhage . . . could serve very acceptably in the Christian Reformed church."
  - e. The delegates *Ad Examina*, neither being personally acquainted with Rev. Ver Hage, nor having had a personal interview with him, are not prepared to endorse his doctrinal soundness. However this uncertainty is not sufficient to deny him the privilege of a Coloquium Doctum which will then reveal finally whether there is any lack of doctrinal soundness or not.
2. Regarding the need of Dispatch. The church of Dispatch has been vacant for approximately two years, during which time it has extended 12 calls, including two to candidates, without favorable results.
3. Regarding fairness to our ministers who temporarily leave our regular ministry to become service pastors or chaplains. In view of the large number of vacancies, the great need for ordained men on our mission fields, and the uncertainty of the time when our chaplains will return to civilian life, the admittance of Rev. Verhage does not appear to be unfair to our own ministers.

*Adopted.*

Rev. J. Guichelaar, having been one of the Delegates Ad Examina involved asks that it be recorded that he did not vote in this matter. (Continued in Art. 100.)

## ARTICLE 98

During this afternoon's session, Dr. De Korne brings the happy news that he had received a message from Dr. L. S. Huizenga telling that they were well and able to be active. Synod rejoices to hear this and our thanksgiving and prayer is voiced by Rev. Peter Holwerda who, upon the request of the President, leads us in a word of prayer on their behalf. This telegram was dated about six months ago.

Synod adjourns and Elder M. De Young offers prayer.

**THURSDAY EVENING, JUNE 21****Fifteenth Session**

## ARTICLE 99

Rev. J. Guichelaar leads in prayer after Synod has sung stanzas 1, 4, and 5 of No. 415 from the Psalter Hymnal.

Rev. Hessel Kooistra is present in the place of Rev. T. Yff from Classis Zeeland. He arises upon the request of the President and expresses his agreement with the Form of Unity.

## ARTICLE 100

Synod continues the discussion of the Report of the *Committee on Varia*. (See Art. 97.) (Cf. Supplement 18.)

VII. NATIONAL ASSOCIATION OF EVANGELICALS:  
(Cf. Art. 48.)

These matters were tabled until Bishop Marston could have spoken and are now removed from the table.

B.

1. already adopted (Cf. Art. 48).

2. That Synod continue our affiliation with the N.A.E.

For Grounds see Art. 48, VI.

This recommendation was adopted with the amendment added that our affiliation shall be continued with the understanding that we caution our consistories to be careful concerning some of their propaganda activities.

A further amendment carries which decides that the continuance of our affiliation shall again be determined by the Synod of 1946.

3. Synod again appoint seven delegates (Cf. Art 48 to the N.A.E.

a. The following four, now officially connected with the N.A.E.:  
Dr. R. J. Danhof, Dr. J. C. De Korne, Dr. Herman Kuiper, Dr. Wm. Rutgers . . . for the reasons advanced in Art. 48.

b. Three additional delegates.

ADOPTED AND REFERRED TO COMMITTEE ON APPOINTMENTS.  
(See Art. 115-V-29.)

4. That local groups which collect clothing for the Netherlands be reminded that such clothing can be sent through the channel of the N.A.E. *Ground:*

The N.A.E. promises to augment from its warehouses whatever we send for this purpose. (Cf. Supplement 18.)

*Adopted.*

5. That the request for an annual collection for the N.A.E. be referred to the Advisory Budget Committee.

*Adopted.*

VIII. The Advisory Committee on *Varia* presents the following:

A. *Material:*

Overture from the Delavan Chr. Ref. Church. (Cf. Art. 48, III, B.)

B. *Recommendations:*

This overture asks that Synod ask the President of the United States and the members of the Congress to make some arrangement whereby the peoples of stricken Europe may be provided for and also that our own people be told to cut to the minimum their consumption of protective food so that these people may be fed.

The Committee recommends

1. That Synod do not adopt the first request of this overture (beginning with the words, "Synod ask the President of the United States"), since this is not an ecclesiastical matter, and therefore is not within the jurisdiction of Synod. (See Article 30, Church Order; Cf. Article 64, Acts 1943.)

*Adopted.*

2. With regard to the second request of the overture, your committee recommends that Synod urge our people, in view of the desperate need in Europe and elsewhere, that they support our own deaconates and existing worthy relief agencies to the utmost of their power. *Adopted.*

IX. The Advisory Committee on *Varia* presents the following:

A. *Material:*

REPORT ON CORPORATE RESPONSIBILITY. (Supplement 29.)

B. *Recommendations:*

1. That this report be received as information.

*Adopted.*

2. That Synod express its appreciation to the Committee on Corporate responsibility for its splendid work.

*Adopted.*

3. That Synod recognize and adopt these five principles as based on Scripture, and as clearly defining the Christian's corporate responsibility for the decisions and practices of the organizations to which he belongs:

"1) Active participation in the sinful practices of an organization to which one belongs not only renders one guilty before God but may even make one an object of ecclesiastical discipline.

*Adopted.*

2) In order to be responsible for the sinful deeds of the organization or the group with which one is associated it is not necessary to be an active participant, in the usual sense of that term. By requesting, promoting, encouraging or in any manner abetting the wrong-doing, one is rendered responsible, even if the support which one gives amounts to no more than consent or approval. In connection with all this the discipline of the Word should be vigilantly exercised.

*Adopted.*

3) In order to be responsible for the sins of the group one need not even be an abetter; mere passivity or silence also renders one guilty; failure to reprove makes one accountable before God.

*Adopted.*

4) It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents to them in any manner (2), nor even fails to reprove them (3), and yet involve himself in co-responsibility for these evil practices; namely, if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reprovved.

*Adopted.*

5) Finally, it is even possible that, although a person does not become guilty of any of the sins described in the preceding four points, he, nevertheless, becomes responsible, in a measure, for the evil decisions and practices of the group; namely, by becoming a member of the organization whose aims or practices are known to be evil." (Cf. Agenda, pp. 36, 37.)

*Adopted.*

4. Your committee further recommends that Synod call the attention of our people to the fact that these principles are intended to be applied not only to labor unions, but also to all industrial, business, and professional organizations, as well as to any other types of group activity.

*Adopted.*

5. Your committee suggests further that the following recommendation of the committee on Corporate Responsibility be adopted by Synod, "They (that is, these principles) should be faithfully expounded from the pulpit, in personal visits, and family-visits, and in the religious press. The question of their application to concretely existing local, state, or national conditions is a matter for the individual



Consistory and Classis, and especially for the conscience of each person who becomes involved in it (Agenda, p. 37).

*Adopted.*

6. Your committee also recommends that, in view of the moral and spiritual dangers of membership in non-Christian organizations, Synod urge all our people, wherever possible, to establish and promote definitely Christian organizations in the social sphere.

*Adopted.*

#### ARTICLE 101

The testimonial dinner in honor of the two retiring professors, J. Broene and J. Nieuwdorp, was arranged for this evening. Professor S. Swets favored us with two selections as did Rev. D. Drost. Miss Martha Huissen accompanied at the piano. She also favored us with special music while the dinner was being enjoyed. Elder J. Hoeksema from Classis Zeeland furnished some beautiful flower decorations. Rev. J. Bouwsma paid proper tribute to Professor J. Broene and Rev. E. Haan to Professor J. Nieuwdorp. They both give fitting response. Synod wishes the brethren an enjoyable and blessed period of retirement and prays that God may ever be near them even to the end. (See Art. 28, I, E.)

#### ARTICLE 102

Synod adjourns. Elder S. De Haan leads Synod in closing prayer.

### FRIDAY MORNING, JUNE 22

#### Sixteenth Session

#### ARTICLE 103

The President calls upon Rev. E. H. Smith, Missionary to Africa, to lead in devotions. He asks Synod to sing No. 38 from the Psalter Hymnal and then leads in prayer.

#### ARTICLE 104

The second clerk calls the roll. Elder S. De Haan from Classis Kalamazoo is absent due to the tragic death of a niece. Rev. T. Yff is present from Classis Zeeland in the place of Rev. H. Kooistra.

#### ARTICLE 105

The minutes of the thirteenth, fourteenth, and fifteenth sessions are read and approved.

#### ARTICLE 106

Synod takes under consideration the continued report of the Committee on Budget Matters (See Art. 43.)

#### XIII. CLASSIS PACIFIC.

A. *Material*: Overture Pacific (classical expense).

B. *Recommendation:*

Your committee advises Synod to continue the aid given to Classis Pacific for Classical Expense at the rate of 40 cents per family for 1946. *Adopted.*

XIV. REFORMED BIBLE INSTITUTE.

A. *Material:* Report R. B. I. (Supplement 31.)

B. *Recommendation:*

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

XV. CHAPLAINCY FUND.

A. *Material:* Report of the Chaplain Committee. (Supplement 14-b).

B. *Recommendation:*

This report was examined by your committee and we advise Synod to recommend this cause to our churches for one or more free-will offerings.

*Adopted.*

XVI. SYNODICAL TREASURER'S REPORT.

A. *Material:* Synodical Treasurer's Report. (Supplement 1-b.)

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. That in regards to the gratification of the stated clerk and the Synodical treasurer your committee recommends that the gratification of the Synodical treasurer be the same as that of the Stated Clerk. This would be retro-active for last year. This was an oversight on the part of Synod last year.

3. Advise Synod to give a gratification of \$50 to the first clerk, \$25 to the second clerk, and \$50 to Mr. Voss.

4. We ask Synod that henceforth they use the word gratification when referring to the services rendered by the officers of Synod. We feel that the word salary is a misnomer because of the discrepancies between the work required and the amount received.

*Adopted.*

XVII. CANADIAN CHURCHES.

A. *Material:* Report Canadian Treasurer. (Supplement 1-C.)

B. *Recommendation:*

1. Your committee has examined the detailed report of the receipts and disbursements of the Canadian treasurer as found in enclosure A, and recommends Synod's approval of this report.

2. Your committee received the statement of the Dominion Bank of Canada as to bonds held in safekeeping for the accounts of Leonard Trap, as Treasurer of the Chr. Ref. Churches in Canada. The total is \$4,010.73. We recommend that Synod approve of the same.

3. We advise Synod that in the Bonding of the Canadian Treasurer (See Acts, 1944, Art. 139) the bond be made out to Calvin College and Seminary as it is a corporate body and represents the church at large. *Adopted.*

#### XVIII. NETHERLAND'S WAR RELIEF.

A. *Material:* Report of the Netherland's War Relief Benevolent Committee. (Supplement 25.)

##### B. *Recommendations:*

1. This report was examined by your committee and we advise Synod to recommend this cause to our churches for our moral and financial support.

2. Quotation from Report: "There is another matter which has also given us some concern. Although we have tried to make it plain that the money we have collected is for church work, rebuilding of churches, religious institutions, etc., we know many of our people have given the money with the intention that it be used for food, clothing, medical aid, etc. It will be difficult to differentiate strictly between material aid and religious or spiritual aid. We desire to help the Reformed Churches in the Netherlands in the best possible way. If the churches there are doing relief work—giving food, shelter and food to the poor—we have no objection. If the churches feel that this must be done first, we wish to help them. If they feel that church buildings should be restored first or that the money be used first for their theological school or other religious work, we wish to help them in that way. No doubt these matters, too, will be cleared up when we can correspond freely with the Committee of the Netherlands."

3. In view of the above, your committee recommends that the disposition of this matter be left to the discretion of the Netherland's War Relief Benevolent Committee.

C. Synod decides to leave this matter to the discretion and disposition of the Netherlands War Relief Benevolent Committee except in so far as money received by this Committee is definitely earmarked for specific purposes.

#### XIX. MINISTERS' PENSION AND RELIEF FUND. (Supplement 12-A.)

##### A. *Material:*

Report of the Ministers' Pension and Relief Administration.

##### B. *Recommendation:*

1. Your committee examined the report and recommend to Synod its approval.

2. Approve a quota of \$1.75 per family.
3. Approve the list of 1944 pensionaries and the pensions as found on page 9 of the agenda.
4. Some of the pensionaries are not receiving the full pension. That is in accordance with Synodical decisions. We recommend to Synod to add \$20 to each of these pensions because of the higher cost of living and the increase of the other pensions. All of the pensionaries, for whom we ask this increase of \$20 are receiving less than the full pension.
5. Ministers' Relief Fund.
  - a. Advise Synod to approve our recommendation that this cause be recommended to our churches for one or more free-will offerings. *Adopted.*

XX. CALVIN COLLEGE AND SEMINARY. (Supplement 2.)

A. *Material:* Report of the Board of Trustees of Calvin College and Seminary. Overture Holland Classis.

B. *Recommendation:*

1. Your committee examined the report and recommend to Synod its approval.

*Adopted.*

2. Approve a quota of \$4.00 per family.

*Adopted.*

3. That in view of the high cost of living at the present time each member of the teaching staff of both College and Seminary for the coming fiscal year be allowed \$250 for living expenses plus an extra ten per cent of the salary rate. *Adopted.*

4. That Miss C. Veen, the recorder; Miss L. Bossenbroek, the clerk; and Mr. H. J. Voss, the assistant-treasurer, each be voted ten per cent of their salaries for living expense for the coming fiscal year.

*Adopted.*

5. That the salary of the Librarian be raised to \$2,250.

*Adopted.*

6. That \$9,000 be allowed for janitorial services, to be apportioned by the Board of Finance as is customary.

*Adopted.*

7. That the salary schedule of Miss C. Imanse, Mrs. J. Dolfin, and Miss Roeters be left to the Finance Committee. We would remind Synod that the expense connected with the running of the dormitory does not constitute a financial burden for the church, since these expenses are covered by income received from the students. (See Art. 28, I., R.) *Adopted.*

8. That the Overture of Classis Holland has been take care of in the previous decision (Recommendation 3 above).

*Adopted.*

9. In compliance with the decision of Synod (Acts, 1944, pp. 105, 106) Classis Minnesota reports on the matter of the meeting of quotas for Calvin College and Seminary as follows:

According to the records it would appear that three of our congregations have failed to meet their quotas for Calvin. Upon investigation it appeared that: Bejou did pay its entire quota, but sent in the money a few days too late for credit in 1945. Classis has warned this Consistory to be more prompt in sending in its money henceforth.

Ogilvie has done its best, as far as the Consistory is concerned, but a decreasing but still present apathy in the congregation, has made collection of quotas impossible this year. Classis has advised this Consistory on this matter and deems further Synodical action unnecessary.

Mountain Lake has done better in meeting its quotas this year than before, but failed especially in its attempt to meet the quota for Calvin. Classis has taken steps to assist this Consistory in its problem so that this situation may be improved and deems further action by Synod unnecessary.

Your committee advises Synod to approve of the actions of Classis Minnesota. *Adopted.* (Continued in Art. 110.)

#### ARTICLE 107

Synod adjourns. Elder J. Hoeksema leads in prayer.

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### FRIDAY AFTERNOON, JUNE 22

#### Seventeenth Session

#### ARTICLE 108

Upon the request of the President the Rev. J. Daane leads in prayer after Synod has sung No. 265 from the Psalter Hymnal.

#### ARTICLE 109

Synod adopts the following motion:

Whereas the Publication Committee has interpreted the Synodical decisions of 1944, re a Calvinistic University, to mean that the pro and con of the present movement, centering in Philadelphia shall not be discussed in our Church Papers, Synod of 1945 decides to inform the Publication Committee that it does not share said interpretation. (See Art. 71, III.)

#### ARTICLE 110

Synod continues the consideration of the Report of the Committee on *Budget Matters*. (See Art. 106.)

The Budget Committee recommends that a full-time assistant to the Librarian at Calvin be employed at a salary of approximately \$1,500 a year. (See Art. 28, I, G.)

*Adopted.*

## XXI. PUBLICATION COMMITTEE.

A. *Material*: Annual Report of the Christian Reformed Publication Committee. (Supplement 9.)

Your committee examined the detailed financial report and found it in good condition.

B. *Recommendations*:

1. Your committee recommends to Synod that a pension plan be instituted for all office and shop employees of our Publication House.

*Grounds*:

- a. These employees are not covered by the Social Security Act since the Publishing House is a church affiliate.
- b. These employees should enjoy the same privileges as those who are under the Social Security Act.

*Adopted*.

2. Your committee recommends to Synod that the salary of the Rev. H. Keegstra, Editor-in-Chief of the De Wachter, be raised from \$700 to \$1,000.

Synod decides to raise this salary to \$1,250 in order to bring it more in line with the salary of the Editor-in-Chief of the Banner.

3. Your committee recommends that Synod instruct the Publication Committee to consider the advisability of increasing the remuneration of the contributors to our church publications.

*Adopted*.

## XXII. BETHESDA SANATORIUM, DENVER.

A. *Material*: No letter or Treasurer's Report was received.

B. *Recommendation*:

The Bethesda Sanatorium Association failed to file a financial report with the Budget Committee and there is no official request for the moral and financial support of the churches for this cause. Nevertheless, acting on the advice of the President and Vice-president of Synod, who were made aware of this situation, the Budget Committee recommends this cause to Synod for our moral and financial support.

*Adopted*.

## XXIII. AMERICAN FEDERATION OF REFORMED YOUNG WOMEN'S SOCIETIES.

B. *Recommendation*:

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

*Adopted*.

## XXIV. THE GIDEONS.

A. *Material*: Annual report of the Gideons as found in their magazine, "The Gideon," September, 1944, page 5, which we have examined:

B. *Recommendation:*

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

Synod decides to recommend this organization for our moral and financial support *only for the distribution of Bibles and Testaments.*

XXV. FAITH, PRAYER, AND TRACT LEAGUE.

A. *Material:* Report of Faith, Prayer, and Tract League. (Supplement 20.)

B. *Recommendation:*

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

*Adopted.*

Your committee draws Synod's attention to the fact that this organization has a self-perpetuating board. Although they have a membership, these members have no vote.

Received as Information.

XXVI. CHURCH HELP COMMITTEE.

A. *Material:* Report of Church Help Committee. (Supplement 4.) Your committee has examined this report.

B. *Recommendation:*

1. We advise Synod to recommend a quota of 75 cents per family for this fund.

*Adopted.*

2. From the church of Shepherd, Mont., which ceased to exist, \$1,952.40 was received of the \$2,746.66 which it owed the fund. This leaves a debt of \$794.26. Since the church has ceased to exist, we advise Synod to cancel this amount, in order that the record in the books of the Treasurer may be kept straight.

*Adopted.*

XXVII. 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.*

XVIII. RADIO COMMITTEE.

A. *Material:* Report of the Radio Committee (Supplement 15-b).

Your committee examined the report and found it as well as the Budget of the Radio Committee in order.

B. *Recommendations:*

1. Your committee advises Synod to recommend the Back to God Hour to our churches as a quota of \$2.00 per family.

*Adopted.*

2. The Budget Committee recommends that the committee in charge of the Back to God Hour now constituted of six ministers and two lay-members be changed to five ministers and four business men. There is need in the administration of the Radio-work for men who have business experience by which the church may profit and of which it ought to avail itself.

*Adopted.*

3. That the matter of the personnel of the Committee be referred to the Committee on Appointments. (See Art. 115-V, 23.)

*Adopted.*

XXIX. CHRISTIAN REFORMED BOARD OF MISSIONS.  
(Indian and Foreign Missions.)

A. *Materials:* Report of the General Board of Missions, General Audit. (Supplement 5-a.)

B. Your committee has examined the financial report and General Audit.

C. The Proposed Budget.

1. Your committee advises Synod that the proposed budget for 1946 is \$244,133.57.

2. That this budget is approximately \$100,000.00 above the quota of \$4.92 per family as requested.

3. That \$30,000 for the Rehoboth High School is deducted from this budget by decision of this Synod.

4. That \$35,000 of this budget is non-reoccurring.

D. *Recommendations:*

1. That the proposed budget with revision of \$214,133.57 be approved. *Adopted.*

2. That the quota of \$4.92 per family be adopted.

*Adopted.*

3. That the amount over and above the quota per family be obtained by means of special gifts and offerings, or be drawn from funds on hand.

*Adopted.*

4. That the recommendation of the Advisory Committee on Indian and Foreign Missions re Post-War Fund be adopted, namely that Synod authorize the Board to set up a Post-War fund of \$200,000. (Cf. Art. 61, VIIA.)

*Adopted.*



## XXX. CHRISTIAN PSYCHOPATHIC HOSPITAL, CUTLERVILLE.

A. *Material*: Financial report of the treasurer of the Christian Psychopathic Hospital.

This report was examined and approved.

B. *Recommendations*:

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

*Adopted.*

## XXXI. 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 and financial support.

*Adopted.*

## XXXII. GENERAL COMMITTEE FOR HOME MISSIONS.

A. *Material*: Report of the General Committee for Home Missions. (Supplement 3.)

Your committee examined the report of the treasurer and found it satisfactory.

B. *Recommendations*:

1. Your committee recommends that Synod recommend the SOLDIER'S FUND for a free-will offering. This should be approximately \$1.75 per family.

*Adopted.*

2. Your committee advises that the quota for Church Extension be set at \$1.75 per family.

*Adopted.*

3. That the quota for the Fund for Needy Churches be set at \$2.00 per family. Synod has decided to approve an added expenditure of \$10,000 for bonuses from this fund.

*Adopted.*

C. The Advisory Committee on Budget Matters hereby calls the attention to Synod to the following matter:

In examining the various denominational fund reports, this committee found several deposit balances greatly in excess of \$5,000. The law covering Bank Deposit Insurance does not cover sums in excess of \$5,000.

Received as Information.

We regret to inform the Synod that several organizations requesting financial support, failed to file with the Budget Committee a *properly examined or audited report*. Several of these reports were merely

treasurer's reports and several of these were not of recent date. The following organizations are referred to in the above comment: National Union of Christian Schools; The Gideons; American Federation of Reformed Young Men's Societies; Lord's Day Alliance; The Canadian Treasurer; Bethesda Sanatorium; British and Foreign Bible Society; American Tract Society; American Federation of Reformed Young Women's Societies; The Christian Labor Association; Faith, Prayer, and Tract League.

Received as Information.

D. The Budget Committee recommends the following for continued moral and Financial support: (A list for convenience.)

1. Bethesda Sanatorium.
2. Christian Psychopathic Hospital, Cutlerville.
3. Christian Sanatorium, Goffle Hill.
4. Reformed Bible Institute.
5. Christian Labor Association.
6. American Federation of Reformed Young Men's Societies.
7. American Federation of Young Women's Societies.
8. Christian School Pension and Trust Fund.
9. American Bible Society.
10. Gideons.
11. Faith, Prayer, and Tract League.
12. American Tract Society.
13. Lord's Day Alliance.
14. National Christian Association.
15. British and Foreign Bible Society (for Canadian churches).
16. The National Association of Evangelicals.

This List is Approved.

E. The Budget Committee recommends the following for one or more free-will offerings: (A list for convenience.)

1. Ministers' Relief Fund.
2. Chaplaincy Fund.
3. Netherlands Relief and Benevolent Fund.
4. Seamen's Home at Hoboken.
5. National Union of Christian Schools.
6. Soldiers' Fund (approximately \$1.75 per family).

This List too is approved.

F. The Budget Committee herewith presents a list of all quotas:

1. Calvin College and Seminary.....	\$4.00	per family
2. Minister's Pension Fund .....	1.75	per family
3. Synodical Expense .....	.75	per family
4. Indian, China, and Sudan Missions.....	4.92	per family
5. Church Extension Fund .....	1.75	per family
6. Fund for Needy Churches.....	2.00	per family
7. Church Help Fund .....	.75	per family
8. South America .....	.35	per family
9. Chicago Jewish Mission.....	.35	per family
10. Paterson Hebrew Mission.....	.35	per family
11. Radio Broadcasting .....	2.00	per family

Received as Information.

## ARTICLE 111

Synod decides to send the following letter to the Honorable Harry S. Truman, President of the United States of America: (See Art. 45.)

"Honorable Harry S. Truman,  
President of the United States,  
White House, Washington, D. C.

*Dear Mr. President:*

The Synod of the Christian Reformed Church extends to you its hearty commendation for your public profession of dependency upon Almighty God in carrying out the responsibilities of your high office.

It is indeed gratifying to the Church of Jesus Christ when our civil authorities manifest a consciousness of duty toward God and a desire to acknowledge Him as the Sovereign Ruler by Whose grace they rule.

We are grateful to the Lord that He has given us, in you, a Chief Executive who recognizes the need of divine blessing that good order, prosperity, and peace may be promoted within and without the borders of our land.

We assure you, Mr. President, of the constant prayers of our Church for blessings upon you and all in authority over us that we may lead a quiet life in all godliness and piety. It is our sincere prayer that you may be used to lead our nation in the path of peace and to moral leadership in the family of nations.

Rest assured, dear sir, that we shall sustain our prayers and your efforts to attain these goals by persistent effort to promote the Kingdom of God among men through preaching and teaching of the Gospel of our Lord Jesus Christ.

May the Lord sustain you in the struggle against evil men and nations to the advancement of righteousness and mercy for the sake of Jesus Christ, His only begotten Son, whom He has sent to be the Saviour of the world.

Faithfully yours,

THE SYNOD OF THE CHRISTIAN REFORMED CHURCH.

Done in Session of Synod  
June 22, 1945,  
at Grand Rapids, Michigan."

## ARTICLE 112

The Rev. L. J. Lamberts, for very many years the Editor-in-Chief of our Sunday School publications, was compelled to resign as such due to physical inability to carry on. And since Synod has accepted this resignation and has elected a successor to him, Synod desires to express its gratitude to God for using the brother so long, and also to Rev. Lamberts for his faithful and untiring efforts on behalf of our youth. May God give him many blessings in his declining years and richly reward him when the time comes. (See Art. 30, I., 6.)

## ARTICLE 113

The Obituary Committee presents the following report and Synod adopts the same:

To the Synod of the Christian Reformed Church,  
In session at Grand Rapids, Michigan, June, 1945,  
ESTEEMED BRETHERN:

Your Obituary Committee reports the following:

The delegates assembled together in the Synod of 1945 are reminded with sadness that it has pleased our Heavenly Father to take from our midst the past Synodical year, six of the Ministers of His Holy Word. We

were bound to them with the ties of Christian love and fellowship, and their departure gives us inward pain.

While busily engaged in Kingdom work, which we trust will be for the future welfare of Zion, we deem it fitting to pause for a little while in our labors and reflect upon what God has wrought through the efforts of those who have now gone to their reward. In His sovereign good pleasure he has terminated their labors in the Church Militant and translated them to the Church Triumphant. Aware of their consecrated lives and the hope set before them, we count our memories of these departed brethren, pleasant ones, namely,

The Reverend ISAAC WESTRA, born October 28, 1886, died September 28, 1944, . . . length of ministry twenty-seven years. After graduating from Calvin Seminary in 1917, he served five congregation, his last charge being the First Christian Reformed Church of South Holland, Ill. During that time the brother also functioned several times as Stated Clerk of Classis Illinois. He left us a fine example of faithfulness and devotion, always working with joy and zeal, as the testimony of some of our younger ministers will reveal.

The Reverend PETER JONKER, SR., born September 25, 1860, died October 20, 1944, . . . length of ministry thirty-three years. With Psalm 122:9 as his motto, he served six congregations. He received his education at our Theological School, graduating in 1897. For some time he also served as hospital pastor in Cutlerville. A writer, a proponent of Christian Education, he was "rightly recognized as a man of keen insight and practical wisdom, with an alert and vigorous mind, of unflinching optimism, and of godliness, combined with an exceptional measure of common sense."

The Reverend THEODORE W. R. VAN LOO, born May 16, 1869, died March 14, 1945, . . . length of ministry twenty-one years. He attended the Christian School in the Netherlands, the high school in Paterson, Rutgers College, and graduated from our Theological School in 1897. Brother Van Loo was privileged to minister to four congregations. His last charge was Vogel Center, Michigan, where physical difficulties compelled him to lay down his labors. His work in the ministry was not in vain. He once expressed his conviction, "Eternity will reveal the blessed results of my work as a lowly ambassador of the Lord."

The Reverend GARRET HOFMEYER, born March 27, 1889, died April 1, 1945, . . . length of ministry almost twenty-one years. The Spirit of our Lord granted him his heart's desire so that he might graduate from Calvin Seminary in 1923. Two congregations were the spheres of his labors. In 1943 a heart ailment interrupted his labors for a few months. By the grace of God he was able to resume his work, his spiritual life deepened by affliction, but not for long, since a severe stroke ended his career.

The Reverend GERRIT WESTENBERG, born April 13, 1867, died April 8, 1945, . . . length of ministry thirty-eight years. During his time of service in God's Kingdom he was privileged to minister to seven congregations. His was the rare faculty of being able to preach fluently in three languages, viz., German, Dutch, and English. Aside from his congregational work, he fostered the causes of Christian Education and Missions. He was Stated Clerk of Classis Hudson for ten years, a member of the Eastern Home Mission Board, and Curatorium. In addition he wrote for the press, traveled extensively. He enjoyed a life full of labors.

The Reverend DIRK HOLLEBEEK, born June 4, 1880, died May 21, 1945, . . . length of ministry thirty-five years. Led along devious ways, he confessed his Lord and Saviour in 1902 and entered Calvin College and Seminary from which he graduated in 1910. He labored happily in four congregations, the last place expanding to three congregations. Brother Hollebeek was also a member of the Board of Missions. While attending one of these meetings, a heart ailment suddenly ended his services in the Kingdom of our Lord.

In view of the manifold labors and consecrated lives of the brethren referred to, Synod resolves:

1. To submit humbly to the will of our Heavenly Father, who has taken these servants from our midst unto Himself.
2. To recognize with gratitude the manifold labors they were permitted to perform in the church which they loved and to which they devoted their lives; convinced that their labors were not in vain in the Lord.
3. To express our sincere sympathy to all the bereaved, commending them to the comfort of God, who permitted them to fall asleep in the Lord Jesus with the promise of a blessed inheritance in His eternal Kingdom.
4. To place these resolutions in the Acts of Synod and forward a copy to the bereaved.

## ARTICLE 114

The Board of the Minister's Pension and Relief Fund reports that the arrangements which they had been instructed to make in the case of Mrs. Van Lonkhuizen, have been satisfactorily completed. These instructions had been given by the 1944 Synod.

Received as Information.

## ARTICLE 115

The Committee on Appointments presents the following report:

I. Your committee advises Synod to approve the election of the following as 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 Dyk
Grand Rapids East.....	R. J. Frens	J. Weidenaar
Grand Rapids South.....	J. Gritter	J. H. Bratt
Grand Rapids West.....	R. Veldman	J. G. Van Dyke
Hackensack .....	J. J. Hiemenga	H. Bouma
Holland .....	D. Zwier	H. Blystra
Hudson .....	P. Van Dyk	C. Spoelhof
Kalamazoo .....	B. Van Someren	D. Drost
Minnesota .....	Jacob Mulder	G. A. Lyzenga
Muskegon .....	E. J. Tanis	J. Masselink
Orange City .....	R. Bronkema	
Ostfriesland .....	K. Tebben	J. H. Rubingh
Pacific .....	W. Groen	S. A. Dykstra
Pella .....	C. Greenfield	
Sioux Center .....	J. Vande Lune	J. Hanenburg
Wisconsin .....	E. B. Pekelder	J. C. Schaap
Zeeland .....	H. Dykhouse	

*Adopted.*

II. Your committee recommends the following as members of the Christian Reformed Board of Missions:

CLASSIS	MEMBERS	ALTERNATES
California .....	Jacob Bolt	J. J. Steigenga
Chicago North .....	T. Van Kooten	
Chicago South .....	J. H. Monsma	P. H. Eldersveld
Grand Rapids East.....	L. Oostendorp	V. C. Licatesi
Grand Rapids South.....	H. Evenhouse	J. H. De Haan
Grand Rapids West.....	H. Verduin	P. Y. De Jong
Hackensack .....	J. Cupido	
Holland .....	P. Jonker, Jr.	J. Beebe

Hudson .....	L. Van Laar	J. P. Smith
Kalamazoo .....	J. O. Bouwsma	D. Drost
Minnesota .....	A. A. Koning	
Muskegon .....	R. Veenstra	T. Van Eerden
Orange City .....	J. Rubingh	A. Folkema
Ostfriesland .....	L. F. Voskuil	P. Huisman
Pacific .....	J. B. Vanden Hoek	
Pella .....	T. Verhulst	J. Geels
Sioux Center .....	C. Vanden Heuvel	J. Zwaanstra
Wisconsin .....	J. C. Schaap	J. J. Holwerda
Zeeland .....	G. J. Vande Riet	A. De Vries

*Adopted.*

III. Your committee recommends the following as members of the General Committee of Home Missions:

CLASSIS	MEMBERS	ALTERNATES
California .....	G. S. Kok	L. Bouma
Chicago North .....		
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. De Beer	
Holland .....	H. Blystra	C. Witt
Hudson .....	E. Van Halsema	N. J. Monsma
Kalamazoo .....	W. Alkema	
Minnesota .....	A. Blied	M. Dornbush
Muskegon .....	J. Breuker	A. Brink
Orange City .....	J. R. Van Dyke	G. Zylstra
Ostfriesland .....	J. H. Rubingh	C. De Haan
Pacific .....	J. De Jong	P. Hoekstra
Pella .....	J. Pikaart	J. W. Visser
Sioux Center .....	W. Hekman	J. Guichelaar
Wisconsin .....	E. Joling	J. Medendorp
Zeeland .....	M. Bolt	A. De Vries

*Adopted.*

4. Your committee recommends the following as Synodical Delegates for Examinations:

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	E. F. Visser
Grand Rapids South .....	A. J. Rus	P. Holwerda
Grand Rapids West .....	R. Veldman	J. G. Van Dyke
Hackensack .....	H. Bouma	Wm. Haverkamp
Holland .....	P. Jonker	S. Miersma
Hudson .....	O. Holtrop	L. Van Laar
Kalamazoo .....	W. Alkema	J. O. Bouwsma
Minnesota .....	J. Ehlers	G. Lyzenga
Muskegon .....	J. Breuker	J. Masselink
Orange City .....	J. H. Geerlings	W. Bajema
Ostfriesland .....	K. Tebben	B. Vanden Brink
Pacific .....	W. Groen	J. K. Van Baalen
Pella .....	R. Hooker	J. Geels
Sioux Center .....	J. Guichelaar	J. Hanenburg
Wisconsin .....	N. Jansen	J. Medendorp
Zeeland .....	D. D. Bonnema	J. H. Bruinooge

*Adopted.*

5. Your committee recommends the following appointments:
  1. *Synodical Committee*: Dr. Y. P. De Jong, Rev. E. F. J. Van Halsema, Rev. W. Groen, and the Stated Clerk ex officio.
  2. *Stated Clerk*: Rev. J. De Haan, Jr., Alternate: Dr. R. J. Danhof.
  3. *Synodical Treasurer*: Mr. Tony Noordewier, Assistant, Mr. H. J. Voss.
  4. *Synodical Treasurer for Canada*: Rev. Leonard Trap, Alternate, Rev. P. De Koekkoek.
  5. *Canadian Treasury Committee*: Rev. L. Trap, Mr. T. Noordewier, Mr. H. Denkema.
  6. *Publication Committee*: Mr. J. B. Hulst, Prof. D. H. Kromminga, Mr. J. Feenstra, Prof. H. H. Meeter, Mr. H. Denkema, Mr. G. J. Rooks, Mr. G. Buist, Rev. P. Holwerda, Rev. H. Evenhouse.
  7. *Committee for South America*: Dr. H. Beets, Prof. M. J. Wynngaarden, Rev. D. D. Bonnema, Rev. H. Blystra, Rev. P. Jonker, Jr.
  8. *Committee for Church Help Fund*: Rev. A. Wassink, Mr. C. R. Mulder, Rev. J. R. Van Dyke, General Alternate, Rev. O. Breen.
  9. *Representative American Bible Society*: Rev. H. Bouma, Alternate, Rev. J. P. Smith.
  10. *Representative British and Foreign Bible Society*: Rev. L. Trap, Alternate, Rev. H. Wierenga.
  11. *Representative on General Commission of Army and Navy Chaplains*: Rev. J. M. Vander Kieft. Alternate, Rev. J. M. Ghysels.
  12. *Chaplain Committee*: Rev. J. M. Vander Kieft, Rev. H. Baker, Rev. J. M. Ghysels, Rev. E. Boeve, Rev. L. Trap.
  13. *Committee Ecumenical Council and Correspondence with other Churches*: Prof. L. Berkhof, Dr. J. T. Hoogstra, Prof. D. H. Kromminga, Rev. I. Van Dellen, Prof. S. Volbeda, and the Stated Clerk.
  14. *Historical Committee*: Prof. D. H. Kromminga, Dr. H. Beets.
  15. *Committee Mission Sunday School Lesson Planning*: Rev. H. Verduin, Rev. R. Veenstra, Rev. P. Jonker, Jr., Mr. T. Afman, Mr. A. Vander Veer.
  16. *Committee Sunday School Planning*: Prof. H. H. Meeter, Prof. H. Schultze, Rev. J. Weidenaar, Dr. J. H. Bruinooge.
  17. *Committee for Digest of Protests*: Stated Clerk, Prof. S. Volbeda, Prof. D. H. Kromminga.
  18. *Transportation Secretary*: Mr. B. Pousma.
  19. *Committee for Mimeographing Reports and Making Arrangements for Synod*: Mr. H. Voss. Alternate, Prof. E. Y. Monsma.
  20. *Committee for Ministers' Pension and Relief Administration*: Mr. F. L. Winter, Mr. N. Hendrikse, Rev. J. O. Bouwsma, Mr. W.

- K. Bareman, Rev. R. J. Bos. Alternates: Mr. G. Doornbos, Mr. G. B. Tinholt, Rev. B. Van Someren, Mr. B. De Jager, Rev. T. Yff.
21. *Representative Lord's Day Alliance of the U. S.*: Rev. J. J. Hiemenga; Alternate, Rev. J. T. Holwerda.
  22. *Representative National Christian Association*: Rev. M. Vander Werp; Alternate, Rev. W. Van Rees.
  23. *Radio Committee*: Rev. D. H. Walters, Rev. W. Kok, Rev. E. B. Pekelder, Rev. H. Baker, Rev. P. H. Eldersveld, Mr. H. Elders, Mr. M. Fakkema, Mr. J. Van't Hof, Mr. P. Damsma.
  24. *Committee of Study Regarding Translation of Holland Theological Works*: Prof. D. H. Kromminga, Rev. L. Verduin, Mr. B. K. Kuiper.
  25. *Calling Church for Next Synod*: Alpine Ave. Chr. Ref. Church, Grand Rapids, Mich.
  26. *Committee on Article 36*: Dr. R. Bronkema, Dr. H. Kuiper, Rev. G. A. Lyzenga, Rev. J. Bruinooge, Rev. J. G. Van Dyke, Rev. L. Verduin, Rev. J. Weidenaar.
  27. *Netherland War Relief Benevolent Fund*: Mr. John Hekman, Mr. J. J. Buiten, Dr. H. Beets, Dr. Y. P. De Jong, Prof. L. Berkhof, Mr. M. Houskamp.
  28. *Committee re "Reading Service" Sermons*: Rev. W. Kok, Dr. M. Van Dyke, Rev. W. Van Rees.
  29. *Delegates to 1946 Convention of National Association of Evangelicals*: Dr. R. J. Danhof, Prof. W. H. Rutgers, Dr. H. Kuiper, Dr. J. C. De Korne, Rev. P. Holwerda, Rev. H. J. Kuiper, Stated Clerk.
  30. *Committee to Write a Testimonial on Mixed Marriages*: Rev. J. K. Van Baalen, Rev. W. Groen, Rev. H. J. Triezenberg.
  31. *Committee on Program for Mutual Supervision*: Rev. I. D. Couwenhoven, Rev. J. L. Schaver, Rev. J. O. Schuring.
  32. *Committee on Publication of the Agenda*: Publication Committee in consultation with the Stated Clerk.
  33. *Committee on Examination of those desiring to enter the Ministry*: Rev. E. Van Halsema, Rev. N. J. Monsma, Rev. J. Beebe, Prof. S. Volbeda.
  34. *Committee on Status of Ministers connected with Non-Ecclesiastical Institutions*: Rev. W. Kok, Rev. G. Hoeksema, Rev. W. Van Rees.
  35. *Committee on Ceylon Request*: Committee for South America.
  36. *Investigating Committee Re Indian and Foreign Missions' Educational Policy*: Rev. M. Monsma, Dr. M. Van Dyke, Rev. H. Verduin, Rev. Rolf Veenstra, Rev. J. H. Monsma, Dr. J. C. De Korne, Rev. J. Breuker.



37. *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.
38. *Committee to Re-Examine the Decisions of the Synods of 1890 and 1908 dealing with the 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.
39. *Committee on Formulation of Grounds for Decision of the Synod of 1943 on Compatibility of Church Membership with Membership in Neutral Labor Unions*: Prof. C. Bouma, Prof. W. Hendriksen, Prof. L. Berkhof, Prof. S. Volbeda, Dr. R. J. Danhof, Prof. H. J. Ryskamp, Rev. C. Huissen, Mr. Joseph Gritter.
40. *United Youth Committee*: Mrs. E. J. Holtrop, Rev. C. Witt.
41. *Committee Re Prof. Kromminga's Communications on Art. 37*: Rev. W. Kok, Rev. J. Griffioen, Rev. D. Zwier, Rev. J. G. Van Dyke, Rev. L. Verduin.
42. *Committee on Investigation with Respect to a Denominational Building*: Mr. John Hekman, J. P. Seven, P. Bouma, James Ryskamp, George Wieland.

*Adopted.*

#### ARTICLE 116

The minutes of the sixteenth and seventeenth sessions are referred to the officers of Synod for approval.

#### ARTICLE 117

A. The President addresses Synod as follows:

##### ESTEEMED BRETHREN AND FELLOW DELEGATES:

Now that we have come to the end of our synodical labors, I want to thank every one of you for your excellent cooperation. Your kindness has made the heavy task assigned unto me in God's providence, in many respects, an agreeable experience. I thank my heavenly Father for His qualifying grace. But I also thank each one of you for your good-will. A special word of appreciation would I direct to the three brethren who have faithfully labored with me from this platform. Thanks to my classmate, our Vice-President, the Rev. W. Kok, for his ready assistance and congenial helpfulness. Thanks to the Rev. John Breuker, our First Clerk, for his very fine labors in behalf of Synod. I know that we all appreciate the diligence and accuracy with which the Rev. Mr. Breuker performed his strenuous labors. The forthcoming Acts of Synod will be a testimony to the good work which he performed from day to day. Thanks to the Rev. Peter Holwerda, our Second Clerk, for his faithful labors, willingly and ably rendered. Thanks also to the Advisory Committees, especially their Reporters, for their excellent labors. Neither should I neglect to thank Mr. H. Voss and his helpers for their very helpful services in preparing our mimeographed reports.

I believe it may be said that this Synodical gathering was characterized by a sincere desire to maintain diligently our Reformed, Scriptural con-

ceptions. It may likewise be said that a fine, brotherly, Christian spirit prevailed at all the sessions. We enjoyed each other's fellowship.

The heavy war-clouds under which our three last Synods met were somewhat lifted for us inasmuch as Germany surrendered a few weeks ago. Yet we could not help but be war-conscious. Not only because the war with Japan rages on, and because a number of our Chaplains addressed us, but also because four of our ministerial delegates are numbered amongst those who have lost sons by death upon the field of battle. I refer to the brethren A. Blik, P. Holwerda, N. Jansen, and J. K. Van Baalen. May God continue to console them and likewise all the Elder delegates who may have sustained like losses. And may our gracious God see fit to bless the Security Conference being held at San Francisco at this time, so that a period of respite from the bloody conflict and agony may come to the world, and so that God's church may be able to carry on her glorious program without the hindrances of war.

And now, brethren, we are ready to return to our respective homes and fields of labor. God bless you all! May we ever be true to His Word. May the Gospel of God's sovereign grace ever have the love of our hearts. May our lives, by His grace, ever accord with His holy will. And may we especially as office-bearers of His church, owe allegiance to none but Christ our Lord, the eternal King of His Church, doing His will to the very best of our ability. God bless you, your families, your Churches, and your Classes!

B. To this address the Vice-president, the Rev. W. Kok responds in the name of Synod with the following words:

I appreciate that I may be the voice of Synod in these moments to thank you, Mr. President, for the excellent leadership you have given through all the sessions of Synod. We thank our God for what He gave us in you. May the blessing of God rest upon the work done here under your guidance, and may He continue to make you a blessing in His Kingdom.

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#### ARTICLE 118

Synod stands adjourned. No. 3 from the Psalter Hymnal is sung in parting, and the President offers the closing prayer.

MARTIN MONSMA, *President*  
 WILLIAM KOK, *Vice-president*  
 JOHN BREUKER, *Clerk*  
 PETER HOLWERDA, *Second Clerk*

Attested a true copy,  
 JOHN DE HAAN, JR., *Stated Clerk*.

**SUPPLEMENT 1-a****REPORT OF THE SYNODICAL COMMITTEE,  
AND STATED CLERK.**

(Arts. 44, 50)

*To the Synod of 1945.*

ESTEEMED BRETHREN:

A. The Synodical Committee has the following matters to report to you:

1. "Upon overture of the Consistory of Vancouver the Classis of Pacific instructed its Classical Committee to request the Synodical Committee to obtain recognition by the Government of the Dominion of Canada of our denomination. This recognition is necessary for our ministers to obtain military deferment as ministers of the Gospel." (Quotation from letter of Cassis Pacific, dated 11/22/44.)

Correspondence was begun by our Synodical Committee with the Dominion Government.

In a letter from Classis Pacific, dated 3/21/45, we were informed in part: "Evidently the thing that started our overture was misinformation by a Canadian official." "The outcome of the matter is that nothing can be done at present. The ministers in each province will have to see the matter through personally. The possibility is that one or two may be drafted. Classis let the matter lie where it is. Nobody seems to be able to do anything about it."

Upon receipt of this information our Synodical Committee dropped the matter subject to our further need by Classis Pacific.

2. Delegates to Convention of National Association of Evangelicals, Acts, 1944, Art. 167, No. 31, p. 112, refers to our delegates to the 1945 Convention of the N.A.E. Due to governmental regulations delegation to the Convention had to be restricted. Only members of appointed commissions could be sent. Three such members functioned for us, namely, Dr. R. J. Danhof, member of the National Religious Broadcasters' Commission of the N.A.E., Dr. Herman Kuiper and Dr. Wm. H. Rutgers of the Board of Administration of the N.A.E. Due to lack of funds in the N.A.E. Treasury, our Church bore the expense of these delegates to the Chicago Convention. Dr. Rutgers reports to this Synod on the activities of the Convention.

3. Financial and Educational Campaign by the National Association of Evangelicals.

We were approached on this matter through Dr. J. Elwin Wright, Secretary of the N.A.E. Dr. Wright was informed by us that we have no authority to grant a request to solicit funds from our local churches

without the approval of Synod. He was advised to address our Synod on the matter. He expects to be at this Synod, or the President of the N.A.E. Leslie R. Marston may come.

4. Application for a Permit to hold our present Synod was addressed to the "War Committee on Conventions," Washington, D. C. The following letter, dated April 2, 1945, was received from Mr. Frank Perrin, Secretary.

"Christian Reformed Church of America,  
Dr. R. J. Danhof, Stated Clerk,  
14 E. 14th Street,  
Holland, Michigan.  
Dear Dr. Danhof:

Your application for a permit to hold an Annual Meeting in Grand Rapids, Michigan, June 14, 1945, has been reviewed. The Committee recognizes that this meeting is for transaction of essential Church business, and for that reason a permit is hereby granted.

However, the Committee earnestly requests your cooperation in doing everything possible to minimize attendance at this meeting, if it cannot reasonably be deferred.

Joint or concurrent conferences of women's auxiliaries, missionary societies, youth groups and other religious organizations are not sanctioned by the granting of this permit.

Yours very truly,  
FRANK PERRIN, Secretary."

#### B. THE STATED CLERK.

1. The Stated Clerk carried out the mandate mentioned in Acts, 1944, Art. 165, page 108. He sent letters to the 16 causes mentioned in Art. 164, requesting financial statements of those organizations which seek to be placed on our accredited list for moral and financial support. The statements received have been given to our Budget Committee.

2. Because of illness the Stated Clerk has not been able to carry out his full duties since last Synod. Dr. R. J. Danhof, the alternate Stated Clerk, has nobly carried on during my inability to do so.

3. I wish to heartily thank our churches for the many prayers which were offered on my behalf. God has been and continues to be gracious to me. My physical condition is not without some improvement. I bespeak your continued intercession before the Throne of Grace.

4. The terms of office of the three members of our Synodical Committee expire at the Synod of 1946. The term of office of the Stated Clerk expires at the Synod of 1946.

Respectfully Submitted,

Y. P. DE JONG

W. GROEN

E. VAN HALSEMA

JOHN DE HAAN, JR., *Stated Clerk*

## SUPPLEMENT 1-b

## SYNODICAL TREASURER'S REPORT

(Art. 106)

*To the Synod of 1945.*

ESTEEMED BRETHREN:

ONCE again it is my privilege and pleasure to submit for your information and consideration the itemized statement of all receipts and disbursements of Synodical funds, covering the period from June 15, 1944, to June 12, 1945. This itemized statement is presented only as a matter for your permanent files. For the information of your body as a whole the following condensed report is submitted:

June 15, 1944, Balance of cash on hand.....	\$ 1,858.40
Total receipts as per statement.....	13,153.08
	<hr/>
	\$15,011.48
Total disbursements as per statement.....	12,838.22
	<hr/>
June 12, 1945, Balance of cash on hand.....	\$ 2,673.26

As a result of the substantially increased quota for the year, 1945, your Treasurer has been in a position to meet the expenses promptly although it was necessary to borrow some money to care for the cost of the "Acts of Synod." It should be borne in mind that the quotas run for the calendar year and not for the fiscal year of our Synod. The increased quota, therefore, did not become effective until January 1, 1945. Since that time the response of our congregations has been so gratifying that all but \$1,250.00 of our borrowed funds has been repaid and it is confidently hoped that, before the end of this year, this, too, will be out of the way. In order that this may be accomplished and a necessary surplus may be built up, you are urged to again set the quota for Synodical Expenses at 75 cents per family for the coming year.

Trusting that God will bless you in the work that awaits you and will direct you in all of your deliberations and decisions, I am

Yours fraternally,

TONY NOORDEWIJER,  
*Synodical Treasurer*

I have examined the records of the Synodical Treasurer and find that accurate account of receipts and disbursements has been kept and that the balance of cash on hand corresponds with the statement of the Peoples National Bank of Grand Rapids.

June 12, 1945

HENRY DENKEMA

## SUPPLEMENT 1-c

## REPORT OF THE CANADIAN TREASURY COMMITTEE

(Art. 106)

*To the Synod of 1945.*

ESTEEMED BRETHREN:

Herewith your committee presents:

## I. The condensed annual report of the Canadian Treasurer.

Balance, Dec. 31, 1943.....	\$13,673.26
Receipts, Jan. 1, to Dec. 31, 1944.....	20,518.21
Total Receipts.....	\$34,191.47
Disbursements, Jan. 1 to Dec. 31, 1944.....	16,601.11
Balance, Dec. 31, 1944.....	\$17,590.36

Books audited and found correct with bank statements of receipts and disbursements, Jan. 16, 1945.

(Signed) HENRY DENKEMA

II. *Detailed report* of receipts and disbursements of Canadian Treasurer for examination by Synod. (Filed.)III. *Statement of Dominion Bank of Canada* as to bonds held in safekeeping. (Filed.)

IV. *Remarks.* The regulations forbidding the export of funds from Canada are still in force, though relaxed somewhat so that larger sums may occasionally be sent by special permission of the Foreign Exchange Control Board. Full advantage has been taken of this by the Canadian treasurer. He has also been able to disburse several thousand dollars to the African Sudan for the Christian Reformed Board of Missions, and to Canadian churches for the Church Help Committee. In consultation with the committee the Canadian Treasurer has again invested in Canadian Government Bonds for Calvin College and Seminary.

V. *Bonding of Canadian Treasurer.* Steps have been taken to carry out the decision of the 1944 Synod (Acts, Art. 139, B, 1). Bonding companies, however, demand that the bond be made out to some corporate body. Since Synod has no corporate existence, it should designate some incorporated church or board as the body with which the bond is to be filed. Since Calvin College and Seminary is a corporation under the laws of the State of Michigan, and represents the church at large, we advise that Synod designate Calvin College and Seminary as the corporate body with which this bond is to be filed.

Respectfully submitted

HENRY DENKEMA

TONY NOORDEWIJER

LEONARD TRAP, *Canadian Treasurer*

## SUPPLEMENT 2

REPORT OF THE BOARD OF TRUSTEES OF CALVIN  
COLLEGE AND SEMINARY

(Arts. 28, 71, 106)

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HE Board of Trustees of our College and Seminary held its annual meeting on May 23 and 24. All nineteen classes were duly represented by one minister. The Board chose as its officers the Rev. J. J. Hiemenga, president; Dr. R. Bronkema, vice-president; the Rev. John Gritter, secretary; the Rev. D. Zwier, assistant secretary; Mr. T. Noordewier, treasurer.

The president of the college in his fifth presidential report spoke of problems of acceleration, of a shifting student enrollment, of jittery students, of a depleted staff of teachers, of irregular attendance, of future adjustments; but also of splendid cooperation from the teaching staff and the office force,—on the whole a thrilling and interesting experience. The past school year was a quiet one. The trend in education is definitely in the direction of giving students what they want in order to increase the enrollment. Calvin is not immune to this but at the same time tries to maintain balance. The Faculty is woefully undermanned, hence some teachers had to bear an extra load, some of the classes were altogether too large, even outside help had to be called in. Prof. J. G. Vanden Bosch went through a serious illness but has been graciously restored. Profs. J. Broene and J. Nieuwdorp have reached the retirement age; Profs. A. E. Broene and J. G. Vanden Bosch are to retire after another year. Thus the college is to lose the services of four of its outstanding men who have done a great deal for its success. Prof. L. Flokstra has obtained his Ph.D. degree; Prof. De Vries and Prof. Radius are in line for a promotion. Mrs. Grace Hekman Bruinsma served acceptably as Acting Dean of Women. The enrollment was 125 men, 295 women, a total of 420. A class of 63 was presented for graduation. In the summer session 145 students were enrolled. There was an epidemic of scarlet fever among the students, but all recovered. The dormitory was used to house about 80 girls. Mrs. Anna Dolfin served well as matron. Twenty girls were taken care of in Calvin Hall. The housing problem is acute. Relief must be obtained if at all possible. The library is too small and should be enlarged; the librarian should have a full-time assistant. The department of Music needs expansion; plans are being presented. A course whereby students in training for nursing can obtain a B. S. de-

gree was introduced. Calvin has broadcast some messages on Christian Education through a local station.

The president of the seminary began his first presidential report with an expression of praise to God for the evidences of His grace in the past school year. A number of prospective seminary students were deferred from military service; several young men became candidates for the ministry. Our seminary has a large place in the hearts of our people as is evidenced by their material support and their prayers. The faculty members enjoyed good health, also the student body; all labored diligently. Prof. L. Berkhof acted as president till September, 1944. In that month he was succeeded by Prof. S. Volbeda. In that month also Dr. Rutgers took up his duties in the chair of Systematics. Seminary commencement exercises, at which eight young men were graduated, were held on March 13. The accelerated program works hardship on professors and students alike: they feel that they are being crowded too much, but for the present that must be endured. Calvin Seminary received accreditation and membership in the American Association of Theological Schools. Student preaching was reduced in the interest of study. Professor C. Bouma received an appointment of the Divinity School of the Gordon School of Theology and Missions at Boston, Massachusetts. The faculty asked him to remain. Until June 11 there is no junior class in the seminary. Apart from that the enrollment was 48, consisting of 26 regular students and 22 special and graduate students.

The Executive Committee of the Board consists of six members of the Board elected by it, according to their relative proximity to the school. It held 14 regular and special meetings. Classrooms were visited, conferences with the teachers were held, close contact with the two presidents was maintained, candidates for teaching positions were interviewed, young men in the draft age desiring to follow the pre-seminary course were examined so that they might receive a deferred classification, emergency appointments were made for certain courses, Prof. A. H. Muyskens was granted a semester's leave of absence to prepare more fully for the chair of Mathematics. A host of details, too numerous to mention, were attended to.

Financial matters are assigned to the Board of Finance, consisting of three ministers of the Board and four laymen. This Board met regularly monthly. The Assistant Treasurer, Mr. Henry Voss, at each meeting reports on the finances of the school. These reports are received by the Board, scrutinized and filed. A detailed report of the accountants has been received and verified the correctness of the books. Investments are carefully watched. Sufficient money for the new science building has come in so that we can build as soon as building restrictions are lifted. Mr. N. Hendrikse, the "Assistant to the President," has solicited funds on a part-time basis, except for four months



when he gave practically all his time. Efforts are made by special representatives to conduct building fund campaigns in different localities.

Our library has in the past year added some 1,050 books, mostly new. Donations were received, some had to be tactfully refused because of lack of space. Service is given not only to students but also to ministers and others. An extensive mail-order service is maintained. Ordinarily the library is open from 8:00 A.M. to 5:00 P.M. daily except Saturday when it is open only in the morning. Students were employed as assistants and did valuable work, but a full-time assistant is needed.

The Committee on Pensions is working to present a plan for pensioning employees at Calvin other than teachers. This special committee manages the Pension Fund and reports annually to the Board.

The Board graduated a class of 63 from the college, admitted six young men into the seminary. The "Curatorium Contractum," pursuant to the decision of the Synod of 1944, met on April 22, 1945, and examined eight young men and admitted them to the candidacy for the Christian Reformed Ministry. It also examined thirteen young men who had finished the junior year in the seminary and granted them license to preach in our churches.

#### MATTERS ON WHICH SYNOD MUST ACT:

##### 1. We ask your approval on the appointment of:

The Rev. A. A. Hoekema to the Chair of Psychology for a term of two years with the rank of Associate Professor, to begin teaching next September; we call your attention to the fact that in case the Rev. Mr. Hoekema's appointment is approved and he accepts the question whether he shall retain his ministerial status must be settled by Synod.

Mr. John Timmerman to the Department of English, for a term of two years, with the rank of Associate Professor in view of his many years of teaching. His term to begin next September.

Miss Geraldine Fikse as Instructor, part time in English, part time in History, for a two year term to begin teaching in September, 1946.

Dr. Clarence Pott to teach Modern Languages, for a term of two years, with the rank of Associate Professor in view of his many years of teaching. His term begins in September, 1946.

Capt. John Charles Bult as Instructor in Physical Education for a term of two years, to begin teaching whenever he may be released from the United States Army.

##### 2. We ask your approval on the reappointments of:

Dr. J. De Vries, with the rank of Professor of Chemistry, for an indefinite term;

Dr. Wm. Radius, with the rank of Professor of Classical Languages, for an indefinite term;

Mrs. Grace Hekman Bruisnma as Acting Dean of Women for a year, while meantime efforts are made to find candidates for a nomination for next year.

3. Since Prof. W. Hendriksen has finished his two year term in our seminary, we recommend that Synod reappoint him for a six year term.

4. The Board adopted the following resolution: "Whereas Prof. J. Broene and Prof. J. Nieuwdorp have reached the age of retirement, the Board of Trustees takes cognizance of their long term of service in our college and expresses its appreciation for their consecrated labors. We are aware of the fact that these men have served our college in the spirit of self-sacrifice, with great devotion to the cause of Calvinistic Education. The Board feels that the Church as a whole should give expression to its gratitude and recommends to Synod that this representative body of our church give a testimonial dinner in honor of these two retiring professors.

5. With a view to a concrete situation it was considered desirable that a definite rule be fixed whereby the time of retirement of a professor is determined. We recommend that this date shall be September 1, the opening of the fiscal year of the school, so that if a professor becomes 70 on or after September 1 he shall teach that year; if he becomes 70 before September 1, he shall not teach.

6. We recommend that a full-time assistant in the library be appointed at a salary of approximately \$1,200 a year.

7. With a view to our housing problem we recommend:

That the dormitory be used again this coming year for the girls; that the Buildings and Grounds Committee be urged to make every effort to secure another building, similar to Calvin Hall for the girls; that the Buildings and Ground Committee, together with the Executive Committee, be asked to study the feasibility of a girls' dormitory.

8. Re the proposed new science building we ask that the following actions of the Board be approved:

The Board gave its approval to tentative agreements made by the Buildings and Grounds Committee with architects and engineers and preliminary surveys looking to the erection of the building on the northwest corner of the campus; the president and the secretary of the Board were authorized to sign the contracts with the architects and engineers; the Board of Finance was appointed by the Board of Trustees to act as Building Committee for the erection of the building, and the signing of construction contracts, with the approval of the Executive Committee of the Board.

9. Since the library is too small it was decided to make plans for extending it. The Buildings and Ground Committee, the combined library committees of the two faculties, and the Executive Committee were asked together to present plans next year.

10. We present for your approval:

#### RULES FOR THE APPOINTMENT OF THE TEACHING STAFF

1. The Faculty shall have the power of nominating candidates for appointment as professors, assistant professors, instructors, assistants, or as full-time teachers of any other rank.
2. The initiative in the making of appointments is to be taken by the president, the heads of departments concerned, or by the appropriate faculty committee. In either case the Committee on Educational Policy is to function as a general clearing house in investigating the academic and spiritual fitness of the candidates. The Committee on Educational Policy shall then report its findings to the Faculty; the Faculty shall report to the Executive Committee; the Executive Committee shall report to the Board.  
The Executive Committee and/or the Board can request the Faculty to state its preference.
3. Appointment rests with the Board of Trustees.
4. If the Executive Committee or the Board feels the need of changing or adding to the Faculty's nomination it shall, before taking action, consult with the Faculty.

#### EMERGENCY APPOINTMENTS

1. Assistants for the marking of papers are to be appointed by the President, upon recommendation of the professor of the department. Such appointments are to be reported to the Faculty.
2. Short-term or part-time appointments, which are often of an emergency character, such as dramatics coach, debate coach, laboratory assistants, part-time teaching assistants, and outside teachers for the summer session, shall be made by the President and the Committee on Educational Policy. Their names shall be reported to the Faculty for record, if possible before they begin their work.
3. If at all possible, the Executive Committee is to be consulted before such appointments are made.

#### RULES FOR CALVIN'S BOARD OF TRUSTEES

##### I. ITS PERSONNEL

1. The members of this Board receive their appointment from the Synod. Each Classis of the Christian Reformed Church nominates its own representative in the Board. The term of office is four years. In case a member leaves the Classis that nominated him, his alternate shall succeed him and fill out the unexpired term.
2. The Board shall choose its own officers—president, vice-president, secretary, and assistant secretary—at the annual meeting. It shall appoint a treasurer to serve for a term of four years, who will not necessarily have to be a member of the Board. It shall appoint two standing committees—an Executive Committee and a Finance Committee—to look after the interests of the institution during the course of the year.

##### II. ITS AUTHORITY AND DUTIES

1. The Synod of the Christian Reformed Church intrusts the administration of both College and Seminary to the Board of Trustees. This Board shall require that the instruction in both departments be given in accordance with our Reformed principles and in harmony with all Synodical decisions relative to this institution.
2. The Board is empowered to appoint all the members of the teaching staff of Calvin College, subject, however, to Synod's approval. Synod appoints the president of the College and the members of the Seminary Faculty. The Board must present a nomination to Synod whenever there is a vacancy in the Seminary, or when a College President must be appointed. When one of the theological professors approaches his retirement age, a nomination for a successor to his chair must be presented a year in advance.

3. The Board shall exercise discipline over faculty members in case of neglect of duty or misconduct or departure from our Reformed principles. Seminary professors can be deposed only by action of Synod.
4. The Board is empowered to fix the salaries and to determine the amount of tuition, matriculation, and other fees, subject, however, to Synod's approval.
5. The Board shall decide who may enroll as regular students in the Seminary and thus look forward to the ministry in the Christian Reformed Church.
6. The Board has the authority to grant licensure to those regular students who have completed their first year of theological training and who give promise of serving the churches acceptably.
7. The Board shall keep a record of all its activities and present a detailed report of them at each Synodical gathering. It shall also publish a brief account of the annual meeting in the church papers.
8. The Board shall meet annually toward the close of the academic year. This annual meeting usually begins on the last Wednesday of May. If necessary, the officers may call a special meeting of the Board after conferring with the Executive Committee. The Secretary of the Board shall announce the time of the meetings in the church papers.

## RULES AND REGULATIONS FOR THE EXECUTIVE COMMITTEE

### I. ITS PERSONNEL

1. At its annual meeting the Board of Trustees of Calvin College and Seminary appoints six of its members to constitute an Executive Committee for the ensuing year. This committee shall have the authority to fill any vacancy that may occur during the year.

### II. ITS AUTHORITY

The Board of Trustees of Calvin College and Seminary authorize its Executive Committee:

1. To administer the affairs of both College and Seminary during the period when the Board is not in session, but with the understanding:
  - (a) that it shall regularly consult the president of the College and Seminary;
  - (b) that the administration of financial matters, with the exception of salaries, is intrusted to the Finance Committee; and in case there is a certain overlapping of authority, the Executive Committee will correspond with the Finance Committee about the matters in hand;
  - (c) that no action with respect to any important matter is to be taken, if it can possibly be deferred until the annual meeting of the Board.
2. To take care of all matters that the Board may have overlooked at its annual meeting, and which require action.
3. To make temporary appointments to the teaching staff.
4. To examine and grant admission to the Seminary as a regular student anyone who has the required credentials, but who was unable to appear at the meeting of the Board.
5. To examine and grant licensure to a theological student who has completed his first year's work successfully and has the required credentials, but who for some legitimate reason could not appear before the Board when it was in session.
6. To approve of action taken by either faculty in disciplinary cases and, if necessary, to initiate action in disciplinary matters of expulsion or repeal.
7. To exercise discipline over faculty members in case of neglect of duty or misconduct or departure from our Reformed principles.

### III. ITS DUTIES

1. The Executive Committee shall meet at least once every month of the academic year.
2. It shall promote high educational standards in our College and Seminary, and furthermore require that all the instruction be given in accord with our Reformed principles and in harmony with all the Synodical decisions relative to this institution. It shall carry out this part of its mandate:
  - (a) by appointing committees which shall visit the class-rooms every month and shall take note of the contents, appropriateness, clearness, and orthodoxy of the instruction that is given;
  - (b) by holding conferences with the individual members of the teaching staffs.
3. It is expected to keep itself informed, as much as possible, as to the spiritual and moral conditions of the institutions and as to the name it is making for itself in and outside of the church.
4. It shall further:
  - (a) make contact with new students who are looking forward to the ministry in the Christian Reformed Church;
  - (b) arrange the schedule of the preparatory examinations for Synod, and from year to year make timely publications in the church papers.
5. It shall call the Board's attention to matters that require action and, if it deems it advisable, make recommendations as to the action to be taken.
6. It shall keep a record of all its activities and give a complete report of the same at the annual meeting of the Board.
7. Shortly after the school has opened in September, and again after the second semester's work has begun, it shall send to the secretary of the Board a brief account of the work that has been done, with the understanding that he shall send copies of this to the other members of the Board. It shall also inform these men some time before the annual meeting as to the weightier matters that will require action.

### BACHELOR OF SCIENCE DEGREE

Upon recommendation of the Committee on Educational Policy the Faculty adopted the following resolutions with respect to the granting of degrees:

Some of Calvin graduates who go on to professional schools or who plan to do graduate work in the sciences may desire a B.S. degree. If they meet the requirements for the A.B. degree as stated on pages 26 and 27 of the 1944-45 Yearbook and have 60 or more hours in mathematics and the sciences, they will be granted a B.S. degree if they desire it. The granting of the A.B. or the B.S. degree in such cases depends upon the student's choice.

With respect to students selecting a pre-professional course the following requirements obtain:

To graduates of the Pre-Seminary Course, the course in Education, and the combined curriculum course in Letters and Law, an A.B. degree will be granted. To graduates of the Pre-medical, the Pre-dental, the Pre-engineering, and the Pre-nursing courses a B.S. degree will be given. In each instance the diploma will indicate which course the graduate has completed. Should any one graduating from one of these pre-professional courses desire a general college A.B. or B.S. degree, he must meet the requirements for such a degree, as stated on pages 26 and 27 of the 1944-45 Yearbook (and have 60 hours in mathematics and the sciences if he desires the B.S. degree).

All of this is perhaps clarified by the following Schematic Statement:

A.B. DEGREE	B.S. DEGREE
I. <i>General College Course</i>	I. <i>General College Course</i>
II. <i>Pre-professional Courses</i>	II. <i>Pre-professional Courses</i>
(a) Pre-seminary	(a) Pre-medical
(b) Education	(b) Pre-dental
(c) Combined curriculum plan in letters and law	(c) Pre-engineering
	(d) Pre-nursing

**BACHELOR OF SCIENCE IN NURSING ON THE COMBINED CURRICULUM PLAN**

A combined curriculum plan in letters and nursing was adopted by the Faculty of Calvin College in December. According to this plan the student must

- (1) meet regular admission requirements to the college;
- (2) successfully complete 94 semester hours of pre-professional subjects considered fundamental in any liberal arts program;
- (3) complete an additional 27 to 36 months of training at an accredited hospital.

Courses of a technical nature, such as mechanical or free-hand drawing, practical arts or physical education are not acceptable as advanced credit toward the 94 hours of college work.

The required college courses in this program are the following:

Bible .....	6-8 hours
English Comp. or Rhetoric.....	6 hours
English or American Lit.....	3-6 hours
History .....	6 hours
Psychology .....	6 hours
Sociology, Introd. ....	3 hours
Sociology, Problems or The Family.....	3 hours
Philosophy .....	3 hours
Foreign Language .....	6-8 hours
Chemistry for Nurses.....	4 hours
Organic Chemistry .....	8 hours
Human Anat. and Physiology.....	5 hours
Animal Biology .....	3 hours
Microbiology .....	3 hours
Introd. to Embryology.....	3 hours
Biological Problems .....	2 hours

To complete the 94 hours, the student may elect courses in Literature, History, Education, Organic Science, Chemistry, Political Science, or others. As soon as possible, it is hoped that courses in Advanced Nursing, Public Health and Tests and Measurements in The Nursing Program may be offered.

**ARRANGEMENT FOR PRIVATE LESSONS IN THE DEPARTMENT OF MUSIC**

**A. WHEREAS:**

1. There is an ever-increasing demand for private lessons in the field of music at Calvin College,
2. Calvin is not prepared to take care of this demand with its present force in the Music Department,
3. Additional manpower for such a course is available in Grand Rapids, and
4. The training in music is altogether in keeping with the nature of a liberal arts institution.

**B. BE IT RESOLVED:**

That Calvin College adopt regulations with a view to the introduction of a system whereby the desired expansion may be effected.

## C. THE FOLLOWING REGULATIONS SHALL OBTAIN:

1. That such courses be made available only for those who are properly matriculated as students at Calvin College.
2. That credit be given at the rate of one hour per semester for courses involving a weekly period of instruction on the condition that the instructor in charge evaluates the work as worthy of credit, subject to the approval of the head of the department.
3. That such courses be taught in vocal and instrumental music as may be called for and for which qualified teachers are available.
4. That only such teachers be appointed who are of Reformed persuasion and are fully qualified by academic training and experience to teach the required courses acceptably.
5. That such teachers have the rank of assistant in the department of music, and shall be appointed in the regular manner.
6. That the teacher or teachers shall be remunerated with the tuition charges paid by the student minus ten per cent retained by the institution for handling the program.
7. That the tuition charged shall be determined by the head of the music department, the President, and the teacher concerned, subject to the approval of the Board or the Executive Committee. The basis of the determination for tuition charges shall be the teachers' reputation as a music teacher, his experience, and his academic preparation.
8. That all matters pertaining to the payment of fees either by the student or to the teacher shall be handled through the Calvin College treasurer's office.
9. That a rental fee will be charged for the use of the instruments of Calvin College when the use of such instruments is required in instrumental training.
10. That such courses, if at all possible, must be taught on the campus of Calvin College.
11. Since the senior class in the seminary will graduate in January, 1946, Synod should again authorize "Curatorium Contractum" or whatever body it may choose to examine that class for candidacy.
12. As to finances we recommend:

That in view of the high cost of living at the present time each member of the teaching staff of both College and Seminary for the coming fiscal year be allowed \$250.00 for living expenses plus an extra ten per cent of the salary rate;

That Miss C. Veen, the recorder; Miss La. Bossenbroek, the clerk; Mr. H. J. Voss, the assistant-treasurer; Miss R. Imanse, in charge of the Bookstore; Mrs. A. Dolfin, matron of the dormitory; and Miss J. Roeters, cook in the dormitory, each be voted ten per cent of their salaries for living expense for the coming fiscal year; that the salary of the librarian be raised to \$2,250.

That \$9,000 be allowed for janitorial services, to be apportioned by the Board of Finance as is customary.

That the proposed budget of \$28,350 for supplies, and of \$140,590 for salaries, and of \$6,000 for pensions, making a total of \$174,940.

13. The Board has appointed the Rev. G. Hoeksema and the undersigned to represent it at Synod.

Respectfully submitted,

JOHN GRITTER, *Secretary*

CALVIN COLLEGE AND SEMINARY  
Grand Rapids, Michigan

BALANCE SHEET AS OF MAY 31, 1945

## ASSETS—

## ENDOWMENT INVESTMENTS— at cost

U. S. Government Bonds.....	\$ 132,658.00	
Corporate Stocks and Bonds.....	58,119.41	
Johanna Avenue Property.....	444.39	
Savings Account, Peoples National Bank....	4,054.97	
		\$ 195,276.77

## PHYSICAL PLANT— at cost

Building and Grounds.....	\$ 514,659.63	
Furniture and Equipment.....	67,735.80	
		\$ 582,395.43

## BUILDING EXPANSION FUND

Invested in Bonds.....	\$ 142,617.25	
Savings Account.....	2,381.96	
Amount Expended.....	5,268.42	
Pledges Payable.....	32,217.50	
		\$ 182,485.13

## CURRENT ASSETS

Cash Balance in Bank and on Hand.....	\$ 49,574.54	
Cash on Deposit in Canada.....	1,553.91	
Invested in Canadian Bonds.....	5,500.00	
Accounts Receivable.....	979.75	
Bookstore Inventory.....	2,740.54	
U. S. Defense Bond from Class 1942.....	125.00	
		\$ 60,473.74

## FUNDS—

## ENDOWMENT FUNDS

General Endowment.....	\$ 60,094.83	
Bible and Ethics.....	49,939.51	
Van Agthoven Legacy.....	71,419.43	
Library Endowment.....	12,000.00	
Scholarship Funds.....	1,823.00	
		\$ 195,276.77

## FUNDS INVESTED IN PLANT

General Building.....	\$ 301,495.52	
Seminary Building—Hekman.....	91,988.13	
Hekman Memorial—Library.....	67,259.31	
Dormitory Building.....	105,844.47	
Eleanor Mae Eerdmans Memorial.....	12,500.00	
Alumni Association—Organ.....	3,308.00	
		\$ 582,395.43

## BUILDING EXPANSION FUND

Amount Collected to date.....		182,485.13
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## GENERAL FUND BALANCES

Unexpended Funds.....	\$ 9,162.99	
Dormitory Reserve.....	5,750.97	
Calvin Hall Reserve.....	2,223.09	
Athletics Reserve.....	2,543.00	
Bookstore Reserve.....	4,648.99	
Student Deposits.....	2,530.86	
Deposited by Faculty for Bonds.....	378.13	
U. S. Withholding Tax.....	2,067.50	
Student Organizations' Balances.....	4,154.64	
Operating Balance—May 31.....	27,013.57	
		\$ 60,473.74

\$ 1,020,631.07



## OPERATING STATEMENT FOR THE YEAR 1944-45

		For the Year 1943-44
<b>INCOME—</b>		
Classical Payments:		
Sept. 1 to May 31.....	\$86,025.43	
Estimate to Aug. 31	30,000.00	
	\$116,025.43	\$106,971.78
Tuition and Fees:		
Sept. 1 to May 31....	49,214.05	50,638.40
Interest on Investments:		
Sept. 1 to May 31.....	\$ 1,976.00	
Estimate to Aug. 31	3,394.60	
	5,370.60	6,310.97
Miscellaneous Income..	6710.7	349.14
	\$171,281.15	\$164,270.29
<b>EXPENSE—</b>		
Supplies:		
Sept. 1 to May 31.....	\$18,538.09	
Estimate to Aug. 31	5,469.66	
	\$ 24,007.75	\$ 23,004.14
Pensions:		
Sept. 1 to May 31.....	\$ 4,144.50	
Estimate to Aug. 31	1,381.50	
	\$ 5,526.00	\$ 5,616.00
Salaries:		
Sept. 1 to May 31.....	\$98,541.63	
Estimate to Aug. 31	36,458.37	
	\$130,000.00	\$122,948.02
	\$159,533.75	\$151,586.16
Balance for the year—estimate	\$ 11,747.50	\$ 10,808.99
<b>Estimated Revenue for the year 1945-46:</b>		
Classical Payments .....	\$115,000.00	
Tuition and Fees.....	50,000.00	
Interest .....	5,500.00	
	\$170,500.00	
<b>Budget for the year 1945-46:</b>		
Supplies .....	\$ 28,350.00	
Pensions .....	6,000.00	
Salaries .....	140,590.00	
	\$174,940.00	

## OPERATING STATEMENTS SEPT. 1, 1944 TO MAY 31, 1945

## CALVIN COLLEGE DORMITORY

Income—Rent .....	\$ 5,615.95	
Board .....	19,829.48	
	\$25,445.43	

Expense—Rooms .....	\$ 6,292.86	
Dining Hall .....	13,916.91	
		\$20,209.77
Balance for the Period.....		\$ 5,235.66
Previous Balance .....		515.31
Present Net Reserve.....		\$ 5,750.97
<b>CALVIN COLLEGE BOOKSTORE</b>		
Sales — Sept. 1 to May 31.....	\$ 8,960.62	
Cost of Sales.....	7,093.87	
Net Income from Sales.....	\$ 1,866.75	
Expense:		
Office Supplies and Salary.....	1,195.05	
Net Gain for the Period.....		\$ 671.70
Previous Balance .....		3,977.29
Present Net Reserve.....		\$ 4,648.99
<b>ATHLETICS.— PHYSICAL TRAINING</b>		
Income—Gynasium Fees .....	\$ 2,265.00	
Gate Receipts .....	90.20	
		\$ 2,355.20
Expenses for the Period.....		2,229.63
Net Balance for the Period.....		\$ 125.52
Previous Balance .....		2,417.48
Present Net Reserve.....		\$ 2,543.00
<b>UNEXPENDED FUND BALANCES</b>		
Library Book Fund.....	\$ 3,412.40	
Student Loan Fund.....	1,681.45	
Dutch Mothers' Fund.....	2,500.00	
Physics Equipment .....	1,300.00	
Scholarship Funds .....	85.94	
1942 Class Memorial.....	133.20	
Speech Department .....	50.00	
		\$ 9,162.99
<b>STUDENT ORGANIZATIONS' BALANCES</b>		
Oratorio Society .....	\$ 1,688.73	
A Cappella Choir.....	143.30	
Thespian Club .....	1,217.64	
Cap and Gown Rent.....	740.54	
Seminary Mimeographing .....	230.68	
Pension Committee .....	138.75	
		\$ 4,154.64

**SUPPLEMENT 3**  
(Arts. 36, 78, 94, 110)

**REPORT OF THE GENERAL COMMITTEE FOR HOME MISSIONS**

*To the Synod of 1945.*

ESTEEMED BRETHREN:

The General Committee for Home Missions, charged by Synod to promote the denominational program of Home Missions, herewith presents its annual report to your honorable body. The material of the report has been arranged under the following heads:

- Part I. Personnel and Organization .....
- Part II. General Information .....
- Part III. Church Extension .....
- Part IV. Fund for Needy Churches.....
  - A. Information .....
  - B. Recommendations for Support .....
- Part V. Soldiers' Fund .....
- Part VI. Report of the Treasurer .....
- Part VII. Matters Which Require Synodical Action .....

The General Committee has instructed the Rev. Henry Baker, Missionary-at-Large, to hold himself available to the call of Synod and its Committees.

We request Synod that Rev. Baker be given the privilege of the floor when Home Missions matters are considered and acted upon.

**I. PERSONNEL AND ORGANIZATION**

A. The membership of the GENERAL COMMITTEE FOR HOME MISSIONS comprises the following brethren:

<i>Classes</i>	<i>Members</i>	<i>Alternates</i>
California .....	Rev. G. S. Kok.....	Rev. L. Bouma
Chicago North .....	Rev. R. O. De Groot.....	Rev. J. Van Beek
Chicago South .....	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.....	Rev. N. J. Monsma
Kalamazoo .....	Rev. W. Alkema.....	
Minnesota .....	Rev. A. Blik.....	Rev. M. Dornbush
Muskegon .....	Rev. J. Breuker.....	Rev. A. Brink
Orange City .....	Rev. J. R. Van Dyke.....	Rev. G. Zylstra

Ostfriesland .....	Rev. J. H. Rubingh.....	Rev. C. De Haan
Pacific .....	Rev. J. De Jong.....	Rev. P. Hoekstra
Pella .....	Rev. J. Pikaart.....	Rev. J. Visser
Sioux Center .....	Rev. W. Hekman.....	Rev. J. Guichelaar
Wisconsin .....	Rev. E. Joling.....	Rev. J. Medendorp
Zeeland .....	Rev. M. Bolt.....	Rev. A. De Vries

<i>Members-at-Large</i>	<i>Alternates</i>	<i>Term</i>
Rev. D. D. Bonnema.....	Mr. H. R. Gezon.....	1942-1945
Mr. B. H. Brouwer.....	Mr. G. B. Tinholt.....	1943-1946
Mr. J. Vander Wal.....	Mr. W. Hofstra.....	1944-1947

B. The terms of the Rev. D. D. Bonnema and his alternate, Mr. H. R. Gezon expire at this time.

C. The membership of the Executive Committee consists of the following delegates: The Reverends: J. Breuker, M. Bolt, H. Blystra, D. D. Bonnema, J. Bult, E. Visser, P. Vos, and the Messrs. B. H. Brouwer and Jacob Vander Wal.

Of this group the first four members mentioned served respectively as president, vice-president, secretary, and treasurer.

The sub-committee for Church Extension comprised the brethren: J. Bult, H. Blystra, E. Visser, B. H. Brouwer, and D. D. Bonnema.

The sub-committee having charge of the Fund for Needy Churches comprised the brethren M. Bolt, J. Breuker, P. Vos, and J. Vander Wal.

D. During the year the Executive Committee met monthly. The sub-committees met at frequent intervals as need required.

E. The General Committee convened for its annual meeting on May 23 and 24. At that time the following officers were elected:

President .....	Rev. J. Breuker
Vice-President .....	Rev. M. Bolt
Secretary .....	Rev. H. Blystra
Treasurer .....	Rev. D. D. Bonnema

We are indebted to the Seminary faculty for the use and convenience of the Seminary building in holding our meetings.

## II. GENERAL INFORMATION

The General Committee, largely through its Executive Committee, has endeavored to carry out the mandate of Synod. The burden to gather the scattered brethren of the faith and to reach the unchurched in our country is a tremendous one. We have tried to provide for the young men and women in service and used ways and means to maintain their contacts with the Church at home. Although we cannot boast of having discharged our duty with respect to the unchurched masses of our country, we rejoice that progress is being made in the direction of doing mission work among them. The task is greater than our peo-

ple realize. The problem of how to reach the outside world has not been solved and as we reach out in that unexplored field new problems are faced.

The need on the part of our Church to preach the Word in apostate America is more urgent than ever. If a war period presents a mighty challenge, a post-war world presents a still greater one. In the history of the Church periods of national crises were favorable to the growth and development of the kingdom of God. We trust that there has been a deepening of spiritual life in many Christians. It is to be doubted, however, that there is a general return to God and His precepts. Penitence and a spiritual revival are not generally evident in the life of profession Christians. In church attendance there is only a slight increase. The Sunday school (the sole educational institution in most churches) lost out in attendance during the war. The favorable signs of revived interest can be attributed to the stress of war but with tension lessened men are prone to neglect their religion and the church. Besides, a victorious nation is not inclined to be humble. It is apt to think that God's favor rests upon it in spite of the fact that it neglects the Lord of glory and crucifies Him anew.

The post-war period will call for greater missionary effort. The backwash of all wars and of this, the greatest of all wars, is irreligion and lawlessness. The forces of darkness will raise their heads and make assault upon the Church and the Truth. The returning service men and women, barring exceptions, may present a problem greater than we realize. Army life and a long period of separation from home, church, and Christian environment do men, generally speaking, no good.

We must be intent upon preserving what we have. But we shall not save ourselves by remaining on the defensive. Isolation is called for when preparing for battle, but isolation while the battle rages spells defeat. If we do not do all that is possible to stem the tide of unbelief it will surely engulf us. Over against revolution must be placed the Gospel. The Word of God is still the only sword that can fell the enemy.

We appreciate that the Lord has given us a valuable means to spread the Truth in the radio. However, our radio broadcasting will not have the results we crave unless the responses to the "Back to God Hour" are followed up. The personal visits of missionaries in the homes to labor with those who are receptive to our interpretation of the Truth is of inestimable value. Our office has kept a record of all outsiders who have written in. The names are transmitted to our ministers and missionaries stationed in the localities of those who listen to our broadcasts. However, many are not reached because no minister or missionary is available. Probably we should make more use of tract distribution by mail, but even then personal visits are necessary to ascertain their reactions to our messages.

As yet the restrictions on the erections of churches and chapels have not been lifted. As long as they obtain we are handicapped in organizing new congregations.

Our Church can do little, if anything, in defense communities in the way of evangelization because of the imposed restrictions. Moreover, services cannot be held in those communities, even though buildings are available, unless they be nondenominational and then only with the permission of the local Council of Churches.

As ever, it remains true that "the harvest truly is great but the laborers are few." There is still a greater need. All our labors are in vain except they are performed in dependence on the Lord. "Except Jehovah build the house, they labor in vain that build it." Impressed with the great responsibility which rests upon us, much earnest prayer is needed. A large force of missionaries and a well organized mission program will not suffice. We therefore especially solicit the prayers of the Church. His grace alone is able to crown our efforts with success.

The missionaries have labored faithfully in the fields assigned to them. Definite progress has been made.

We trust that our report will receive due consideration and Synod will take such decisions as will serve to advance the cause of Home Missions.

The administration of the Soldiers' Fund, the discharge of our duties with respect to the young men and women in service, keeping the files up to date, and the preparing of lists to aid our service pastors have required much of our time. Although this particular work can hardly be called home mission work in the strict sense of the word, yet in view of the fact that the sons and daughters are our scattered brothers and sisters in the faith, much good can be done for them in a spiritual way. The Church owes it to its members that it shall give them consideration, whether they be in the home congregations or scattered abroad. The ministry which is thus rendered and the sending of the Young Calvinist to each one, have had their rich rewards and we trust that the benefits will outlast the present conflict and will strengthen not only the ties that bind them to the Church but also the Church itself.

#### A. *Detroit, Michigan.*

Work in Detroit has been discontinued. The lease on the property used as a chapel had expired. In the opinion of the Rev. Benjamin H. Spalink the location of the chapel in a community which was strongly Lutheran and Roman Catholic was a serious handicap and hence moving to another district was considered advisable. However, because of the difficulty of securing a building in an unchurched community, the desire of the missionary to be transferred to some other field, the ur-

gent need of supplying the Minneapolis station, and the scarcity of missionaries it was decided to transfer the Rev. B. H. Spalink to the Twin Cities. In the process of transfer the missionary received a call from Newton, Iowa, which he felt constrained to accept.

B. *Phoenix, Arizona.*

In our report of 1944 a rather extensive account of our findings in Phoenix, Arizona, was given. In view of the small number of our people then residing in that city, the Committee decided to postpone opening the field, to maintain contacts with the group and to await further developments. In the early part of this year the group reported that the number of interested families had increased considerably. The Rev. Frank De Jong, of Bellflower, consented to investigate whether the opening of the field was advisable. He reported an attendance of 45 and 50 persons at the services on the Sunday he served them.

On the basis of his encouraging report the Committee decided to open the field. Classis California graciously arranged for classical appointments and since the first of May the Rev. John M. Byleveld has ministered to the group. The attendance is consistently between 45 and 50 persons in the services. At the end of a three month period it should be determined whether a missionary shall be called and your Committee seeks authorization from Synod to station a missionary in Phoenix, in the event there is sustained interest on the part of our people and there are prospects for effective missionary activity.

C. *Rochester, Minnesota.*

The Rev. Gysbert J. Rozemboom, during the time that he was pastor of the Hollandale congregation, served as hospital chaplain at the Mayo Clinic. Upon his departure to Prmsburg, Minnesota, he asked to be relieved of his duties. Since the Rev. Henry Rikkers had accepted the call as missionary, and Rochester, Minnesota, can be reached conveniently from the Twin Cities, your Committee requested him to serve as hospital chaplain as long as Hollandale is vacant.

D. *Minneapolis, Minnesota.*

The field was opened in the fall of 1944. Prior to that time several calls had been extended but none of the called felt constrained to accept. To confirm the conviction that there is interest on the part of our people and that there are good prospects for successful mission work, the Rev. John Rubingh, who had served in the Twin Cities in the year 1938, was asked to make a thorough investigation. He gladly consented and his report was very encouraging. The Committee authorized the inauguration of services which have been held regularly since then. Classes Minnesota and Ostfriesland assisted with classical supplies until the arrival of Missionary Henry Rikkers.

The Sunday services are held in the afternoon. The Trinity Evangelical Lutheran Church of Minneapolis graciously grants us the use

of the assembly hall. However, holding one service on Sunday, and that in the afternoon, is not conducive to the proper development and growth of the field, and an afternoon service does not attract the outsider. Several members of the group are affiliated with local churches and feel obligated to attend the services of their church in the morning. An evening service for our people could hardly attract many who already have attended two services. The need of a church building is urgent, and it will be especially when the mission is organized as a congregation. Finding a proper location for a church or chapel presents a problem. Much preliminary investigation must be made to determine which community is most favorable for evangelization and at the same time central enough to be within the reach of our constituency.

Recently the "Back to God Hour" Committee decided to engage a radio station in Minneapolis to carry our program. A few weeks ago the first broadcast was sent over the air. We expect that responses to our radio program will give our missionary opportunity to make new contacts. The program will also advertise our Church and acquaint the public with the message we bring.

#### *E. Washington, D. C.*

While the Synod of 1944 was in session, the congregation at Washington enjoyed the services of Dr. J. Hoogstra. Subsequent to his return to his own church, the Rev. James M. Ghysels served the congregation for a month. The Committee is grateful to their congregations for loaning us the services of their pastors.

Brief periods of service by pastors and classical appointments do not promote the growth of the field. Nor do they sustain the interest of the members. We are grateful to our God that He has provided a missionary.

The congregation meets in an auditorium at 1010 17th St., N.W. Services are held at 9:30 A.M. and 4:30 P.M. A Young Calvinist group meets at 6 P.M. At 7 P.M. the place must be vacated. There are no accommodations available for week day meetings in that building. You can appreciate that Washington sorely needs a church building of its own. Only when such a building is provided can it carry out its program effectively.

Soon after the arrival of the missionary (the Rev. James M. Ghysels) attempts were made to find a residence. Because of the difficulty in finding a suitable home and the exorbitant rental in Washington, it was decided to purchase a home. This was made possible by the assistance given by your Committee and the Church Help Fund.

#### *F. Chicago, Illinois.*

In 1944 we reported that, in spite of the fact that no building for meeting purpose was obtainable in Broadview, a suburb of Chicago, the Committee nevertheless decided to proceed with the calling of a



missionary for the Chicago area. When the Rev. Henry Petersen accepted the call, the field in which he should labor was selected in consultation with the Home Mission Committee of Chicago North. In coming to a decision we enjoyed the cooperation of the five Chicago churches which relinquished the Southside Mission in order that the denomination might carry forth the work begun. The Helping Hand Mission Board decided to pay the salary of Miss Vander Weide for one year. She has labored in the community for eighteen years and ever rendered valuable service. Her acquaintance with the people in the district is a valuable asset and hence her retention as a mission worker will tend to preserve a highly desirable continuity in the mission program.

A new building is badly needed, since the present facilities are very inadequate. The chapel now in use is in bad repair and rather unsightly, not at all in keeping with the community of attractive homes in which it is located. In consultation and cooperation with the Englewood I congregation (the calling church) plans have been made to solicit funds and to erect a suitable chapel in the neighborhood of the members of the group. Four of the members are enrolled in the Englewood II congregation and have expressed the desire that the sacraments be administered in the chapel. Several expect to make confession of their faith.

Recently a home was purchased for the Rev. Henry Petersen. It was most difficult to rent a suitable home and the rental in Chicago is extremely high.

#### *G. Bellwood, Illinois.*

In the fall of 1944 Classis Chicago North decided to grasp the opportunity of taking over the Bellwood Mission. This mission was opened by a family of which the wife formerly attended the Christian Reformed Church. After her husband died the widow expressed a desire that our Church take over the property and assume responsibility for evangelization in that community. Classis served the field with classical appointments for a space of three months and expected that the ministers would report on their findings and give their reaction to the advisability of taking over the mission. At the next meeting Classis was not ready to declare itself whether it considered the acquisition of the Bellwood Mission advisable. Apparently, there was but little information at hand as to whether the community offered prospects for successful mission work. To obtain more definite data it was decided to continue work in Bellwood for six months. The rental of \$50.00 a month was paid by Classis Chicago North.

The Rev. Jack Zandstra of the Nathanael Institute is assisting the Rev. Henry Petersen in the work at Bellwood. They alternate in bringing the Gospel message on Sunday mornings. Both make calls on the families in that community. The Sunday School has been reorganized

and two teachers who are members of the Cicero I church give valuable assistance.

Bellwood is, generally speaking, an unchurched community. The mission is the only religious institution, excepting a Roman Catholic church, within a radius of one mile from the place of worship. Some two hundred houses are in the process of construction. Located to the west of Chicago on Monroe Street, with good transportation facilities (bus and elevated train service), Bellwood will very likely attract many of our people who are crowded out of Chicago proper. Two families of Cicero churches already attend rather regularly.

The Rev. Henry Petersen has advised Classis North to recommend to our Committee that the mission become a Christian Reformed institution. The Classical Committee and Classis concurred in his advice.

Your Committee was not ready to follow the recommendation and deemed it advisable to defer action and referred it to the Executive Committee with power to take such action as it considers feasible.

#### H. *Compton, California.*

Upon the advice of Classis California your Committee decided to arrange for the calling of a missionary for Southern California, to be stationed in Compton. The reasons for requesting a missionary were: 1) that Classis hesitated to grant Compton permission to call a minister at a salary of \$1,700 (which is considered wholly inadequate in California) and 2) the possibilities in church extension and evangelization work in Long Beach, which is adjacent to Compton.

There is an extensive territory to the south and west of Compton with a population of some 200,000 into which our people are moving. During the past few years Compton lost several families, but inasmuch as we have a nucleus of our own people, the members are intensely interested in the preservation and growth of their congregation, and because of the opportunities for evangelization, your Committee acceded to Classis' request.

#### I. *Bozeman, Montana.*

The consistory of Manhattan, Montana, through its pastor, called attention to the likelihood of the organization of a congregation at Bozeman, if the group could receive some guidance and help from our Committee. It was not possible to station a missionary or student in Bozeman to ascertain the measure of response on the part of the group because neither is available. Your Committee is arranging for the services of ministers who will minister to the Bozeman group during the summer and early fall.

#### J. *Bremerton, Washington.*

At the request of Classis Pacific an investigation was made at Bremerton, Washington, by the Rev. S. G. Bronsdema, to ascertain whether

there were possibilities of gathering a sufficient number of people to inaugurate services which might eventually lead to the organization of a church. He reported that the number of Christian Reformed members is very small and that there is not sufficient interest to warrant the stationing of a missionary there.

*K. Ypsilanti, Michigan.*

According to Government reports, the bomber plant at Willow Run will be closed. It can hardly be expected that the members of the Church will remain in that locality and indications are that the congregation will be compelled to disband when the members return to their former homes.

*L. Wyckoff, New Jersey.*

At the request of the Eastern Home Mission Board and with the consent of Midland Park consistory, the Committee decided to open the Wyckoff field with a view to the organization of a congregation. As yet no missionary has been secured and hence the opening was delayed.

*M. Milwaukee, Wisconsin.*

Your Committee has been burdened by the fact that the Rev. William Verwolf could not carry out a mission program in Milwaukee because of the lack of proper facilities. The congregation meets in the Y.M.C.A. in the morning and in the parsonage in the evening. This is a very unhappy arrangement. Hardly could we expect much development in that field under those circumstances. Neither the Y.M.C.A. nor the parsonage can provide the desirable atmosphere for a divine service. Besides, people are hesitant to intrude upon the privacy of a home.

In consultation with the Home Mission Committee of Classis Wisconsin a church building, which was used by the Episcopalian denomination, was purchased. This edifice is located in a community of some 100,000 people and should afford abundant opportunity for mission activity. It is near car lines and main streets and easily accessible from any part of the town. At present the building is being repaired and it may be expected that it will be in serviceable condition in the early fall of this year.

*N. Alameda Service Home.*

In October, 1944, a service home was opened in charge of Mr. and Mrs. Beane, members of the Alameda congregation. A personal investigation made by the Rev. Henry Baker disclosed that at that time there was a greater need of a service home than of a service pastor. This also was the considered opinion of the Rev. Harry Dykstra, who has an intimate knowledge of the territory.

Army camps in the Bay Region and Oregon had been closed. Most of the men in training were in the Navy. It is very difficult to enter

Naval Training Stations and in most cases impossible. The Rev. Harry Dykstra was also of the opinion that he could give the Bay Region the necessary attention. Having a Service Center in the Bay Region meets the need of our boys and girls in service.

Mr. and Mrs. Beane are giving excellent service and the consistory with its pastor are endeavoring to provide the spiritual ministry our service personnel needs.

Conditions change quickly in a time of war and it is probable that with the increased tempo in the war in the Pacific some adjustment will have to be made to meet the changing conditions.

O. *"The Christian Reformed Church—What it Teaches"*.

A sixth edition of 5,000 booklets has been printed. The great demand for this statement of our Faith is most gratifying. Our missionaries and service pastors receive as many as they can use gratis. The "Back to God Hour" Committee received a generous supply for distribution. To churches and mission groups they are available at cost price, 5c a copy.

P. *Family Canvass Cards*.

Consistories and mission stations have been advised that these cards can be used profitably in canvassing their communities and can be purchased at cost price. Some 20,000 have been used and the third printing of 10,000 has been received recently.

Q. *Preaching Missions*.

Evangelistic services under the auspices of the local congregations were held in Southern California; Cleveland, Ohio; Englewood, Chicago; Sheboygan, Wisconsin; and Whitinsville, Mass. The reports received indicate that these meetings were blessed richly. Not only were they spiritual stimuli to the members of our churches but also the means whereby outsiders were acquainted with the truths for which our Church stands.

The hope that congregations and communities where our Church is not strongly represented would conduct Preaching Missions was not realized. We believe that every means should be used to give witness to the Truth in this day of gross indifference and apostacy. The Church of Jesus Christ is challenged "to contend earnestly for the faith which was once delivered unto the saints."

### III. CHURCH EXTENSION

#### A. MISSIONARIES.

Besides the missionary-at-large, the Rev. Gerrit B. Boerefyn, Samuel G. Brondsema, James M. Ghysels, William Meyer, Henry Petersen, Henry Ridders, and William Verwolf, are actively engaged in mission work. During the past year the Revs. Frank De Jong, Elbert Kooistra, Dirk Mellema and Benjamin H. Spalink accepted calls to

established churches. We regret that their valuable services in the home mission field were terminated. The relation between them and the Committee has been most cordial. There has been mutual appreciation of each other and we are persuaded that it was not lack of interest in church extension and evangelization, but rather the urgency of the calls received which prompted them to leave us. We covet for them the Lord's richest blessings in their ministry.

The Lord has granted us three men to fill the depleted ranks. The Rev. James M. Ghysels was installed in Washington, D.C., in November, 1944; the Rev. Henry Petersen in Chicago in February, 1945; and the Rev. Henry Ridders in Minneapolis in February, 1945. These three men are stationed in strategic centers of population and will have abundant opportunity for both church extension and evangelization.

It has been a joy to counsel the missionaries and to supervise their work because of their splendid cooperation. Each was blessed with good health.

We can only briefly touch upon the work of our missionaries. Each performs the task of a regular pastor and seeks to interest the outsiders. Your Committee has tried to give them the needed assistance in discharging these duties.

The work of a missionary cannot be judged by human standards. A minister's success is not measured by external results. God looketh upon the heart and each man is rewarded according to his faithfulness and devotion. We have the keenest appreciation for the loyalty and perseverance of our men who, although the road is rough and progress is delayed, carry on with cheerfulness of heart.

*Rev. Gerrit B. Boerefyn.*

San Diego is making good progress. Whereas the average attendance in 1944 was 80 in the morning and 50 in the evening; recent reports indicate that it now is 105 in the morning and 85 in the evening. A neat and commodious service home adjoins the parsonage. It has accommodated 735 men since its opening in 1943. A devotional period for the service men is held every Saturday evening and the Sing Spiration is enjoyed by some 65 persons every Sunday evening at the Center. The missionary visits the hospitals; Army camps, and Naval stations regularly. The burden which attends lodging 79 men and serving 1,026 meals each month called for relief and the Rev. and Mrs. Boerefyn now have a full time maid to assist them.

*Rev. Samuel G. Brondsema.*

The congregation at Everson, Washington, has grown steadily under the ministry of the missionary. Last fall your Committee considered the feasibility of effecting a transfer to another field, but upon the advice of the Rev. H. Baker, who visited the field and observed its needs, it was decided to continue his services for the time being. The congregation lacks proper facilities. The parsonage is a rented home and

the church building now in use has no meeting rooms. It is hardly large enough to accommodate the congregation, on Sunday afternoon. Plans have been made for the erection of a building as soon as priorities can be obtained. In view of these conditions and the need of guidance by the missionary, it was considered advisable that he remain in the field until such a time as the congregation can dispense with his services without serious injury.

*Rev. J. M. Ghysels.*

The congregation at Washington, D. C., has grown by the addition of three families. Several persons have recently made profession of their faith. The attendance is consistently larger than it was before the Rev. Ghysels arrived and approximates some 90 persons in the morning services. A large percentage of the audience consists of service men and women and visitors. Our congregation at Washington has been a great blessing and we believe it will be so increasingly in years to come.

The missionary visits camps and Naval stations and hospitals regularly and with the concentration of government personnel in the nation's capitol, he has unlimited opportunities for service.

*Rev. William Meyer.*

Synod of 1944 decided that the Rev. William Meyer shall continue to serve the Sioux City congregation as long as it is deemed necessary. Although the attendance is on the increase, the Church is still weak and must be considered to be in the missionary stage. Financially, it is growing stronger. A young people's class, attended by persons not of the congregation, had a successful year. The services of the missionary have been very beneficial to the maintenance of the group and the Committee is persuaded that it should extend his ministry there.

*Rev. Henry Petersen.*

The missionary gives his major attention to the Southside Mission. The Bellwood Mission was placed temporarily under his supervision. On alternate Sunday mornings, when he preaches in Bellwood, the pulpit on the Southside is supplied by ministers of Classis Chicago North. At Bellwood he is assisted by the Rev. Jack Zandstra of the Nathanael Institute. Both have canvassed the community, which is largely unchurched, with encouraging results. There is a steady increase in attendance at both missions and there are signs of renewed interest on the part of the people.

The missionary visits the Hines Hospital in Broadview regularly to minister to the wounded soldiers of our Church. Calls have been made at the homes of those who have responded to the Back to God Hour and reside in the area in which he is stationed.

*Rev. Henry Rikkers.*

The missionary is canvassing the city to determine where his efforts should be concentrated. As yet, no meeting place has been found where two services can be held on Sunday. The success of our mission enterprise in the Twin Cities depends to a great extent on the locality which will be chosen. The Rev. Henry Rikkers is making use of tract and Christian literature distribution.

Recently the Back to God Hour engaged time on a Minneapolis station and this may prove to be a valuable asset in promoting our missionary program. The Rev. Henry Rikkers also has taken over the task of visiting the Mayo Clinic weekly.

*Rev. William Verwolf.*

Our missionary has carried on courageously in spite of the handicap under which he labors, namely, the lack of a proper place of worship. He chose to remain in Milwaukee although attractive calls were extended to him. The spirit and the energy of the group, as yet small, is an inspiration. Loyalty to the church and liberality characterize it.

The church building, which was purchased a few weeks ago, is being remodeled and it is expected that it can be occupied in September. An intensive canvass of the community will be made with the assistance of an R.B.I. graduate during the summer. We trust that the acquisition of the church building will greatly strengthen our mission program in Milwaukee.

## M: MISSIONARY AT LARGE.

We present for information a report of:

1. *Fields Investigated.*

a. *Compton, California.* (Report is given under General Information.)

b. *Bellwood, Illinois.* (Report is given under General Information.)

c. *Thomson, Illinois.* Dr. James Putt, of Fulton, Illinois, suggested that a congregation could be organized in the vicinity of Thomson and believed that there were good prospects for growth in the locality. The consistory of Fulton approved of the investigation. Calls were made on all the families that now attend the Fulton Church and also on one family which is affiliated with the congregation at Morrison, Illinois. Of the sixteen families only four are interested. One of these families lives thirty miles from Fulton. Another lives some twenty-two miles from Fulton and two are fourteen miles from that city. It is but natural that these four families would be interested but the others who live in the vicinity of Thomson, which is only eight miles distant from Fulton, are disinclined to give consideration to the organization of a congregation. They are not hopeful that a newly organized church would prosper inasmuch as the highway between Thomson and Fulton is a main artery and always in good condition. In view of the

above, the Committee decided that no attempt should be made at this time to organize a church in Thomson.

d. *Rochester, Minnesota.* Report is given under Matters that Require Synodical Action.

e. *South Grand Rapids, Michigan.* An investigation of this territory showed that there are only a few families interested in the organization of a congregation. The number of people of Reformed and Christian Reformed background is small and all are of the opinion that there would be little prospect of growth. The Committee decided that no further action be taken at this time.

## 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 counsel them as circumstances required, to adjust difficulties, and to remove misunderstandings where they existed. The fields visited were:

Milwaukee, Wisconsin.  
 Alameda Service Home, California.  
 San Diego, California.  
 Everson, Washington.  
 Detroit, Michigan.  
 Twin Cities, Minnesota.  
 Washington, D. C.  
 Austin, Texas.  
 Bellwood, Illinois.  
 Oklahoma City, Oklahoma.  
 Alexandria, Louisiana.

## 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 the meetings of Classes Holland and Chicago North and met with the Home Mission Committees of Classes California, Chicago North, and Wisconsin.

## 4. *Pleading the Cause.*

Addresses were given at meetings of Classes, men's and ladies' groups, mission festivals, and missionary union meetings. Missionary sermons were delivered at week-day meetings and on Lord's days.

## 5. *Work in Fields.*

a. *Compton, California.* The Rev. Henry Baker called on the families to ascertain how the needs of the congregation should be met.

b. *Ypsilanti, Michigan.* When the Rev. D. Mellema left, the Rev. Henry Baker served the congregation with preaching and pastoral ministry.



## C. SUMMARY.

1. Places of which mention was made last year as prospective fields:
  - a. Chicago, Illinois—The Rev. Henry Petersen was installed as missionary in February, 1945.
  - b. Minneapolis, Minnesota—The Rev. Henry Ridders has been serving as a missionary since February of this year.
  - c. San Jose, California—No further investigation has as yet been made.
  - d. South Grand Rapids, Michigan—An investigation disclosed that there are no immediate prospects of organizing a congregation.
  - e. Washington, D.C.—The Rev. James Ghysels is serving as a missionary.
  - f. Wyckoff, New Jersey—As yet it is not supplied.
2. Fields to be investigated or in the process of investigation:
  - a. Bellwood, Illinois.
  - b. Bremerton, Washington.
  - c. Bozeman, Montana.
  - d. Englewood, Chicago.
3. Field Investigated:
  - a. Phoenix, Arizona—Work has been initiated.
  - b. South Grand Rapids, Michigan—No prospects.
  - c. Thomson, Illinois—No prospects.
4. Field Closed:
  - a. Detroit, Michigan.
5. Churches which passed from the Missionary to the Subsidy stage:
  - a. Bellwood II, California.
  - b. Ridgewood, New Jersey.
6. Churches which passed from the Subsidy stage to the Self-sustaining stage:
  - a. Ada, Michigan.
  - b. Bellflower II, California.
  - c. Boston Square, Grand Rapids.
  - d. Conrad, Montana.
  - e. Delavan, Wisconsin.
  - f. Lansing, Michigan.
  - g. Montello Park, Holland.
  - h. Portland, Michigan.
  - i. Vancouver, B.C., Canada.
  - j. Wright, Iowa.

D. PROPOSED BUDGET FOR CHURCH EXTENSION

1. Salaries of the Missionaries:

Missionary	Salary	Rent	Total
H. Baker .....	\$2,700.00	\$ 480.00	\$3,180.00
G. B. Boerefyn.....	2,400.00	480.00	2,880.00
S. G. Brondsema.....	2,200.00	300.00	2,500.00
J. M. Ghysels.....	2,700.00	480.00	3,180.00
William Meyer .....	2,000.00	.....	2,000.00
H. Petersen .....	2,700.00	.....	2,700.00
H. Ridders .....	2,700.00	900.00	3,600.00
William Verwolf .....	2,500.00	480.00	2,980.00
Rochester, Minn., Hospital Chaplain.....	600.00	.....	600.00

Total.....\$23,620.00

2. 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
3. Contemplated bonuses to missionaries because of the increase in cost of living..... 3,200.00
4. Administrative Expenses .....
5. Opening of new fields..... 1,500.00
6. Fund to provide buildings for mission stations..... 5,000.00
7. Tracts—Printing and distribution .....

Grand Total Estimate of the Budget.....\$53,320.00

The General Committee for Home Missions proposes that a quota of \$1.75 per family be allowed for the Church Extension Fund. This is the same as last year.

IV. THE FUND FOR NEEDY CHURCHES

A. INFORMATION

1. With gratitude to God we are able to report to Synod that also this year there are a number of churches which have passed into the self-sustaining stage. It is always a gratifying experience for a church to reach this stage and because it means the attainment of an ideal for them, we too rejoice. The churches are Conrad, Montana; Portland, Michigan; Vancouver, Canada; Wright, Iowa; (these four were already able to get along without help in 1945 and have so notified us) Ada, Michigan; Boston Square, Grand Rapids; Delavan, Wisconsin; and Montello Park, Holland. These churches have asked that we express to Synod their appreciation for the gracious help given in past years. Lansing, Michigan, and Bellflower II, California, have also become self-sustaining churches.

2. Upon the recommendation of the Classical Home Mission Committees concerned, continued aid was promised to the following churches: Bejou, \$600.00; Mountain Lake, \$450.00; Hancock, \$600.00; Noordeloos, \$600.00; Parchment, \$500.00; Ackley, \$500.00; Estelline, \$700.00; Granum, \$600.00; Hollandale, \$500.00; Brooten, \$400.00.

3. The aid promised to Flint, Michigan, was increased upon the recommendation of Classis Grand Rapids East, so that, because of the

loss of families, the needs of the pastor could be met. The increase amounted to \$100.00. Likewise the aid promised to Sibley, Iowa, was increased by \$100.00 to enable the congregation to pay its pastor an increase in salary of \$200.00 which, according to the consistory and the Classical Home Mission Committee, was needed.

4. The churches which received aid for the first time are Ridge-wood, New Jersey, and Luverne, Minnesota. Because the former is a new church and must call on a high salary due to the conditions in that area, \$600.00 was promised on a salary of \$2,500.00. Luverne will call on \$1,500.00. Aid to the extent of \$1,000.00 was asked for this church especially because of its missionary character. After much consideration and realizing that this too was an unusual request, the Executive Committee decided to grant this amount for the first year.

5. Churches received aid in the payment of moving expenses as follows: Allison, Iowa, \$121.90; Cincinnati, Ohio, \$300.00; Lacombe, Canada, \$300.00; Zillah, Washington, \$250.00; Goshen, Indiana, \$199.16; Hoboken, New Jersey, \$300.00.

6. The Board of the Pella Christian High School inquired whether it would have to reimburse the Committee to the extent that Synod had assisted Newton with moving expenses. The reason for the inquiry was that the Rev. Fred Huizenga had been called within a year after his coming to Newton. Since the Pella School is heavily burdened financially, it was decided not to require repayment.

7. The Church at Dearborn, Michigan, sought the payment of their promised aid to help pay the promised remuneration to Mr. Jacob D. Eppinga, the Stated Supply. Upon recommendation of Classis Grand Rapids East it was granted.

## B. RECOMMENDATIONS FOR AID FOR 1946

In presenting our recommendations for 1946, we publish the rules governing such recommendations, that they may be accessible to the members of Synod. They are as follows:

1. Art. 5, h: "The work of the Executive Committee for Home Missions shall be to pass upon all applications for support from the Fund for Needy Churches and to submit its recommendations to Synod for approval. It shall, in these recommendations, give due consideration to an equitable distribution of the Fund for Needy Churches. (It is understood that the Committee has the right to make such adjustments between Synods as circumstances may render imperative.)"

2. Regulations adopted by the Synod of 1937 (Cf. Acts 1937, p. 84, B. 1, 2). "We advise Synod to adopt the recommendation of the Committee that, as a rule, the subsidy paid to a church shall not exceed fifty per cent of the salary paid the minister serving such a church, on the grounds given. Adopted."

"We advise Synod to adopt the recommendation of the Executive Committee regarding the sliding scale in the distribution of the money of the subsidy fund, with this understanding that room is left for exceptional cases which are to be judged on their own merit. Adopted."

3. The scale is as follows: (Cf. Acts 1937, p. 150):

- a. Churches numbering 20 families or less to receive an allowance, where necessary, of \$600.00 per year, with \$700.00 as a maximum figure.
- b. Churches numbering between 21 and 30 families to receive an allowance, where necessary, of \$500.00 with \$600.00 as a maximum figure.
- c. Churches numbering between 31 and 40 families to receive an allowance, where necessary, of \$300.00 with \$500.00 as a maximum figure.
- d. Churches numbering between 41 and 50 families to receive an allowance, where necessary, of \$200.00 with \$300.00 as a maximum figure.
- e. Churches numbering more than 50 families are to be considered exceptional cases and must be judged on their own merits. Churches shall, generally, not receive aid in excess of 50% of the salary paid.

Based upon these regulations and yet taking into consideration present and local conditions, your Committee presents the following recommendations for aid from the Fund for Needy Churches for 1946, together with other information which Synod may need to intelligently come to decisions on its part:

Congregation	Classis	Families	Debt	Debt Paid	Contrib. per Family	Salary	Bonus by Local Church	Other Allow.	Aid Now	Aid Asked	Class. Rec.	Our Rec.
1. Hoboken	Hudson	10	\$0,000.00	\$0,000.00	\$ 100.00	\$2,000.00	Fr. fuel \$.....	\$700	\$700	\$700	\$700	\$700
2. Luverne	S. Center	14	4,000.00	0,000.00	168.10	1,700.00	\$.....	1000	1000	1000	1000	1000
3. Sullivan	Muskegon	14	0,000.00	0,000.00	112.35	1,300.00	.....	650	650	700	700	700
Classis recommends			\$700 if \$100 bonus be paid. We recommend \$700 if salary be raised to \$1,400.									
4. Birnamwood	Wisconsin	15	1,000.00	519.00	169.76	1,500.00	150	800	700	700	700	700
5. Estelline	Minnesota	15	3,030.00	120.00	117.15	1,400.00	.....	700	700	700	700	700
6. Saginaw	G. R. East	16	0,000.00	0,000.00	172.86	1,755.00	.....	800	800	800	800	800
7. Newton, N. J.	Hackensack	17	0,000.00	0,000.00	163.96	1,302.00	150	700	700	770	700	700
8. Purewater	S. Center	17	0,000.00	160.00	128.20	1,400.00	75	650	650	650	650	650
9. Terra Ceia	Hackensack	17	0,000.00	985.00	281.76	1,750.00	.....	700	700	700	700	700
10. Arlene	Muskegon	18	0,000.00	50.00	112.77	1,400.00	.....	700	700	700	700	700
11. Sultan	Pacific	18	0,000.00	0,000.00	130.18	1,400.00	360	600	700	700	700	700
12. Holland Center	S. Center	19	0,000.00	0,000.00	76.24	1,300.00	.....	750	750	750	750	750
						Provided salary be raised to \$1,400.00						
13. Grangeville	Pacific	19	0,000.00	775.00	158.58	1,700.00	.....	600	400	400	400	400
14. Momence	Chicago S.	19	1,190.00	235.85	141.09	1,800.00	.....	600	700	700	700	700
15. Atwood	Muskegon	20	0,000.00	0,000.00	152.88	1,500.00	100	700	700	700	700	700
16. Bethel-Allison	Ostfriesland	20	750.00	50.00	99.48	1,420.00	10%	700	700	700	700	700
17. Decatur	Kalamazoo	20	2,807.19	284.39	108.65	1,600.00	.....	700	700	700	700	700
18. Duvall	Pacific	20	1,775.00	350.00	224.13	1,400.00	400	700	700	700	700	700
19. Noordeloos	Holland	22	250.00	250.00	66.31	1,500.00	.....	600	600	600	600	600
20. Sarnia	G. R. East	22	4,350.00	150.00	114.94	1,500.00	280	700	700	700	700	700
21. Seattle	Pacific	22	9,944.06	1,054.94	214.95	2,000.00	40	800	800	800	800	800
22. Cedar	Pella	23	0,000.00	?	212.29	1,500.00	165	650	650	650	650	650
23. Flint	G. R. East	23	8,215.41	584.59	128.66	1,850.00	.....	650	650	650	650	650
24. Bejou	Minnesota	24	450.00	50.00	87.75	1,500.00	.....	600	600	600	600	600
25. Dearborn	G. R. East	24	0,000.00	0,000.00	166.75	2,100.00	.....	700	700	700	700	700
26. Zillah	Pacific	24	0,000.00	0,000.00	200.00	1,500.00	200	300	300	300	300	300
27. Chatham	G. R. East	25	5,765.00	185.00	95.61	1,400.00	10%	60	600	600	600	600
28. Pipestone	Minnesota	25	3,425.00	75.00	76.05	1,482.00	72	600	600	600	600	600
29. Western Springs	Chicago N.	25	2,900.00	1,725.00	231.75	1,704.00	255	600	600	600	500	500
30. Winnipeg	Minnesota	25	1,025.82	50.00	107.28	1,400.00	140	700	700	700	700	700
31. Crookston	Minnesota	26	2,957.90	917.00	110.06	1,400.00	140	500	500	500	500	500
32. Mountain Lake	Minnesota	26	0,000.00	0,000.00	70.52	1,400.00	.....	450	450	450	450	450
33. Tracy	Pella	26	0,000.00	325.00	96.29	1,500.00	.....	350	350	350	350	350
34. Vesper	Wisconsin	26	0,000.00	230.00	112.80	1,400.00	10%	500	600	600	600	600
						Provided salary be raised to \$1,600.00						

Congregation	Classis	Families	Debt	Debt Paid	per Family	Salary	Bonus by Local Church	Other Allow.	Aid Now	Aid Asked	Class. Rec.	Our Rec.
35. Dorr	G. R. South	27	1,851.00	187.50	100.00	1,500.00	100	.....	600	600	700	700
Provided salary be raised to \$1,700.00												
36. Granum	Pacific	27	0,000.00	1,631.00	136.00	1,200.00	145	250	600	600	600	600
37. Hancock	Minnesota	27	216.00	500.00	143.25	1,600.00	.....	.....	600	600	600	600
38. Modesto	California	27	5,100.00	2,094.46	243.67	1,800.00	200	.....	600	500	500	500
39. Plainfield	G. R. West	27	1,250.00	250.00	103.23	1,500.00	200	.....	500	500	500	500
40. Ackley	Ostfriesland	28	0,000.00	400.00	90.11	1,800.00	10%	.....	500	500	500	500
41. Hamilton	G. R. East	30	5,040.00	150.00	140.00	1,900.00	.....	.....	600	600	600	600
42. Ridgewood	Hudson	30	0,000.00	0,000.00	167.90	2,500.00	.....	.....	600	600	600	600
43. Sibley	Orange City	30	964.60	100.00	133.00	1,800.00	.....	.....	500	500	600	600
44. Mt. Vernon	Pacific	30	0,000.00	0,000.00	254.41	1,790.00	300	.....	700	600	600	?
45. Newton, Iowa	Pella	31	4,685.00	1,015.00	154.14	1,900.00	.....	.....	700	600	600	600
46. Randolph II	Wisconsin	31	4,080.22	619.68	117.00	1,600.00	400	.....	500	500	500	500
47. Rock Rapids	S. Center	32	2,574.50	1,200.00	151.36	1,400.00	100	.....	550	500	500	500
48. Middelburg	Orange City	33	0,000.00	0,000.00	115.30	1,800.00	.....	.....	300	200	200	200
49. Goshen, Ind.	Kalamazoo	34	1,200.00	150.00	143.39	1,500.00	150	75	450	450	450	450
50. Hollandale	Ostfriesland	34	4,100.00	60.00	186.55	1,300.00	250	.....	500	500	500	500
51. Hills	S. Center	35	2,939.20	400.00	103.40	1,600.00	200	25	300	300	300	300
52. Ogilvie	Minnesota	36	237.50	?	58.68	1,300.00	15%	.....	500	500	500	500
53. Hawarden	Orange City	38	0,000.00	0,000.00	128.00	1,700.00	.....	.....	350	350	350	350
54. Parchment	Kalamazoo	38	3,103.92	703.50	122.50	1,900.00	.....	.....	500	500	500	500
55. Rudyard	Muskegon	38	0,000.00	0,000.00	89.04	1,500.00	10%	.....	400	400	400	400
56. West Branch	Muskegon	38	110.00	70.00	80.00	1,500.00	100	.....	450	450	450	450
57. Brooten	Minnesota	39	1,000.00	704.90	134.00	1,750.00	.....	.....	400	500	500	500
58. Bemis	Minnesota	40	100.53	0,000.00	110.78	1,350.00	150	.....	300	300	300	300
59. Des Plaines	Chicago N.	40	9,044.19	3,105.00	141.58	2,200.00	.....	.....	.....	500	500	500
60. Glendale	California	40	0,000.00	100.00	132.00	1,800.00	.....	.....	300	300	300	?
61. Goshen, N. Y.	Hudson	40	2,000.00	7,200.00	250.70	2,125.00	.....	.....	500	250	250	250
62. Holland	Minnesota	40	2,710.00	125.00	146.78	1,500.00	150	100	200	200	200	200
63. Holland Marsh	G. R. East	40	1,782.40	416.50	127.50	1,500.00	.....	.....	500	400	400	400
64. Sioux Falls	S. Center	40	2,474.19	505.88	110.31	1,500.00	100	.....	500	500	500	500
65. Arcadia	California	43	3,767.80	653.13	181.95	1,700.00	170	400	700	400	400	400
66. Pine Creek	Holland	45	1,885.00	496.00	98.57	1,500.00	.....	.....	400	300	300	300
67. Morrison	Chicago N.	47	4,125.00	150.00	104.13	1,800.00	200	.....	400	400	350	300
68. Lacombe	Pacific	51	425.00	1,670.00	81.00	2,000.00	.....	.....	350	300	300	200
Total Recommended.....											\$37,200.00	

**Note 1.** Your Committee advises that Synod declare that where the allowances are conditional upon an increase of salary, the allowance shall be reduced by 50% of the recommended increase if the raise is not met by the congregation involved.

**Note 2.** Your Committee advises that all congregations whose allowance depends on an increase in salary notify the Treasurer of the General Home Missions Committee before the close of 1945 concerning the action taken by them in the matter.

**Note 3.** Your Committee advises that bonuses be allowed for 1946 according to the same scale as last year, namely "five per cent of the subsidy allowed to those congregations paying a salary of \$1,500.00 or more; 10 per cent to those paying \$1,400.00 salary; 15 per cent to those paying \$1,300.00 salary; and 20 per cent to those paying \$1,200.00 salary. These bonuses are to be paid to the pastors involved and the congregations are urged to pay a 10 per cent bonus on their part of the salary" (Acts 1943, p. 60). However, your Committee advises that, due to finding it difficult to know just what the basis is on which the bonus is to be computed, it be based on total income of the pastor instead of technically designated salary. In order that this may be done, bonuses are to be paid at the end of the year when the income can be, at least with a measure of certainty, designated.

### C. QUOTA FOR F. N. C. FOR 1946.

Total allowances recommended.....	\$37,200.00
To make adjustments between Synods (Art. 5, h, H. M. O.).....	2,500.00
Allowances for moving expenses.....	2,500.00
Payment of bonuses, if allowed.....	5,000.00
Administrative Expenses .....	1,500.00
<b>Total Budget .....</b>	<b>\$48,700.00</b>

Your Committee recommends that the Quota be set at \$1.75 per family.

## V. SOLDIERS' FUND

The contributions received from congregations and individuals have served to finance our ministry among the service men and women. The keen appreciation of the service is evidenced in the liberality of our people. Not only do parents, wives, and friends manifest a deep interest in the service of our Church. Men and women in service are also grateful for all the Church has done and continues to do in their behalf.

The number of men overseas has increased and consequently there are less in training in our land. No one knows as yet how the cessation of hostilities in Europe will affect fields in which our service pastors labor. There will be, undoubtedly, a shifting of large numbers to the western coast. Many will be released from service. The number of new inductees who will replace those who are discharged or are war casualties will keep pace with the tempo of the war in the Pacific.

It would appear that the Church will have to adjust its program to changing conditions. This may call for the transfer of some service pastors from depleted to more densely populated camps and regions. The Committee maintains contacts with the service pastors and will make such changes as the exigencies of war require.

We acknowledge with gratitude the support the following churches and groups of churches, which have assumed responsibility for the payment in part or in whole of the salaries of the service pastors:

1. Midland Park, New Jersey—Rev. John M. Vande Kieft.
2. Pella District, Iowa—Rev. Joseph Vande Kieft.
3. Bellflower I, California—Rev. Albert H. Bratt.
4. Alpine Avenue, Grand Rapids—Rev. Harry Dykstra.
5. First Church, Grand Rapids, allowed \$1,500.00 in its budget for the Soldiers' Fund in 1945.

All the expenses (traveling, house rent, entertainment, meals, etc.) are paid from the Soldiers' Fund. We have service homes at:

1. Alexandria, Louisiana.
2. San Diego, California.
3. Redlands, California.
4. Alameda, California.
5. Raleigh, North Carolina.
6. Gainesville, Florida.
7. Oklahoma City, Oklahoma.
8. Austin, Texas.

Although not each one can be technically called a service home, the men and women in service are welcomed, entertained, and lodged in them. Invitations are sent to those who are within reasonable traveling distance of these homes and the service men and women are encouraged to spend their weekends and furloughs in them whenever it is convenient.



## A. SERVICE PASTORS.

The Service Home at Alexandria, Louisiana, is now in charge of the Rev. Henry Vande Kieft. In December, 1944, he was placed on the inactive list of chaplains and since then has received an honorable discharge from the Army. He indicated his desire to do something in behalf of the Army personnel and the Committee was happy to engage him as service pastor, especially because it became increasingly difficult to engage ministers for brief periods. The Rev. Henry Vande Kieft enjoys his work immensely and the reports indicate that his labors are very satisfactory.

A report on the opening of the Alameda Service Home was given in our report under General Information.

After several attempts to secure a service pastor for the San Francisco Bay Region, California, the Committee decided to discontinue calling for that field. The Army camps in Oregon and at Camp Beale, California, became inactive. Service personnel in the Bay Region consisted mainly of those who were connected with the Navy and inasmuch as it is difficult to enter Naval stations, it was considered inadvisable to continue calling a service pastor. A service home was opened instead. The measure of service which the Alameda Service Home gives is considerable. The splendid cooperation given by the Alameda consistory and congregation is deeply appreciated.

Our service pastors have applied themselves with diligence to the task assigned to them. Theirs has been a noble and sacrificial service. The response to their ministry has been, on the whole, encouraging. Their zeal will be held in remembrance by the young people in service and by their parents for years to come. Their words of counsel, admonition, and encouragement have done inestimable good. Many have come to conversion and have surrendered or rededicated themselves to the Lord.

In reporting on service pastors we also wish to make mention of the assistance given by their faithful helpmeets. They have sacrificed the companionship of their husbands for the sake of doing good to sons and daughters far from home. They willingly open their homes and provide meals and entertainment for all those who knock at their doors. It can be truthfully said that they do all that is possible to assuage the discomforts that attend Army life.

It is not necessary to give a report of the labors of our service pastors in detail. These are given from time to time in the Young Calvinist and Banner and pastors and parents are kept informed through the correspondence they receive from those in the armed service and from the service pastors, themselves.

It can suffice to list their names and fields in which they labor:

The Rev. Harry Dykstra serves the territory north of Los Angeles.

He is giving more attention to the Bay Region because of the increase in number of service men and women in that locality.

The Rev. John M. Vande Kieft visits the camps in the Carolinas and Virginia.

The Rev. Herman Mões covers the camps in Florida and Georgia.

The Rev. Joseph Vande Kieft serves the numerous camps in the state of Texas.

The Rev. Albert H. Bratt visits the camps in Arkansas, Oklahoma, Missouri, Scott Field, Illinois, and in the Texas pan-handle.

The Rev. Henry Vande Kieft is in charge of the service home in Alexandria, Louisiana, and visits the camps in Louisiana and Mississippi.

The Rev. Gerrit B. Boerefyn is in charge of the service home in San Diego and ministers to those in the camps in that vicinity.

The Rev. Louis Bouma is engaged in part time service in the camps located to the south and east of Los Angeles.

While the Synod of 1944 was in session, the Rev. Sidney Werkema was in charge of the service home at Alexandria. The Revs. Lawrence Veltkamp and Fred Netz were loaned by their consistories to our Committee to serve successively in that field.

Your Committee and the Church at large appreciated the willingness of the several congregations and consistories to loan their pastors for this particular work.

#### B. SERVICES RENDERED BY OTHERS.

Our Church owes a word of gratitude to the several ministers, missionaries and individuals who have given of their time and shown their interest in the welfare of our service people. Besides their regular labors they at a sacrifice, are doing all they possibly can to make Army life more pleasant. We are listing the names of all those who are interesting themselves in our work and designating the fields and districts in which they are rendering their aid.

The services these persons render are varied. They visit the individuals in camps, organize and lead study groups, hold conferences, visit hospitals, open their homes, serve lunches and meals, provide or arrange for lodging places, etc.

1. Rev. E. Tanis—Alameda, California.
2. Rev. William Van Peurse and Rev. R. H. Hooker—Colorado camps and Fort Warren, Wyoming.
3. Rev. M. Ouwinga—Detroit, Michigan.
4. Rev. James Ghysels—West Virginia, Virginia, Maryland, and Washington, D.C.
5. Rev. C. Vanden Heuvel—South Dakota.
6. Rev. S. Dykstra—Washington.
7. Chaplain Peter De Jong—Norfolk District, Virginia.
8. Rev. William Verwolf and Rev. William Dryfhout—Wisconsin.

9. Rev. Peter J. Hoekstra and Rev. G. Pars—Western Canada.
10. Rev. Frank De Jong—Santa Ana, California.
11. Dr. William Masselink, Dr. Edward Masselink, Miss. J. VanderVelde, and Miss T. Dryfhout—Chicago District, Illinois.
12. Mr. B. J. Homkes—Camp Ellis and Galesburg, Illinois.
13. Rev. John Vanden Hoek—Farragut, Idaho.
14. Rev. A. H. Selles—Glenview and Camp Skokie, Illinois.
15. Rev. R. O. De Groot—Great Lakes and Fort Sheridan, Illinois.
16. Rev. Henry Petersen—Hines, Illinois.
17. Dr. James Putt—Eastern Illinois.
18. Rev. William Meyer—Sioux City, Iowa.
19. Rev. Harold Petroelje—Ottumwa, Iowa.
20. Chaplain H. R. Van Til—Colorado.
21. Rev. D. Grasman—New York Bay area.
22. Rev. H. Exoo—Fort Custer and Battle Creek, Michigan.
23. Prof. and Mrs. O. K. Bouwsma—Lincoln, Nebraska.
24. Rev. J. T. Holwerda—Camp Shanks, New York.
25. Chaplain Harry R. Boer—Camp Le Jeune, North Carolina.
26. Rev. O. Holtrop—Lake Ontario Area.
27. Rev. Donald Drost—Cleveland, Ohio.
28. Chaplain George, Vander Kooi—Camp Croft, South Carolina.
29. Rev. G. H. Vande Riet—Sioux Falls, South Dakota.
30. Chaplain C. Holtrop—Camp Lee, Virginia.
31. Rev. Theo. Verhulst—Fort Riley, and Camp Funston, Kansas.

We also wish to acknowledge with thanks the services rendered by the following men while they were stationed in congregations near certain Army camps:

1. Rev. H. DeMots.
2. Rev. S. Kramer.

#### C. THE YOUNG CALVINIST.

During the year 1944 our service men's mailing list increased by about 2,000 names. In the beginning of April the total number of persons receiving the Young Calvinist was 11,827. To all those of whom we have addresses, the Young Calvinist is sent. One-half of the expense that is entailed in providing the young men and women with this valuable monthly magazine is paid by the Soldiers' Fund. This amounts to approximately \$550.00 per month. There will be an increase in the cost of sending the Young Calvinist because henceforth the magazine is sent by first class mail to those overseas. We consider this to be a valuable service inasmuch as the Young Calvinist serves to give leadership in the Bible study groups and gives much information concerning their fellow young men and women in service.

#### D. OFFICE SERVICE.

Records of all in service are kept at the office at 1034 Franklin Street, S.E. During 1944 there were on the average of 2,400 changes each

month. Although there has been much improvement and more cooperation on the part of our churches in sending in the names and address changes, it could be better and we would appreciate that our pastors give attention to the forwarding of addresses as soon as they are obtained.

Service men, chaplains, and service pastors are supplied with the lists of Christian Reformed men in their areas as soon as they are compiled. The chaplains of our Church who are in this country also receive lists regularly. As often as is possible new inductees and those who have been transferred to another camp receive a printed list of their fellow members in that camp. Requests of parents, friends, and service men for a record of men in service in a given camp are compiled with.

**E. OFFERING FOR THE SOLDIERS' FUND.**

In view of the heavy expenses paid from this Fund, your Committee would appreciate a recommendation of offerings by churches, societies, and individuals. This Fund depends upon the generosity of our people. From it are paid the salaries of service pastors, the expenses of all those who assist, and one-half of the expense that is connected with sending the Young Calvinist to those in service.

**VI. TREASURER'S REPORT FOR THE YEAR 1944**

**Receipts**

Cash on hand Jan. 1, 1944.....	\$ 83,945.18
Received for Church Extension.....	57,439.92
Received for the Soldier's Fund.....	47,210.13
Received for the Fund for Needy Churches.....	61,763.45

\$250,358.68

**Disbursements**

For Church Extension.....	\$ 56,941.38
For Soldier's Work.....	48,127.96
For Needy Churches.....	83,368.17

Total..... \$188,437.51

Cash Balance on Dec. 31, 1944..... \$ 61,921.17

**ACCOUNT OF INDIVIDUAL FUNDS**

**The Church Extension Fund:**

Cash on hand Jan. 1, 1944.....	\$ 20,970.32
Receipts for 1944.....	57,439.92

Total..... \$ 78,410.24

Disbursements..... 56,941.38

Balance Church Extension Fund..... \$ 21,468.86

**The Soldier's Fund:**

Cash on hand Jan. 1, 1944.....	\$ 22,242.76
Receipts for 1944.....	47,210.13

Total..... \$ 69,452.89

Disbursements..... 48,127.96

Balance in Soldier's Fund..... \$ 21,324.93

**The Fund for Needy Churches:**

Cash on hand Jan. 1, 1944.....	\$ 40,732.10	
Receipts for 1944.....	61,763.45	
Total.....	\$102,495.55	
Disbursements.....	83,368.17	
Balance Fund Needy Churches....		\$ 19,127.38
Balance in all Three Funds.....		\$ 61,921.17

**STATEMENT OF INCOME IN THE THREE FUNDS****The Church Extension Fund:**

From Classical Treasurers.....	\$ 52,680.80	
From all other sources.....	4,759.62	
Total.....		\$ 57,439.92

**The Soldier's Fund:**

From Classical Treasurers.....	\$ 36,995.74	
From all other sources.....	10,214.39	
Total.....		\$ 47,210.13

**The Fund for Needy Churches:**

From Classical Treasurers.....	\$ 59,072.80	
From all other sources.....	2,690.65	
Total.....		\$ 61,763.45
Total Received in 1944.....		\$166,413.50
On hand Jan. 1, 1944.....		83,945.18
Grand Total.....		\$250,358.68

**STATEMENT OF MISCELLANEOUS RECEIPTS****The Church Extension Fund:**

Individual Gifts.....	\$ 1,841.27	
Fields Served.....	1,497.01	
Securities Held.....	493.04	
U. S. Defense Bonds.....	625.00	
Refunds.....	303.30	
Total.....		\$ 4,759.62

**The Soldier's Fund:**

Individual Gifts.....	\$ 8,241.79	
Pella Churches.....	1,900.00	
Canadian Churches.....	72.60	
Total.....		\$ 10,214.39

**The Fund for Needy Churches:**

Individual Gifts.....	\$ 757.35	
Securities Held.....	739.56	
U. S. Defense Bonds.....	875.00	
Refunds.....	318.74	
Total.....		\$ 2,690.65
Grand Total.....		\$ 17,664.66

**TOTAL INCOME FROM ALL SOURCES**

From Classical Treasurers.....	\$148,748.84	
Miscellaneous Income.....	17,664.66	
Grand Total.....		\$166,413.50

**SECURITIES HELD AND THE AMOUNT EARNED IN 1944**

Securities	Par Value	Market Value	Earned
Kent Country Club.....	\$ 500.00	\$ 300.00	\$ 15.00
Pantlind Hotel Bond.....	500.00	150.00	15.00
Canadian Northern Railroad.....	1,000.00	1,070.00	65.00
Cleveland Electric Co. Common Stock (455 shares).....	None	18,200.00	910.00
Preferred Stock (20 shares).....	None	2,230.00	90.00
Little Miami Railroad.....	1,600.00	3,616.00	137.60
U. S. Defense Bonds.....	80,000.00	80,000.00	1,500.00
<b>Total Earned by Securities.....</b>			<b>\$ 2,732.60</b>

The following statement is in our files, under date of March 15, 1945: "These securities are in a Safe Deposit Box at this bank under the name of the Executive Committee for Home Missions."

(Is Signed) JOHN YONKMAN,  
Manager Wealthy-Eastern Branch,  
Old Kent Bank, Grand Rapids, Mich.

This amount was divided as follows:

Church Extension 40%.....	\$ 493.04
Needy Church Fund 60%.....	739.56
Church Extension War Bond \$35,000.00 .....	625.00
Fund for Needy Churches War Bonds \$45,000.00 .....	875.00

**Total ..... \$ 2,732.60**

**ADMINISTRATIVE EXPENSES FOR 1944**

Traveling and Meeting Expenses.....	\$ 815.65
Office Supplies, Printing, Postage, etc.....	360.14
Miscellaneous Expenses .....	1,208.38

**Total ..... \$ 2,384.17**

Paid by Extension Fund ..... \$1,192.08  
Paid by Needy Church Fund..... 1,192.09

(These expenses are slightly less than 1½% of the total receipts for the year.)

**STATEMENT OF DISBURSEMENTS FOR THE YEAR 1944**

**The Church Extension Fund:**

Special Services .....	\$ 2,945.71
Missionary Salaries .....	26,752.42
Missionary Expenses .....	2,239.92
Administrative Expenses .....	1,192.08
Rochester Hospital .....	270.00
Washington, D. C. Home.....	3,000.00
S. E. Holland Church Lumber.....	241.25
Ypsilanti Home .....	300.00

**Total ..... \$ 36,941.38**

Invested in War Bonds..... \$ 10,000.00  
In Savings Department..... 10,000.00

**Total ..... \$ 20,000.00**  
**Grand Total ..... \$ 56,941.38**

**The Soldier's Fund:**

Special Services .....	\$ 2,432.35
Alameda Service Home.....	1,524.77
Alexandria Home .....	5,498.50
Rev. Joseph Vande Kieft.....	5,384.20
Rev. Baker: Expenses only.....	1,381.66
Rev. Boerefyn: Expenses only.....	2,469.32
Rev. A. H. Bratt.....	5,734.51
Rev. H. A. Dykstra: Expenses only.....	2,365.87
Rev. H. Moes.....	5,265.48
Rev. J. M. Vande Kieft.....	6,624.54
Office Rent: Grand Rapids.....	360.00
Salary Office Girl.....	1,550.00
Young Calvinist: 15 months.....	7,536.76

Total ..... \$ 48,127.96

**The Fund for Needy Churches:**

Subsidies Paid Out.....	\$ 38,032.00
Administrative Expenses .....	1,192.09
Canadian Subsidy Paid.....	2,373.02
Moving Expenses for Pastors.....	1,771.06

Total ..... \$ 43,368.17

Invested in War Bonds.....	\$ 10,000.00
In Savings Department.....	30,000.00

Total ..... \$ 40,900.00

Grand Total ..... \$ 83,368.17

**THE FOLLOWING IS THE AMOUNT PAID OUT TO THE MISSIONARIES**

(This includes their salary, rent, expenses)

Mr. A. Hoekema: Washington, D. C. (Jan. to June) \$	226.10
Rev. H. Baker.....	4,337.05
Rev. G. B. Boerefyn.....	2,954.02
Rev. S. G. Brondsema.....	3,001.54
Rev. F. De Jong (Jan. to Sept.).....	2,672.30
Rev. J. M. Ghysels (Nov. to Dec.).....	973.49
Rev. E. Kooistra (Jan. to Nov. 1).....	3,020.51
Rev. D. Mellema (Jan. to Nov.).....	2,898.23
Rev. Wm. Meyer (No Rent).....	2,425.00
Rev. B. Spalink (Jan. to Nov.).....	3,082.17
Rev. Wm. Verwolf .....	3,401.93

Total ..... \$ 28,992.34

**STATEMENT OF THE AMOUNTS RECEIVED FROM THE CLASSES**

Classis	Extension	Soldiers	Subsidy	Total
California .....	\$ 2,114.41	\$ 2,969.99	\$ 2,516.13	\$ 7,600.53
Chicago North .....	3,199.14	778.18	3,542.00	7,519.32
Chicago South .....	3,323.10	1,340.43	3,659.20	8,322.73
Grand Rapids East.....	4,182.63	4,353.63	4,816.38	13,352.64
Grand Rapids South.....	4,543.01	2,276.49	5,296.22	12,115.72
Grand Rapids West.....	2,724.15	1,272.23	3,113.15	7,109.53
Hackensack .....	1,894.66	742.25	1,677.50	4,314.41
Holland .....	4,540.56	5,356.90	5,297.30	15,194.76
Hudson .....	2,800.95	2,990.59	3,112.50	8,904.04
Kalamazoo .....	1,987.13	1,033.42	2,243.00	5,263.55
Minnesota .....	2,512.26	907.92	2,308.56	5,728.74
Muskegon .....	4,043.50	3,167.91	4,579.58	11,790.99
Orange City .....	1,717.15	1,309.24	1,962.14	4,988.53

Ostfriesland .....	1,196.12	226.61	1,367.00	2,789.73
Pacific .....	1,775.76	537.84	2,024.53	4,338.13
Pella .....	2,559.06	793.15	2,959.21	6,311.42
Sioux Center .....	2,612.90	1,413.92	3,056.81	7,083.63
Wisconsin .....	1,652.93	535.26	1,604.00	3,792.19
Zeeland .....	3,300.88	4,989.78	3,937.59	12,228.25
Totals.....	\$52,680.30	\$36,995.74	\$59,072.80	\$148,748.84

Again this year the Lord has done great things for us and we are glad to be able to give such a good report. Gratitude has again been manifested for the blessings of the Lord, and a keen interest in His Kingdom. May our God use all this money for His own glory.

Humbly submitted,

D. D. BONNEMA, *Treasurer.*

**REPORT OF THE TREASURY FROM JAN. 1, 1945 TO MAY 22, 1945  
In the Three Funds:**

On hand Jan. 1, 1945.....	\$ 61,921.17	
Received .....	29,087.61	
Total .....	\$ 91,008.78	
Paid Out .....	82,793.90	
Balance.....		\$ 8,214.88

**The Church Extension Fund:**

On hand Jan. 1, 1945.....	\$ 21,468.86
Received .....	11,726.36
Total .....	\$ 33,195.22
Paid Out .....	43,317.97
Short.....	\$ 10,122.75

**The Soldier's Fund:**

On Hand Jan. 1, 1945.....	\$ 21,824.93
Received .....	8,203.78
Total .....	\$ 29,528.71
Paid Out .....	18,242.40
Balance.....	\$ 11,286.31

**The Fund for Needy Churches:**

On Hand Jan. 1, 1945.....	\$ 19,127.38
Received .....	9,157.47
Total .....	\$ 28,284.85
Paid Out .....	21,233.53
Balance.....	\$ 7,051.32

Total in last two funds.....	\$ 18,337.63
Less Shortage in Extension Fund.....	10,122.75

Cash on Hand..... \$ 8,214.88

P. S. The shortage in the Church Extension Fund is due to the purchase of a house in Chicago for \$11,000.00, and a loan given to the congregation of Milwaukee for \$7,000.00.



The sum of \$25,000.00 was placed in Savings, so as not to carry too large an amount in the checking account. This \$25,000.00 is listed above as paid out.

Humbly submitted,

D. D. BONNEMA, *Treasurer.*

January 31, 1945.

*To the Synod of 1945,*  
Grand Rapids, Michigan.

ESTEEMED BRETHREN:

This is to certify that I have this day audited the books of Rev. D. D. Bonnema, Treasurer of the Executive Committee for Home Missions, for the period from January 1st, 1944, to December 31st, 1944, 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 to the Soldiers' Fund. (See Report, Part V, E.)

D. Report of the Treasurer. (See Report, Part VI.)

E. Report on Rochester, Minnesota.

The spiritual ministry to patients in the Mayo Clinic at Rochester, Minnesota, was placed under the supervision of the General Committee for Home Missions. (See Acts 1944, Art. 80, B, pages 43, 44.)

Synod instructed the Home Mission Committee to consider the feasibility of doing mission work in Rochester, Minnesota. Inasmuch as the decisions on pages 43 and 44 deal with the labors of a hospital chaplain, we judge that the instruction intends a consideration of stationing a full time missionary in Rochester, who shall devote his time and labors to missionary work in the capacity of a hospital chaplain:

In harmony with the decision of Synod a personal investigation was made at Rochester, Minnesota. We had arranged to be there with the Rev. G. J. Rozenboom, of Hollandale. With respect to the possibilities of being engaged in profitable mission work in the hospitals at Rochester, Minnesota, it can be said that superficially it would appear to be a very good field inasmuch as thousands are treated at the Clinic and are hospitalized in that place. If it were possible to have access to the hospital rooms and wards, there would be little difficulty in doing some very profitable and blessed work. However, it should be considered that:

1. all patients are requested to indicate their church membership;
2. all patients are requested to state whether or not they desire the ministry of a representative of their church;

3. the hospital authorities desire that the chaplains shall make calls only on the members of their own denomination and such as have requested their ministry. They frown upon ministers and mission workers entering rooms to visit patients unless their presence has been requested;
4. the number of patients from our Church, who registered last year, was given as 13. There were undoubtedly some more who for some reason or other did not register but it is quite apparent that the number of Christian Reformed people is rather small. One wonders, possibly, how the Rev. Rozenboom could report that he makes calls on three or four patients from our Church every week. This can be explained by the fact that the patients often remain in the hospital for months and therefore receive a large number of calls during the year. It should also be borne in mind that our patients in the Rochester Hospital may not have been very explicit in indicating their affiliation with the Christian Reformed Church. It is possible that the Hospital also has numbered some of our patients under "Christian Church." The Rev. G. J. Rozenboom received many more cards than are indicated on the list which is appended;
5. five denominations have full time chaplains. The number of patients on which they call is between 500 and 900. The Presbyterian Church has a part time chaplain and he is able to take care of visiting the sick while he serves a local parish.

We have corresponded with three of the chaplains who represent churches which have a large number of patients regularly in the hospital. Two of these chaplains have replied and have indicated that they do not consider themselves burdened and do not feel the need of assistance from any other denomination in calling on the patients assigned to them. Neither do they believe that the services of a full time chaplain of our Church are warranted in view of the small number of our patients that are hospitalized in Rochester. The Rev. Rozenboom is also of the opinion that the time is not ripe to engage a full time minister. He is able to take care of the work.

In the light of the above facts we advise that nothing be done for the present and that only then action be taken toward the appointment of a full time man when the burden becomes too heavy for our chaplain.

#### F. Report on Publication of Booklets and Tracts.

In compliance with the mandate of Synod the Executive Committee for Home Missions proceeded to take steps toward publishing booklets, tracts, and pamphlets. (See Acts 1944, Art. 111, A and B, pages 69 and 70.)

This matter was entrusted by the Committee to Professor L. Berkhof and the Revs. H. J. Kuiper and H. Baker. They were requested

to select subjects and writers and to make arrangements by reviewing copy for the publication of the tracts.

The subjects with the names of the persons who have promised to write are as follows:

1. The Inspiration of the Bible.....Dr. L. Greenway
2. The Sovereignty of God.....Dr. P. Y. De Jong
3. What is Sin?.....Rev. A. Hoekema
4. Election .....Rev. J. Weidenaar
5. Salvation by Grace.....Rev. J. Vander Ploeg
6. The Atonement or Meaning of the Cross.....  
.....Rev. E. Van Halsema
7. Regeneration or Reformation.....Rev. J. E. Luchies
8. Christ as King.....Dr. J. C. De Korne
9. The Sabbath .....Rev. J. Gritter
10. The Christian Laborer.....Rev. E. J. Tanis
11. Marriage and Divorce.....Dr. R. J. Danhof
12. Is There a Hell?.....Dr. E. Masselink
13. What is a Good Church?.....Rev. H. Triezenberg
14. The Christian Home.....Rev. H. J. Kuiper
15. John Calvin .....Rev. John Kromminga

Manuscripts have been received from the Rev. John Kromminga and Dr. P. Y. De Jong. Dr. H. Kuiper, Professor William Hendrickson, and the Revs. G. Hoeksema, W. Groen and D. Zwier could not accede to our request to furnish the material for pamphlets. The subjects assigned to them respectively were: Law and Grace, The Kingdom of God and the Church, The Christian Citizen, Can a Christian be Perfect, and Who Is Jesus Christ? The booklet on The Christian Reformed Church will be written by the Rev. Henry Baker.

These pamphlets will consist of some 8,500 words and will be 5 in. by 7 in. in size and will contain 32 pages. The writers were advised to write in a popular style because the pamphlets are intended for public distribution.

With respect to publishing tracts which can be enclosed in an ordinary envelope, your Committee has given consideration to the fact that there are many tracts on the market which can be conveniently used by our Church. We are of the opinion that there should not be unnecessary duplication and hence it was decided to instruct the subcommittee for the publication of tracts, Professor L. Berkhof, and the Revs. H. J. Kuiper and Henry Baker, to investigate existent tracts that can be used and to supervise the preparation of additional tracts that may be needed and are not now available.

The question arose whether the pamphlets should be printed by the Christian Reformed Publishing House or by private concerns. The instruction of Synod with respect to this matter is not clear and calls for an explanation by Synod.

Your Committee proposes that Synod request its Publication Committee to print the pamphlets and tracts referred to above in our Christian Reformed Publishing House.

G. Recommendations for Support from the Fund for Needy Churches. (See Report, Part IV, B, and Notes 1 and 2.)

H. Recommendation of Bonuses for 1945. (See Report, Part IV, B, Note 3.)

I. Matters which Require Synodical Approval:

1. Continuance of aid to calling churches. (See Report, Part IV, A, 2).
2. Grants of increased allowances. (See Report, Part IV, A, 3.)
3. Grants of aid to churches which are calling for the first time. (See Report, Part IV, A, 4.)
4. Assistance in paying moving expenses. (See Report, Part IV, A, 5.)
5. Waiving of repayment by the Pella Christian High School. (See Report, Part IV, A, 6.)
6. Grant of subsidy under special circumstances. (See Report, Part IV, A, 7.)

J. Election of a delegate at large. (See Report, Part I, B.)

K. Your Committee proposes that Synod approve the nomination for home missionaries, which will be presented to the Advisory Committee and by it to Synod.

L. Phoenix, Arizona. (See Report, Part II, B.)

M. Bremerton, Washington.

Classis Pacific recommends Bremerton, Washington, as a field for evangelization. Because of insufficient data the matter was referred to the Executive Committee for further investigation and action.

N. Service Pastor for the Northwest.

Classis Pacific requested that a service pastor be called for the Northwest and pledged to support the work with special collections. It is expected that with a shifting of material and men to the Pacific area, there will be an urgent need of intensive work among the men and women in service. Your Committee is persuaded that the requested provision should be granted as soon as the need becomes urgent and instructed the Executive Committee to take such action as developments in the Northwest may require.

O. Bellwood, Illinois. (See Report, Part II, G.)

P. Preaching Missions.

Your Committee advises:

1. That considering the need of contending earnestly for the faith which was delivered unto the saints, Synod authorize the Home Mission Committee to initiate and conduct Preaching Missions in communities where our churches are not strongly represented.
2. That congregations in such communities be approached to suggest that Preaching Missions be held for the purpose of strengthening the Reformed witness.
3. That congregations which welcome Preaching Missions be urged to put forth intensive efforts to reach the outsiders.

Humbly submitted,

H. BREUKER, *President*

H. BLYSTRA, *Secretary*

## SUPPLEMENT 4

(Art. 36)

## CHURCH HELP COMMITTEE

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**W**E herewith submit to you our report for the year 1944.

With thanks to God and appreciation for the liberality of our people we can again report a financially prosperous year for the fund. The total income amounted to \$76,171.64. This large income was partly due to the fact that 25 churches paid up entirely. Of these 19 received a substantial discount in accordance with a former rule of Synod. The total amount of discount granted during 1944 was \$8,290.

As a result the outstanding amount was greatly reduced during the year. Even to the amount of \$34,170.

Only three churches failed to make repayment, and very few failed to collect for the fund.

From the church of Shepherd, which ceased to exist, \$1,952.40 was received of the \$2,746.66 which it owed the fund. This leaves a debt of \$794.26. Since the church has ceased to exist, we advise Synod to cancel this amount, in order that the record in the books of the treasurer may be kept straight.

The amount of loans promised was \$28,300. This small amount must be ascribed to war-time restrictions. When these restrictions are removed much more will be needed. Hence we suggest the same quota again, even though there is a large amount of cash on hand.

During the past year we have invested \$18,000 in F bonds. And since new year \$37,000 more. There will be great need of this money when opportunity to build again presents itself.

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

## CHURCH HELP FUND — 1944

## SCHEDULE "A"

## BANK RECONCILIATION

## NORTHWESTERN STATE BANK, ORANGE CITY, IOWA

Bank Balance as per statement Jan. 1, 1944.....		\$ 20,666.11
1943 Deposits (late).....	\$11,860.89	
1943 Less Checks outstanding.....	6,190.50	5,670.39
Total .....		\$ 26,336.50
Balance in Canadian Treasury.....		621.63
Our Ledger Balance .....		26,958.13
1944 Receipts.....		\$ 76,171.64
Total .....		\$103,129.77

Less 1944 Disbursements.....		28,969.38
On hand .....		\$ 74,160.39
Cash in the United States.....	\$52,752.97	
Cash in Canada.....	2,907.42	
U. S. Government Bonds.....	18,500.00	
Total .....	\$74,160.39	
Bank Balance as per statement.....	\$40,831.61	
Deposits (late) .....	11,921.36	
Total .....	\$52,752.97	
Cash in Canadian Treasury.....	2,907.42	
Invested in U. S. Government Bonds.....	18,500.00	
Total .....	\$74,160.39	

## SUMMARY

Balance on hand Jan. 1, 1944..... \$ 26,958.13

## Total Receipts:

Repayments by Churches (Schedule "B").....\$62,470.00  
 Quotas by Classes and Donations (Schedule "C").. 21,991.64

    Total .....

\$84,461.64

## Less Discounts to:

Corsica, S. Dak.....	\$ 160.00	
Third Lynden, Wash. ....	600.00	
Volga, S. Dak. ....	650.00	
Coopersville, Mich. ....	905.00	
Delavan, Wis. ....	1,460.00	
Seymour, Grand Rapids, Mich.....	600.00	
Goshen, N. Y. ....	800.00	
Artesia, Calif. ....	400.00	
Tracy, Iowa .....	100.00	
Ireton, Iowa .....	25.00	
Cincinnati, Ohio .....	600.00	
Mt. Vernon, Wash. ....	800.00	
Holland, Iowa .....	150.00	
Ackley, Iowa .....	100.00	
Terra Ceia, N. C. ....	230.00	
Colton, S. Dak. ....	160.00	
Ontario, Calif. ....	100.00	
Grangeville, Idaho .....	300.00	
Granum, Alta., Canada.....	150.00	\$ 8,290.00

\$76,171.64      76,171.64

    Total .....

\$103,129.77

## Total Disbursements:

New Loans .....

\$28,300.00

Administrative Expenses .....

669.38

28,969.38

Balance on hand Dec. 30, 1944..... \$ 74,160.39

    Cash in the United States.....

\$52,752.97

    Cash in Canada .....

2,907.42

    U. S. Government Bonds.....

18,500.00

    Total .....

\$74,160.39

CHARLES R. MULDER, Treas.

SCHEDULE "B"  
ANALYSIS — LOANS OUTSTANDING

Church at	Outstanding Jan. 1, 1944	New Loans	Payments	Outstanding Dec. 30, 1944
Artesia, Calif. ....	\$ 1,700.00	\$.....	\$ 1,700.00	\$ .00
Ackley, Iowa .....	500.00	.....	500.00	.00
Arlene, Mich. ....	.20	.....	.20	.00
Allison, Iowa .....	800.00	.....	50.00	750.00
Bejou, Minn. ....	500.00	.....	50.00	450.00
Bemis, S. Dak. ....	120.53	.....	20.00	100.53
Second Bellflower, Calif. ....	.00	6,000.00	.00	6,000.00
Birnamwood, Wis. ....	1,311.10	.....	311.10	1,000.00
Brooten, Minn. ....	847.02	.....	75.00	772.02
Berwyn, Ill. ....	.00	10,000.00	.00	10,000.00
Cincinnati, Ohio .....	2,850.00	.....	2,850.00	.00
Corsica, S. Dak. ....	720.00	.....	720.00	.00
Colton, S. Dak. ....	1,448.76	.....	1,448.76	.00
Chatham, Ont., Canada .....	2,875.00	.....	25.00	2,850.00
Coopersville, Mich. ....	5,721.68	.....	5,721.68	.00
Compton, Calif. ....	1,900.00	.....	100.00	1,800.00
Crookston, Minn. ....	1,012.90	.....	55.00	957.90
Duvall, Wash. ....	2,125.00	.....	375.00	1,750.00
Des Plaines, Ill. ....	2,149.19	.....	105.00	2,044.19
Delavan, Wis. ....	7,075.00	.....	7,075.00	.00
Decatur, Mich. ....	3,346.85	.....	109.39	3,237.46
Second Denver, Colo. ....	6,375.00	.....	375.00	6,000.00
Dorr, Mich. ....	1,112.50	.....	75.00	1,037.50
East Martin, Mich. ....	585.00	.....	75.00	510.00
Edmonton, Alta., Canada .....	.00	2,000.00	.00	2,000.00
East Muskegon, Mich. ....	2,100.00	.....	2,100.00	.00
Estelline, S. Dak. ....	1,708.42	.....	120.00	1,588.42
Everson, Wash. ....	5,000.00	.....	250.00	4,750.00
Flint, Mich. ....	5,050.00	.....	300.00	4,750.00
Grandville, Mich. ....	5,550.63	.....	310.00	5,240.63
Goshen, N. Y. ....	3,400.00	.....	3,400.00	.00
Seymour, Grand Rapids .....	2,700.00	.....	2,700.00	.00
Grangeville, Idaho .....	775.00	.....	775.00	.00
Goshen, Ind. ....	1,350.00	.....	150.00	1,200.00
East Leonard, Grand Rapids..	4,250.00	.....	300.00	3,950.00
Godwin Heights, Grand Rapids	1,950.00	.....	150.00	1,800.00
Granum, Alta., Canada.....	675.00	.....	675.00	.00
Hollandale, Minn. ....	677.50	.....	60.00	617.50
Hamilton, Ont., Canada.....	2,356.00	.....	150.00	2,206.00
Hancock, Minn. ....	716.13	.....	500.00	216.13
Hills, Minn. ....	1,402.70	.....	100.00	1,302.70
Holland, Iowa .....	1,200.00	.....	1,200.00	.00
Holland, Minn. ....	2,718.57	.....	125.00	2,593.57
Holland Marsh, Ont., Canada	219.00	.....	.00	219.00
Houston, B. C., Canada .....	270.00	.....	15.00	255.00
Ireton, Iowa .....	200.00	.....	200.00	.00
Lansing, Mich. ....	7,125.00	.....	375.00	6,750.00
La Combe, Alta., Canada.....	1,270.00	.....	1,270.00	.00
Third Lynden, Wash. ....	2,550.00	.....	2,550.00	.00
Luverne, Minn. ....	.00	4,000.00	.00	4,000.00
Lark, N. Dak. ....	475.00	.....	.00	475.00
Modesto, Calif. ....	5,400.00	.....	300.00	5,100.00
Momence, Ill. ....	1,425.00	.....	235.85	1,189.15
Morrison, Ill. ....	2,325.00	.....	150.00	2,175.00
Milwood, Mich. ....	2,575.00	.....	175.00	2,400.00
Montello Park, Mich. ....	6,600.00	.....	350.00	6,250.00
Milwaukee, Wis. ....	5,000.00	.....	250.00	4,750.00



Church at	Outstanding Jan. 1, 1944	New Loans	Payments	Outstanding Dec. 30, 1944
Mt. Vernon, Wash. ....	4,000.00	.....	4,000.00	.00
Neerlandia, Alta., Canada ....	2,761.16	.....	1,510.07	1,251.09
Newton, Iowa .....	5,700.00	.....	1,015.00	4,685.00
Second Orange City, Iowa ....	1,275.00	.....	112.50	1,162.50
Ogilvie, Minn. ....	237.78	.....	.00	237.78
Ontario, Calif. ....	1,499.32	.....	1,499.32	.00
Preakness, N. J. ....	650.00	.....	50.00	600.00
Parchment, Mich. ....	2,125.00	.....	125.00	2,000.00
Purewater, S. Dak. ....	160.00	.....	160.00	.00
Pipestone, Minn. ....	1,200.00	2,300.00	75.00	3,425.00
Pine Creek, Mich. ....	2,175.00	.....	290.00	1,885.00
Plainfield, Mich. ....	.00	1,500.00	.00	1,500.00
Second Randolph, Wis. ....	4,700.00	.....	619.78	4,080.22
Raymond, Minn. ....	2,120.00	.....	125.00	1,995.00
Rock Rapids, Iowa .....	2,574.50	.....	1,200.00	1,374.50
Fourth Roseland, Ill. ....	555.00	.....	555.00	.00
Sumas, Wash. ....	650.00	.....	40.50	609.50
Sully, Iowa .....	2,950.00	.....	1,000.00	1,950.00
Shepherd, Mont. ....	2,746.66	.....	1,952.40	794.26
Seattle, Wash. ....	4,200.00	2,500.00	800.00	5,900.00
Sibley, Iowa .....	1,064.60	.....	100.00	964.60
Sioux City, Iowa .....	3,355.00	.....	150.00	3,205.00
Sioux Falls, S. Dak. ....	1,077.65	.....	314.82	762.83
Sarnia, Ont., Canada .....	3,000.00	.....	150.00	2,850.00
Terria Ceia, N. Car. ....	1,215.00	.....	1,215.00	.00
Tracy, Iowa .....	319.10	.....	319.10	.00
Volga, S. Dak. ....	2,806.00	.....	2,806.00	.00
Vancouver, B. C., Canada ....	359.00	.....	309.00	50.00
Vona, Colo. ....	347.25	.....	.00	347.25
Western Springs, Ill. ....	1,325.00	.....	225.00	1,100.00
West Branch, Mich. ....	204.09	.....	89.80	114.29
Winnipeg, Man., Canada ....	1,138.79	.....	55.00	1,083.79
Worthington, Minn. ....	554.73	.....	554.73	.00
Totals .....	\$183,135.31	\$28,300.00	\$62,470.00	\$148,965.31

**SCHEDULE "C"**  
**DENOMINATIONAL QUOTAS BY CLASSES AND PERSONAL DONATIONS**

Classis	1943	1944
California .....	\$ 732.54	\$ 979.13
Chicago North .....	1,492.61	1,358.89
Chicago South .....	1,213.58	1,360.60
Grand Rapids East .....	1,602.67	1,804.30
Grand Rapids South .....	1,943.25	1,947.01
Grand Rapids West .....	1,091.25	1,100.25
Hackensack .....	698.75	707.75
Holland .....	1,737.05	1,728.94
Hudson .....	1,116.00	1,163.25
Kalamazoo .....	791.95	770.98
Minnesota .....	847.05	854.81
Muskegon .....	1,764.16	1,722.62
Orange City .....	715.18	798.64
Ostfriesland .....	493.91	537.62
Pacific .....	754.86	783.97
Pella .....	1,090.09	1,081.33

Classis	1943	1944
Sioux Center .....	932.94	1,188.43
Wisconsin .....	750.93	446.07
Zeeland .....	1,382.80	1,350.33
Miscellaneous Personal .....	20.00	15.00
Canadian Churches .....	647.44	291.72
Total .....	\$21,819.01	\$21,991.64

Respectfully submitted,

The Church Help Committee,

J. R. VAN DYKE, Chairman

A. WASSINK, Secretary

CHARLES R. MULDER, Treasurer

I HEREBY CERTIFY that I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church in North America, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1944, insofar as disclosed by the records.

*Respectfully submitted,*

CORA M. HILGER,  
Public Accountant.

**SUPPLEMENT 5-a**  
(Arts. 51, 56, 61, 110)

**ANNUAL REPORT OF CHRISTIAN REFORMED  
BOARD OF MISSIONS**

*To the Synod of 1945.*

Fathers and Brethren:

**T**HE Christian Reformed Board of Missions, entrusted by Synod with the task of supervising the Indian and foreign mission work of our denomination, submits an account of its stewardship in this annual report.

This report aims to cover one short year. Our mission year runs from June 1st, 1944, to May 31st, 1945. It will be impossible, however, to correctly evaluate that year without looking at it in the light of Psalm 90:2, in which the Psalmist bows low in adoration before his Lord and exclaims, "From everlasting to everlasting Thou art God." In our shortsightedness we can grasp but a moment or a day and it takes all the insight and concentration we can muster to appraise what has been done from June 1st to May 31st, but it is a part of the work which we were permitted to do by Him who is "from everlasting to everlasting." The work which we as a Christian Reformed Board of Missions were enabled to do in that year is limited in extent and imperfect in quality, but it has been done in faith and therefore we may trust that He who is from everlasting to everlasting will overrule our weaknesses and failure and use our poor efforts as a contribution to the coming of His glorious kingdom that shall have no end. It is this conviction that lifts our work up from the drab commonplace of human ineptitude and groping and fumbling and stumbling and places an eternal value on that which we do within the confines of time.

SECTION ONE: ORGANIZATION AND MEETINGS OF  
THE BOARD AND ITS COMMITTEES

The board is composed of twenty-three members, all elected by Synod. Of the following list of members, all attended the 1945 annual meeting except the Rev. Dirk Hollebeek, who was taken away by death on the eve of the meeting:

Classis California .....	Rev. Jacob Bolt
Classis Chicago North.....	Rev. R. O. De Groot
Classis Chicago South.....	Rev. J. H. Monsma
Classis Grand Rapids East.....	Rev. L. Oostendorp
Classis Grand Rapids South.....	Rev. H. Evenhouse
Classis Grand Rapids West.....	Rev. H. Verduin
Classis Hackensack.....	Rev. Jacob Cupido
Classis Holland .....	Rev. P. Jonker
Classis Hudson .....	Rev. L. Van Laar
Classis Kalamazoo .....	Rev. J. O. Bouwsma
Classis Minnesota .....	Rev. A. A. Koning

Classis Muskegon .....	Rev. R. Veenstra
Classis Orange City .....	Rev. John Rubingh
Classis Ostfriesland .....	Rev. L. F. Voskuil
Classis Pacific .....	Rev. D. Hollebeek
Classis Pella .....	Rev. T. Verhulst
Classis Sioux Center .....	Rev. C. Vanden Heuvel
Classis Wisconsin .....	Rev. J. C. Schaap
Classis Zeeland .....	Rev. G. J. Vande Riet
Members-at-large .....	Mr. Henry Denkema
	Dr. R. S. Wierenga
	Mr. Harry Boersma
	alternate for Mr. John Kos
Secretary of Missions .....	Dr. John C. De Korne

Taking note of the demise of one of its members, the board authorized the publication of the following resolution:

"Whereas it has pleased Almighty God to take from us our beloved brother and fellow board member, the Rev. Dirk Hollebeek, on May 21st, the Christian Reformed Board of Missions bows humbly in the presence of Him Who gave and Who has taken away and acknowledges with thankfulness the services our departed brother might render to the cause of missions by his membership on the Board for the past five years. He rendered signal service to the Indian mission cause by serving as member of the Inspection Committee in the spring of 1945. It was in order that he might attend the 1945 annual meeting of the board that he made the long journey from Lynden to Grand Rapids from which he was summoned to his eternal home. Our sympathy is extended to the family of our brother and to the congregation of First Lynden, which he served as minister."

The Rev. John Vanden Hoek of Grangeville, Idaho, now becomes the representative of Classis Pacific on the Board.

The present officers of the Board are:

President, Rev. Henry Verduin.

Vice-president, Rev. G. J. Vande Riet.

Secretary, Rev. John C. De Korne.

Treasurer, Mr. Henry Denkema.

Minute Secretary, Rev. John O. Bouwsma.

During the past year the Executive Committee met five times to carry out the policies established by Synod and the Board and to meet changing conditions as they arise. The Finance Committee, composed of the three members-at-large and the secretary, met 24 times to go over all bills submitted and to arrange for the disbursement of funds in accordance with established regulations.

Because of the frequent and prolonged absences of Mr. John Kos from the city, he asked to have his alternate take his place. His alternate as appointed by Synod is Mr. Fred Oldemulder, but at Mr. Oldemulder's request, Mr. Harry Boersma of Grand Rapids consented to serve. We ask Synodical approval for this adjustment.

## SECTION TWO: A COMPREHENSIVE SURVEY OF THE WORK ON OUR THREE FIELDS

A. OUR MISSIONARY PERSONNEL. In the closing section of Mark's Gospel we read that the Lord went up into heaven and sat down at the right hand of God, but the disciples went forth and preached everywhere, the Lord working with them and confirming the Word with signs following. From this it is evident that the one important person in the entire missionary enterprise is our eternal Lord. As we must deal, however, with the manifestations on earth of the work of God, we must remember that the key persons are the missionaries who, in living fellowship with Him, have gone forth at His bidding into the dark places of the earth. They represent the Church, but, in a larger sense, they represent Him who rules and protects and extends His Church. Our missionaries out on the firing line of the Kingdom of God are the ones who are actually carrying on mission work.

Here is a tabulation of the entire force of our missionaries and their assistants:

	Indian		China		Sudan		Adminis- tration		Total Appointed	Total Force including Wives
	M	S	M	S	M	S	M	S		
Ordained Men .....	9		8		1		1		14	27
Campworkers .....	1								1	2
Men in Industrial Service.....	2	1							3	5
Office Clerks .....		1					1		2	2
Teachers .....	1	10				2			13	14
Women Evangelistic Workers.....		2		2					4	4
Nurses .....		1				2			3	3
Cooks, Matrons, Laundresses.....		6							6	6
Under Appointment .....	1					2			3	4
Native Assistants—										
Paid by Mission Board.....	8	5	?	?	1	1			15	24
Native Assistants—										
Paid by Native Church.....					23				23	46
	22	26	3	2	25	7	1	1	87	137

For the faithful work of these devoted men and women we are profoundly thankful. Not one was lost by death during the past year. There have been periods of sickness and disability, and some are still facing uncertain health conditions, but God has graciously blessed their efforts and it is fitting that our entire church give praise to God for thus permitting our missionary work to be continued.

B. FINANCIAL COST. The church will want to know what the combined missionary efforts on our three fields has cost. A complete financial statement, as included in the auditor's report, is being submitted for the perusal of the members of Synod's Budget Committee. It must be remembered that although 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 1944. Here is a summary of the receipts and disbursements for 1944 and statement of present worth:

## YEAR ENDING DECEMBER 31, 1944

## Receipts

General and Indian Missions	Classical Treasurers .....	\$126,911.43	
	Discount earned .....	180.02	
	Interest and Dividends .....	3,637.81	
	Legacies .....	1,708.30	
	Women's Missionary Unions .....	2,503.65	
	Indian Cousins, Children .....	3,861.78	
	Visual Education .....	71.50	
	Other Miscellaneous Items .....		
	Miscellaneous Receipts—Indian Missions .....	1,981.10	
	Miscellaneous Receipts—Not designated .....	1,115.84	
	Mission Tours—Direct Collections .....	316.01	
	Carriso	Classical Treasurers .....	1,151.02
		Classical Treasurers .....	110.00
	Crown Point Farmington	Classical Treasurers .....	50.00
Rent 1944, Miscellaneous 1943 .....		583.65	
Gallup Reh. Hosp.	Classical Treasurers—Miscellaneous 1943 .....	376.50	
	Miscellaneous .....	134.40	
Nahaschitty Reh. Mission	Collected for Patients' Care .....	494.32	
	Miscellaneous .....	61.05	
	Classical Treasurers .....	491.00	
Red Rock	Miscellaneous .....	498.37	
	Miscellaneous .....	50.00	
San Antone	Miscellaneous .....	15.00	
Shiprock	Classical Treasurers .....	2,420.00	
Star Lake	Miscellaneous .....	50.00	
Tohatchi	Miscellaneous .....	41.00	
Zuni	Miscellaneous .....	266.31	
CHINA	Classical Treasurers .....	12,869.01	
	Salary Fund .....	2,550.00	
	Women's Missionary Unions .....	475.43	
	Miscellaneous .....	3,947.93	
	Book Profit—Sale of G. R. Mission House .....	1,649.85	
SUDAN	Classical Treasurers .....	6,138.67	
	Salary Fund .....	3,558.33	
	Women's Missionary Unions .....	413.54	
	Miscellaneous .....	956.60	
	Memorial Fund .....	954.22	
TOTAL OPERATING .....		\$182,593.64	
Decreases:	Accts. Receivable Rehoboth Hospital .....	93.08	
	Notes Receivable .....	1,230.00	
	Lands and Buildings .....	676.64	
Increases:	Annuity Funds .....	6,000.00	
	Reserves—Depreciation Buildings .....	9,850.70	
	Reserves—Depreciation Furniture & Equipment .....	2,678.26	
	Reserves—Automobiles .....	360.00	
	TOTAL RECEIPTS .....	\$203,482.32	

## Disbursements

Administration Expenses .....	\$ 7,345.63
General Expenses .....	5,345.68
Indian Mission Expenses in General .....	15,581.09
Expenses Rehoboth Hospital .....	2,205.68
Expenses Rehoboth Mission .....	32,811.40
Expenses Zuni Mission .....	15,835.63
Expenses at Other Indian Missions .....	21,998.94
Expenses China Missions .....	11,845.45
Expenses Sudan Missions .....	7,322.78

Depreciation Allowances—	
Buildings .....	10,375.70
Furniture and Equipment.....	2,803.26
Notes Receivable Charged Off.....	1,230.00

OPERATING EXPENSES.....\$134,701.24

## INCREASES:

Petty Cash Funds.....	\$ 150.00
Accounts Receivable—Rehoboth Missions.....	231.74
Accounts Receivable—Zuni Mission.....	12.81
Loans on Automobiles.....	722.50
War Savings Bonds.....	80,818.00
Cash Advances not settled for.....	56.45
Inventories—Rehoboth Hospital.....	395.00
Inventories—Rehoboth Mission.....	306.57
Inventories—Zuni Mission.....	35.42
Estate of Miss Rosbach.....	29.35
Furniture and Equipment.....	1,555.78

## DECREASES:

Notes Payable to Others.....	5,200.00
Deferred Receipts—Specific.....	1,062.67

TOTAL DISBURSEMENTS.....\$225,277.53

## STATEMENT OF ASSETS AND LIABILITIES

At close of business December 31, 1944

## Assets

Cash in Banks, Checking Accounts.....	\$ 37,925.26	
Cash in Banks, Savings Accounts.....	10,823.94	\$ 48,749.20
Petty Cash Funds.....		1,450.00
Accounts Receivable:		
At Rehoboth Mission.....	231.74	
At Zuni Mission.....	33.46	265.20
Loans to Missionaries, Car Loans.....	787.50	
Advances not settled for.....	1,997.13	
Miss K. Rosbach Estate.....	29.35	2,813.98
Inventories of Supplies:		
At Rehoboth Hospital.....	1,145.00	
At Rehoboth Mission.....	2,740.87	
At Zuni Mission.....	555.09	4,440.96
Securities and Investments:		
Stocks of Cleveland Electric Ill. Co.....	18,380.00	
U. S. Defense and War Bonds.....	206,718.00	225,098.00
Land and Buildings.....	\$289,512.04	
Furniture and Equipment.....	42,718.40	
	332,230.44	
Less: Depreciation Allowances.....	129,162.71	203,067.73
TOTAL ASSETS.....		\$485,885.07

## Liabilities

Deferred Receipts for Specific Purposes.....	\$ 12,214.48	
Reserve Allowance for Missionary Cars.....	1,820.00	\$ 14,034.48
Annuity Funds.....		12,000.00

## PRESENT WORTH of Christian Reformed Board of Missions:

Balance 1/1/1944.....	\$411,958.19
Revenues .....	\$182,593.64
Expenses .....	134,701.24
	47,892.40
	459,850.59

TOTAL LIABILITIES.....\$485,885.07

NOTE: Synod has authorized building projects amounting to \$139,000.00, of which the sum of \$89,000.00 has been included in the Budgets, and of which only \$1,240.00 has been expended, leaving total of unexpended appropriated funds of \$87,760.00.

## CASH STATEMENT

Jan. 1, 1944—Balance in Banks.....	\$ 70,544.41
Dec. 31, 1944—Receipts as per Schedule A.....	203,482.32
Total Debits .....	\$274,026.73
Credits:	
Dec. 31, 1944—Disbursements as per Schedule B.....	225,277.53
Dec. 31, 1944—Cash Required .....	\$ 48,749.20
Cash on Deposit as follows:	
In Checking Account, Peoples Nat'l Bank, Grand Rapids.....	\$ 35,257.39
In Checking Account, Merchants Bank, Gallup, N. M.....	2,667.87
In Savings Account, Peoples National Bank.....	3,510.58
In Savings Account, Old Kent Bank, Grand Rapids.....	7,313.36
Total Amount on Deposit.....	\$ 48,749.20

I hereby certify that the above statement is correct and that the balances shown were on deposit as stated, on the 31st day of December, 1944.  
WILLIAM P. DREYER, *Public Accountant.*

April 6, 1945, Grand Rapids, Michigan.

C. RESULTS. You are also entitled to know what has been accomplished by this expenditure of human energy and financial resources.

Thousands have had the gospel of God's saving grace presented to them. The gospel was presented by direct appeal in services of worship, in evangelistic meetings, in group contacts, in personal work, in school rooms, and to a limited extent in the work of the ministry of healing. How many saints were edified, how many sinners were warned of the wrath to come, how many turned away from sin to God in penitence and faith, how many were stimulated to live lives to God's glory, how many were given a greater view of God's plan with His world, how many received healing of the body and consolation of the mind—only eternity will reveal. When it comes to the matter of appraising the results of the year's work in terms of conversions and baptisms, we must be on our guard against two possible extremes. On the one hand we should guard against the extreme of thinking that the only results of our work are those which become evident in accessions to the church; there is clearly a wider influence of the gospel than that which takes form in the visible rolls of the church on earth; the early account of the visit of Nicodemus to Jesus does not give us much reason to believe that his life was changed, but later accounts give proof



of loyalty to his Lord and a readiness to confess Him before men. Just as we are now at times unexpectedly beholding fruits of the work of previous years, so we may also expect in future years to reap the fruits of the seed that is being sown now.

On the other hand, we should guard against the danger of paying no attention to the visible results of our work. It is legitimate to count converts. The Holy Spirit recorded that 3,000 were baptized on the first Pentecost Day, that later the number was 5,000 and that the Lord added daily to the church such as should be saved. We should be keenly alert to the moving of the Spirit of God in connection with our witnessing, and we should be ready to accept that God speaks to us through the results He gives us on our work as well as He speaks to us in the instructions He gives us for that work.

Here is our tabulation of those results which can be counted :

	Crown Point	Rehoboth	Shiprock	Toadlena	Zuni	Sudan	China*	Total
Professions of Faith by Covenant Children.....		1				3		4
Baptism of Adults on Profession of Faith.....	5		23	3	1	30		62
Baptism of Infants.....			1	1	4	5		11
	5	1	24	4	5	38		77

\*No figures available. The Indian stations not listed above reported no baptisms. Thus the total number of professions of faith on our Indian and Nigerian fields was 66. Last year the total for Indian and Nigerian fields was 25.

### SECTION THREE: THE INDIAN FIELD

A. We shall first present a station by station survey.

1. CARISSO. Despite the handicap of not being able to secure a good interpreter, Rev. Herman J. Schripsema has made progress in his work in Carisso. Entirely within the framework of the plan approved by Synod, a transfer of the Carisso missionary to Farmington was effected. To fill the vacant place in Carisso, we were able to secure the promise of Mr. and Mrs. David C. Boyd of Cicero, Illinois, to take up that work subject to approval from his draft board. The approval from the draft board was not secured, however, thus our brother was reluctantly forced to decline the appointment. He will be available for service after the war we hope.

2. CROWN POINT. Rev. and Mrs. Jacob Van Bruggen continue their work in the big Crown Point government school and in the surrounding camp area with its several day schools. Valuable assistance

is rendered by Mr. and Mrs. Alfred Becenti. The Crown Point report shows that there has been an encouraging number of accessions to the church this year.

3. FARMINGTON. Very little work has been done at Farmington during the past year. Rev. F. Vander Stoep of Shiprock looked after the property in general and took care of the large government school at Ignacio. The work at Farmington will soon be re-established under the leadership of Rev. Herman J. Schripsema.

4. GALLUP. Dr. C. G. Hayenga has been facing many difficulties in the Gallup work. When Indians come to Gallup they do not come for the sake of the gospel, but for the sake of the sinful amusements that are found there in great profusion. His witness has continued faithfully, however. The work at Perea has been more encouraging, but the prospects for early organization of the church at Perea are not as bright as they were a year ago, for many of the Perea Christians have gone to Phoenix to work in the vegetable gardens there. Dr. Hayenga has been authorized to spend a month or two at Phoenix in follow-up work with these groups. At the government school at Ft. Wingate there has been an encouraging response throughout the year and a number have applied for baptism.

5. NAHASCHITTY. Mr. Louis Henry, a very faithful and well qualified Navajo, has been in charge of the Nahaschitty work during the past year. He has not been able to give it full time, but he has been there for the Sunday services. His work has been under the general supervision of Rev. J. R. Kamps.

6. RED ROCK. Under the general supervision of Rev. F. Vander Stoep, the Red Rock work has been carried on by John Redhouse, a Navajo who is making good progress in his ability to witness among his own people. John Redhouse has had only a limited training and he has not been able to put in full time at this service, but the witness of our church is being continued there. The tragic news has come that John Redhouse's son was killed in action on Iwo Jima.

7. REHOBOTH PASTORAL. The pastoral work at Rehoboth was greatly strengthened by the arrival, about the middle of the year, of Rev. and Mrs. Abel Poel. Our brother has greatly endeared himself to our mission force and to the children of the school, and he is rapidly gaining a grasp of the comprehensive problems involved in our wide-spread Rehoboth congregation. The Rehoboth congregation still includes those Christians living in Zuni, Two Wells, Gallup, Bethlehem Chapel, Perea, Pinedale, Mariano Lake, and Ft. Wingate, as well as Rehoboth proper. When Synod's plan for the reorganization of native churches has been fully put into effect, the Rehoboth congregation will include only our missionary force at Rehoboth and the native Christians living in the immediate area of Rehoboth. Far-reaching

transitions are not easy to accomplish, however, and only a little progress has been made in the establishment of Believers Rolls.

8. REHOBOTH FIELD PASTORAL. The work of the Rehoboth Field Pastor was continued by Rev. J. R. Kamps with the same devotion and efficiency that have marked his work for many years. During recent years Mrs. Kamps, a trained teacher, has been able to give considerable assistance to her husband in his extensive activities. Keith Begay is his able interpreter. The year showed a slight advance in the work at Bethlehem Chapel, especially in the direction of the establishment of a Believers Roll. Some disappointments were faced in the development of the new work at Church Rock, but there was also much of encouragement there, as members of the Rehoboth force continued to give valuable assistance to our missionary at this point. Plans are being perfected to place Keith Begay in residence at Church Rock. Our veteran retired missionary, the Rev. John W. Brink, now makes his home with his daughter near Church Rock; wherever he resides he will find opportunities for witnessing to the Indians.

9. REHOBOTH EDUCATIONAL. Leadership in the school was resumed by Miss Renzina Stob after a year's leave of absence. She and the teaching force, which at present consists of the Misses Alyce Havenman, Dorothy Dykhuizen, Sadie Wiersma, and Mary Kuik; have brought our Rehoboth School to a level of efficiency beyond that of the government day schools, according to the testimony of a government inspector who recently visited our school. The enrollment is limited to 120, as that is the capacity of our dormitories. In May, two boys and nine girls were graduated from the eighth grade. High school classes were not held during the past year, as we did not have a high school teacher early enough in the year to attract pupils. The situation is different now and we already have applicants for high school work next fall, thus prospects are bright for resuming our high school program next year, although a really strong forward movement in high school work is hardly to be expected until we secure a male principal.

At our Board meeting this year much time and thought was given to a consideration of the proposed expansion of our educational enterprise at Rehoboth. It is well to recall at this point just how far previous Synods have gone in authorizing educational expansion at Rehoboth. The Synod of 1942 went on record "as favoring a complete high school at Rehoboth, charging the Board to investigate what will be required for a satisfactory curriculum and the cost of maintaining such an institution, and report their findings to the next Synod." As grounds for this decision were given the five reasons submitted by the Board in its annual report of that year. These reasons were:

"1. We believe that a strong educational program is essential in Missions. There are two views of missionary objective. The first is the narrow view which aims only at so-called evangelization. Its aim is to bring the gospel to as many souls as possible in the shortest possible time. It is con-

cerned only with the salvation of perishing souls. It is opposed to all institutionalism and views with suspicion every departure from the simple and direct bringing of the gospel. The second view has a broader scope. It recognizes the importance of bringing the gospel to the unsaved, but is not satisfied with this. It seeks the establishment of the Kingdom of God among men as its final objective. Christ must not merely be known as Savior, but also as Lord. Men must not merely be saved from wrath to come, but they must be taught to live to the glory of God in every sphere of life.

"We hold this latter view to be that of our Reformed Churches. That is plainly evident from our emphasis upon doctrinal preaching and Christian education in our own group. Certainly we ought to be consistent and have this same emphasis in our mission work.

"2. A Christian High School would give to us the best possible opportunity for fruitful missionary labors among the Navajo people. The High School age is the critical period in the life of youth. It is the age during which most conversions take place. It is the age during which many of the critical choices of life are made. It is the age when young people are most in need of guidance and when the Word of God can be brought to them with the greatest promise. In failing to provide education for our children beyond the eighth grade we are turning them away at a critical period. Others often reap the fruits of what we have sown. We ought to keep these boys and girls for our own church and work. If we wish to continue our work on a distinctive basis we cannot afford to send our young people to high schools over which we have no control.

"3. A Christian High School at Rehoboth could and should be combined with a training school for native mission workers. At present more than half of our Rehoboth children come from homes of Christian Indians. It is from this group that the future religious leaders of the people will come. The high school should have a strong Bible Department. To this could be added special courses for those who desire to prepare themselves for work as interpreters and evangelists. Without a definite centralized school, little will come of the training of native workers. Such a school would also give opportunity for the study and teaching of the Navajo language.

"4. There is a strong and growing demand for a Christian High School on the part of our Navajos; and that both from parents and pupils. Many of these parents are themselves graduates of Rehoboth and love the school. They dislike to send their boys and girls to other institutions. It does not seem right to neglect these appeals and needs.

"5. There are certain positions available to our Navajos such as school bus drivers, school housekeepers, which are available only to high school graduates, and if these positions could be filled by graduates of a Christian High School, it would mean a large opportunity for mission influence."

The Synod of 1943 adopted the following recommendation of the Board regarding the kind of school to be established: "It is to be a high school which will be:

- "1. A training school for the preparation of native leaders in the promotion of the evangelization of the Indian.
- "2. An institution to fit Indian youth to be Christian leaders in the social and economic life of the Indian.
- "3. A school to meet the requirements set by the state of New Mexico for a fully accredited high school."

The Synod of 1943 further decided that the curriculum should include:

- a. Bible Study and related subjects, such as Reformed Doctrine, Church History, Christian Expression, Hymnology.

- b. 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.
- c. Standard academic studies, required by the State Department of Education, such as: English, mathematics, social science, natural science.
- d. Physical education, for this is required by the State Board of Education, and the Indian is very fond of physical exercise.

The Synod of 1943 further adopted a report of the Board which estimated that an appropriate building to house the high school would cost about \$50,000 and an additional \$10,000 for equipment. It also placed \$10,000 in the 1944 budget to be earmarked for the new high school building when authorized. The Synod of 1944 set aside an additional \$10,000 under the same conditions.

The above is a review of what Synods have already done in the way of establishing a high school at Rehoboth. We now come to a consideration of what was done during the past year to further carry out this plan.

In January, 1945, the Rehoboth Co-ordinating Committee, which is composed of the heads of departments at Rehoboth, presented for the consideration of the Board an outline of a tentative plan for a school building which would house not only the proposed high school, but also the present grade school. In the tentative plan of the Rehoboth Co-ordinating Committee there were also included:

- a. A new girls' dormitory for high school pupils.
- b. The remodeling of the present mission house to be used as a boys' dormitory for high school pupils.
- c. A building to include a gymnasium, diningroom, kitchen and commissary.
- d. A proposal to enlarge the teachers' and nurses' lodge to accommodate thirty workers and guests.

The Executive Committee gave careful consideration to the suggestions of the Rehoboth Co-ordinating Committee and declared its conviction that: "In a general way there is no serious discrepancy between the proposals of the Rehoboth Co-ordinating Committee and the decisions on educational policies already reached by Board and Synod." (ECM 2045) The reaction of General Conference to the tentative plan was also sought and General Conference gave its hearty endorsement. The Board's standing committee on the Rehoboth High School also added its endorsement to the tentative proposal of the Rehoboth Co-ordinating Committee and, in order to make it possible for the Board to make a beginning of the erection of the most necessary buildings, advised the Board to request Synod to authorize at this time the appropriation of \$30,000 for the high school and \$20,000 for the lodge.

The Board voted to grant the former, but not the latter. Its decision reads:

- "a. To recommend to Synod an appropriation of \$30,000 for the Rehoboth School in order that a suitable building for housing the grade school and high school may be erected.
- "b. Not to recommend to Synod an appropriation of \$20,000 for the nurses' and teachers' lodge."

Rev. A. A. Koning informed the Board that he would protest to Synod the appropriation of \$30,000 for the Rehoboth School.

After consideration of the tentative plan proposed by Rehoboth Coordinating Committee, the Board decided to express itself as follows:

- a. To recommend to Synod that authorization be given for erecting a school building as soon as possible; this building is to replace the present school building and is to house both the grade school and the high school.
- b. To inform Synod that new dormitories will be needed sometime in the future.
- c. To inform Synod that if the increased enrollment involved in the high school plan is accepted, additional diningroom space will be needed at some future date.
- d. To inform Synod that the need for added living space for workers will arise.
- e. To inform Synod that a gymnasium, which can also be used as an assembly room, will be needed.

10. REHOBOTH MEDICAL. Medical work was limited to looking after the needs of the school children and occasional service to missionaries and their families. Miss Winifred Hoekstra, R.N., continues to serve as Acting Superintendent.

A few years ago the Board recommended to Synod that hospital service at Rehoboth be limited to a clinic for the children and care of missionaries; this program would not require a doctor. Synod, however, decided to continue a full hospital program and authorized the appointment of a doctor. We succeeded in securing a doctor for a few months, but we are now without. In view of this situation, the Board voted to appoint a committee to again make a thorough study of the entire hospital problem and of the medical care of the mission force.

11. REHOBOTH INDUSTRIAL. The industrial department remains under the well-tested leadership of Mr. J. H. Bosscher, our veteran on the Indian field. As Business Superintendent at Rehoboth he carries many responsibilities and his services in an advisory capacity are available to the other stations also. Recently the government has granted us a priority on our Central Heating Plant so that we may now anticipate that, before the close of the year, this much needed improvement at Rehoboth will be accomplished. As soon as priorities on other build-

ing projects are lifted, there will be a busy season of building construction at Rehoboth; several buildings have already been authorized and this report contains proposals for others.

Miss Esther Jo Schepers serves well as clerk and postmistress at Rehoboth. The boys' and girls' dormitories are efficiently managed with loving insistence by Miss Marie Vander Weide and Miss Dora Hoefstra. Miss Bessie Tjoelker expresses her missionary devotion by her efficient work in the laundry and by way of relaxation she occasionally writes a well constructed article for De Wachter. Isabel Henry is her native assistant. Miss Hattie Grevengoe carries on the work of dining-hall matron with an eye single to the glory of God, and the Kollis sisters, Clara and Betty, along with Mrs. Dora Peshlakai, practice their culinary skill in a way that befits a Christian institution. "Grandpa" Kollis was at Rehoboth all winter to look after the heating system.

12. REHOBOTH CO-ORDINATING COMMITTEE. In order to promote unified effort among the various departments at Rehoboth, there has been organized the Rehoboth Co-ordinating Committee. The principal recommendations of this committee are listed above under the heading of Rehoboth Educational.

13. SAN ANTOINE. With devotion and an increasing measure of efficiency Mr. and Mrs. Garret Vander Meulen have represented our church at this important post. Work at Blue Water and at Thoreau is included in the assignment for San Antoine. We are sorry that Mr. Vander Meulen, on account of an injury to his spine which dates back many years, will be unable to continue his work. He has resigned effective this summer. Fen Bruce has been his able interpreter, and we are hoping Fen can continue to serve either at San Antoine or elsewhere on our field. The Board has authorized efforts to secure an ordained man for San Antoine; if not successful in this effort, a camp-worker will be appointed.

14. SHIPROCK. In addition to the large Shiprock area, Rev. F. Vander Stoep has carried responsibility for the Red Rock field and has also visited regularly the Ignacio School in the Farmington field. Now that relief is in sight as far as Farmington is concerned, he will have to take general oversight of the Carisso field. His interpreter, Geronimo Martin, is almost completely blind, but he is nevertheless very efficient in interpreting and teaching the gospel. Miss Ethel Chamberlain is in charge of the woman's work for this area. Gratifying results could be recorded for this field in the way of professions of faith and baptisms. A spirit of fine harmony prevails throughout the field. An interdenominational "Navajo Ordination Council" came forward to perform an unprecedented function, and the Methodist Church now reports that Rev. Jacob C. Morgan is the first Navajo ordained minister.

15. STAR LAKE. Practically no campwork could be done in this area during the past year. Rev. Jacob Van Bruggen looked after the schools, but his responsibilities are too many to enable him to reach out into these hogans as well as into those in his own field at Crown Point. Relief is in sight, however, as Mr. Henry Buikema has finished his preparation at The Reformed Bible Institute and he and Mrs. Buikema plan to leave for Star Lake as representatives of Sherman St. Church about the first of August. Arrangements have been made for Mr. Buikema to study Navajo under Rev. Wm. Goudberg during the months of June and July as further preparation for his work at Star Lake.

16. TOADLENA. Rev. J. C. Kobes, recently called and ordained as missionary pastor by the church at Ripon, continues in the same field that has benefitted by his energetic labors for the past twenty years. Miss Angie Nieuwsma has relieved him of some of his school responsibilities, thus giving him more time for intensive work in the camps. Miss Nieuwsma is also giving herself with diligence to campwork, although she is facing difficulties in the matter of securing an efficient interpreter. The Mormons have frequently proved to be a disturbing factor in this field.

17. TOHATCHI. Classis Holland dropped responsibility for this field which it has nurtured with prayers and funds for many years, but Maple Ave. Church has taken upon itself the responsibility of being a calling church and also to a large extent supporting church for this field. No successor has yet been found to Rev. Wm. Goudberg, who is now living in Grand Rapids and doing literary work. He is engaged in the very important task of translating the Scriptures into Navajo. The American Bible Society has agreed to publish his translation. For the summer months Miss Ella Mitchell of Reformed Bible Institute and Miss Juanita Bitsi of Cook Christian Training School will team up to carry on campwork among women and children. Rev. J. R. Kamps usually conducts the Sunday service in Tohatchi and keeps a watchful eye on activities throughout the field.

18. TWO WELLS. After several years in which only slight attention could be paid to Two Wells, we now have a vigorous missionary couple in the persons of Rev. and Mrs. J. B. Swierenga, called by Fuller Ave. Church, Grand Rapids, for this field. They are facing the usual difficulties of learning the language and of inability to secure a well-trained interpreter. Difficulties, however, are made to be overcome, and Brother Swierenga has the missionary impulse which refuses to be turned back by them. The Board is looking into the possibility of relocating this mission post, but is not yet ready with a recommendation.

19. ZUNI. Rev. George Yff left late in 1944 to become pastor of the church at Oakland, Michigan. Thus far we have been unable to



fill the place which he occupied with distinction. Bethany Church of Muskegon has undertaken to be the calling church and in addition to its many other missionary responsibilities is also prepared to pay the major portion of the Zuni missionary's salary. The school at Zuni has made great strides forward under the inspiring leadership of Mr. C. Kuipers, principal, and the consecrated labors of Miss Nellie Lam, Miss Martha Vos, Miss Helen De Lange, Miss Cornelia De Witt, and Miss Wilda Barnes. We are facing a crisis in our school policy at Zuni. We will either have to move forward in an expanding program, or retrench drastically. The force on the field is strongly in favor of an expanding program. The enrollment of the school has already reached an all-time record of 150. Rev. I. Van Dellen is rendering devoted service as Acting Pastor. His many years of membership on the Board have given him a good background for the ministry to which he is now devoting much of his time after his official retirement. Mr. and Mrs. Peter Meyer served for a time at Zuni, but her ill health made a change necessary and he has now accepted a position as industrial assistant at Rehoboth. Miss Lenora Vander Veer, who has already served two years at Zuni, but who has had a leave of absence to complete her college work at Calvin, will go back to Zuni this fall. Miss Helen De Witt, a graduate of Reformed Bible Institute, is a new appointee for the Zuni School.

Considerable time was devoted at the annual Board meeting to a discussion of the fundamental problem we are facing at Zuni, namely, whether we shall have to retrench or expand our educational activity; there seemed to be general agreement that it is infeasible to continue without either retrenching or expanding. Decision on the fundamental issue was deferred, but the Board did authorize the securing of another teacher for the high school at Zuni and also authorized the Finance Committee to negotiate for the purchase of the Vander Wagen property in Zuni. We are also asking Synod to authorize us to build a residence for the industrial assistant at Zuni.

The Board decided that Zuni Bible translation work in the future should be done in consultation with the American Bible Society.

B. Following the above station by station survey of the Indian field we submit the following items bearing on the Indian field as a whole for the consideration of Synod:

1. GENERAL CONFERENCE. By virtue of a Synodical decision, General Conference each year appoints one of its members to represent General Conference and thus the entire Indian field at the meetings of Board and Synod. The representative this year is the Rev. Jacob Van Bruggen of Crown Point. We profited by his presence at the Board meeting and commend him to Synod for such background information as he can give. In line with a precedent set by former Synods, we recommend that Synod set aside a period of from twenty to

thirty minutes for an address by Missionary Van Bruggen on progress and problems on our Indian field.

2. **INSPECTION COMMITTEE.** The Inspection Committee this spring was composed of President Henry Verduin, Rev. Dirk Hollebeek, and Rev. R. O. De Groot. The committee reported that it was greatly impressed with the efficiency and consecration of our missionaries and with the harmony found on the field. It submitted a number of recommendations which are incorporated in this report under their proper headings. The Inspection Committee for 1946 is to be composed of Rev. T. Verhulst, Rev. R. L. Veenstra, and the Secretary.

3. **REIMBURSEMENT FOR ADVANCES FOR PURCHASE OF AUTOMOBILES.** After consultation with General Conference the Board has drawn up a set of regulations providing for reimbursement by missionaries of funds advanced them by the Board treasury for the purchase of their cars.

4. **TRAINING SCHOOL FOR NATIVE EVANGELISTS.** Since the very beginning of our mission work among the Indians, it has been the church's ideal to train native converts for work among their own people. Numerous starts have been made, and effective work has been done over short periods of time, but thus far no training school has continued long without interruptions. On recommendation of the Inspection Committee and of General Conference the Board was happy to again authorize the reestablishment of our training school at either Rehoboth or elsewhere. Several of our missionaries were able to suggest names of prospective students of such a training school. The Board went on record as willing to support candidates or students of the training school provided General Conference endorses such candidates. General Conference was urged to try to be ready for the opening of this school by September, 1946.

5. **NATIVE CHURCH REORGANIZATION.** Your Board has continued to give careful attention to the movement for native church reorganization as authorized by the Synod of 1943 (Acts 1943, pp. 49-51). A standing committee of the Board has kept in touch with developments on the Indian field and submitted an 18 page mimeographed report to the Board. At Zuni and at Bethlehem Chapel definite steps were taken towards the establishment of a Believers Roll and at Perea the Believers Roll has been constituted with 16 members. The Board approved the answer which its committee had given to Rehoboth Consistory on an outline of procedure to be followed in the matter of transferring members from the consistory rolls to the Believers Rolls of missionaries in whose area the members are now living. The Board also voted approval of a policy drawn up by General Conference in the matter of disciplining native church members. This report insisted on a recognition of the principles imbedded in our Church Order, but also called for a lenient application of those principles in view of the back-

ground of our native Christians who have recently emerged from heathenism.

6. OFFICIAL STATUS OF UNORDAINED WORKERS. Under this heading we beg permission to report progress on three questions which the Synod of 1944 submitted to the Board for further study and report. The three matters as found on pages 50-51 of Acts 1944 are the official status of unordained workers, the Evangelist's office, and the clarification of various titles used in mission work. The Board had for consideration a report from its standing Committee on Native Church Reorganization, and a report from the Inspection Committee endorsed by General Conference. The two reports, however, did not point in the same direction for the solution of our problem. After considerable discussion, it was voted to commit all this material to a new committee composed of the two committees mentioned for further study and report to the 1946 annual meeting of the Board. Your Board thus hopes to be able to report to the Synod of 1946.

7. SPIRITUAL NURTURE OF MISSIONARIES AND THEIR FAMILIES. The Synod of 1942 (Acts, p. 69) took notice of a memorandum which the Secretary had written in April of that year on the spiritual nurture of missionaries and instructed the Board to continue to give careful attention to the problem discussed in that memorandum. The same decision of Synod instructed the Board to study the matter of the church membership of missionaries. The latter subject no longer needs attention, since the Synod of 1944 (Acts, p. 50) has already solved that problem by stating: "Missionaries and their families have their membership in their home, supporting, or calling church, with associate membership in the native church if they so desire." The spiritual nurture of missionaries has continued to occupy the attention of the Board. The Secretary's memorandum was sent to all missionaries on the field and the reaction of General Conference was noted. A section of the report of the Board's Committee on Native Church Reorganization dealt with this problem. The Board voted approval of the six recommendations made by its committee. A synopsis of the six practical recommendations follows:

- a. Emphasis on the missionary's spiritual activity in his own inner chamber.
- b. Maintenance of the family altar, even midst the press of many other demands on the missionary's time.
- c. More adequate provisions for the schooling of missionaries' children should be made. When our Rehoboth High School is developed the children of missionaries should be able to attend it.
- d. Summer Bible Conferences and thoughtful planning of missionaries' vacations can contribute much to the spiritual nurture of missionaries and their families. Further attention should be given

to the possibility of extending financial assistance for vacation trips at least once in three years for the entire family to visit their old home or calling church.

- e. The annual visit of the Inspection Committee to the Indian field opens a beautiful opportunity for the members of the committee to give special attention to the spiritual needs of the missionaries and their families through personal contact.
- f. Attention was called to the commendable steps already taken by the missionaries towards spiritual edification by arranging for an inspirational and devotional meeting on the evening before General Conference meets. The ideal could be further extended by the appointment by General Conference of one of its members each year to visit all the posts for the primary purpose of spiritual nurture.

8. PROMOTION OF LANGUAGE STUDY. Our missionaries on the Indian field have long felt the handicap of a lack of mastery of the Navajo and Zuni languages. To work through an interpreter is very unsatisfactory at best. A few of our missionaries have made encouraging progress in the study of the language. The Board reached two decisions which it hopes will make for further progress in this important phase of missionary activity. On recommendation of General Conferences, two of our missionaries have been authorized to attend the Summer Institute of Linguistics at Camp Wycliffe on the campus of the University of Oklahoma, Norman, Oklahoma, June 11 to August 24, 1945. It was further voted to allow each new missionary, whenever circumstances permit it, to spend from six months to twelve months in studying the language before assuming full responsibilities at a post.

9. CORRESPONDING WITH CALLING CHURCHES. The Synod of 1944 revised the Mission Order by adding to Article VI, Section 2, the following sentence: "The calls which these churches extend shall be calls to the Indian or China or Sudan fields as a whole, leaving it to Synod and its agency to determine at which post on the designated field such a missionary shall serve." Synod further 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 effecting the change harmoniously. In compliance with this Synodical mandate, the Secretary of Missions has carried on correspondence with the parties involved, and now submits to Synod the results of that correspondence. Five missionaries and their calling churches or groups of churches are involved. In three cases both the missionary and the calling church or churches have given full approval to the change. In one case the missionary has given partial approval and his calling church has not yet given its final answer.

In one case the missionary has not answered at all and his calling churches have given a conditional approval. Unless Synod instructs us to the contrary, we will continue to labor to bring all parties involved to the point where the change can be effected harmoniously.

10. GOLDEN JUBILEE OF OUR MISSION WORK IN NEW MEXICO. On October 10, 1946, it will be exactly fifty years ago that our first missionaries to the Navajos arrived at Gallup, New Mexico. They were Rev. and Mrs. Herman Fryling and Mr. and Mrs. A. Vander Wagen. Three of the original party of four are still in the land of the living. The Board thankfully calls Synod's attention to this fact and recommends that Synod arrange for appropriate celebrations throughout the entire denomination.

11. EXTENSION OF CAMPWORK. In connection with the consideration of a report written by Rev. I. Van Dellen, the Board expressed the conviction that our campwork on the entire Indian field should be strengthened. No final answer was given to the question whether this strengthening should be effected by opening more stations or by appointing more assistants to those in charge of the present stations; and, if more assistants are desired, whether these should be men or women. It was voted to recommend to Synod to authorize the Board to secure four additional workers as assistants in the larger posts as our forward step for the coming year. It was further voted to recommend to Synod that the Board be authorized to secure additional women workers if and when these are called for by action of General Conference. The Board asks Synod to authorize the earmarking of \$15,000 for this expansion program in evangelistic work.

#### SECTION FOUR: THE CHINA FIELD

A. DISTRIBUTION OF OUR PERSONNEL. In addition to those former China missionaries who have accepted calls or appointments elsewhere and are thus at present not officially connected with our Board, there are still three married missionaries and two single women on our China list. Dr. and Mrs. Lee S. Huizinga and their two daughters, Eunice and Faith, are still, according to latest reports, detained by the Japanese in the Civil Assembly Center, Shanghai. No word had been received from them since late in 1944. Negotiations between the American and Japanese governments for further repatriations or exchanges of prisoners have broken down entirely. Our hopes are now concentrated on their release by the advance of our own armed forces. God's hand is not shortened that He cannot save. Unceasing prayer must be made to God by the church for the early release of our China doctor and his family.

Rev. A. H. Smit has continued to serve the cause of Christian mercy by distributing relief funds in Free China. In accordance with the mandate of Synod he is utilizing the opportunity to look out for an-

other field for our church in West China. He reports regularly on his travels, but he has not yet sent in a recommendation regarding any one field. Tremendous changes are taking place in China and there will be far-reaching adjustments in the missionary program also. It is well that we have a man on the ground, as this will help us in the reestablishing of our work after the war, with a maximum understanding of Chinese conditions. His present plans are to return to this country early in 1946, unless favorable developments in the war situation should enable him to make the overland journey to Jukao before that.

Rev. and Mrs. A. H. Selles have been loaned to the Des Plaines Church for two years and the Board continues to pay a portion of his salary.

Miss Magdalena Koets has taken a leave of absence and is spending her time profitably as teacher in Baxter St. Christian School, Grand Rapids.

Miss Wilhelmina Kalsbeek is kept busy with deputation work on her extended furlough.

Rev. S. A. Dykstra, now pastor of Duvall Christian Reformed Church, has accepted our invitation to spend the month of June in presenting the China mission cause at a series of mission festivals in the Midwest.

B. POST-WAR PROGRAM FOR CHINA. As rapidly as events develop, the Board hopes to reestablish our work in China and this is entirely in accordance with previous decisions made by Synod. The Board has just reaffirmed the decision of 1944 to send back to China all experienced China missionaries as soon as possible, plus two extra ordained men and two Bible women. This additional force has already been authorized by Synod. The Midland Park and Second Fremont Churches are serving as calling churches for the two ordained men desired. Several calls have been extended, but thus far without success.

The Board has authorized the calling of a conference of all present and former China missionaries as soon as the situation is ripe for it in order that all questions bearing on personnel and future policy in China may be given calm and careful consideration before our work is reestablished.

The following decisions are submitted for the approval of Synod:

1. We recommend the immediate appointment of Dr. Bernard Voss, at present a major in the United States Army Air Force Medical Corps, as a medical missionary for China. Since it is not now possible to confer with Dr. Huizenga on the question of division of labor, we recommend that Dr. Voss' appointment be to our China field in general, leaving for later consideration the specific assignment of place and work.
2. We recommend the appointment of Miss Ethel Van Schooneveld of Everett, Washington, as Bible Woman for China.

3. We recommend that as soon as our China work can be reestablished 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.
4. We recommend that one of the important items to be taken up early when our China work can be reestablished shall be a training school for native evangelists.

C. ANNIVERSARY. The Board calls Synod's attention to the fact that this fall it will be twenty-five years ago that our pioneer party left this country to begin the first foreign missionary enterprise of the Christian Reformed Church. All the members of that pioneer party are still in the land of the living. This should certainly call for celebration were it not for the fact that the leader of the pioneer party, Dr. Lee S. Huizenga, is still detained with the larger portion of his family in Civil Assembly Center, Shanghai, by our Japanese enemies. Thus, this is not the time for a celebration; rather for increased prayer activity for their deliverance and welfare. Yet the date may not pass by without an acknowledgment on the part of our entire church that God has so graciously used the little strength of our church for so great an enterprise. It was in obedience to His command that the project was undertaken a quarter of a century ago, and it is in obedience to the same command that that work will be reestablished as soon as military activity makes way for peaceful missionary efforts. The Board recommends that Synod make arrangements for recognizing this occasion in an appropriate way.

#### SECTION FIVE: THE NIGERIAN FIELD

A. TERMINOLOGY. Our mission in Africa has usually been referred to, as the Sudan Mission. This is not incorrect, but neither is it very precise. The Sudan is a large and indeterminate area that stretches across the entire width of Africa, north of the equator and south of the Sahara Desert. Our present field was taken over from the Sudan United Mission, which is well named, because it does have stations all through the Sudan. It would be more correct for us to call our mission the Nigerian Mission, since it is located in the country which officially bears that name.

B. PERSONNEL. Our Nigerian staff consists of Rev. E. H. Smith, superintendent; Mrs. E. H. Smith, teacher; Miss Jennie Stielstra, teacher; Miss Tena A. Huizenga, R.N.; nurse; Miss Anita A. Vissia, R.N., nurse. At the present moment three-fifths of our staff is in this country on furlough; only Miss Stielstra and Miss Huizenga are on the field. Two additional young women have been appointed for the

Nigerian field; both have accepted their appointments and hope to be ready to sail before the end of the year. They are Miss Elizabeth Vanden Berg of Kalamazoo, who will be supported by her home church, First Kalamazoo; and Miss Margaret Dykstra of Holland, Michigan, who will be supported by the Sunday School of Burton Heights Church, Grand Rapids. It is remarkable that even the war in Europe did not hinder the regular journeys of our missionaries to the field, nor their furlough journeys back to their homeland, even though the war did occasion considerable delay.

C. SURVEY OF THE FIELD. Our Nigerian field contains a population of approximately 90,000. The principal tribes for which we are responsible are the Jukun and Dzomperé. From the annual report for 1944 we learn that the work was organized as follows:

1. The entire missionary staff lived at Lupwe near Takum. Evangelistic work is carried on at Lupwe and by itinerating throughout the entire field. Our educational projects head up in the Johanna Veenstra Memorial School, which is also located at Lupwe; this demands the greater share of the attention of Mrs. Smith and Miss Stielstra. The clinic supervised by Miss Huizenga and Miss Vissia is also located at Lupwe.
2. Three places, Takum, Donga, and Kwambai, are classed as outstations. Each of them has a native evangelist in charge, all supported by the native Christians.
3. At eleven points there are conducted what are known as Classes for Religious Instruction, that is, a company of believers with a simple school. At three of these points there are, in addition to the C.R.I.'s, elementary schools which are following the syllabus as laid down by the government with the addition of Bible Study. The teachers of these C.R.I.'s and schools are all supported by native Christians.
4. There are eight preaching centers, that is, a company of believers with a native leader, but no school.

Here follows the summary of the statistics for 1944:

Outstations .....	3
Classes for Religious Instruction.....	11
Preaching Centers .....	7
African Staff — Ordained Ministers .....	0
Paid Teachers (by Mission).....	0
Paid Dispensary Attendants.....	2
Paid Midwives .....	0
Workers paid by Church.....	23
Average attendance at principal Sunday Service (total all places).....	1,542
No. of School Sessions during year (total).....	698
No. of Pupils on roll during year (average).....	115
Aggregation attendance at schools during year.....	19,649

(Note: No C. R. I.'s included)



No. of different patients treated in dispensary.....	3,488
No. of treatments given — not counting more than one treatment per day per person.....	34,345
Catechumens on roll Dec. 31. (Men 275, Women 388) total.....	663
Church members by Conf. of Faith (Men 84, Women 54).....	138
Dedication of Infants 1944 — 0; Since Beginning — m. 125, f. 116	
Baptism of Infants, 1944 — m. 5, f. 0; Since beginning — m. 23, f. 25	
Baptism of Adults and Acceptance into Membership of Church 1944— m. 14, f. 16; Since beginning.....	m. 99, f. 54
Confession of Faith and Acceptance into Membership of Church 1944 m. 3, f. 0; Since beginning.....	m. 3, f. 0
Marriage by Ordinance 1944 — none; Since beginning.....	1
Marriage by Recognition Ceremony 1944 — 48; Since beginning	121

D. PROBLEMS AND SOLUTIONS. Now that Rev. E. H. Smith has returned from Nigeria and he could be consulted on some of the problems to which reference was already made in the Board report to the Synod of 1944, we are able to submit the following for your approval:

1. LITURGICAL FORMULAS FOR NIGERIA. Considerable progress has been made in an understanding of these forms, but further study is necessary and the Board has appointed a committee to make this study in consultation with Rev. E. H. Smith.
2. CHURCH UNION IN THE SUDAN. This matter was up for consideration at the 1944 annual meeting of the Board, but the Board recognized it did not have sufficient information on which to base a final decision. This was reported to the Synod of 1944. After the Board's Committee on Nigerian Problems had gone over this matter fully with Rev. E. H. Smith and he had answered questions on the floor of the Board meeting, the Board recommended and now submits for the approval of Synod the following:
  - a. Our branch shall be called the Christian Reformed Branch of the Ekklesiya Cikin Sudan, and shall have full fraternal relations with the other branches.
  - b. Our branch has the right to call its own pastor and to develop church life along Reformed lines.
  - c. We shall continue to be represented on the Field Council.
  - d. The Field Council shall continue to refrain from interfering with the right of our branch to determine its own creed.
3. STEPS TOWARD ORDINATION OF NATIVE PASTOR IN NIGERIA. This problem was faced by the Board at its 1944 annual meeting, but no decision could be reached for two reasons; first, because the larger question of church union in the Sudan was not yet settled, and secondly, because further information on procedure was needed. After the Board's Committee on Nigerian Problems had gone over this matter carefully with Mr. Smith, and the full

Board had opportunity to question him on the situation, the Board was satisfied that all requirements have been met and voted:

- a. To approve the form of ordination as proposed by the articles which are accepted throughout the Sudan field as a tentative church order.
- b. To require of the candidate that he be in full agreement with the beliefs and practices of the branch in which he is ordained.
- c. To recommend the above to Synod for its approval.

E. EXPANSION OF OUR NIGERIAN WORK. We have not yet been able to work out the expansion program for Nigeria authorized by the Synod of 1944. This authorized us to send out two additional ordained men, or one ordained man and one educationalist, and two single women missionaries. The two single women are almost ready to sail for Africa, but the men have not yet been secured. This is probably largely due to the shortage of man-power in evidence everywhere; some of it may be due to the peculiarly difficult circumstances of living in Nigeria. Because of the needs of the field and the manifest blessing of God on our Nigeria work, the Board asks Synod for authority to send out, in addition to the 1944 authorizations, one ordained man, one male teacher, one nurse, and one industrial worker.

In order to accomplish this expansion program we are asking for Nigeria (the items are placed in the budget) \$2,000 for the establishment of a station at Ndora, \$1,500 for suitable buildings at Wukari, and \$2,000 for a maternity ward at Lupwe.

We are also asking for authority to allow all new missionaries to Nigeria time for language study in accordance with the needs of the field. This is not a new policy, but press of work in the past has at times deprived new missionaries of suitable opportunities for language study.

F. DEPUTATION TO NIGERIA. Since neither the Secretary of Missions, nor any other member of the Board has ever visited our Nigerian field, and the necessary expansion of that work makes it highly desirable that someone in the Board shall have first hand information of conditions there, the Board asks Synod for authority to send a deputation to Nigeria soon after Rev. and Mrs. E. H. Smith return to their field. The Board's suggestion is that this deputation be composed of the Secretary of Missions and the President of the Board.

## SECTION SIX: ITEMS DEALING WITH THE BOARD'S WORK AS A WHOLE

A. THE SECRETARY OF MISSIONS. We quote the following paragraph from the Secretary's Report to the Board:

"As I review my own part in the expanding work of our Board, I have a deep sense of inadequacy for the huge task assigned to me. I have spent much time in deputation work, in meetings of the Women's Missionary Unions, Mission Festivals, speaking for individual churches and schools,

and in seeking to promote missionary interest among the societies of our churches, and among the students of our Christian institutions of learning. Some of my time was spent in visiting the Indian field. Much of it was spent in correspondence and personal conference in our efforts to secure recruits for our mission fields. Much of my time was spent in carrying on the work of the office; in this I owe much to the efficiency and versatility of our hard-working office secretary, Miss Reta De Boer. Promotion articles in *The Banner* demand a great deal of time. I have met regularly with the Finance Committee of the Board and have served as its secretary. Any one of the activities just mentioned would be worthy of a greatly increased share of my time, but there are only twelve months in the year and seven days in the week and I had to divide my strength among these various activities. It has been a joy to be of service in promoting the missionary cause. I want to express my personal appreciation especially to President Henry Verduin, Vice-president Vande Riet and Treasurer Henry Denkema and to all the members of the Executive Committee who have given me their unfailing support and have made my work easy. I often wish I could have more time to calmly think through the problems we are facing, to write more stimulating articles for our church papers, and to write pamphlets and books which can be used in missionary promotion. I beg your continued indulgence with my weaknesses and your continued intercession that the little strength I have may be used efficiently in this cause which is worthy of the best any of us can put into it."

B. BUDGET FOR 1946. In this unusual year we are asking Synod to approve an unusually high budget for our Indian and foreign missionary activities. Complete details of our askings are given in a mimeographed document to be placed in the hands of your Budget Committee. Here is a summary of the budget requests for 1946:

Carisso .....	\$ 4,595.00	
Crown Point .....	5,052.00	
Farmington .....	5,397.00	
Gallup .....	894.48	
Nahaschitty .....	3,875.00	
Red Rock .....	2,282.00	
Rehoboth Mission .....	81,331.79	
Rehoboth Hospital .....	13,580.00	
Rehoboth Field Pastor .....	2,180.00	
San Antone .....	4,305.00	
Shiprock .....	6,720.00	
Star Lake .....	4,150.00	
Toadlena .....	2,580.00	
Newcomb .....	2,511.00	
Tohatchi .....	5,030.00	
Two Wells .....	4,619.00	
Zuni .....	25,531.00	
Indian General .....	23,225.00	
<b>Total Indian Missions.....</b>		<b>\$197,858.27</b>
Administration .....		8,990.00
General .....		3,850.00
China Mission .....		33,250.00
Nigerian Mission .....		19,465.30
		<b>\$263,413.57</b>
Less salaries paid by calling churches		19,280.00
		<b>\$244,133.57</b>

We are asking Synod to appropriate this entire amount, but we are not asking Synod to raise this entire amount by quotas. We recommend that the quota be set at \$4.92 per family, the same as for 1945. This would raise a total of \$144,229.80. This means that almost \$100,000.00 will have to be raised by special gifts and offerings, or drawn from funds on hand.

C. SUPPLEMENTARY BUDGET FOR 1945. Our budget requests to Synod always have to be submitted six months before we begin to use those funds. This means that eighteen months elapse between the budget requests and the final accounting on that budget. For many years it has been customary to allow the Board to put in a request for a supplemental budget for the year in which it is operating. For 1945 we ask for a supplemental budget of \$15,618.00. Complete details on these askings are found in the mimeographed document to be submitted to the Budget Committee of Synod. We are asking Synod to appropriate this amount, that is, to authorize us to use it, but it is not necessary to ask Synod to raise this amount, as the Board sees the possibility of supplying the funds for the 1945 supplemental budget by special gifts and offerings or by drawing them from funds on hand.

D. POST-WAR PROGRAM AND FUND. In the separate sections covering the three fields in which our church has work are distributed items which together compose our post-war program. We want to be ready to proceed with this program in 1946 if possible, but we must also face the possibility that world conditions will hinder us in carrying out this program at once. In order that there may be funds on hand when the situation is ripe for putting these continuing and expanding programs into effect, the Board asks authority to set up a post-war fund of \$200,000.00 by (1) authorizing the transfer of \$100,000.00 in war bonds from our treasury to this fund; and (2) by authorizing the Finance Committee of the Board to seek special contributions for this post-war fund. This post-war fund is to be used, as Synod and its agency decides from time to time, for the promotion of necessary reconstruction and expansion on our three fields on the basis of 60% for Indian work, 25% for China work, and 15% for Nigerian work.

E. PROMOTION OF MISSIONS IN CALVIN COLLEGE AND SEMINARY. The Board would again call the attention of Synod, even as this was done last year, to the great need for promoting missionary interest among the students of Calvin College and Seminary, if we are to have a continuing supply of recruits for our mission fields. The Board appreciates the fact that our Secretary of Missions is always given a hearty welcome when he seeks to promote missionary interest among the students of our church-controlled institutions. The Board is also convinced, however, that it is highly desirable that Synodical attention be given to the possibility of giving missionary promotion and missionary instruction a larger place in the official programs of our schools.

F. DENOMINATIONAL BUILDING. The Board recommends to Synod that consideration be given to the possibility of erecting a denominational building which can provide for office and committee rooms for all of our denominational agencies.

#### SECTION SEVEN: SUMMARY OF RECOMMENDATIONS

1. Mr. Harry Boersma as alternate for Mr. John Kos.....
2. Appropriation of \$30,000 for Rehoboth school building.....
3. Authorization to erect a new school building at Rehoboth.....
4. Take notice of information given by Board on future building needs at Rehoboth .....
5. High school teacher and purchase of property at Zuni.....
6. Address by Rev. J. Van Bruggen.....
7. Golden Jubilee of work in New Mexico.....
8. Expansion of campwork and earmarking of \$15,000.....
9. Appointment of Dr. Bernard Voss.....
10. Appointment of Miss Ethel Van Schooneveld.....
11. Educational program for China .....
12. Training school for native evangelists in China.....
13. Anniversary of China Mission .....
14. Church Union in the Sudan.....
15. Ordination of Native Pastor in Nigeria.....
16. Expansion program for Nigeria .....
17. Opportunity for language study in Nigeria.....
18. Deputation to Nigeria .....
19. Budget for 1946 .....
20. Supplemental Budget for 1945 .....
21. Post-war Program and Fund .....
22. Promotion of missions in Calvin College and Seminary.....
23. Denominational building .....

May God give to the members of Synod all necessary insight and wisdom in reaching decisions on the problems and challenges of our Indian and foreign mission fields.

Respectfully submitted,

Christian Reformed Board of Missions

JOHN C. DE KORNE, *Secretary*

## SUPPLEMENT 5-b

(Art. 51)

## APPEAL REV. A. A. KONING

ESTEEMED BRETHREN:

Herewith I humbly submit to you my

PROTEST AGAINST THE EDUCATIONAL POLICY  
PURSUED ON THE INDIAN MISSION FIELD

**T**HE undersigned, member of the Mission Board from Classis Minnesota, has serious grievances against the educational program on our Indian Mission field, as this is being recommended by the Board, and even as it has up until now been approved by Synod. And since the Board is recommending another appropriation for the High School at Rehoboth, and is also presenting to Synod a tentatively approved program from the Coordinating Committee which threatens to engulf our whole missionary program, the undersigned feels he must lay his grievances before your honorable body in the specific form of a protest (concerning which he has given notice to the Board) against the additional appropriation of \$20,000.

The following arguments are presented for your consideration.

I. Such an educational program is not within the proper missionary domain of the church.

A. The arguments adduced by the Board that such an educational program is within the missionary domain of the church are erroneous and insufficient.

1. Appeal is continually made to the "Great Commission," with special emphasis on the "teaching" which is there commended. This command to "teach" is supposed to give scriptural warrant for our educational program. We earnestly beg Synod to give serious consideration to the precise meaning of this command.

a. In Matt. 28:19, 20, mention is made of "teaching" and "baptizing" and "teaching." "Preaching" is not specifically mentioned. However, it is a well known fact that the "teaching" of verse 19 signifies "making disciples" while the "teaching" of verse 20 refers to giving instruction in the things which must be observed.

b. In Mark 16:15 "preaching" and "baptizing" are mentioned: "teaching" is not commanded.

Is it not evident from a careful consideration of these matters that the 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?

2. The report of the Special Educational Committee submitted in 1940 which led to the decision to expand our educational system to its present proportions lays great stress on the so-called "broader view" of mission in contrast to what it calls "the narrow view" aiming "only at so-called evangelization." In this "broader view" 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 scriptural distinction between the sowing of the seed and the development of the seed, between the placing of the leaven and the working through of the leaven is ignored. The program of the church on a mission field cannot be the same as in an established church.

B. It is the conviction of the undersigned that the great mission assignment of the church may be summed up in the following three-point program.

1. The preaching of the Gospel as the great command and invitation of God to men everywhere—that through this they may come to repentance and faith. This is the sowing of the seed, the "making disciples."
2. Then follows the baptizing. Churches must be planted. The body of Christ must come to manifestation locally and openly.
3. Then follows the "teaching to observe." This is the development of the seed, or, the process of leavening that works from within. Upon the basis of regeneration, conversion, and faith the work of the Gospel and the Spirit works through spontaneously and invisibly to the building up of the body, to the full-grown man.

Thus it becomes evident that this view is erroneously labeled the "narrow view." It is the spiritual view, and through the invisible working of the Holy Spirit the mustard seed of the Kingdom becomes the widespread tree.

II. 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.

A glance at the situation presents an alarming disparity. The disproportionate amount of manpower engaged in educational work, the overwhelming proportion of annual budgets going into education, and especially the vested amounts going into physical equipment give graphic account of the trend that is enveloping us.

That a certain amount of educational work cannot serve as a preparation for the bringing of the Gospel, that a certain type of educational work is not involved in the bringing of the Gospel, that a certain measure of educational work is not required for the sake of those who come

within the church is not denied. Matt. 28:19 clearly implies this. At no time, however, has the disproportion between the educational work as proposed by the Board and the missionary work as required by Scripture come to clearer focus than in the decisions of the Board to present to the Synod of 1945 an educational program for Rehoboth requiring an estimated \$225,000 (some has already been appropriated on Synodical approval); some is only in estimate, and estimates are generally 20% to 40% too low) in contrast with the decision to recommend to Synod to earmark a \$20,000 for evangelistic work.

III. Our educational program has proved both futile and detrimental. To continue or discontinue a specific element in a missionary program because of its fruitfulness or fruitlessness is hazardous and inadvisable. The results of missionary endeavor, in general or along any specific line, are too immeasurable, too spiritual, too gradual to be readily noticed or properly evaluated. Still, after so many years on the field, it may be well to look into the results and consider carefully the methods employed.

The persistent demands that arose from the mission force a few years back for more indigenous work, the study and report of the committee presented to the Synod of 1940 pertaining to the establishment of native churches, the recent reports of Rev. I. Van Dellen touching his labors on the field, all point in the same direction. We have had young "converts" in goodly numbers. Their conversion was like the "morning dew" that vanished.

And now it is hoped that an added four years, to carry through our educational experiment, to carry those young Indians through those critical, impressionable years will make the difference between holding them to use them and enrolling them to lose them. Was ever work undertaken under greater illusion?

IV. Our educational program paralyzes our efforts to establish indigenous churches. Throughout the years indigenous Indian churches have been our aim on the Indian field. Yet by 1940 the cry from the mission force for realignment of our work became so pronounced that Synod and Board appointed special committees to study this matter and advise proper readjustments. Since then, officially at least, establishment of indigenous churches has become the number One item on our list.

A. It is said that only by way of a thorough and complete high school education can we hope to train and provide the native leaders necessary for such indigenous churches, for their establishment and their growth. Native leaders and evangelists, native pastors must be trained,—and for such training a high school is indispensable. And in the matter of a Native Training School there can be no difference of opinion among us. Former Synods have properly encouraged and ap-



proved such an institution. It is our conviction that our educational emphasis have in the past, and must increasingly in the future paralyze our efforts to establish and strengthen native churches.

1. By taking the Indians out of their native environment, placing them in a foreign environment, the religion which we seek to inculcate remains a foreign garb to them. It is readily put on,—parents seem to even eagerly desire it for their children. And the children, just like the parents, lay it off again when they return to their native habitat. Modernistic missions may put great stock in such efforts, having substituted education for salvation, or having identified civilization with salvation. On a scriptural basis there cannot be native development along such unnatural lines.

2. It is an accepted truth among us that leadership is first of all a matter of character, or personality, and then of training. So the desire for native leadership as well as the obtaining of that native leadership is not something we can supply through our educational institutions, but rather something which must come up from within the bosom of the emerging church itself. In this respect the mission effort on our Nigerian field follows a far better scriptural precept, by providing the education and schools only as the natives themselves undertake them.

B. On the Advance Program submitted to Board and Synod in 1944 were six items for the Indian field. First among these is the establishment of native churches. But the tragedy is that this first point is so encumbered by additions and practically so overshadowed by other features that it cannot possibly come to its own. Because of recent agitation it does receive a great deal of discussion, and even emphasis on the field and by the Board. But for every extra dollar that is put into it \$10 has to go into the educational fund.

So in spite of avowed intentions to increase and strengthen the Gospel work the report proves that we are still leaning and ever heavier, on the broken reed of educational methods practices. In considering these six points in the Board's program one can hardly restrain the question,—what have we then? A self-governing, a self-supporting, a self-propagating church,—such as is the ideal of Board and Synod? Or a puppet regime, perhaps quite willing to carry out our mandate, but wholly subservient to us and dependent on us, because saddled down so heavily with burdens of our making as to make an indigenous church utterly impossible!

V. Such an educational program nullifies God's mission challenge to us in the world of today.

God has richly blessed our people both with love for the mission cause and the ability to carry it through. Our churches have not forgotten God in these years of financial prosperity. And so among other

causes, also the mission cause has been abundantly supported. There is an abundance of money on hand.

To the Board this seems to be a providential indication that these moneys must be put into a grand educational project. To the undersigned it is a providential indication that whereas God has given us a great abundance of funds which we could not put into the projects we had intended to, He is giving us time to reconsider our ways and plans.

To the undersigned it seems wellnigh unpardonable to put these accumulated funds, as well as the great proportion of those still to be gathered, into buildings of stone, into a plant that is going to continue to drain all our resources for years to come. God has given us a clear perception of the Gospel in our Reformed faith; has in addition given us abundantly of the means with which to propagate this faith. And in a world so destitute of faith as the world in which we live today comes to us the imperative challenge to put ourselves, our manpower and our wealth into the building of that spiritual temple, of living stones. This has been God's great mission charge to the Church throughout the ages,—and comes specially to us today.

In the light of the above considerations the undersigned appeals to Synod:

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 schools in abeyance until the report of this committee shall have been acted upon.

Humbly submitted,

A. A. KONING

FOOTNOTE: I have notified the Board of my protest,—in fact, I gave them a sketch of it before the meeting adjourned, but did not find time to write it out in full during those brief sessions of the Board. At the same time, I am now sending the Secretary of the Board a duplicate copy of this protest. I had already notified the Board through its Executive Committee that I was appealing to Synod. And while that appeal which I presented at that time to the Executive Committee is not officially going to Synod, I am submitting it to you alongside of the regular protest, as it contains some information which might be of value.—A. A. K.

## SUPPLEMENT 6

(Art. 43)

**REPORT OF TREASURER — GENERAL FUND  
JEWISH MISSIONS**

*To the Synod of 1945.*

ESTEEMED BRETHERN:

ONCE again we have the pleasure of reporting to your honorable body that the General Fund Christian Reformed Jewish Missions is in very good condition. From the chart of figures in this report it will be observed that our balance at the close of the previous year, January 16, 1944, was \$7,147.19. At the close of this year, January 7, 1945, we have a balance of \$8,162.42. This indicates an advance of \$1,015.23. However, we have also purchased during this past year five U. S. Government Bonds—two of the series G and three of the series F bonds—for a total of \$4,220. This gives us a net advance in our funds during the past year of \$5,235.23. For this we herewith express our gratitude to God for His blessings and under Him we also express our thanksgiving to our people for their loyal support in our efforts to bring the Gospel to the Jews in Chicago and in Paterson.

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

Of the nineteen classes only one failed to contribute the full quota. And that one failed only by \$0.008 per family. Classis California is again way out ahead in a per family contribution of \$0.934. Next in order of highest amounts given per family were the Classes Kalamazoo, Orange City, Zeeland, Holland, Chicago South, with per family quotas of \$0.81, \$0.79, \$0.79, \$0.79, and \$0.78, respectively. On the over-all average the classes gave \$3,355.82 above the stipulated quota of \$0.57 per family without counting the Canadian churches. This indicates love for this cause of the work of the Church. May the Lord continue to prosper us in this love.

We have no account of the funds received from the Canadian churches during this past year. The Canadian government due to the war does not permit these funds to leave its borders. However, we trust these funds are being received and cared for by the Rev. L. Trap, treasurer for our Canadian churches.

The gifts received from Mission Unions, societies, and individuals amounted to \$1,019.93. We express hearty appreciation for this support and we trust these children of the Lord will continue their sanctified interest and support. From interest on reserve funds we received \$240.

Kindly remember that the quota for Jewish Missions for the year 1945 is again \$0.57 per family.

Here follows a summary of the figures of our report:

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 .....	1,039	\$ 592.23	\$ 970.61	\$378.38 more	\$0.934
Chicago North .....	1,771	1,009.47	1,119.69	119.22 more	.632
Chicago South .....	1,855	1,057.35	1,454.83	397.48 more	.784
Grand Rapids East.....	2,551	1,454.07	1,604.23	150.16 more	.628
Grand Rapids South....	2,596	1,479.72	1,458.76	79.04 less	.562-
Grand Rapids West.....	1,572	896.04	904.31	8.27 more	.575
Hackensack .....	876	499.32	614.73	115.41 more	.70
Holland .....	2,197	1,252.29	1,743.66	491.37 more	.793-
Hudson .....	1,547	881.79	898.07	16.28 more	.58
Kalamazoo .....	1,107	630.99	896.61	265.62 more	.81
Minnesota .....	1,230	701.10	848.09	146.99 more	.69-
Muskegon .....	2,223	1,267.11	1,654.62	387.51 more	.744
Orange City .....	929	529.53	738.98	209.45 more	.797-
Ostfriesland .....	679	387.03	402.95	15.92 more	.593
Pacific .....	1,325	755.25	758.19	2.94 more	.572
Pella .....	1,436	818.52	968.57	150.05 more	.681
Sioux Center .....	1,350	769.50	855.40	85.90 more	.634-
Wisconsin .....	802	457.04	505.38	46.34 more	.63
Zeeland .....	1,759	1,002.63	1,399.22	396.59 more	.795-
Totals .....	28,844	\$16,441.08	\$19,796.90		
Total receipts from classes.....				\$19,796.90	
From societies, Mission Unions, individuals, etc.....				1,019.93	
From interest .....				240.00	
Balance on hand Jan. 16, 1944.....				7,147.19	
Total of all receipts plus balance.....				\$28,204.02	
Disbursements:					
To Chicago Jewish Mission.....				\$ 9,600.00	
To Paterson Hebrew Mission.....				6,100.00	
U. S. Bonds.....				4,220.00	
Gratuity .....				100.00	
Bond-box, stamps, etc. ....				21.00	
Collection charge .....				.50	
Balance in bank Jan. 17, 1945.....				8,162.42	
Total disbursements plus balance.....				\$28,204.02	
In Reserve:					
Michael Vanden Berg Bonds.....				\$ 1,000.00	
Johanna Woltman legacy.....				500.00	
Eleven U. S. Government Bonds.....				10,220.00	
Total reserve .....				\$11,720.00	

Feb. 24, 1945

Audited and found correct as of close of business Jan. 17, 1945, showing a balance of \$8,162.42. Period from Jan. 16, 1944, to Jan. 17, 1945.

Was signed: Louis M. Bolt.

CHRISTIAN REFORMED JEWISH MISSION,  
OREN HOLTROP, Treas.

**SUPPLEMENT 6-a**  
(Arts. 36, 43)

**REPORT OF CHICAGO JEWISH MISSION**

*To the Synod of 1945.*

**ESTEEMED BRETHREN:**

**Y**OUR board of Jewish Mission of Chicago has met in regular session every month of the year 1944, except August, at which time the workers take the bulk of their vacations. We have received a worker's report at each meeting, and disposed of the business of the mission to the best of our ability.

We have four full-time workers now, and the reports indicate that they are performing diligent and faithful labors in the difficult task of seeking to win the Jews. Actual results are very rare, but they labor in the confidence of doing God's will by preaching and tract work.

Rev. Zandstra has worked under a reappointment of one year. Beside the Clinic, Gospel, and Class work, by which the Jews are contacted daily, he has helped in the production of leaflets for distribution, called at many homes, and done deputation work in the churches and Mission fests. The boys' classes which he conducts together with Mr. Huisjen continue to be well attended. They are often difficult and rowdy but the message of the Gospel is constantly brought to the boys from week to week.

Mr. Huisjen labors effectively because of his acquaintance with the Jews and their language. Yiddish is second nature to him, and the Jews respect his intimate acquaintance with their tongue. Every meeting and each contact becomes more effective because our brother can reach the people in their own world of expression. At the Clinic Meetings, where more than 200 people appear a month sometimes, he speaks his message from the Word and comforts in the name of Jesus Christ. The board expressed its appreciation for the 20 years of continued labors done by Mr. Huisjen last May, and held a banquet in his honor. It is the opinion of your reporter that he is as worthy of an honorary degree for his language study, and fund of knowledge concerning the Jews, as are some college teachers.

We are happy to report that since her resumption of duty about the middle of the year Miss Vander Meulen has been able to continue without interruption. She has the love and confidence of many Jewish women and girls, and we are glad she may be back in the work.

Miss Tuit, our other full-time worker, labors quietly and thoroughly. She conducts girls classes and makes many calls on the people in our 175,000 population, Jewish community. Miss Tuit has been very successful in her talks at the Mission fests, Missionary Unions, and to smaller

groups in the churches. She showed a deep and sincere interest in the work, and in the salvation of the Jews.

We trust that you will join us in our continued prayers for our faithful Mission staff and for their assistants, the Medical staff and its clinic by which a door effective is opened for the Gospel.

We have prepared an anniversary booklet for the Mission since 1944 was its 25th year. The Rev. Van Beek did the bulk of the work on it and has produced a book of enduring value. It will be distributed to all the consistories of the Christian Reformed Church, and we pray for it at least a serious perusal. The problems and difficulties of this work stagger the most confident. The Lord alone is our strength. So assist us with your prayers, people of God.

Financially we have been blessed abundantly. The quotas have come in. The final parcel of the Van Agthoven estate was sold, and so there have been no worries as to finances as there were a few years ago, and salaries have been raised to meet the needs of higher living costs.

We seek approval of the attached budget and request your approval of a quota of 35¢ per family as in previous years.

Humbly submitted,

R. O. DE GROOT, Sec'y

ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION  
OF THE CHRISTIAN REFORMED CHURCH

December 31, 1944

Receipts		
Balance on hand, January 1, 1944	.....	\$ 2,338.02
Synodical Treasurer	.....	\$ 9,600.00
Donations and Collections	.....	459.13
Medical Department	.....	1,200.00
Rebates	.....	55.84
Interest on Investments	.....	953.00
<b>Total Operating Receipts</b>	.....	<b>\$12,267.97</b>
Other Receipts:		
Principal Payments on Mortgages	.....	\$ 2,460.58
Escrow Funds:		
Tax Deposits on Properties on which Mortgages and Contracts are Held	.....	246.00
Withholding Tax on Employees	.....	544.56
<b>Total</b>	.....	<b>15,519.11</b>
	.....	<b>\$17,857.13</b>

Disbursements

Operating:		
Salaries	.....	\$ 9,883.10
Huisjen, Rent	.....	455.00
Rev. Zandstra, Rent	.....	600.00
Rev. Zandstra, Auto Expense	.....	300.00
Mission, Petty Cash	.....	275.00
Telephone	.....	66.17
Gas and Electric	.....	88.53
Medical Supplies	.....	363.68
Building Supplies	.....	6.12

Cleaning and Repairs .....	459.95	
Fuel .....	398.35	
Service and Traveling Expense .....	252.35	
Insurance .....	134.03	
License .....	77.50	
Printing and Advertising .....	831.59	
Miscellaneous .....	10.78	
<b>Total Operating Disbursements .....</b>	<b>\$14,202.15</b>	
Other Disbursements:		
U. S. Government Bonds (Investment) .....	\$ 2,000.00	
From Escrow Funds:		
Real Estate Taxes .....	195.07	
Withholding Taxes .....	516.12	16,913.34
Cash Balance on Hand, Dec. 31, 1944 .....		\$ 943.79

STATEMENT OF THE CHICAGO JEWISH MISSION OF THE  
CHRISTIAN REFORMED CHURCH

January 1, 1945

Assets	
Cash on Hand .....	\$ 943.79
Property and Equipment (Nathaniel Institute) .....	18,000.00
U. S. Government Bonds .....	18,000.00
Federal Savings and Loan Assn. Stock .....	7,000.00
Mortgages and Real Estate Contracts .....	9,165.56
<b>Total .....</b>	<b>\$53,109.35</b>

PROPOSED BUDGET FOR 1945

Pastor's Salary .....	\$ 2,000.00
Pastor's Rent .....	600.00
Pastor's Auto Expense .....	300.00
Religious Worker's Salary .....	2,000.00
Religious Worker's Rent .....	480.00
Doctor's Salary (part time) .....	1,430.00
Lady Worker's Salary .....	1,430.00
Lady Worker's Salary .....	1,430.00
Nurse's Salary (part time) .....	720.00
Janitor's Salary .....	1,020.00
Gas, Electric and Fuel .....	500.00
Insurance and License .....	350.00
Repairing and Decorating .....	350.00
Medical Supplies, etc. ....	350.00
Traveling and Services .....	350.00
Supplies and Equipment .....	100.00
Printing and Advertising .....	100.00
General Office Expense .....	275.00
<b>Total .....</b>	<b>\$13,785.00</b>

Board of Jewish Missions  
Christian Reformed Church  
Chicago, Illinois

Jan. 23, 1945

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.

All disbursements were examined and appear to be proper charges.

The cash balance was reconciled with the bank statement as of December 31, 1944.

The investments consisting of U. S. Government Bonds, Federal Savings and Loan Association Stock, Mortgage and Real Estate Contracts were examined, and correspond to the financial report of your Treasurer.

I have made a separation in the receipts and disbursements between regular operating transactions and others, and from this it will appear that your operating disbursements exceeded your receipts by \$1,934.18.

For the mutual protection of your Board, and the Treasurer, I should like to recommend that the Treasurer be bonded in the sum of \$10,000.

Respectfully submitted,

**LAMBERT BERE**



**SUPPLEMENT 6-b**

(Arts. 36, 43.)

**REPORT ON THE PATERSON HEBREW MISSION***To the Synod of 1945.*

ESTEEMED BRETHERN:

**I**T IS with gratitude in our hearts that we again come to you with a report of the work of the Board and personnel of the Paterson Hebrew Mission. God has again given us the desire and the strength to carry out His command to bring the Gospel to the Jews. The work has its encouragements and also its difficulties. The Jew does not readily accept Christ and therefore we need grace and patience, prayer and trust to continue to evangelize them. They have suffered much affliction in the past few years, and in a way it has made some of them more difficult to reach with the Gospel. They feel that they must return to Judaism more than ever before if they are to obtain help. The Jews are stressing the need of nationalism and loyalty to Jewish traditions. Refugee rabbis are doing much along this line. Parochial schools are being started everywhere. There are other Jews who seem to be seeking, and many have learned from experience that the true Christian is their friend. Other Jews are drawn to Russian communism as their hope.

As a Board we have every reason to be thankful to the Church at large, to the Synod, and to the Classes under whose supervision we labor. The Board meets regularly every first Monday of the month, except in the two summer months, to hear the reports of the workers and to transact whatever business may come before it.

During the past year the workers were given a 10% bonus in view of the rising cost of living. The personal labor faithfully, preaching, teaching and visiting homes, shops and hospitals. By means of the clinic, many Jews are reached with the Gospel. It was decided to open a clinic at our Branch Mission on the East side of Paterson. This necessitated some extra expenses for equipment. Dr. Dunning has served the Mission for about 28 years.

Once a month special services are held, at which one of the local churches is represented. Pastors and congregations have been very faithful.

We have been receiving some letters from some of our Jewish men and women who are in the armed forces. One young lady, a WAC, writes that she appreciates the literature which we send her, and she even passes it on to others. She also says that the instruction received at the Mission has been a great comfort to her. Through the influence

of the Mission she became interested in nursing, and is serving her country in that capacity.

The workers have also been asked at various times to give talks about the work to societies in the churches. This shows that our people are interested in the work.

May your prayers and ours be answered in behalf of Israel. With gratitude for your prayers and support, and above all with thanks to our God for His blessings and sustaining grace, we remain,

Yours in Christ,

THE PATERSON HEBREW MISSION BOARD  
(signed) H. VAN OSTENBRIDGE, *Secretary*

### REPORT OF THE SUPERINTENDENT

ESTEEMED BRETHREN:

**D**URING the year 1944 we might bring the Gospel to the Jewish people of Paterson in various ways. There are two meeting places, one at 48 North Main St., and a Branch Mission at 253 Hamilton Ave. The workers are Miss M. Rosendale, nurse and Bible woman, Miss Agnes Vellinga, Bible woman, Dr. W. L. Dunning, physician at the clinic, and Rev. J. Rozendal, superintendent.

Much of our work consists of personal work in the homes and shops and hospitals. During the year 1,745 visits were made. We leave Scripture and tracts if the people promise to read them. A total of 85 New Testaments, 290 gospels, 1,480 tracts, and 11 Bibles were distributed. We keep a card index of the homes visited. Generally we are received kindly, although at times the door is not open for us.

At North Main St. we held a total of 49 gospel meetings on Saturday evenings, with a total attendance of 839 Jewish people. The interest is good. Once a month we have a special service, at which one of our churches is represented. Six such meetings were held in the past year, with a total of 135 Jews and 95 visitors from the churches in attendance. We desire to thank the ministers of this Classis for their fine cooperation.

The Clinic is held twice a week, on Monday evening and on Thursday afternoon. During the past year 76 clinic meetings were held at which 231 Jewish men and 372 Jewish women were given medical help. Before each Clinic a Gospel Service is held and all the patients attend.

On Tuesday evening and Wednesday afternoon Women's Bible Classes are held at North Main St. A total of 73 meetings were held last year, with an attendance of 518 Jewish women. They spend about one-half hour sewing, and about one hour in Bible study.

A total of 31 English classes were held, with an attendance of 46.

The attitude of our Jewish people is encouraging. When on December 2 we had our Christmas service, Rev. Birnbaum spoke for us, and he asked for questions. They said, "We agree with you." About 36

Jews were present. Amongst some we find a more genuine interest than before. From one of our Jewish boys in service, we received the following letter: "I received your letter. I want to thank you for your literature, which you sent me. I am glad that your meetings at the Mission are well attended. Keep up the good work. Yours truly, Joe M."

At Hamilton Ave. we have Americanization classes and Bible classes under the leadership of Miss Agnes Vellenga. A total of 73 meetings were held, with an attendance of 466 Jewish ladies. She also has a Ladies' Sewing and Bible Class on Wednesday afternoon. At 40 meetings 92 Jewish ladies attended.

A total of 27 meetings were held with the boys and 53 attended. A total of 34 meetings of the girls' Class had a total attendance of 101.

On Sunday afternoon a Gospel service was started at Hamilton Ave. Thus far four meetings were held in 1944, with a total attendance of 13 Jews.

We are preparing to open a Medical Clinic at Hamilton Ave. Most of the Jews live in that section, and we feel that the future of the work lies in that area. Some equipment has already been purchased, and we hope to open the Clinic in February of 1945.

With thanks to our God for His blessings, we carry on this work. May the Holy Spirit open the minds and hearts of the Jewish people to believe that they are sinners, and that Jesus Christ is their Savior. We thank you for your prayers and support, and may we all feel that the fact that the Jew is so hostile to Christ is one reason why he is so greatly in need of the Gospel.

Yours in Christ,  
(signed) J. ROZENDAL, *Superintendent*  
Paterson Hebrew Mission

#### REPORT OF THE TREASURER FOR 1944

January 1, 1944, Balance.....\$ 748.48

##### RECEIPTS

From General Fund.....	\$ 6,000.00
Rents .....	544.00
Free Will Offerings .....	159.00
Telephone Toll .....	14.88
Refund .....	30.94
Donations .....	20.00

Total Receipts .....	\$ 6,768.82
Transferred from Savings to Checking Account .....	1,071.60

Total .....

\$ 8,588.90

##### DISBURSEMENTS

Salaries .....	\$ 4,661.56
Bonus .....	202.24
Withholding Tax .....	117.36
Rent of Parsonage and Mission Branch.....	840.00
General and Medical Supplies.....	365.47

Cleaning .....	60.00	
Water .....	22.04	
Coal .....	222.15	
Gas and Electric .....	144.04	
Telephone .....	42.82	
Insurance .....	48.05	
Repairs .....	42.60	
Real Estate Tax .....	424.82	
Social Gathering .....	42.00	
<b>Total Disbursements .....</b>		<b>\$ 7,235.15</b>
Balance, Dec. 31, 1944 .....		<b>\$ 1,353.75</b>

**ASSETS AND LIABILITIES**

Three-story Mission Building .....	\$10,000.00	
Furniture and Equipment .....	800.00	
Balance in Bank .....	1,353.75	
<b>Total Assets .....</b>		<b>\$12,153.75</b>
Liabilities—none.		

M. BOLIER, Treasurer.

The books of the Treasurer were audited and found correct by Mr. John Last and Mr. John J. Dahm on Feb. 27, 1945.

**PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION**

<b>Salaries and Bonus:</b>		
Rev. John R. Rozendal, Missionary, Salary, \$2,000; Bonus, \$200 .....	\$ 2,200.00	
Miss Martha Rozendal, Missionary Nurse, Salary, \$1,200; Bonus, \$120 .....	1,320.00	
Miss Agnes Vellenga, Mission Worker, Salary, \$1,080; Bonus, \$108 .....	1,188.00	
Dr. W. L. Dunning, Medical Service .....	500.00	
Janitor's Service .....	174.00	
		<b>\$ 5,382.00</b>
Rent for Missionary's Home .....	\$ 480.00	
Rent, Hamilton Ave. Branch .....	360.00	
		<b>\$ 840.00</b>
Fuel .....	\$ 250.00	
Gas, Electric, Water, Telephone .....	225.00	
Repairs .....	300.00	
General and Medical Supplies .....	400.00	
Tax on Three-story Mission Building .....	300.00	
Insurance .....	25.00	
Equipment .....	200.00	
Miscellaneous .....	150.00	
		<b>\$ 1,850.00</b>
<b>Total Budget .....</b>		<b>\$ 8,072.00</b>

Income — \$40.00 rent per month

Our proposed budget for the year 1946, D. V., will be \$8,072.00. We petition Synod for the sum of \$9,000.00 for 1946, for the following reasons:

1. We have granted the workers a 10% bonus.
2. We have opened another Clinic at 253 Hamilton Ave., so that we now now have two clinics.
3. We have exhausted our reserves, whereas we ought to have a balance of \$1,000.00.

MARINUS BOLIER, Treasurer.

C. SPOELHOF, S. C., Classis Hudson.  
J. ROZENDAL, S. C., Classis Hackensack.

**SUPPLEMENT 7**

(Arts. 36, 43.)

**REPORT OF THE HOLLAND SEAMEN'S HOME AT  
HOBOKEN, N. J.***To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HE year 1944 brought important changes in the Holland Seamen's Home at Hoboken, N. J. The spiritual adviser, Rev. Arthur H. Kort, submitted to an operation in the Fall of 1943, from which he did not recover. On March 10, 1944, he was called to higher service at the age of 51 years. Nine of his twenty-one years of service in the Christian Reformed Church were spent in the Hoboken field, where he served the Congregation as pastor, and ministered to the spiritual needs of the seamen. The Eastern Home Mission Board in its resolutions of sympathy spoke with gratitude of "the years of singular faithfulness and devotion spent by Rev. Kort in behalf of our Christian Seamen's Home." The Board decided to become responsible for the expenses incurred by Mrs. Kort in connection with the sickness and death of Rev. Kort. Part of the expense was borne by the Executive Committee for Home Missions.

The vacant place has been filled by the coming to the Hoboken Church of Rev. David Grasman, who began his labors in the new field on December 21, 1944. May the Lord richly bless the work performed by this servant in the Hoboken Church and in the Seamen's Home.

Before the coming of the Rev. Grasman the spiritual work in the Home was continued as usual by the Rev. C. Spoelhof of our Lodi, N. J., Church, who willingly devoted his time and talents to this field since the illness of Rev. Kort. In 1944 he conducted 49 meetings with a total attendance of 601. The Board thanked the Rev. Spoelhof for his labors.

During 1944 the Board met monthly. A committee of the Board visited the Home at regular intervals. The Home was kept in repair. Two members of the Board, Rev. N. J. Monsma and Mr. J. Boer, were succeeded by others, Rev. J. P. Smith and Mr. Sipp La Fleur. The two retiring members were thanked for the labors performed. Shortly afterwards Mr. Boer was called to his eternal home. The Board is now constituted as follows: four members of Classis Hackensack—Rev. John J. Hiemenga, President; Rev. D. De Beer, Treasurer; Mr. Sipp La Fleur and Mr. C. P. Van Genderen; four members of Classis Hudson—Rev. J. P. Smith, Vice-president; Rev. E. Van Halsema, Secretary; Mr. A. Kuipers and Mr. B. J. Stap.

Mr. John J. Dahm, Manager of the Home, has been doing good work. He tries to make the Home as attractive as possible for the seamen, many of whom are deprived of contact with their dear ones in the Netherlands. Besides his administrative and social work, he visits ships, barges and hospitals; and distributes tracts, portions of Scripture and Bibles. In 1944 he visited 195 ships, barges and other craft, and called on 369 seamen in hospitals and on Ellis Island; he distributed 49 Bibles, 466 New Testaments and portions of Scripture; and 2,310 tracts. The Scripture copies were donated by the New York Bible Society.

Our Churches in the vicinity of Hoboken gladly assist in giving programs from month to month.

Mr. and Mrs. C. Fisher continued as janitor and matron of the Home. For a time Mr. Fisher experienced serious eye trouble, which was a real handicap. An operation and a two months' vacation led, under God's blessing, to his recovery.

The Board proposed, and the two Eastern Classes approved a bonus of \$100 for each of our personnel in 1944.

The financial report of the Home for 1944, prepared by our Treasurer, Rev. D. De Beer, properly audited, and the proposed budget for 1946, follow. The Board respectfully requests that the proposed budget be approved and that Synod again recommend the Seamen's Home to the Churches for an offering per year.

May God bless the Synod in its many labors!

Respectfully submitted,

The Eastern Home Mission Board,  
(signed) E. VAN HALSEMA, *Secretary*

C. Spoelhof, S.C.

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

January 1, 1944, to December 31, 1944.

RECEIPTS

Various Classes .....	\$ 2,991.99
Collected at Seamen's Home.....	1,405.08
Principal Payments on Mortgages and Contracts.....	1,574.97
Interest on Mortgages and Contracts.....	977.32
Payment in full of Loan—Northside Mission.....	1,375.00
Interest on Loan—Northside Mission.....	24.27
Interest on U. S. Bonds—Series G.....	25.00
Dividends (Little Miami R. R. Stock).....	344.00
Donations .....	481.92
Donation from Canadian Churches.....	149.22
Executive Committee for Home Missions (Funeral Expenses—Rev. Kort).....	300.00
<b>Total Receipts .....</b>	<b>\$ 9,648.77</b>
Balance on hand 1/1/44.....	191.67
<b>Total Receipts, plus Bank Balance.....</b>	<b>\$ 9,840.44</b>

## DISBURSEMENTS

Salaries .....	\$ 4,172.70
Maintenance and Repairs.....	337.47
Gas, Electric and Water.....	309.61
Coal .....	349.38
Insurance .....	107.65
Rent .....	480.00
Advertisement in The Banner.....	39.50
Interest on Loan—Monsey Cemetery Trust Fund.....	36.00
Investment, U. S. Savings Bonds, Series G.....	1,500.00
Paid on Borrowed Money.....	400.00
Sickness and Funeral Expenses of Rev. Kort.....	671.05
Miscellaneous .....	338.21
Total Disbursements .....	\$ 8,741.57
Balance on hand 1/1/45.....	1,098.87
	\$ 9,840.44

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

## PROPOSED BUDGET FOR 1946

Salaries and Rent.....	\$ 4,600.00
Maintenance and Repairs.....	800.00
Gas, Electric and Water.....	350.00
Coal .....	400.00
Free Meals, Loans and Entertainment.....	300.00
Miscellaneous and Incidentals.....	500.00
Insurance .....	300.00
Advertisement in The Banner.....	40.00
Interest on Money in Trust.....	36.00
Total.....	\$ 7,326.00
ANTICIPATED INCOME:	
Interest and Dividends.....	\$ 1,300.00
Collections at the Home.....	1,400.00
Collections from various Classes and donations.....	4,605.00
Total .....	\$ 7,305.00

The Eastern Home Mission Board respectfully requests Synod for an allowance of the above itemized Budget. As to cash on hand, see the financial statement of last year re the Van Agthoven Estate.

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

as of December 31, 1944:

Seven First Mortgages.....	\$18,876.48
One Contract .....	1,165.74
Eighty Shares Little Miami R. R. Stock.....	8,320.00
U. S. Bonds — Series G.....	2,500.00
Prospect Park National Bank, Commercial Account.....	1,098.87
Total Cash Investment.....	\$31,961.09
Three-story Building, 334 River St., Hoboken, N. J.....	35,000.00
Three-story Building, 310 Hudson St., Hoboken, N. J.....	15,000.00
(The value of the Buildings is an appraisal of several years ago.)	
Grand Total Assets.....	\$81,961.09
Liabilities: Monsey Cemetery, in trust.....	1,800.00

Respectfully submitted,  
D. DE BEER, Treasurer.

Respectfully submitted,  
The Eastern Home Mission Board,  
E. VAN HALSEMA, Secretary.

## SUPPLEMENT 8

(Art. 36)

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

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**I**T IS a grand thing that, at a time when the work of missions is interrupted in many parts of the earth, our denominational work in South America has continued throughout 1944 in a very satisfactory manner.

And if Roman Catholic efforts have been made to secure South America rather exclusively for Rome, we are thankful that Protestant and especially Reformed workers still find a congenial field of labor in this great southern continent.

We appreciate the efforts of all Protestant denominations that have lent a hand in keeping the door of South America open for our Protestant co-workers in the Kingdom.

Among these Protestant denominations we have an especially fortunate position in South America, because our work does not depend upon winning people away from Catholicism. We have our co-religionists there whose Reformed backgrounds go back to the Netherlands and to South Africa. These Hollanders are building an increasing number of settlements in Argentina and Brazil. All their pastors must be subsidized by our denomination now that the Reformed churches in the Netherlands are at present unable to extend a helping hand to small but vigorous congregations and Reformed Dutch mission stations in South America.

Yet we now have good hopes that before another year rolls around, correspondence between Classis Buenos Aires and the Reformed Churches of the Netherlands shall have been resumed. For not only has the Southern part of the Netherlands been liberated, but now toward the first of March, when this report goes to press, we feel justified to expect that the liberation of the Netherlands draws nigh, under the gracious providence of God. And we long for the day when young Dutch citizens from Dutch families in Argentina and Brazil, that have gone to fight for the liberation of the Netherlands shall be able to return to their relatives and friends, after the cause for which they have risked their lives shall have been won.

No less do we long for the day when the repeated request of Classis Buenos Aires for another ordained worker can be fully met. The members of your committee have interviewed persons that showed an interest in going to South America. We believe that we are making progress in this matter. We have also written to Washington, D. C., to Senator



Vanden Berg, who forwarded our inquiry to the State Department, and who sent us an answer from the State Department. The answer amounts to this that at present opportunities for sending out men, whether Protestant or Catholic to South America, are very much limited due to the great number of other passengers that must be transported. But we hope for better days and shall keep on interviewing those that manifest an interest in serving the South American churches and fields involved in our synodical mandate of 1912, touching work among the Reformed Hollanders of South America.

These brethren have been served with word and deed, with advice and with finances.

We may record with gratitude that in one matter of an involved church governmental character, on which the Rev. Wm. Muller sought the advice of our Committee, our Committee did not turn in vain to our professor in Church Government for help. The advice of Dr. Samuel Volbeda received the endorsement of our Committee and was forwarded to the Rev. Wm. Muller of Carambehy, Brazil. Our Committee requested, from the ministers of Classis Buenos Aires, one or more elaborate plans, for one year, concerning work expected of the prospective ministers in the general service of Classis Buenos Aires,—among scattered groups of Reformed Hollanders in Argentina. This work would be analagous to that which we here call home mission work, among our Reformed Hollanders in North America. From the Brethren Sonneveldt, Muller and Pott we received two excellent plans which these brethren unanimously endorse. One of these plans is worked out in such a way that it is adjusted to the possibility that the Rev. A. C. Sonneveldt would combine this work with his two annual trips, of some eight weeks each, to the Reformed Boers of Chubut in Southern Argentina. The other plan is elaborated to meet the possibility that some one else would become a full time "home missionary." Under the circumstances, it is clear that the Rev. A. C. Sonneveldt would be willing to assume this work. We believe he is eminently qualified for it.

Although the Rev. Wm. V. Muller was at one time willing to do such work for one year, if necessary, we believe that both the Rev. W. Muller and the Rev. J. Pott can serve best in organized Reformed congregations in South America yet for some years to come, considering both their inclinations and their aptitudes. On the other hand the Rev. A. C. Sonneveldt has for some years entertained a very favorable attitude toward his doing such work, and, as a man who is known very widely and very favorably in all these Dutch colonies already for several decades, we believe that he would be just the man for the place.

He is called as the minister of Chubut in Southern Argentina, although he at present also serves Buenos Aires. But at meetings of the Classis, Chubut always delegates Rev. Sonneveldt to the Classis, while

Buenos Aires delegates two elders. In other words, the Rev. Sonneveldt's ministerial papers are attached to the congregation of Chubut.

In this respect the plan offered would contemplate no change, if the Rev. A. C. Sonneveldt would become "home missionary." That means also that a call would not be in order, but merely an appointment. For a call would, if accepted, sever the tie between Chubut and Rev. Sonneveldt. And it has become abundantly clear to our Committee by this time that the Rev. A. C. Sonneveldt is very wise in desiring that this tie shall not be severed. Hence he would remain the called minister of Chubut, in any case, whether he served Buenos Aires in addition, as at present, or whether he does the work of home missionary in addition, as contemplated.

From Chubut, Rev. Sonneveldt receives a certain financial stipend which he has reported to our Committee, and it is very small. Both Chubut and Buenos Aires have church buildings. Buenos Aires pays a part of Rev. Sonneveldt's house rent.

The Reformed Churches of the Netherlands used to supply by far the larger part of the salary of the Rev. A. C. Sonneveldt, but since the invasion of the Netherlands our Committee has, with the permission of our Synod, granted subsidy to the brother.

The Synod did not require that this subsidy to the Rev. A. C. Sonneveldt should become a loan to the Reformed Churches in the Netherlands. Nor have the Reformed Churches in the Netherlands assumed responsibility for any such loan. But the Rev. A. C. Sonneveldt suggested that the amount sent to him as subsidy by our churches might be regarded as a loan to the Reformed Churches of the Netherlands, and he has signed receipts for the amounts sent him by our Committee with the indication that he regards these amounts as a loan to the Reformed Churches in the Netherlands, which had subsidized him before the invasion of the Netherlands.

We recognize that our Synodical mandate of 1912 gives us sufficient authority to appoint the Rev. A. C. Sonneveldt as "Predikant in Algemeenen Dienst" (Home Missionary). This Dutch term is the name preferred by Classis Buenos Aires and made official by the Classis. And our Synodical mandate of 1912 gives us sufficient authority to make all financial arrangements that would be necessary, in connection with this work, whether it is to be performed by the Rev. A. C. Sonneveldt or by one of the other laborers in the vineyard of our Lord in Classis Buenos Aires.

Accordingly your Committee plans to make progress in this matter, as soon as possible. This progress will eventually mean that, if Rev. Sonneveldt should no longer serve the congregation of Buenos Aires, this church would then need another pastor. We have good reasons to believe that Buenos Aires would welcome both the Rev. W. V. Muller

and the Rev. Jerry Pott, whichever one would be proposed to this consistory by our Committee. Rev. Muller has served his church longer than Rev. Pott, although this consideration would not be determinative. But as soon as your Committee can send out another ordained man to South America, we feel certain that all other details can be worked out satisfactorily.

We know of no one whom we could send out at present, even if Washington, D. C. would give us the green light promptly in the matter of passports. This being the case, your Committee again states that correspondence and conference is cordially invited from our ordained men and our candidates and our students that look forward to the gospel ministry, in case they wish to consider service in South America.

There are a number of men that are considering this matter, but our Committee cannot report that any one is prepared to be sent out at once. Again we will have to pray the Lord of the harvest that He send out laborers into His harvest.

The Synod of 1944 has authorized your Committee to send out another ordained man to Classis Buenos Aires. In harmony with this authorization, we expect to go forward with this work as soon as possible. We may have to wait until certain students now interested in South America are prepared to go. There is one Junior student in the Seminary and another student in our College that have expressed an interest in South America. We hope to be able to send them out in due time. But Classis Buenos Aires needs men much sooner. The Rev. A. C. Sonneveldt has expressed the hope that this matter may go forward apace in the near future, and Classis Buenos Aires has repeated its request for another ordained man.

As last year, so now again, we have placed a brief notice in our church papers, calling attention to the need of another ordained man for service in one of the congregations of Classis Buenos Aires.

While the work in Argentina will require the use of the Spanish and the Dutch, and the work in Brazil the Dutch and some Portuguese, a new foreign field has come to the attention of your Committee; that requires the English. It would seem that it may be much easier to meet this need, therefore. This field represents a challenge to both young and older ministers, who are invited to contact our Committee, if interested.

This new field represents a considerable body of people of the Reformed faith and of Dutch antecedents. Though they have adopted the English language practically exclusively in their congregational life, they are deeply interested in maintaining the Reformed faith and the Reformed church government.

This field first came to the attention of our denominational Home Missions Board, through a letter addressed to Dr. C. Bouma, and that

Board has referred the call for help to our Committee for South America, on the ground that our Committee promotes analogous work in South America. However, this new field is not in South America, but in Ceylon, near India's coral strand. "*The General Consistory of the Dutch Reformed Church in Ceylon*" offers to pay the salary, and transportation and the expense of a furlough transportation every five years.

From the letters of The General Consistory, the following may be quoted: "The stipend offered is Rs. 7200/- per annum, (that is to say, Rs. 4800/- per annum plus an overseas allowance of Rs. 2400/- per annum), approximately £540/-. Free passage to Colombo will be allowed, with furlough and passage home and back every fifth year."

This Consistory seeks "the services of a suitable ordained minister willing to come out to the Dutch Reformed Church in Ceylon under the above conditions of service." The letter of The General Consistory continues as follows: "We would like to point out that the Dutch Reformed Church in Ceylon has had a continuous historical life in Ceylon for over 300 years and dates almost right back to the earliest Dutch occupation of the Island. The main work of the Church is in Colombo where there are five churches with recognized schools attached to each of them. There are also churches in Galle and Matara in the Southern Province of the Island, while Sinhalese Mission work is carried out in the North Central Province and Tamil Mission work in the City of Colombo. The present ministry is entirely locally recruited though some of the ministers have had their training in America. The Consistory feels, however, that it will be in the best interests of the Church to procure the services of a minister from abroad who will, it is hoped, widen the horizons of the congregations and strengthen their connections with the Reformed Church abroad."

Your Committee is well aware that our mandate from Synod limits our work to Dutch people of the Reformed faith in South America. But there is no other committee or Board of Missions of Synod that has a mandate for such work in Ceylon. Even this consideration does not bring the matter within our mandate. However, we agree with the Home Missions Board that we have similar work in foreign lands.

Seeing the Home Missions Board has seen fit to refer this matter to our Committee, we report it to Synod. The correspondence from the Ceylon church is available to Synod, coming from Revd. B. de Kretser, President and C. P. Brohier, Clerk, 142 Baseline Rd., Colombo, Ceylon.

In line with a decision of the Synod of 1944, your Committee decided to give the Rev. and Mrs. Jerry Pott an honorarium for extra work done and extra burdens borne in connection with the Christian school of Tres Arroyos.

The Rev. W. V. Muller has investigated a field of Reformed people of Dutch antecedents in Rio de Janeiro and was given authority to investigate a similar field in Sac Paulo. Rev. Muller hopes to have

another opportunity to spend more time on the field in Rio de Janeiro, which he considers promising. Quite a few Dutch families at Rio were visited of whom half a dozen or more are reported by Rev. Muller to be definitely interested in the Reformed faith and in further ministrations from him.

The basic salary has been raised from \$1,200 to \$1,500 for Rev. Muller and Rv. Pott, in view of the fact that the treasury permits this and that these brethren have made many sacrifices in the past and that various other salaries in our denomination have been raised.

But the rising cost of living is another problem in South America, and to meet it your Committee decided to give Rev. W. V. Muller and Rev. Jerry Pott each a bonus of 20% for 1944 and of 30% for 1945. These percentages are figured on the full salaries including the raise of \$100 after five years of service, and therefore they apply on \$1,600 annually, but not on the children's allowances paid by our treasury, nor on the transportation allowances paid by the South America churches.

Our President, Dr. Henry Beets, has raised for discussion the question whether our denomination should not eventually assume the full financial responsibility for the work in South America, among our Dutch people of Reformed persuasion. The matter was discussed without a motion. The seventy-fifth birthday of our President was celebrated in our Committee, by a brief speech from the Vice-President, Rev. D. D. Bonnema, expressing great appreciation of the advice of our President concerning South America, some of whose fields were visited by him.

### RECOMMENDATIONS

I. Synod continue to support the work in South America with an annual offering of thirty-five cents per family.

II. The following budget for 1946 is presented for our denominational work in South America, all in United States currency:

Basic Salary, Rev. W. V. Muller .....	\$1,500.00
Salary Raise, Rev. Muller after five years .....	100.00
Child's Allowance, Rev. Muller .....	150.00
Bonus, Rev. Muller, 30 per cent of \$1,600 .....	480.00
Basic Salary, Rev. J. Pott .....	1,500.00
Salary Raise, Rev. Pott after five years .....	100.00
Children's Allowance, Rev. Pott .....	300.00
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 .....	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
Administrative Expense .....	125.00
Furlough Reserve, and other expenses .....	250.00
<b>Total .....</b>	<b>\$8,835.00</b>
Expected from Tres Arroyos for Rev. Pott's Salary .....	240.00
<b>Total .....</b>	<b>\$8,595.00</b>

III. Synod take the request of Ceylon under advisement.

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.

**SUPPLEMENT 8-a**  
(Art. 36)

**FINANCIAL REPORT OF THE SOUTH AMERICA FUND**

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**I**N connection with the letter from Ceylon included in your Committee's report inquiries have come to the secretary-treasurer of the Committee concerning various matters, including particularly the question in how far an ordained man going to Ceylon would have the same ecclesiastical and financial privileges, rights and duties that apply now to our ordained men loaned to Classis Buenos Aires.

These men, the Rev. W. V. Muller and the Rev. Jerry Pott, remain ministers in our denomination, they pay into our denominational Ministers' Pension and Relief Fund, they can be regularly emeritated in our church, their salaries and children's allowances are promised (and practically guaranteed) by our Church, even though the South America churches should pay part or all of these salaries and allowances; these brethren can also appeal to Synod's Committee for aid to meet medical bills, etc. And of course these ministers remain callable in our churches. Would the status of an ordained man going to Ceylon be somewhat similar or altogether different? We merely report these inquiries.

The Rev. Jerry Pott and family hope to take their furlough in the very near future. At his request, and by decision of the South America Committee, the necessary funds for the voyage and trip were sent to him by the treasurer of your Committee, soon after V-E Day. The brother's furlough was long overdue, but the danger of submarines had delayed the matter. Now we may thank God that Deo Volente we shall soon have him and his family in our midst again. He will probably speak at some of our Mission Festivals in the latter part of the summer.

Your Committee will seek another ordained man for South America. May the God of the covenant provide in His own way and at His own time.

The financial report of the South America Fund follows.

Respectfully submitted,

MARTIN J. WYNGAARDEN, *Treasurer*

To the Committee for the South American Fund  
of the Christian Reformed Church.

*Gentlemen:*

In accordance with your request, I have examined the books and vouchers of Dr. Martin Wyngaarden, Treasurer of your Fund, for the year ending December 31, 1944.

I HEREBY PRESENT to you the: "Statement of Income and Disbursements" and "Statements of Funds", which are prepared from the books and vouchers in conformity with generally accepted principles of accounting.

Respectfully submitted,

PETER B. VANDER MEER,  
Certified Public Accountant.

Grand Rapids, Michigan.

Report as at December 31, 1944.

## FINANCIAL REPORT OF THE SOUTH AMERICAN FUND OF THE CHRISTIAN REFORMED CHURCH

For the Year January 1 - December 31, 1944

MARTIN J. WYNGAARDEN, *Treasurer*

### STATEMENT OF INCOME AND DISBURSEMENTS

	General Fund
RECEIPTS	
Classis California .....	\$ 181.29
Classis Chicago North .....	697.09
Classis Chicago South .....	811.77
Classis Grand Rapids East.....	822.78
Classis Grand Rapids South.....	926.09
Classis Grand Rapids West.....	496.64
Classis Hackensack .....	373.49
Classis Holland .....	783.17
Classis Hudson .....	542.45
Classis Kalamazoo .....	436.21
Classis Minnesota .....	411.78
Classis Muskegon .....	927.12
Classis Orange City .....	308.24
Classis Ostfriesland .....	398.52
Classis Pacific .....	339.07
Classis Pella .....	554.29
Classis Sioux Center .....	260.58
Classis Wisconsin .....	299.30
Classis Zeeland .....	802.33
Totals.....	\$10,372.21

### MISCELLANEOUS CONTRIBUTIONS

Chicago Women's Misisonary Union.....	\$ 44.00
Roseland I .....	5.00
Prospect Park, Paterson, Sunday School.....	26.60
Eastern Women's Missionary Union.....	25.00
Western Illinois Women's Missionary Union.....	20.00
South West Women's Missionary Union.....	10.00
Eastern Wisconsin Women's Missionary Union.....	15.00
Chicago Women's Missionary Union.....	34.00
Kalamazoo Women's Misisonary Union.....	15.00
Donors N. N. ....	50.00
Donors 2 each \$25.00 .....	50.00
Donors 1 each \$20.00 .....	20.00
Donors 3 each \$10.00 .....	30.00
Donors 1 each \$ 8.50 .....	8.50
Donors 5 each \$ 5.00 .....	25.00
Interest on U. S. Bonds.....	37.38
Tres Arroyos paid towards Rev. Pott's Salary.....	240.00
Tres Arroyos paid on Building Fund.....	180.00



## SPECIAL GIFTS

Graafschap Ladies' Aid for Tres Arroyos Chr. School..	\$ 25.00	
Noordeloos for Tres Arroyos Chr. School.....	12.38	
Hawarden, Iowa S. S. for Surinam Misison.....	10.00	
Carembehy Congregation to Moravian Mission.....	50.00	
Carembehy Congregation to Ref. East Indian Mission..	150.00	
		247.38
Donor N. N. for Rev. W. H. Kroeze, Willemstad, Curaçao.....		10.00
Total Income for 1944.....		<u>\$11,465.07</u>

## DISBURSEMENTS

Rev. J. Pott, Salary .....	\$ 1,600.00	
Rev. J. Pott, Children's Allowance .....	300.00	
Rev. J. Pott, Special Allowance .....	320.00	
Rev. and Mrs. J. Pott, Honorarium for work done at Tres Arroyos Chr. Boarding School.....	200.00	\$ 2,420.00
Rev. W. Muller, Salary .....	\$ 1,600.00	
Rev. W. Muller, Child's Allowance .....	150.00	
Rev. W. Muller, Special Allowance .....	320.00	
Rev. W. Muller, Travel Allowance .....	374.00	
Rev. W. Muller, Medical Allowance .....	249.00	\$ 2,693.00
Publication Expenses .....		50.00
Administrative and Committee Expenses.....		211.33

## DISTRIBUTED SPECIAL GIFTS

To Tres Arroyos Chr. School from Graafschap La- dies' Aid .....	25.00	
To Tres Arroyos Chr. School from Noordeloos.....	12.38	
To Surinam Mission from Hawarden, Ia. S. S.....	10.00	
To Moravian Misison from Carembehy Congregation	50.00	
To Ref. East Indian Mission, from Carembehy Con- gregation .....	150.00	
Total Special Gifts.....		247.38
Total Disbursements for 1944.....		<u>5,621.71</u>
Excess of Income over Disbursements....		\$ 5,843.36

## STATEMENT OF GENERAL FUND

Balance of General Fund at January 1, 1944.....	\$10,543.39
Income for 1944 .....	11,465.07
	\$22,008.46
Less Disbursements for 1944.....	5,621.71
Balance of General Fund at December 31, 1944.....	<u>\$16,386.75</u>

## ASSETS OF GENERAL FUND

Cash in open account at the Peoples National Bank.....	\$ 4,406.51
Savings Account Citizens Industrial Bank.....	5,355.87
U. S. Treasury Bonds at par.....	1,300.00

## SUPPLEMENT 8-a

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Advanced towards 1945 Salary Rev. J. Pott.....	5.00
Salary Advance to Rev. J. Pott (Loan) Balance 1/1/44. 91.91	
Payment by Rev. J. Pott in 1944.....	:91.91

Balance at December 31, 1944.....	0.00
Advanced towards 1945 Salary Rev. Wm. Muller.....	469.77
Loan ("Voorschot") to the Reformed Churches in Buenos Aires and The Netherlands for the Salary of Rev. A. C. Sonneveldt—Buenos Aires, Balance 1/1/44 .....	3,769.00
Loaned 1944 .....	1,080.00

Balance at December 31, 1944.....	4,849.60
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Total Assets at December 31, 1944.....	\$16,386.75
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## BUILDING FUND

Jan. 1, 1944—Investment Tres Arroyos Church Building.....	\$ 3,515.00
Paid in 1944—See Income General Fund.....	180.00

Balance at December 31, 1944.....	\$ 3,335.00
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Respectfully submitted,

MARTIN J. WYNGAARDEN, Treasurer.

## SUPPLEMENT 9

(Arts. 30, 110)

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**REPORT OF THE CHRISTIAN REFORMED PUBLICATION  
COMMITTEE**


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*To the Synod of 1945.*

ESTEEMED BRETHREN:

**I**T IS with a sense of gratitude to the Lord that your Publication Committee is presenting this report to you. The difficulties of the times have not left the Committee as a whole nor its individual members untouched. But by the grace of God we have been able to carry the work entrusted to us by you forward through another season.

Since our last report a number of changes have taken place in our editorial staff. We lament the resignation and demise of Rev. P. Jonker, Sr., who for long years has been a regular contributor to *De Wachter*, writing on the subject of *De Praktijk der Godzaligheid*. The circle from which we can draw writers for our Holland church weekly is not widening, but we were able to secure as Rev. Jonker's successor the Rev. Wm. Kok. Due to ill health, Rev. P. A. Hoekstra was unable to serve till the end of his term as writer of Meditations for *The Banner*, and we were loath to see the brother lay down his work. However, also this vacancy was filled due to the willingness of Rev. J. M. Ghysels to resume once more the work which he has formerly performed through many years. Rev. M. Vander Zwaag found it necessary to ask release from his work as expositor of the Sunday School lessons in *The Instructor*, since he found himself too busy with duties which have a prior claim to his energies and time. Recognizing the validity of his claim, your Committee felt obliged to accept his resignation. His place was thereupon taken by Rev. F. M. Huizenga, who was willing to undertake this work at least for a trial period. Sickness also brought Rev. L. J. Lamberts to the point where he deemed it necessary to terminate his long services as Editor-in-chief of our Sunday School publications. In consultation with your Committee, Rev. Lamberts will undertake, if the Lord permits, to carry this work forward till the close of 1945, in order to give his successor ample time for orientation and preparation before taking over the responsibilities and labor connected with the position. Also Prof. D. H. Kromminga, who has for the last couple of years cared for *De Vragenbus* of *De Wachter* as well as for *The Banner's The Reader Asks* column has offered his resignation, and the Publication Committee accepted it with regrets. The care for *De Vragenbus* will pass into the hands of .....  
....., and the *Banner* column will be edited by .....  
One old acquaintance has returned to the editorial staff of *The Banner*,

namely, Rev. L. Trap. He has resumed the care of his old column, *A Word a Week*.

With regard to our office force and our shop employees there is nothing in particular to report. So far, the war has left us sufficient help to carry on the work in both office and printshop, and on the whole the past year has been a year of harmonious coöperation. Some revision upward of the wage scale has taken place in view of the rising cost of living, and also the scale of remunerations of our editorial staff has been revised upward. Our field agent, Mr. Van Ess, who was incapacitated by sickness for several months, has regained his health and resumed his duties.

Some changes in our work can be reported. The reduction of *The Banner* to meet the paper shortage has entailed also an incisive reduction in the space set aside for advertisements in that weekly. At the request of the Executive Committee of the Board of Trustees of Calvin College and Seminary room has been made for a new department in *The Banner*, in which President Schultze is pleading the cause of our College and Seminary in bi-weekly articles. Our alert business manager, Mr. J. J. Buiten, has managed to add greatly to the attractiveness of *The Comrade* for the little ones in our Sunday Schools by introducing four-color pictures. The first supply of the new revised Compendium has been sold out, and a new supply of 10,000 copies has been procured. In accordance with a resolution of the Synod of 1944, the printing of the Acts of our last Synod and of the Agenda for this year's Synod has been the care of the Publication Committee.

The following matters call for synodical action:

1. The Editor-in-chief of *The Banner*, who is holding a full-time position since our last Synod or shortly after, has raised the question of his ministerial status. The Synod which made him full-time editor resolved, among other things, that "He shall retain his ministerial status," Acts, 1944, Supplement 9-b, page 268, g), and page 20, b., where the adoption of this proposal is recorded. The Publication Committee interpreted this resolution of Synod to mean, that now Rev. Kuiper is in his ministerial capacity under the direct jurisdiction of Synod. With his consent, it now asks Synod, whether this understanding of Synod's resolution is correct, and to suggest to Synod, in case it is not correct, that it will be necessary for Synod to implement that pronouncement made at the time of his appointment as full-time editor.

2. The Zondervan Publishing Company has asked the Publication Committee for a supply of Ministerial Call Letter blanks. This request raised the question of the official authority of the forms now in use, and the Publication Committee decided to present this matter to Synod, hoping that Synod will either officially approve of the form now in vogue or else prescribe such alterations as it deems necessary.

3. Early this year the vacant lot adjoining Synod's Publishing House property on the north was offered for sale. Your Publication Committee had no instructions to procure it, but due to its advantageous location with a view to possible future expansion, and with a view to forestalling any possible undesirable use to which the property so close to our plant might be put, the Publication Committee did not feel free to let the chance go by of acquiring the lot at what seemed to it a very reasonable price. It has purchased the lot for \$12,000, and asks Synod's approval of this action.

4. Last year Rev. J. Gritter, a member of the Publication Committee, presented his resignation as such to Synod, but at that time Synod failed to take action. He has since called the attention of the Publication Committee to this situation with the request that the Committee present it and his resignation to Synod. The Publication Committee recognizes the validity of Rev. Gritter's plea that other obligations, both in his charge and for the Church at large, necessitate him to seek release from his work on the Publication Committee. We therefore advise Synod to do the same and release Rev. Gritter, whose services we are indeed loath to lose, and to elect a successor for him from the nomination: Rev. H. Evenhouse, Rev. E. Haan, Rev. L. Oostendorp.

5. When at our request the last Synod enlarged the membership of its Publication Committee, one of the new members was the Rev. J. Schuurmann. After meeting with us only once or twice, the brother accepted a call to the Pacific Coast. Sorry to see him go so soon, we were successful in procuring the services of Rev. P. Holwerda in his stead. We now present the name of Rev. P. Holwerda to your reverend body for confirmation as the successor of Rev. Schuurmann for the rest of the term for which the latter was appointed on the Publication Committee.

6. For the election of a successor to Rev. Lamberts as Editor-in-chief of our Sunday School papers, beginning with January 1, 1946, your Committee submits the nomination: Dr. J. H. Bruinooge, Rev. J. Vander Ploeg, Rev. D. H. Walters.

The appointment by Synod of a full-time editor-in-chief for *The Banner* may in course of time call for some adjustments in the rules and regulations governing the relations of the editor-in-chief to the Committee and to others, especially the business manager. But your Committee is not yet in a position to advise as to such changes, and so far the necessary adjustments could be made within the framework of the existing rules and regulations.

Attached to this report Synod will find the financial statement of Mr. J. J. Buiten, our Business Manager. We call special attention to the last statement which Mr. Buiten makes in that financial report. We trust, that Synod will find, that the detailed statement there mentioned com-

plies with the specific instructions given this Committee under B, Art. 155, page 105 of the synodical Acts of 1944. Mr. Buiten will doubtless stand ready to elucidate his report further, if asked. For further elucidation of any other matters in this Report of the Publication Committee, its secretary can be called in.

May the Lórd graciously guide you in all your manifold and weighty labors.

Respectfully submitted,

THE CHR. REF. PUBLICATION COMMITTEE

**CONDENSED FINANCIAL REPORT**  
January 1, 1944 to January 1, 1945

**OPERATING STATEMENT**

*The Banner, De Wachter and Yearbook*

INCOME	
Banner Subscriptions .....	\$52,286.88
Banner Advertising .....	9,920.87
Wachter Subscriptions and Advertising .....	8,067.65
Yearbook and Miscellaneous .....	4,903.58
Total Income .....	<u>\$75,178.98</u>
EXPENSES	
Shop Wages .....	\$16,809.77
Shop Expenses and Depreciation .....	4,619.95
Paper, Ink, and Supplies .....	21,155.70
Editor's Salary and Remunerations .....	6,737.29
Office Expenses, Salaries, Insurance and Taxes .....	13,743.13
Yearbook Printing .....	2,386.40
Van Ess Salary and Expenses .....	2,651.00
Total Expenses .....	<u>\$68,103.24</u>
Income Exceeds Expenses by .....	<u>\$ 7,075.74</u>

*Sunday School Papers*

Income from subscriptions, The Instructor, Children's Comrade and The Key .....	\$30,490.15
EXPENSES	
Material and Supplies .....	\$ 7,711.26
Shop Wages .....	6,200.00
Editors' Remunerations .....	4,947.50
Total Expenses .....	<u>\$18,858.76</u>
Income Exceeds Expenses by .....	<u>\$11,631.39</u>

*Psalter Hymnals*

Sold: Regular copies .....	4,952	Total Income .....	\$9,010.07
Pocket size .....	2,825	Cost of books .....	6,060.06
Leather bound .....	22		
	<hr/>	Income Exceeds Cost by ..	\$2,950.01
Total copies sold .....	7,799		

## BALANCE SHEET

## ASSETS

Cash on hand and in bank .....	\$ 8,427.85
Accounts Receivable: Sunday School Papers .....	4,417.98
Inventory: Paper and Psalter Hymnals .....	16,581.68
Bank Stock .....	250.00
Reserve for Depreciation (War Bonds) .....	45,000.00
Publication Rights and Goodwill .....	1,000.00
Lot and Building on Jefferson Ave. ....	38,744.42
Machinery and Office Furniture .....	29,435.39
	<hr/>
	\$143,857.32

## LIABILITIES

Accrued Expenses .....	\$ 1,045.65
Net worth, December 31, 1944 .....	142,811.67
	<hr/>
	\$143,857.32

Number of copies printed weekly, <i>The Banner</i> .....	33,700
Number of copies printed weekly, <i>De Wachter</i> .....	5,600
Number of copies printed weekly, <i>The Instructor</i> .....	26,000
Number of copies printed weekly, <i>Children's Comrade</i> .....	13,000
Number of copies printed weekly, <i>The Good News</i> .....	1,700
Number of copies printed semi-quarterly, <i>The Key</i> .....	5,000

A detailed statement of receipts, expenses, assets and liabilities, certified by Mr. Herbert Bouma, a public accountant, is on file with the stated clerk and will no doubt be submitted to the advisory budget committee when Synod meets.

## SUPPLEMENT 10

(Art. 96)

## THE YOUTH COMMITTEE

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HE Youth Committee was called into being by action of the Synod of 1943 (See Article 59, Agenda 1943) in response to the recommendation of a Synodical study committee on youth organizations. This youth committee, to consist of six members, two representing Synod, two the A. F. R. Y. M. S., and two the A. F. R. Y. W. S., was charged with these three duties:

1. To seek the coöperation of our educational institutions and of our church press in a greater concern for our youth and their organizations.
2. To develop the means by which the ideal of a united youth movement could be realized.
3. To devise ways by which the youth organizations can be made more effective.
4. To report to each Synod.

The committee has the following report to make:

## I. In regard to its first task,

A. The editors of our church papers had their attention called to the decision of Synod. They were thanked for their interest in and support of youth organizations and their continued interest was solicited. The editors are to be commended for their timely editorials pertaining to the activities of our youth.

B. The educational institutions were asked to give attention to the need for training in leadership for our youth organizations.

1. The authorities at Calvin College met with the youth committee and presented a number of reasons why they did not deem it feasible to attempt a separate course in Christian Leadership:

- a. The general college student is not interested in such training.
- b. The program for teacher-training is already filled with courses required by the state for certification.
- c. For pre-seminary students it would fall in the already crowded program in educational psychology.
- d. Such leadership is the result of natural ability rather than training.

2. The committee on Educational Policy at Calvin College did however wish to acknowledge its obligation to train Christian leaders and promised to make this responsibility a more conscious part of its program.



3. The faculty of Calvin Seminary is of the opinion that youth organizations are not ecclesiastical matters and hence do not come within the scope of Practical Theology.

4. The Reformed Bible Institute reported that it has a course in practical church work and one in leadership for laymen in which the matter of leading the youth organizations is considered. It hopes to make these courses available to all by correspondence.

5. The training course given under the direction of some of the classes do not concern themselves with youth organizations.

## II. In regard to its second task, that of promoting the United Youth Movement:

The committee recognizes the difficulty of dividing responsibility for the youth organizations between an autonomous federation board and an ecclesiastical governing body. Yet at the same time it realizes that the spiritual welfare of the youth of the Christian Reformed Church is of such paramount importance that every responsible group and individual should give their prayers and their labors in behalf of their needs. The committee believes that the problems facing our youth will be even more acute after the war is over. The organizations now working need the wholehearted support and coöperation of every minister and every consistory in the denomination.

The committee recommends the following:

A. The appointment of a committee to effect a coöperative program in facing the problems of our youth.

B. The coöordinated program within the Christian Reformed Church shall be called the United Youth Movement.

C. The committee on direction shall be known as the United Youth Committee. It shall consist of six members, two selected from and by the board of the A. F. R. Y. M. S., two from the A. F. R. Y. W. S., and two, one man and one woman, to be appointed by the Synod. The term of office shall be two years with all members eligible for reappointment.

D. The committee is to meet quarterly, or oftener if necessary, to discuss and act upon matters pertaining to the welfare of the Christian Reformed young people, their organizations and their publications. The committee shall have advisory power in matters pertaining to the specific affairs of the two existing federations, guarding carefully that these organizations do not overstep their bounds or instigate erroneous policies or principles. Together with the federations it shall seek to arouse interest among all the young people of the denomination in Christian Reformed youth activities.

E. The committee is to make an annual report to Synod.

## III. In regard to its third task, that of making the youth organizations more effective, the committee believes the effecting of this

machinery for coöperation will be a step toward making the youth organizations more effective and will insure continued concern about their needs as they arise.

The Youth Committee:

REV. CORNELIUS WITT, Chairman

MR. NICK HENDRIKSE

MISS JOHANNA TIMMER

MISS DENA KUIPER

MR. RICHARD POSTMA

MR. CLARENCE DE GRAAF, Secretary

## SUPPLEMENT 11

(Art. 43)

## DELEGATE LORD'S DAY ALLIANCE

*To the Synod of 1945.*

ESTEEMED BRETHREN:

I AM happy to submit my report to you as your representative of the Lord's Day Alliance of the United States. It is not necessary for me to wholeheartedly recommend the above cause to your continued moral and financial support, because I know that the Christian Reformed Church does feel the need of the sanctity of the Day of the Lord. And our Church does emphasize the fourth commandment as much as all the other commandments as the expression of the will of God, as part of the divine order, and as beneficial for man. As member of the Board of said Alliance we feel your interest in the splendid support you have given the organization and we solicit your prayers upon our efforts. Brethren, you have encouraged us abundantly. Other denominations have shown much more interest in this agency of the churches. But the Christian Reformed Church has contributed more than any other denomination. We take that as an indication that the Christian Reformed Church is faithful to the faith of our fathers.

The work of the Alliance has been carried on with untiring zeal by our General Secretary, H. L. Bowlby, D. D. Recently the Alliance celebrated its fifty-sixth anniversary. Your representative was asked to preach the anniversary sermon. A synopsis of that sermon is found in the January-March, 1945, number of the *Lord's Day Leader*; a copy of which was sent to all our ministers. The issue of the *Leader* gives a good deal of information of the activities of the Alliance.

On account of more liberal support during the past year, we have been able to reduce our indebtedness a good deal. If the churches will continue their support as they did this past year, we will be out of the red in two years. A complete financial report will be in your hands. It will be sent to you from our headquarters at 156 Fifth Ave., New York.

Brethren, accept our sincere appreciation for your interest. And may the Lord incline your hearts to again pledge your prayers and financial cooperation to this cause which is dear to your and our hearts.

Fraternally yours,

Your representative,

JOHN J. HIEMENGA

## SUPPLEMENT 12

(Art. 90)

## MINISTERS' PENSION AND RELIEF ADMINISTRATION

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HE Board of Trustees of the Ministers' Pension and Relief Administration herewith submits its report to your honorable body.

The membership of this Board consists of: the Rev. R. J. Bos, Pres.; Mr. N. Hendrikse, Vice-Pres.; the Rev. J. O. Bouwsma, Sec'y; Mr. W. K. Bareman, Treas.; and Mr. F. L. Winter, Asst. Sec'y-Treas.

The Alternates are: the Rev. T. Yff, Mr. G. B. Tinholt, the Rev. J. F. Schuurmann, Mr. B. De Jager, and Mr. G. Doornbos.

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. Though the work required in administrating these Funds is increasing yearly, the administrative costs for 1944 were less than one per cent of the moneys entrusted to our care.

Since April, 1944, three of our pensionaries passed to their reward: the Rev. S. Bouma, the Rev. P. Jonker, Sr., and Mrs. P. Van Vliet.

Information has been received of the emeritation of the:

Rev. P. D. Van Vliet by Classis Holland on the ground of years of service and age, his emeritation went into effect Oct. 1, 1944.\*

Rev. G. Hofmeyer by Classis Grand Rapids South on the ground of ill health, his emeritation went into effect Feb. 1, 1945.

Rev. J. De Haan, Jr., by Classis Grand Rapids West on the ground of ill health.

Rev. F. Doezema of Classis Chicago South on the ground of years of service and age.

Rev. G. J. Haan of Classis Minnesota on the ground of advanced age.

As these brethren had united with the Ministers' Pension Plan, they are automatically entitled to receive the pension.

Since our last report to the Synod, the Rev. I. Westra departed this life. As he had contributed the three per cent of salary to the Ministers' Pension Fund, his widow is automatically entitled to the pension.

\*Synod of 1944 approved of this emeritation.

A widow informed the Board in 1943 that she waived her privilege to accept a pension but reserved her right to apply for one when in need. In accordance with her request she has again been granted a pension at the rate of \$400 per year. The pension began Oct. 1, 1944.

The Synod of 1944 instructed us:

(1) To advise them (the pensionaries) "of their privilege to make application for aid from the Relief Fund." This has been carried out.

(2) "To look into Mrs. Van Lonkhuyzen's situation and to act according to her needs in the light of the request of the Netherlands' Churches." We have considered her situation and have granted aid at the rate of \$40 per month as she requested. This money will be refunded when her pension is received from the Reformed Churches of the Netherlands.

There are three matters to which we call the attention of Synod:

(1) The first pertains to the case of a minister, ordained in another Church, installed the past year as a minister of our Church, who had been a member of the Pension Plan of that Church and who, on leaving that Church, was granted a refund from that Pension Fund. He has united with our Ministers' Pension Plan, having contributed to our Fund the money refunded to him by his former Church for the period of time from Jan. 1, 1940, to the date of his installation as a minister in our Church.

(2) The second matter concerns a minister who was ordained in another Church and who has been installed as a minister in our Church, who had not united with the Pension Plan of that Church and hence did not receive any refund when he entered our Church. After considering this at length it was decided to accept him as a member of our Pension Plan providing he contributes the three per cent of his salary from the date of his installation as a minister in our Church and computed according to the Rules adopted by Synod.

(3) The third matter relates to one of our Chaplains. According to the Rules adopted by Synod the wife of a minister is covered by the provisions of the Ministers' Pension Plan only then when she has served in a manse. It is our opinion that as that Chaplain is in active service, his home is a manse and therefore his wife is covered by our Pension Plan.

#### THE MINISTERS' PENSION PLAN

The Rules adopted by Synod for the administration of this Fund stipulate that the average salary of our clergy shall be determined on or before March 1. It was necessary to ascertain the average salary before that date in order to get this report into the hands of the Stated Clerk before March 1. The 1945 salaries of 236 ministers were reported. The amounts of 46 salaries of additional ministers were obtained from other sources. The average salary of those 282 ministers is \$2,156.13. A state-

ment, containing the names of our ministers in active service and their salaries, is available for Synod.

The 1945 pension for a minister—40 per cent of the average salary and computed at the nearest multiple of 10—is \$860, an increase of \$50 above the pension of 1944. The 1945 pension for a widow—30 per cent of the average salary and computed at the nearest multiple of 10—is \$650, an increase of \$40. We add as a matter of information that since 1940 the pensions have increased approximately 25 per cent.

The list of the 1944 pensionaries and of the pensions follows:

Rev. H. Ahuis .....	\$810.00	Mrs. M. Botbyl .....	610.00
Rev. J. S. Balt .....	810.00	Mrs. S. Bouma .....	305.00
Rev. K. Bergsma .....	810.00	Mrs. T. De Boer .....	610.00
Rev. H. Beute .....	810.00	Mrs. P. W. De Jonge .....	610.00
Rev. H. C. Bode .....	810.00	Mrs. A. Dekker .....	510.00
Rev. R. Bolt .....	810.00	Mrs. H. J. De Vries .....	610.00
Rev. M. Borduïn .....	810.00	Mrs. J. Dolfin .....	610.00
Rev. S. Bouma .....	388.33	Mrs. S. Eldersveld .....	610.00
Rev. J. W. Brink .....	810.00	Mrs. N. Fokkens .....	610.00
Rev. W. Borgman .....	810.00	Mrs. N. Gelderloos .....	610.00
Rev. James Bruinooge .....	810.00	Mrs. J. A. Gerritsen .....	610.00
Rev. J. M. Byleveld .....	810.00	Mrs. J. H. Gruessing .....	610.00
Rev. B. J. Danhof .....	810.00	Mrs. H. J. Haarsma .....	610.00
Rev. J. C. De Bruyn .....	810.00	Mrs. J. Haveman .....	610.00
Rev. J. De Jonge .....	810.00	Mrs. H. J. Heynen .....	610.00
Rev. R. Diephuis .....	810.00	Mrs. G. L. Hoefker .....	510.00
Rev. H. Dekker .....	810.00	Mrs. P. J. Hoekenga .....	610.00
Rev. J. J. Dyk* .....	807.50	Mrs. G. Hylkema .....	610.00
Rev. B. H. Einink .....	810.00	Mrs. J. B. Jonkman .....	510.00
Rev. H. Fryling .....	810.00	Mrs. H. Kamps .....	510.00
Rev. A. Guikema .....	810.00	Mrs. R. Karsen .....	610.00
Rev. H. Guikema .....	810.00	Mrs. A. Keizer .....	510.00
Rev. R. L. Haan .....	810.00	Mrs. A. H. Kort .....	457.50
Rev. J. B. Hoekstra .....	810.00	Mrs. W. Kuipers .....	610.00
Rev. J. Holwerda .....	810.00	Mrs. H. J. Mulder .....	510.00
Rev. J. Homan .....	810.00	Mrs. H. Oostendorp .....	420.00
Rev. P. Jonker, Sr. ....	607.50	Mrs. W. Plesscher .....	300.00
Rev. H. Keegstra .....	810.00	Mrs. J. Robbert .....	610.00
Rev. J. Keizer .....	810.00	Mrs. J. A. Rottier .....	610.00
Rev. J. Kolkman .....	742.50	Mrs. H. Schultz .....	610.00
Rev. R. Posthumus .....	480.00	Mrs. J. H. Schultz .....	360.00
Rev. F. Schuurmann .....	810.00	Mrs. F. Stuart .....	610.00
Rev. J. Timmerman .....	810.00	Mrs. W. Stuart† .....	610.00
Rev. I. Van Dellen .....	810.00	Mrs. H. Temple .....	610.00
Rev. L. Van Haitzma .....	810.00	Mrs. H. Tuls .....	610.00
Rev. T. Van Loo .....	810.00	Mrs. E. J. Tuuk .....	610.00
Rev. H. Vander Woude .....	810.00	Mrs. J. B. Vanden Hoek .....	610.00
Rev. W. Vanderwerp .....	810.00	Mrs. M. Vander Heide .....	510.00
Rev. J. M. Voortman .....	810.00	Mrs. S. Vander Heide .....	510.00
Rev. L. Veltkamp .....	810.00	Mrs. T. Vander Ark .....	200.00
Rev. J. Walkotten .....	810.00	Mrs. H. Vander Ploeg .....	610.00
Rev. G. Westenberg .....	810.00	Mrs. P. Van Vliet .....	153.33
Rev. J. A. Westervelt .....	810.00	Mrs. W. P. Van Wyk .....	610.00
Rev. P. D. Van Vliet .....	202.50	Mrs. J. Vissia .....	510.00
Mrs. P. Bloem .....	610.00	Mrs. A. B. Voss .....	610.00
Mrs. W. Bode .....	610.00	Mrs. D. Weidenaar .....	510.00
Mrs. A. Brink .....	100.00	Mrs. B. Zwaagman .....	610.00
Mrs. L. P. Brink† .....	610.00	Peter Yff, minor .....	25.00

\*\$2.50 less due to an overpayment in 1944.

†Pension checks have been returned uncashed.

Some of the pensionaries are not receiving the full pension. That is 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 the increase of the other pensions. All of the pensionaries, for whom we ask this increase of \$20, are receiving less than the full pension.

We herewith submit an estimate of the 1945 receipts and disbursements.

#### Estimated Receipts

From the Quota, at \$1.75 per family.....	\$50,477.00
From the Ministers, 3% of salary.....	19,500.00
From Interest .....	1,400.00
<b>Total .....</b>	<b>\$71,377.00</b>

#### Estimated Disbursements

To Pensionaries .....	\$66,610.00
For Additional Pensions .....	2,750.00
For Expenses .....	750.00
<b>Total .....</b>	<b>\$70,110.00</b>
Estimated balance .....	\$1,267.00

This estimated Budget is based on a quota of \$1.75 per family, the same as this year, 1945. We recommend to Synod to adopt \$1.75 as the quota for 1946.

A statement of receipts, disbursements and present assets of this Fund, submitted by the firm, Maihofer, Moore, De Long & Kragt, Certified Public Accountants, is on file with the stated clerk and will be submitted to the Advisory Budget Committee when Synod convenes.

#### 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 have endeavored to do this. We are happy to report that the contributions to this Fund are increasing. For three years the receipts were inadequate so that the large balance with which this Fund started in Jan., 1940, was wiped out. During the last two years a balance has been built up. That balance should be increased, especially during this time of easy money. Hence, we recommend that Synod adopt the quota for 1946 of one free-will offering from all our Churches.

A statement of receipts, disbursements and present assets of this Fund, certified by the auditors, Maihofer, Moore, De Long & Kragt, Certified Public Accountants, is on file with the stated clerk and will be submitted to the Advisory Budget Committee when Synod convenes.

A detailed report of the 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.

In conclusion, Mr. F. L. Winter became a member of the Board at the death of Mr. H. Hekman. As the Synod of 1944 appointed him a member of this Board, it is our opinion that Synod meant that he should serve a three year term of appointment, which began at this time, 1944.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

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



**SUPPLEMENT 12-a**

(Arts. 90, 106)

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**SUPPLEMENTARY REPORT OF THE MINISTERS' PENSION AND RELIEF ADMINISTRATION**

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ESTEEMED BRETHREN:

**T**HIS is a Supplementary Report of the Ministers' Pension and Relief Administration.

We inform Synod that in addition to the three pensionaries, mentioned in the Agendum, who passed to their reward, Mrs. M. Botbyl, the Rev. T. W. R. Van Loo, the Rev. G. Hofmeyer, and the Rev. G. Westenberg have also departed this life.

On May 21st the Rev. D. Hollebeek was taken out of the Church militant. As he had united with the Ministers' Pension Plan, his widow is automatically entitled to the pension.

Synod is requested to take cognizance of the fact that the term of appointment of Mr. N. Hendrikse, a member of our Board, and that of the Rev. J. Schuurmann, an alternate, end at this time.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*

**SUPPLEMENT 13**  
(Arts. 30, 43)

**DELEGATE TO THE AMERICAN BIBLE SOCIETY**

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**B**IBLES—Not Bombs—for Tomorrow's World," is the slogan of the war-emergency campaign of the American Bible Society. During the two-day conference of the advisory council, made up of the representatives of forty Protestant churches, which was held at the Bible House, New York, December 5 and 6, this emergency work was the main topic of interest. The regular work of the Bible Society has to be carried on, and the cost is higher due to rising prices of material and labor and to greater demand. Super-imposed on this is the emergency work for a four year period.

What is this emergency? It is the need and demand for the Word of God in connection with the war and reconstruction. Let me first present some cold figures and then try to make them real in what they imply in respect to human need and spiritual work among the nations of the earth. The call is for \$600,000 per year for a four year period to print and distribute more than ten million volumes of the whole Bible and parts of it. Much of this work was unnecessary before the war or was done by other Bible Societies.

This includes the needs of our own armed forces, that of the prisoners of war, that of the people of the liberated areas; also rehabilitation funds for various Bible Societies, the Netherlands' Bible Society included, which need machinery, plates, paper, and other equipment, before they can do their part again as in former years.

These plans of the war emergency do not cover by any means all the needs of these various groups, but it is as much as the American Bible Society dares to forecast. The printing presses of our plants in Sweden and Switzerland are turning out Bibles in many languages to supply the needs for the European theater of war, for prisoners, and liberated countries. If money is available this work can be increased, especially in Sweden, where they are not troubled with a shortage of paper as in most other parts of the world. The call comes to us to supply these extra funds that the call for God's Word may be answered and that the force of God's Kingdom in those various countries may be enabled to carry on their own work in due time.

Special needs in the far East are also included in the emergency fund. It would be interesting and enlightening to give the specific figures for each country. But I will limit myself and mention only the large

groups. Our armed forces.—Prisoners of war. (requests for Bibles in forty languages)—European nations (eighteen countries)—Far East countries, including Japan and various Pacific islands—and the rehabilitation of local Bible Societies and agencies.

It is interesting and encouraging to note that, in spite of the opposition to Protestant mission work in Central and South America, the demand for Bibles from these countries has constantly increased, and we should certainly try to respond to this call.

The task of the American Bible Society is threefold. First, to *print* Bibles in the languages of the many nations and tribes of the world. Secondly, to *distribute* them to the various countries and have them at hand when they are needed. Thirdly, to have them *read*. The Bible reading course sponsored by the Bible Society last winter aroused a great deal of interest. One million V mail forms and thirteen million bookmarks with the selected passages were distributed. Requests for a broader set-up this winter came in during the last campaign.

I am glad to report that our church has well responded to the appeal for funds for this Kingdom cause. During the past year \$4,817 was contributed for the regular and \$100 for the emergency fund.

We recommend this cause to our churches for added support in view of the special needs and to the Synod of 1945 to place it again on the list of accredited causes.

Respectfully submitted,

HESSEL BOUMA

Delegate to the American Bible Society.

**SUPPLEMENT 14-a**  
(Arts. 72, 91)

**REPORT OF THE CHAPLAIN COMMITTEE**

*To the Synod of 1945.*

ESTEEMED BRETHREN :

**T**HE Chaplain Committee of the Christian Reformed Church, re-appointed by the Synod of 1944, with the addition of the Rev. Leonard Trap, respectfully submits the following report.

**PERSONNEL AND PROCUREMENT OF OUR CHAPLAINCY**

We regret to report that despite the urgent need for more Chaplains in both the Army and the Navy our number has remained practically static. Two of the Army Chaplains have been given honorable discharge and placed on the non-active list. The Rev. Simon Vroon received his discharge the 5th of last February and was recently installed as Minister of the First Church of Pella, Iowa. The Rev. Henry van de Kieft, after his separation from the service on the 22nd of March, is continuing his ministry among servicemen and women as service pastor at Alexandria, La.

To offset this loss we report an increase of two in the Navy Chaplaincy: the Rev. N. H. Beversluis, stationed at Bremerton, Wash., and the Rev. Peter De Jong, stationed at the Portsmouth Naval Yards, Va. Two of our Seminary's March graduates, C. Van Zee and Paul Boertje, have made application for the Navy Chaplaincy and are now in the processing state of recruitment and commissioning.

All the others of our Chaplains in active service were again given ecclesiastical endorsement by your Committee as required by the War Department.

Several more were assigned to oversea duty. Only five thus far have had no oversea duty. Chaplain Harry R. Boer, after serving for more than eighteen months with the fighting Marines in the South Pacific, is now at Camp Le Jeune, N. C., for a period of shore duty.

Chaplain Clifford Van der Ark, compelled by overstrain while under assignments at battle fronts to take a rest period in England, is now temporarily back in the States at the Percy Jones Hospital.

Our Chaplains have faithfully accompanied their men into the battle areas. Though non-combatants they have repeatedly faced death and risked their lives as they carried out their mission of counselling and comforting, admonishing and assisting their fighter-comrades under the terrific ordeal of modern war. They too have followed through, holding high the Banner of Truth and pointing the living and the dying to the Standard of the Cross of Jesus Christ wherever the Stars and

Stripes were borne by valiant but mortal men. They have not only strengthened the morale but directed the spirits of our brave men to the Savior of the world, the Prince of Life and Lord of Glory.

Their ministry was attended with great difficulty and danger. We humbly acknowledge the special guardian care of the Great Shepherd for His under shepherds. Casualties among the Chaplains have risen proportionately with the mounting toll of the great war. Thus far our own Chaplains have been mercifully spared and sustained in their perilous and arduous war ministry.

In the matter of procurement our Church is still lagging far behind the established minimum set by the War Department. The adequate staffing of the chaplaincy calls for an average of one chaplain for every 800 men or women in service. The goal set was one for every 1,000. The practical objective of one to 1,200 has still not been obtained. Our own Church has contributed more than its share of this shortage. Again as last year, your Committee must report that we continue to fall considerably below our quota, especially for Army Chaplains.

In the beginning of May another direct personal challenge was made in a forceful, scriptural letter, written by one of our Chaplains who himself has served in combat duty and faced the pressing need in actual experience. This urgent appeal, under the caption "NINE MORE CHAPLAINS—NOW," with an accompanying letter of endorsement by the Committee, was sent to nearly all of our ministers within the prescribed age limits in the hope that a sufficient number of our younger age group, from 26 to 36, would respond to the call and our Church could at long last fill out its full share of the denominational quota. Even after V-E Day more Chaplains are needed for at least a year. In reporting on the activities of the General Commission we shall deal further with this phase of procurement still calling for additional recruits for the Chaplaincy.

While procurement in the main has been left to the churches, without direct recruitment by the Army and Navy, the latter is training a limited number of young men for commissioning as Chaplains. This training is given under the V-12 program in certain universities and seminaries. A preliminary endorsement is required by the denominational Committee before the Navy accepts an Apprentice Seaman as a V-12 unit. Immediately upon graduation it becomes his responsibility to secure ordination by his own Church and to have forwarded by the proper authority in his Church, to the Bureau of Naval Personnel, Attention Pers-7, a certificate of such ordination and of the ecclesiastical endorsement of his denomination for appointment as a Chaplain in the Naval Reserve.

Your Committee has given the first endorsement to John Marion Snapper who completed his college course and entered the Seminary

at Princeton last March and expects, D.V., to graduate from the accelerated course in March, 1947. Hence at that time he will require ordination prior to being commissioned as Chaplain in the U. S. Navy.

When graduates from our own Seminary apply for the Navy Chaplaincy ordination is arranged through the applicant's home church and Classis, or by a designated calling church. In this case, however, the applicant will not have studied at our own Seminary and will not have been declared a candidate by Synod. Neither will he have met the ruling of our Church that those who have taken their theological training at another Seminary must take at least one year at our own Calvin Seminary.

Having interviewed the young man, and having received a favorable recommendation concerning him from his former Pastor, your Committee would respectfully recommend the following procedure in his special case. Let the Synod at this time assure him of ordination, upon condition that he promise to attend our Calvin Seminary at least one year after having completed his course under the V-12 (S) program. He has already given this promise to the Committee and hopes to obtain leave of absence for this purpose before he enters upon active duty in the Chaplaincy. Should he not have the opportunity to meet this condition prior to entering the Chaplaincy, he shall then do so before announcing his candidacy and becoming eligible to a call by one of our churches.

The assurance of ordination at the proper time should now be given with the understanding that he shall then meet the standard of required credits for College and Seminary, and that he pass satisfactory examination as prescribed by our Synod for candidates to the ministry and give proof of his doctrinal soundness. He needs this assurance at this time in order to continue his course of training in the V-12 (S) Class with a view to a commission as Reserve Navy Chaplain.

We feel that it would discourage the young man should his church decline to ordain him, which would automatically debar him from the commission to the Chaplaincy for which he has been training. This channel opened by the government is not irregular, though it is special. No other Church would ordain him since their quotas for the V-12 class are already filled. Moreover he is desirous to remain in our Christian Reformed Church and to serve in its ministry.

The specific manner in which his ordination is to take place can be determined and decided later in due time.

#### RETURNING CHAPLAINS AND THE VETERANS' BILL OF RIGHTS

The Churches as well as the Government are showing a lively interest in their returning Chaplains. The previous Synod authorized a three month's Refresher Course for our own Chaplain Returnees (see

Acts, 1944, Art. 72, 4, p. 36). Since no further provision was made by Synod as to the arrangement of these re-orientation courses, your Committee, through a questionnaire obtained the advice of the chaplains themselves. The plan suggested as most feasible, in view of the shortness of the term, and the staggering of their return, is the Class Visiting Plan.

This would give our returning Chaplains the privilege of attending our Seminary by visiting the classes of their own selection for the three months' period. They can then absorb at will in study and classroom discussions, in personal seminar contacts with Professors and by outside reading, without being required to take examinations or receiving academic credit for their work. Those returning during vacation months (in the event the accelerated war program for schools is discontinued) can arrange with the Professors for special studies in their homes.

This plan was submitted to the Board of Trustees of Calvin College and Seminary for approval in conjunction with the Seminary Faculty. We have deemed it to be the intent of Synod that the privileges thus extended to our returning Chaplains shall be without charge to them.

Several of our younger Chaplains, particularly those who entered the Chaplaincy immediately upon graduating from the Seminary, are expecting, D. V., to take at least a year of post graduate study before entering the ministry or returning to it. They can do this under the provisions of the C. I. Bill of Rights for returning veterans. According to the Rules and Regulations adopted by the previous Synod (cf. Acts, Art. 72, 3, p. 36) they would be entitled to temporary compensation for three months to the amount of \$150 per month from the Chaplains' Fund.

Your Chaplain Committee foresees that some of the Consistories in announcing the candidacy of returning Chaplains may overlook the stipulation given in "a" of the Rules and Regulations (cf. Acts, 1944, Art. 72, 3, p. 35): "This shall be done in consultation with the Chaplain Committee." The Chaplain Committee, and not the Consistories receives the official notification from the Government in every case of separation from the service. Hence Consistories should obtain this from the Committee prior to making the announcement of the returning chaplain's candidacy in our church papers. This information will be forwarded to them as soon as it is received from Washington.

In the case of those who would defer announcing their candidacy in order to take further study the official notice of their discharge from the service should be published, and the Consistories be requested to further extend their leave of absence for the specified time.

### INVITATION OF CHAPLAINS TO SYNOD

At the time of our last Committee meeting early in May only seven of our Chaplains were in the States. In view of the mutual benefit for Synod and our chaplaincy it was decided to invite them to Synod on Tuesday and Wednesday of the second week, and longer if possible, and to re-imburse their traveling expenses from our Chaplain's fund.

We have sought to keep contact with our Chaplains by sending them a personal letter notifying them of Synod's continued interest and prayers and actions taken in their behalf, by remembering with season's greetings and a year's new or extended subscription to the Calvin Forum and an Open Letter from our honored President of the Seminary, Dr. S. Volbeda, and recently presenting them with an ornamental Desk Wate with their names inscribed and the U. S. Flag and the Christian Flag on each side. We have also subscribed to the new magazine launched by the General Commission "THE CHAPLAIN" for each of our Chaplains and have supplied several with Communion Sets.

### STATUS OF THE CHAPLAINS' FUND

From the attached Financial Report of our Treasurer it will be noted that our Fund is in a healthy condition. However, our heavy disbursements are yet to come. Our reserve is still not adequate to meet the full amount needed when all of our Chaplains have been discharged in addition to our continuing share of the budget of the General Commission and the expenses of our own Committee. Hence we respectfully request Synod to again commend our Chaplains' Fund to our churches for financial support.

### THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

Under the efficient leadership of the new Director, Bishop Edwin F. Lee, the General Commission rendered faithful service in behalf of the chaplaincy. In the procurement and processing of applicants it acts as the recognized agency of the churches which it represents with the War Department. It carries on a large publicity program for news of our Protestant Chaplains in the secular press and in local and church papers of the thousands of chaplains. It furthers the cause of the Chaplaincy in Congress as well as with the Army and Navy. It conducts a continuous schedule of camp visitation for counseling and encouraging the Chaplains in the States. Special trips of chaplain visitation have been undertaken by members of the Executive Committee to all the theaters of the war. The Army and Navy show their appreciation and cooperation by furnishing transportation facilities while expenses are borne in part by the churches to which these men belong and in part by a special working budget of the Commission. A member of our Committee, the Rev. L. Trap, is expecting to visit the chaplains in the Michigan-Wisconsin area.



At the meeting of the Commission held in Washington, May 2nd. Bishop Henry Knox Sherrill was chosen to succeed Dr. William Barrow Pugh as Chairman of the General Commission. The Rev. Arthur Devan, who served so acceptably as a former Director of the Commission, was elected as a member at large of the Executive Committee.

The Articles of Agreement allot denominations of the size of ours, one voting representative and one alternate. The executive of Home Mission Boards are considered members ex-officio. The Chaplain Committee has chosen its Secretary as its voting representative, and the Rev. Edward Boeve as his alternate with the Rev. Henry Baker, its Chairman, as member ex-officio. Synodical approval of this appointment, which is for two years, is requested.

### UNRELAXED RECRUITMENT

The General Commission has stressed the urgent need of continuing the recruitment of chaplains. In a recent communication to the denominational committees by the Executive Committee this appeal is made:

"The special emphasis is upon men under forty. It is desired that men enter the service who have had sufficient experience to contribute poise and balance in dealing with multitudes of young men. Many of those are mere lads who must engage in most severe combat duty."

Please note that in the Army there is a reduction in the required length of pastoral experience. The War Department has made these revisions following careful studies in which we have shared . . .

We are passing on to you reports from returned Chaplains sent back by Commanding Officers. These reports emphasize the need for younger Chaplains for combat service. We have had reported that some younger ministers feel that since the war may soon be over there will be little opportunity for service, and, therefore, that it is hardly worth-while to enter the Chaplaincy for such a brief period.

May we pass on to you some observations bearing on this general situation:

There are not sufficient Chaplains to meet the present need. Recently a young Ensign wrote to the American Bible Society asking for Scripture portions, etc., stating that he was on a ship that had no Chaplain, and he was trying in cooperation with some others to carry on religious services. Situations like these cannot always be corrected, but we could reduce the number materially.

Numerous letters arrive from Chaplains with three to four years service who are showing physical strain that may correctly be designated as "Battle Fatigue." Recently a letter came from a certain Chaplain who now finds that due to illness an undue burden is placed upon his family. In such cases, on the conclusion of hostilities Chaplains so situated should be speedily released from service to meet the urgent needs of family life.

New recruits for the Chaplaincy will be urgently needed during the remaining period of active hostilities and that of demobilization. Chaplains entering now probably would render very effective services for at least another two years. Of course, no one can foresee the future."

We may add that General Marshall of the Army and Vice Admiral Jacobs of the Navy sounded the same note pleading for unrelaxed Chaplain Recruitment by the Churches. Responsibility for providing replacements for their colleagues in the battle zones was placed squarely with the Clergy at home. Our younger ministers have not fully met this responsibility even now at this late date in the greatest war of all history. It would be considered tragic if men should be wounded and die in the Pacific area without the medical care of Doctors and nurses. Is it less tragic that men thus made expendable by war should suffer and die without the ministry of a Christian Pastor for their immortal souls?

#### CHRISTIAN MINISTRY FOLLOWING DEMOBILIZATION

The devoted and able Office Staff of the Commission under leadership of the Director, sent out a questionnaire letter to all Protestant Chaplains asking for the names of men in the armed forces who have evidenced a definite interest in studying for the ministry after their discharge from the service. In response over a thousand names were submitted by 590 Chaplains with more coming in from the remote areas. While a goodly number of officers were recommended the majority were sergeants and corporals. Most of them went into service directly from school and are now choosing their vocation for life. Only a few are men who already had a vocation and now wish to become ministers. Two of the first thousand reported are members of our Christian Reformed Church.

Let the Churches pray the Lord of the harvest that after the vast harvest of death is gathered from the bloody battlefields many more laborers may be thrust into the field of the world to gather in an abundant harvest of souls unto life eternal.

#### CHAPLAIN FUND OF THE CHRISTIAN REFORMED CHURCH

Statement of Receipts and Disbursements May 2, 1944 to April 30, 1945  
Balance, May 2, 1944.....\$10,838.83

##### RECEIPTS

Contributions from Church, Societies and other Organizations .....	\$ 6,740.53	
Contributions from Individuals.....	29.00	
<b>Total Receipts.....</b>		<b>\$ 6,769.53</b>

**\$17,608.36**

##### DISBURSEMENTS

Communion Service Equipment.....	\$ 110.00
Traveling Expenses .....	348.98
Reading Matter, Tracts, Books, etc.....	139.30

Stationery and Postage.....	25.00
Contributions to Other Funds.....	18.75
Contribution to the Budget of the General Commission of the Army and Navy.....	161.50
Payments to Chaplains Awaiting Call.....	600.00
	<hr/>
Total Disbursements.....	\$ 1,403.53
Balance, April 30, 1945.....	\$16,204.83'

May 19, 1945.

The Synod of the Christian Reformed Church,  
*Gentlemen:*

In conformity with the request of the Treasurer of the Chaplain Fund of the Christian Reformed Church, I have made an examination of the records thereof for the period from May 2, 1944, to April 30, 1945.

This report thereon consists of a statement of the receipts and disbursements for that period as submitted on the page following together with comments as follows: (statement on this page)

The recorded receipts were traced to the bank statements and the balance reconciled therewith. In addition to the above, the funds received were verified with evidence representing acknowledgement by the Treasurer of all contributions from the respective contributors. The disbursements were not all supported by invoices or expense accountings, but have been accepted as correct since all appeared to be appropriate and within the scope of the functions of the Fund. Paid checks were examined which represented all disbursements.

Respectfully submitted,

U. G. TAYLOR,

Certified Public Accountant.

### THE COMMISSION'S BUDGET FOR 1945

At the meeting of the Commission in December the budget for the ensuing year was adopted totalling \$39,460. Our share of this general budget is based on the pro rata proportionment among the twenty constituent denominations of \$8.50 per chaplain in the service.

The Commission's share in publishing THE CHAPLAIN amounts to \$11,000 which is largely met by the churches, including our own, which have made payments of \$2.00 per chaplain for all chaplains in their denominations.

A "Special Work Budget" of \$3,000 per year is designated for the visitation of camps within the United States. The denominations are requested to make an appropriation toward this amount. In most instances the visiting Clergy are being provided by their own churches for these visitations. In large areas, such as Texas and the Southwest, the expected expenditures for this visitation is up to \$3,000. It is hoped to keep this total to a smaller amount.

## CHIEF OF CHAPLAINS FOR THE NAVY AND THE NEW CHIEF OF ARMY CHAPLAINS

With gratification we can now report that the Bill establishing a Chief of Chaplains for the United States Navy with the rank of Rear Admiral was duly passed by Congress and signed by the President, December 29, 1944.

The Head of the Chaplains' Division of the Navy, Captain Robert D. Workman, a Presbyterian and graduate of Princeton Seminary, was appointed as the first Navy Chief of Chaplains.

In the Army Chaplain Corps Major General William P. Arnold was succeeded by Chaplain Luther D. Miller, a Pennsylvanian, well-known in the service with an outstanding record as an Army Chaplain for 26 years. His Church is the Protestant Episcopal.

The former Chief of Chaplains, General Wm. R. Arnold, together with his able and devoted Deputy Chief, Brigadier General George F. Rixey, are not retiring from the field in which they have rendered such valuable service of such high order. They are being reassigned to positions of responsibility and service commensurate to their long experience and distinguished ability.

The Offices of the Chiefs of Chaplains as well as the General Commission are giving increasing attention to the Chaplaincy in the Veterans Administration. Conferences have been held with the government heads of the Administration and steps are being taken to assure adequate spiritual ministrations for the thousands of veterans who are in need of hospitalization for years to come. This too is a challenge to the churches to carry on in the aftermath of the war. The needs of the body of our disabled service men will be fully met by a grateful nation. Everything humanly possible will be done for them to hasten their recovery and rehabilitation and to provide those permanently invalided with recreational facilities making their lot as bearable as modern science and culture can make it. Shall the Churches then not do all within their power to provide the special care for the souls of these veterans? Some of our returning Chaplains may recognize this continuing challenge and stay on in the service, at least for a time, instead of returning at once to the regular ministry in one of our churches. Others again may feel constrained to carry the Banner of Truth and the Ensign of the Nations to some faraway land whither they have previously gone to tend the sheep as they followed the country's Flag in this global war. The majority of our Chaplains like the majority of our fighting men, will probably return to the Church that has nurtured them and which they have learned to love, and promised to serve under Christ, the Redeemer and Head of His Church. May He, the Great

Shepherd of all the Flock, watch over the undershepherds and the sheep scattered abroad in the great dispersion of war and unite them safe and whole in body and in soul within His own fold.

Respectfully submitted,

The Chaplain Committee,

HENRY BAKER, *President*

JOHN M. VAN DE KIEFT, *Secretary*

EDWARD BOEVE, *Treasurer*

ELBERT KOOISTRA

LEONARD TRAP

**SUPPLEMENT 15-a**

(Art. 30)

**THE BACK TO GOD HOUR**

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**Y**OUR committee has the privilege to submit the following for your careful perusal, consideration, and approval.

I. OUR MANDATE AND THE WORK CARRIED OUT.

A. According to Arts. 109 and 167 (cf. Acts of 1944) your Committee was instructed to continue the denominational broadcasting activities throughout the year; if possible, larger stations were to be used so that we might be able to reach more people; to print for distribution all of the radio messages; to appoint the speakers stressing "simplicity of speech," and of "making the musical part of the program more appealing."

B. To carry out this work your committee met four times and appointed sub-committees to supervise the labors. The Rev. W. Kok was reappointed to take charge of the musical part of our programs. The Rev. P. Eldersveld served as announcer. Rev. B. Essenberg remained our efficient Treasurer. Mr. and Mrs. M. Fakkema took care of sending out all the messages, tallied the fan-mail and all the clerical work that our broadcasting entails. Rev. E. B. Pekelder served as Secretary and publicity agent. The Rev. R. Frens, appointed by Synod, informed your committee of his inability to serve.

Speakers. During the past season we were ably served by President Henry Schultze and Dr. Ralph J. Danhof, who were assisted by the Revs. H. Bel, R. Veenstra, P. Eldersveld, and N. Veltman. We are grateful to these men for the services which they have so faithfully rendered.

2. Recordings. Your committee finds that transcriptions of our program work out the best. It would be impossible to obtain radio time on any chain or group of stations for what is called a "live" program. We believe that the mechanical part of our transcriptions are of a high quality and at present the best obtainable. At present our speakers come to Chicago where two or more recordings are made at one time.

3. Responses. For the past eleven months we have received 1,913 pieces of mail. According to rather reliable statistics this means that the Back to God Hour has a listening audience of somewhere around 100,000 people. We have not solicited mail by the offering of gifts or

souvenirs (with one exception). Besides, the fan-mail which we have received came mostly from the "outsiders."

Two years ago 40% A glance at these figures indicate recent trends. Three years ago 44% of our mail came from outsiders. Two years ago 40%. One year ago 59% and during the past year 80%. Our own people are not so faithful in responding to our denominational broadcasts. Many take for granted since they contribute their quota to the Back to God Hour Fund and receive our messages from their respective churches that they need not write. At the same time, your committee is always desirous to hear from our own members and so are our radio stations.

The amount of money received from the "outsiders" is not large. We call your attention to the fact that we do not make any appeal for money on our broadcasts, neither do we urge those who have written in to aid us in supporting this ministry.

At the same time we are more than pleased with the mail received. We know that we are reaching many people. Hundreds of favorable replies came to us from ministers (of all denominations including the Roman Catholic church), Physicians, Y.M.C.A., Secretaries, Sunday School teachers, leaders in societies, business men, etc. In addition, our programs are enjoyed by hundreds of common people. Our Secretary, upon the suggestion of the Committee, prepared copy for a weekly column in *The Banner*. We regret that lack of space prevented this as a weekly feature. We would appreciate a column per week for this important work.

#### 4. Printed Copies of the Radio Messages.

We are happy to report that during the past year about half a million (500,000) copies of the printed messages were sent out to enquirers residing in almost every state of the Union and in Canada. Thousands of our men and women in uniform, spread over the world, received these weekly messages through their churches or parents. Large numbers are used by our Mission workers and Tract distributors. Only eternity will reveal the fruits of these printed booklets. Many of our service members have written in expressing their satisfaction with these booklets and have made some splendid contributions to the Back to God Hour.

#### 5. Music

We are overcoming many of the difficulties which one meets with in a city like Chicago by building up a musical library of our own. Many listeners write in about the beautiful songs and the blessings received from them. Also in our music and in our singing we are endeavoring to be distinctive.

**RADIO COMMITTEE FINANCIAL REPORT**

June 1, 1944 - May 31, 1945

Balance on hand, June 1, 1944.....\$ 2,378.25

RECEIPTS

Missions and Sunday Schools.....	\$ 928.01
Church Societies .....	1,158.52
Men in Service.....	1,100.70
Radio Listeners and Special Gifts.....	6,360.53
Churches .....	31,908.04
	<hr/>
	\$41,455.80

Total.....\$43,834.05

DISBURSEMENTS

Printing and Supplies.....	\$ 5,562.20
Postage .....	671.20
Clerical Work .....	543.80
Traveling Expenses .....	321.99
General Expense .....	133.85
Tract Racks .....	226.14
Program Director (two years).....	455.00
Treasurer's Allowance .....	150.00
Announcer (two years).....	150.00
Advertising and Gifts.....	182.94
Speakers' Allowance .....	355.00
Recordings — Making and Shipping.....	10,302.14
Broadcasting Stations .....	21,176.31
Balance on hand.....	3,639.48
	<hr/>
	\$43,834.05

Total.....\$43,834.05

Respectfully submitted,  
(Was signed) REV. B. ESSENBURG, Treasurer.

**AUDITOR'S STATEMENT**

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.

Respectfully submitted,  
(Was signed) M. L. ALBERDA, Auditor.

II. MATTERS WHICH REQUIRE SYNODICAL ACTION.

A. Your committee seeks approval of

1. Obtaining time on the following stations:

a. These were used most of the past season—

WCFL	(1000)	Chicago, Illinois
WPAT	( 930)	Paterson, New Jersey
WOOD or WLAV	(1130)	Grand Rapids, Michigan
WSOO	(1230)	Sault Ste. Marie, Michigan
KSOO	(1140)	Sioux Falls, South Dakota
KFNF	( 920)	Shenadoah, Iowa
KFEL	( 950)	Denver, Colorado
KOB	( 700)	Albuquerque, New Mexico
*KFAM	(1430)	St. Cloud, Minnesota
**KWLM	(1340)	Wilmar, Minnesota
***KGER	(1380)	Long Beach, California
****KTRB	( )	Modesto, California

\* This broadcast is paid for by the Ladies' Aid of Pease, Minnesota.

\*\* Paid for by a group of our Minnesota churches.

\*\*\* Paid for by a number of California churches.

\*\*\*\* Paid for by our Modesto and Ripon churches.



We acknowledge with gratitude what these churches and groups are doing and your committee would urge other congregations to follow their example. We will supply the records. You may use your own spot announcements.

b. These stations have just been obtained.

WGAR (1130) Pontiac, Michigan, for our Detroit, Lansing, Flint, and Canadian churches.

WDGY (1130) Minneapolis, Minnesota.

CJOR ( 600) Vancouver, B. C., for Cassis Pacific.

WJEF (1230) Grand Rapids, Michigan, for a morning program.

WKZO ( 590) Kalamazoo, Michigan.

WKBZ (1490) Muskegon, Michigan.

### B. Recommendations:

1. That Synod express a word of appreciation to our speakers, the director and all those who have contributed to the musical part of our program, the announcer, and the secretarial staff.

— 2. That Synod continue the Back to God Hour during the season 1945-46 on a fifty-two week basis. The advantages in remaining on the air throughout the year are:

a. A listening public is retained. Although it is true that the number of listeners falls off during the summer months, there is a great advantage in keeping our program before the public the year around. Experience has taught us that it takes considerable time in the fall of the year to build up a radio audience.

b. The weekly rates for a fifty-two week contract are lower.

c. There is a danger that we lose our hour on the radio when the summer program is cancelled.

d. Getting back on the air on the same stations when, as now, radio time is at a premium may be very difficult, if not impossible.

3. That Synod decide to continue our broadcast by means of transcriptions. Reasons:

a. The cost of engaging a chain of stations to cover the territory is prohibitive.

b. It is improbable that a chain could be found to carry a "live" broadcast.

c. The larger chains do not sell time for religious broadcasts.

d. By means of transcriptions we are able to obtain a large number of smaller stations, which policy seems advisable in radio broadcasting.

4. That Synod appoint President H. Schultze of Calvin College as principal speaker for the ensuing year. This may call for the assistance of other men to carry on during the intervals when he desires to be relieved. Reasons:

a. By doing this we will be making progress toward the ideal of entrusting the radio ministry to one man.

- b. It will work toward continuity in the messages and will stabilize our Back to God Hour.

We recommend President Schultze because of his representative position he occupies in our church as President of our denominational college. The responses to his broadcasts have been very gratifying.

5. In the event that other speakers may be necessary we recommend that Synod leave their appointment to the Committee.

6. That Synod decide to set its quota at two dollars per family for the year 1946. Reasons for this recommendation:

- a. There is a decided need in this critical hour for broadcasts of our type.
- b. This is one kind of mission work that we can carry on at this time. Other fields have been closed. America with its millions of unchurched and with its thousands who are breaking with God and the Church, presents a challenging field. It needs the call, "Back to God." Here is a golden opportunity. This is by far the cheapest way of spreading the Word of God. Other groups are forging ahead and are making Post-war plans. We, too, should expand.
- c. An increased revenue will enable your committee to satisfy requests such as those received. Classis Pacific decided to ask your committee to obtain time so that the congregations in this Classis might listen to our programs. The following communication came to us from the Home Missions Committee.

#### ESTEEMED BROTHERS:

In our report to the Synod of 1938 we presented a rather extensive statement concerning Radio broadcasting. It was stressed that our Church should make use of the Radio in the work of Evangelization. It was proposed that Synod give consideration to the use of radio broadcasting as a means for bringing the message of God's Word to the people of our country. As an entering wedge it will prove to be, with God's blessing, an inestimable asset in the work of Home Missions." Cf. Acts, 1938, page 203.

"The Advisory Committee advised that Synod commit itself to the general program of action as recommended by the Executive Committee (Acts, 1938, page 69).

"In order that our Back to God Hour may be used effectively in our Home Mission program, as intended by the Synod of 1938, your Committee requests that the Radio committee arrange, if possible, for the broadcasting of our program in territories where we have missionaries. This will make possible that follow-up work can be done, assist our missionaries, and thus make our radio work more effective.

"For your information we should add that the names and addresses of all outsiders who have written in are recorded in our office. These

names and addresses are transmitted to our missionaries, mission workers, and ministers who labor in the localities from which mail is received."

Was signed by the Home Missions Committee.

Your Back to God Hour Committee is perfectly willing to accede to this request and carry it out, if possible, but more funds will then be necessary. Besides, we desire to expand into new territory so that thousands more may be reached with the gospel.

- d. The cost of printing and mailing 15,000 copies of the message each week as well as the increased amount of clerical work require more money.
  - e. Your committee is convinced that we ought to make use of the newspaper in advertising our broadcasts. This, too, requires an added amount of money.
  - f. Your committee would have Synod take note of the fact that last year's increase of quota from 50 cents to \$1.00 per family, was virtually no increase whereas heretofore we broadcasted for 26 weeks, this is our second full-year season of broadcasting. Also, when comparing the expenditures of this past year (\$43,834.05) with the \$1.00 per family quota allotted us, you will note that we are already exceeding our quota. It is only through special appeals and extra donations by our churches that we are carrying on a greater radio program.
  - g. Whereas the quota allotted us this year will be effective for 1946, D.V., your committee will need every cent of its possible balance, in fact, there may be a deficit at the end of 1945 to maintain our present program.
  - h. Our recommendation anticipates the following increased budget.
7. That Synod appoint a committee to carry out that work. Commending you to God in all your deliberations and decisions.

Humbly submitted,

- D. H. WALTERS, *President*
- E. B. PEKELDER, *Secretary*
- B. ESSENBURG, *Treasurer*
- H. BAKER
- P. ELDERSVELD
- H. ELDERS
- M. FAKKEMA
- W. KOK

**PROPOSED BUDGET FOR THE YEAR 1946**

Printing and Supplies (15,000 copies) per week \$175.00.....	\$ 9,100.00
Postage .....	975.00
Office .....	3,000.00
Speakers' Traveling Expense.....	350.00
Committee Meeting Expense.....	150.00

Preparation of Programs (Director, Announcer and Musicians).....	500.00
Newspaper Advertising — Gifts.....	1,500.00
Speakers' Allowances .....	520.00
Recording and Shipping.....	12,500.00

## Broadcasting Stations:

WCFL Chicago, Ill. ....	\$ 120.00
WPAT Paterson, N. J. ....	84.00
WLAV Grand Rapids, Mich. ....	38.00
WSOO Sault Ste. Marie, Mich. ....	15.00
KSOO Sioux Falls, S. D. ....	38.50
KFNF Shenadoah, Iowa .....	35.70
KFEL Denver, Colo. ....	44.75
KOB Albuquerque, N. M. ....	38.50
*KFAM St. Cloud, Minn. ....	11.00
*KWIM Wilmar, Minn. ....	
*KGER Long Beach, Calif. ....	
*KTRB Modesto, Calif. ....	
WCAR Pontiac, Mich. ....	63.75
WDGY Minneapolis, Minn. ....	42.50
CJOR Vancouver, B. C., Canada. ....	27.00
WJEF Grand Rapids } .....	56.10
WKZO Kalamazoo } .....	
WKBZ Muskegon .....	20.40
Per Week.....	\$ 635.20
52 Weeks .....	33,030.40
New Stations: Washington, D. C. District Estimate.....	2,250.00
Wisconsin Territory Estimate.....	2,250.00
Grand Total.....	\$66,125.40

\* Stations paid for in whole or in part by local churches.

REV. B. PEKELDER

REV. D. WALTERS

## SUPPLEMENT 17

(Art. 43)

### NATIONAL CHRISTIAN ASSOCIATION ANNUAL REPORT

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**W**HEN the National Christian Association was organized seventy-seven years ago, the founders defined their organization and the purpose of it in these words:

"The National Christian Association is the title of an incorporated association which was organized in the city of Pittsburgh, Pa., in 1868, by representatives of seventeen orthodox denominations. It holds that faith in Jesus Christ is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration. It believes, moreover, that Satan is the god of this world and the god of all false religions, and that the lodge system denies Christ and worships Satan.

"Its object is to keep the membership of the churches out of secret organizations for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute in their claims and in the minds of many of their membership, the secret society for the Christian church. 3. Because of the relation of the obligation of these secret orders to the oaths and decisions of courts."

During the many years of its existence the organization has remained true to this purpose, and God has blessed the efforts put forth to disseminate the light of His Word.

The year 1944 was a prosperous year in many ways. Several new tracts, pamphlets, and books have been added to the ever growing list of publications on sale at the association.

In July John R. Gilpin, editor of the *Baptist Examiner* published a "Frank Exposure of Masonry." The booklet has been termed, "The best of its kind ever published." In September, 1944, Evangelist John R. Rice editor of the *Sword of the Lord*, published three articles on the "Unequal Yoke." Both publications are now on sale at the office of the association.

During 1944 an amazing amount of literature was sent out to parties requesting information of various kinds about the Secret Empire. The war also brought new opportunities of service to the association. Many young men folded hitherto safely in a Christian home and Church now come face to face with lodgism. In a quiet but very effective way lodge men are exerting their influence in the army and army camps. May God bless the efforts of the association.

At present the Board of Directors lists these names: Board of Directors: Rev. B. Essenburg, Rev. H. Hager, Mr. T. P. Kellogg, Rev. A. H. Leaman, Rev. W. Masselink, Mr. G. Ottenhoff, Mr. J. H. Weir and Rev. E. D. Welsh; general officers: Pres. Rev. B. Essenburg; Secy, Sarah Essenburg; Recording Sec'y, Mrs. J. Phillips; Treas. T. P. Kellogg; Field Sec'y, Rev. A. H. Leaman.

The Rev. B. Essenburg continues to edit the *Christian Cynosure*. He keeps a watchful eye on various publications and judging from letters received at the office his efforts to keep the *Cynosure* readers informed are greatly appreciated.

The Rev. A. H. Leaman continues to serve as Field Secretary. His labors, though often discouraging, are not in vain. Rev. Leaman is happy to fill every speaking engagement requested.

We believe the association is doing a very necessary type of mission work and heartily recommend its continued support by all our churches.

Humbly Submitted,

REV. R. O. DE GROOT, (Reporter)

FINANCIAL REPORT OF THE NATIONAL CHRISTIAN ASSOCIATION

May 1, 1943 to April 30, 1944

Receipts

Balance on hand, April 30, 1943 .....		\$1,323.98
Accounts Receivable .....	\$ 122.89	
Contributions* .....	2,312.97	
Cynosure Subscriptions† .....	198.80	
Sale of Books .....	224.93	
Sale of Tracts .....	74.43	
Interest Received .....	595.83	
Investment Treasury .....	1,124.92	4,654.77
<b>Total</b> .....		<b>\$5,978.75</b>

Disbursements

Office Expense .....	\$ 85.10	
Office Secretary .....	862.50	
Field Secretary .....	1,150.00	
Insurance .....	97.50	
Printing and Supplies .....	248.09	
Books .....	76.02	
General Expense .....	87.16	
Investment Treasury .....	1,766.17	
Editing Cynosure .....	60.00	
Interest on Annuities .....	28.00	
Building Repairs .....	139.35	
Cynosure Printing .....	618.16	
Postage .....	80.73	
Bell Telephone Co. (phone) .....	54.51	
Commonwealth Edison Co. (light) .....	13.18	
J. B. Cook Auditing Co. ....	45.00	
Bank Service and Exchange .....	16.86	
Balance on hand, May 1st, 1944 .....	550.42	
<b>Total</b> .....		<b>\$5,978.75</b>

Respectfully submitted,  
 SARAH ESSENBURG, Sec'y

\*Of this amount, \$1,833.86 was contributed by 97 churches of the Christian Reformed denomination.

†Ministers of contributing churches and friends who sent in contributions, receive the "Cynosure" complimentary.

FINANCIAL REPORT OF THE NATIONAL  
CHRISTIAN ASSOCIATION

May 1, 1944 to April 30, 1945

Balance on hand, April 30, 1944.....\$ 550.42

RECEIPTS

Accounts Receivable .....	\$ 174.40	
*Contributions .....	2,818.61	
†Cynosure Subscriptions .....	303.48	
Sale of Books .....	278.71	
Sale of Tracts.....	76.03	
Interest Received .....	767.95	
Investment Treasury .....	244.86	
Postage .....	1.61	
Speaking Engagements .....	43.03	
		\$ 4,708.68
Total.....		\$ 5,259.10

DISBURSEMENTS

Office Expense .....	\$ 85.65	
Office Secretary (incl. \$50 of previous year).....	1,250.00	
Field Secretary (incl. \$50 of previous year).....	1,250.00	
Printing .....	84.97	
Stationery .....	43.76	
Editing Cynosure (incl. 2 months of previous year)....	210.00	
General Expense, Decorating, Water Tax, etc.....	311.07	
Interest on Annuities.....	31.50	
Cynosure Printing .....	748.70	
Books .....	150.19	
Postage .....	63.39	
Phone—Bell Telephone Co.....	64.77	
Edison Co.—Light .....	12.31	
Bank Service and Exchange.....	16.65	
Balance on hand, May 1, 1945.....	936.14	
Total.....		\$ 5,259.10

\* Of this amount \$2,238.91 was contributed by 105 Churches of the Christian Reformed Denomination.

† Ministers of contributing Churches and friends who send in contributions receive the "Christian Cynosure" complimentary.

## SUPPLEMENT 18

(Arts. 48, 100)

**REPORT OF DELEGATES ATTENDING THE NATIONAL  
ASSOCIATION OF EVANGELICALS, HELD IN CHICAGO  
AT THE STEVENS HOTEL, MAY 1-3, 1945**

ESTEEMED BRETHREN:

**T**HE membership of this convention was decimated due to the restrictions of the O.D.T. Only members of the Board of Administration, members of the various Commissions set up by the N.A.E. and a member of a Denomination not included in the Board of Administration were eligible to attend this Convention. Considering that the organization now totals upwards of 900,000 members, and that the above restrictions by the O.D.T. cut down the list of eligibility to attend this Convention, to 122 members, our Denomination was well represented, viz., Drs. H. Kuiper and W. H. Rutgers as members of the Board of Administration and Dr. J. De Korne and Dr. R. J. Danhof as a member of the Commission for Missions and for National Religious Broadcasters, respectively. Though the number of delegates was thus greatly restricted we do not believe that the efficiency of the Convention suffered on this account. Here were met individuals devoted to the cause of our Lord representing the Evangelical Protestant forces in America, every member of which heartily endorses the statement of faith as set forth in the Constitution of the N.A.E. which reads as follows:

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 Christ.



This is the N.A.E.'s definition of the doctrinal implications of the term *Evangelical*, and certainly is one which we all without reservation share. Every denomination, individual, church, organization or group affiliating with the N.A.E. must without reservation subscribe to this statement of faith.

Considering that this was but the third national Convention of the N.A.E. the growth of the organization has been phenomenal. Doubtless there are thousands, if not some millions of others who will in due time join hands with us. Let it be clearly understood and unambiguously stated that the N.A.E. is not a "merger" effort or program whereby individual churches or denominations would lose their identity. The Common Denominator of the organization is the statement of faith adopted by the N.A.E. Naturally there are differences of opinion, rather wide divergence in the matter of approach, patterns of thought, methods, liturgy and church polity; but just these differences are most suitable for the vigor and for the promotion of the purpose for which the N.A.E. exists. These differences serve as checks and balances. No church is asked to yield or compromise one iota of its fundamental conviction or practice. The N.A.E. was not born to do the work of the organized church of Jesus Christ but rather to be a clearing-house for Evangelical interests, to be a spokesman for and to safeguard the privileges and rights of Evangelical Protestants in America. Eternal vigilance is the price of liberty in every sphere. Prior to the birth of the N.A.E. Protestant Christianity in America was represented solely by the Federal Council of Churches for Christ in America. Due to its liberalizing tendencies our denomination has long ago declined collaboration and affiliation with the F.C.C.C. This organization boasts of a membership of some 20 odd million, (which may be highly inflated) and is wholly controlled by the Liberals and Moderns. It need not be proved to you that the Liberal and Modern gospel is not only in one phase, but in every detail another gospel, subversive to and in open defiance to the gospel once for all revealed in Scripture. The sad feature is that while sailing under false banners, using the terminology of the Christian Church, the Moderns and Liberals appear on the surface to be declaring the Gospel of our Lord, thus by treacherous deceit posing to the unwary as genuine Christianity. That American Protestantism by and large is superficial and exhibits but a thin veneer of religiosity will hardly be a disputed appraisal. This proves to be fruitful soil for the gospel of Liberalism and Modernism, which is nothing more than moralistic froth, plain humanitarianism and pure humanism. By their leadership, periodicals and not the least their publication of Sunday School material for the youth of Protestant America these Liberals and Moderns through the F.C.C.C. have done untold harm to the cause of our blessed Lord and

to the gospel of sovereign grace. The basic foundations of Christian faith have either been openly denied or deliberately silenced and ignored, which is in the end more treacherous than straightforward denial.

Dissatisfaction with the program, methods, thrust of the F.C.C.C. on the part of leaders representing the Protestant Evangelical forces in America was the compelling urge for the establishment of some agency which would serve as a spokesman for these millions of Evangelicals in our nation who have not bent the knee to the Baal of Modernism and Liberalism and to Atheistic indifference. If at first this organization of the N.A.E. was chided and ridiculed as a minority group, too small to be taken seriously, even so, a fundamental principle was at stake, viz., that the rights and privileges of minority groups ought to be respected, protected and safeguarded. But that small minority group went forward with undaunted courage, Holy-Spirit-generated energy, with heaven-lit vision and a holy passion for the gospel as once for all revealed, and within three years membership has grown to over 900,000 members. Ridicule has now given way to most serious consideration and troubling concern by the Moderns and Liberals and by the F.C.C.C. The challenge of the N.A.E. can no longer be safely ignored; the opposition will in proportionate measure become more fierce and determined, the battle lines more sharply defined, fundamental principles and basic convictions are meeting in head-on collision. The N.A.E. moves forward in the confidence that one with God is always in the majority.

We feel confident that the N.A.E. was born for such a time as this. A brief synopsis of the masterful address given by the president of the organization, viz., Bishop L. R. Marston will help you to appreciate this fact. He began by sketching for us a general, overall picture of Protestant America evidenced by definite, well-marked trends during the last four decades. Said he, "The swirling currents of today's confused religious thought and practice are unintelligible unless viewed with reference to one or more fixed points by which to determine the prevailing directions of various trends." He took religion's eternal triangle, the three cardinal points of reference in all human existence, God, self and others, as the point of departure and criterion of judgment. He pointed out that in the history of the church there have been tendencies to over-emphasize the vertical direction in religion, man in his relation to God, which led to asceticism, monkish isolation from society, concern solely for personal salvation and individual holiness; and on the other hand the reverse of this, a concern only for the horizontal, man's relation to others which issued into the social gospel and which cancelled the supernatural.

He continued to point out that the first decades of this century witnessed the church giving almost exclusive attention to the horizontal

direction in religion, the proclamation of the social gospel which tended to neglect of the central Christian requirement of personal adjustment to God. Its issue was a vanishing sense of personal sin; the social gospel was in the words of another a "device for locating sin elsewhere than in ourselves" a technique to escape the sense of personal guilt. Thus liberal theology with its social gospel blurred or abolished the supernatural, cancelled the essential difference between Christianity and other religions, locates authority in religious consciousness, and places man on the same qualitative scale with God. Liberalism ended in plain, blunt humanism. Prosperity that followed the last world war greatly stimulated this gospel giving philanthropy unprecedented opportunity and softening the standards of personal morality. But then came the economic debacle; economic stability suddenly collapsed and men were thrown back on their inadequate personal resources. The easy optimism of liberal theology received a two-fisted blow which stunned and floored it. "Humanism's blatant voice subsided to a whisper." Ominous clouds of unrest, dissatisfaction appeared on the horizon which were soon to deluge the earth with sorrow, heartache, desolation, chaos and ruin. In that period many turned to the church for stabilizing certainly, but because the church had miserably failed to be true to her high calling, having neglected things spiritual, she was so feeble and anemic that she proved to be but a broken reed. And during this time the church witnessed a great hegira of its membership gravitating towards the many cults which possessed glow, warmth, conviction and contagious enthusiasm. But Liberalism was given a more stunning blow still and suffered a more humiliating defeat. She had boasted of being the great humanitarian, demonstrating it, during the time of unprecedented prosperity in her large-hearted generosity, in her philanthropy. But now with material resources swept away there "developed a political program which stole the thunder of the social gospel." The New Deal with its welfare projects far exceeded what the church had ever done or could do. "What a tragedy when the church reaches that level where a political philosophy can steal its message and government can out-distance its program." From sociology the church turned its attention to psychology and once again individual sin received renewed attention. But its definition of sin was not that of the Bible but rather conceived of in terms of inner maladjustment or mental illness. But today witness the old Liberalism crumbling; it has been weighed in the balances and found wanting; the spokesmen of their own camp openly admit it. The situation of this present hour is more hopeful in that we note a conservative reaction against humanistic liberalism. It is a day of conservative reaction against humanistic liberalism. It is a day of glorious opportunity for true evangelicals; to let it pass unheeded would be inexcusable.

It would of course be altogether too gratuitous to suppose that this conservative reaction to humanistic liberalism indicates a return to the evangelical, orthodox position. The Evangelical stakes his all on the written word, the "Thus saith the Lord," as an authoritative norm for faith and practice. This normative significance of the word is in no sense acknowledged or allowed by the liberals and moderns. The priceless legacy of the Reformers, namely, the right of individual interpretation and the priesthood of the individual believer is fearfully abused. By it the Liberal and Modern vaunts himself above the Scriptures, subordinates the Bible to human reason, making reason, man himself the final criterion of judgment. Thus the Bible is levelled to the plane of other books; it represents the religious sentiments and practices of the Hebrew race. True Liberalism has been forced to admit failure in its dependence on individual reason, but now it shifts the emphasis from the individual to the "experience of the group," and thus by the "mass errors of the many they would arrive at the truth." Refusal to submit to and unreservedly accept the written word as deposited in the Bible as the authoritative norm and final criterion of judgment renders them an open foe, a serious threat to the forces of evangelical Christianity. Consequently in the statement of faith adopted by the N.A.E., its very first article sets forth evangelical conviction relative this matter in bold relief: We believe the Bible to be the inspired, the only infallible authoritative word of God. This is the veritable touchstone of Evangelical Christianity, a fundamental plank in the N.A.E. platform; the other six articles of that statement of faith are logically and necessarily derived from this first article.

This day calls for united action on the part of Protestant Evangelicals if we are to effectively meet the axis of error whose arsenal is well-stocked and whose forces are well-organized. "Not long since we were in retreat or at best on the defensive. Disorganized, frequently opposing each other, our forces seldom engaged the enemy in direct encounter." . . . "Today there are clear indications of the shifting line of a battle from feeble defense on our own wasted territory to invincible advance upon the enemy's lines." Though the N.A.E. has in its membership many denominations and individual churches and groups, our common denominator in this statement of faith which furnishes us with a basis for united action, presents us to the world as definitely evangelical in thrust and conviction, enables us to voice the general position of all evangelicals and thus safeguards and protects our mutual interests; our statement of faith to which all members subscribe adequately describes the implications of the term: Evangelical. These seven emphases in this statement of faith are we claim "essential to truth's pattern and structure." Anchored to this rock none are required to relinquish or surrender the distinctiveness of their own positions; each is free to "elaborate them (these seven articles)

and their marginal settings with variations distinctive of their respective traditions." Thus the N.A.E. is neither sectarian nor schismatic, but manifests an amazing and unprecedented inner unity, embracing many groups from varying doctrinal and ecclesiastical backgrounds. The present Evangelical upsurge calls for an interdenominational channeling of groups from all communions which will provide these groups with freedom of evangelical testimony and action. The N.A.E. seeks to provide such a channel. The central motif has been, he declared, evangelism, the telling of the good news of salvation through Christ. It has, he continued, wide-reaching ramifications . . . there must be a place in evangelistic strategy for missions, gospel radio, Christian education, military and industrial chaplaincies, war relief and many other interests affecting Christian faith and practice. Whatever may be the accepted pattern or organization and procedure, it is increasingly urgent that evangelicals unite to protect the spread of the gospel against undemocratic and anti-evangelistic restrictions. Growing governmental management of American life and institutions and the trend of religious totalitarianism on the part of liberal interdenominationalism ominously threaten the freedom of the gospel at several points. He concluded this inspiring and instructive address by these stirring words: "We represent, not the last feeble stand of a dying orthodoxy, not the expiring protest of a lost cause, not the scattered remnants of a defeated and routed army, but we represent the hosts of the Lord and His chosen instruments of spiritual revival ordained to the task of guaranteeing to this age the greatest of all freedoms, the freedom of the gospel."

We quoted at length from this address to convey to you its inspiration and information. Unreserved acceptance of the statement of faith adopted by the N.A.E. enables us to co-operate and to give mutual stimulation and strength to each other. This is a day when huge pressure groups are exerting tremendous influence in state and national legislation, in each case seeking the particular interest of that group. We were informed by another speaker at this convention, who documented his evidence, that the most potent pressure group, a solid bloc, in America today is that of the Roman Catholic Church, and which he charged was becoming a menace to American Religious Freedom. He asserted that the assignment of Mr. Taylor and Mr. Hopkins to the Vatican is absolutely inexplicable unless as a political favor to a solid bloc of votes. This, he claimed, is a sinister portent in America, the activity of an alien political philosophy in American affairs, which is a greater menace than Communism itself. Whether we endorse that statement or not, it merits sober consideration. Because of a well-organized, unified body, the Roman Catholic church has received many favors and is granted many privileges; the same can be affirmed of the F.C.C.C. who claim to speak for all Protestant Christians. This

leaves the true Evangelical Protestants without recognition, without a voice, and consequently without similar privileges and rights accorded the others. This is manifestly unfair and undemocratic and unless true evangelicals unite, evangelicals as defined by the statement of faith of the N.A.E., there will be a gradual curtailment of our privileges, unfair and undemocratic discrimination against minority groups will continue which threatens to throttle their witness and thus menace the spread of the gospel of our Lord.

Since the N.A.E. is still in its infancy, the greatest task at the present time is formulating policies which will be no infringement or encroachment on any particular church or denomination affiliated with this organization. Much prayerful consideration and frank debate was given to a policy to be adopted relative evangelism for evidently the pattern and method of some would not be satisfactory to others. The Committee for Evangelism came with the following proposal . . . It recommends adherence to an evangelistic policy for the N.A.E. that shall be broadly conceived and advisedly administered. This policy must take cognizance of the varieties of approach and technic with which our constituent groups carry on the evangelistic task of the church of our Lord. We quote excerpts of the policy adopted by this Convention: "We therefore do not regard it as our function to conduct evangelistic campaigns as a national association, nor to attempt to set patterns of evangelism, but rather to encourage the spirit and practice of soul winning everywhere and all the time . . . We strongly urge upon all our constituent members to engage in evangelism, whatever their own particular patterns and methods, as the principal calling and task of the Church of Christ. . . Whatever shades of differences may exist among us as to procedure and methods; we do not hedge on the basic affirmation that Christianity must grow in order to live, and it grows not by formal accessions but by spiritual regenerations. The option is sharp and urgent; it is evangelize or perish."

The Field Secretary gave us a report of the work of the N.A.E. during this past year. He claimed that this organization is not merely another agency, of which the world knows many, worthy in purpose but questionable as to necessity, but proceeded to present palpable accomplishments of the N.A.E. during the year and suggested lines of needed expansion for the immediate future, all of which give abundant proof for the necessity and worthwhileness of the N.A.E.

A national office with staff has been established in Washington, D. C., which strangely enough is the only interdenominational clearing house in Washington for the handling of passports, visas, military permits in behalf of its constituents. In the short time that we have operated in this capacity in Washington, that office has accomplished miracles. We have by our personnel in this office "won favor with

many officials in Washington so that the character, stability and responsibility of the N.A.E. has been firmly established in the thinking of official Washington." A daily watch is kept on the affairs of Congress and various government agencies. It was through the alertness of this office that in the nurses' draft bill an amendment was added to protect the interests of those engaged in missionary and church service. It was also through this office that a decision favorable to the interests of those engaging in summer Bible conferences was obtained. Had it not been for this watchful eye and prompt action most of these conferences would have been prohibited by government regulation for this season, and that not because of desire to discriminate against the church activities in this field, but because of failure to realize and understand that these conferences are vacation spots for Christian people and that if secular vacation spots be allowed to operate, we as Christians ought to be granted the same privilege. The magnitude of this matter only then becomes apparent when we remember that more than 110 principal conferences and camp centers are benefiting through this effort on the part of our office at Washington. Besides our national office at Washington, the N.A.E. already has two regional offices at Portland, Oregon and Detroit, Michigan, respectively. Another is soon to be established in Chicago, Illinois.

The chairman of the Commission for the Army and Navy Chaplaincies reported that they were most cordially received by the officials and that the N.A.E. would be permitted to place nine chaplains in the Navy and 12 in the Army. The Convention Delegates were advised to report to their constituencies that all denominations certify their Chaplains through the N.A.E. commission and thus we provide prestige for this organization. As this is established we shall by virtue of this prestige be permitted to put on evangelistic meetings in camps at home and abroad. This is a matter to which we ought to give earnest heed. Hostilities have now ended in one area of the war. Thousands if not some millions of soldiers will be huddled together in camps in strategic centers of Germany. The tension of military discipline now relaxed there will be need as never before for the sanctifying power of the gospel as an antidote for homesickness, despair, indifference and the temptations to sins too unspeakable to name. Through a strong pressure group such as the N.A.E. representing already almost a million members, and hopefully this will soon be multiplied as all evangelicals, many of whom are now sitting on the side lines watching the progress of this movement join hands with us, we shall be given consideration to sponsor evangelistic services arranged by men whom we can approve of, servants of the Lord, heralds of the good message of salvation through the atoning blood of Jesus Christ, in various soldier camps at home and abroad. We can ill afford to

pass by this opportunity and privilege as well as urgent necessity, following out the command of our King.

In this connection a word ought to be reported relative the progress of the Commission set up by the N.A.E. for Industrial Chaplaincies. This is an entirely new branch of service which we believe bids promise of much good; a field in which doubtless some of our own men may eventually yield their service. Devoted men are expending much time and energy in organizing this work. Under the blessing of God this service may in time be a way of winning thousands to Christ and "will be a means of greatly reducing industrial unrest in the very difficult days of reconversion which are just ahead of us."

The Commission for Christian Educational Institutions has up to this time made little progress. We as a Reformed people with our heritage and our splendid Christian school system have here a grand contribution to make to the movement and a solemn duty to discharge. More than one of the delegates have asked for literature on our school system. Who shall tell us, but by the grace of God, we may be a means in the hands of God to extend the glorious cause of Christian education among many evangelical groups in our nation! Barring the possible exception of the Lutheran Parochial school system, the American Protestant church has developed no system of Christian education that even faintly compares to our system of catechetical instruction of indoctrination in the faith of our fathers and our Christian day school, giving to our children a thorough Christian education. May God give us the vision to use this splendid opportunity of propagating this glorious cause, not for our own sakes, but for the good of evangelical Christianity in America and to the glory of our God!

Much time and work has been devoted to preparing series of outlines for weekday Christian education. These outlines are now in actual use experimentally and after passing through this test, with the necessary alterations will go to the evangelical publishers. These outlines are definitely evangelical in thrust and will be a major means of counter-acting the humanism and neo-paganism of the Liberals and Moderns.

Much exploratory work has been done relative broadcasting the gospel by radio. Besides our own commission a group of radio broadcasters organized last year at the Columbus Convention into what is known as the N.R.B. (National Religious Broadcasters). All or nearly all of the members of this organization are also members of the N.A.E. Approximately 150 Broadcasters of the Gospel attended this first meeting. A constitutional convention was convened at Chicago last September at which meeting a constitution was adopted and officers elected. In its Constitution, By-laws, Statement of Faith and Code of Ethics, the N. R. B. followed closely that of the N.A.E. A definite advance was made this year when this group, of which Dr. R. J.



Danhof is a member decided to affiliate with the N.A.E. so that from now on there will be the closest collaboration between the N.A.E. and the N.R.B. Such affiliation was deemed most feasible since our aims and objectives are similar. At the present time the Roman Catholics, the Jewish and the F.C.C.C. are given free time over the radio networks as a public service. The F.C.C.C. claims to speak for all Protestants. They are however wholly liberal. This leaves the Evangelicals in a rather sorry plight. Not only is there discrimination, but worse still the evangelicals in several instances are refused the privilege to purchase time on radio net works. The secretary, Dr. Wright, reported as follows: We continue to be concerned over trends in radio which indicate increasing discrimination against evangelical broadcasts. The responsibility for the present unsatisfactory situation is due to several factors, among them the following:

1. Commercial competition for available time under present economic conditions.
2. The religious monopoly existing at the present time which excludes minority groups from equitable opportunities.
3. The policies of the networks and many stations of refusing to sell time for religion, thus making religion the only type of programs which is subject to discrimination.
4. The unsatisfactory and unethical practices of some broadcasters which have put all evangelical broadcasting under a cloud.
5. The ill-advised attempts to coerce stations and networks by ill-tempered letters, threats of hearings before the Federal Communications Commission and court action.

It will be to the best interests of this work, in which we too as a denomination are engaged, to seek the passage of legislation which will make a change of the present discriminatory policies mandatory. That this may be accomplished we need the mutual strength and prestige of all evangelicals in this nation. Lack of vigilance and united effort on the part of evangelicals relative gospel broadcasting may mean that the air-lanes will be closed for us either by policy or by exorbitant rates.

The Commission on War Relief under the direction of a great Christian banker, Philip A. Benson, formerly president of the American Bankers' Association reported that three large shipments of clothing had been made to liberated parts of Belgium and that great reserves of clothing were being stored in warehouses in New York and also in Philadelphia which would be sent out as soon as it is possible. The N.A.E. will be glad to serve and assist our denomination in shipment of clothing to the Netherlands. All that we need do is to send the goods to the warehouse of the N.A.E. and earmark the goods for the Netherlands. The N.A.E. will be glad to measurably augment from their stores of goods to what we contribute for that purpose; and more.

over the N.A.E. is very eager to secure our help in the distribution of these goods at the receiving end in Europe, so that this tangible mercy will flow into the proper channels. We are deeply conscious that all of Holland and much of Europe needs our help at this time, but charity begins at home and we are anxious that these goods will get into the hands of our evangelical brethren. Doubtless the deaconate of many of our churches in Holland will receive these goods and distribute in accordance to needs. The N.A.E. is very eager to solicit our help in this matter and they in turn will be of great service to us. We humbly suggest that the committee in charge of this matter for our denomination take this into prayerful consideration.

The Establishment of Commissions for Youth Work, for Supply and Transportation, for Public Relations and for Church Financing are also contemplated. Already work has been done in the way of securing special rates by ship and plane for missionaries and clergy. This may mean a real substantial saving to the churches in the future.

A special plea was made at the Board of Administration that the president of the N.A.E. viz., Bishop L. R. Marston, visit our coming Synod to present the needs and objectives of the N.A.E. We were gratified with an acceptance of that invitation. We have been informed from the office of the N.A.E. in Boston that the secretary, Dr. Elwin Wright, will also visit Synod. We kindly beg of Synod that time will be granted to these brethren to present the cause of the N.A.E. and we are confident that they will be eager to answer questions the brethren at Synod may have relative this organization.

Your delegates are of the unanimous opinion that we as a denomination should continue our affiliation with the N.A.E. We believe that our church has a contribution to give and which she owes to the best of Evangelical Christianity in America, and that in this Organization we shall best be able to make that contribution effective and that on the other hand we have interests that are mutual with all evangelical Christians and churches and groups. These will receive better protection and safeguarding through an organization such as the N.A.E.

Not only do we urge continuance of affiliation but we also believe that this cause is worthy of more substantial financial support by our constituency. Our contribution thus far has been less than one dollar per congregation. We would urge that the Synod recommend this cause to our constituency and that the individual churches take up one collection per year for it. This would not entail a burden on any congregation and it would materially help support the work of this Organization.

Our last recommendation may seem on the surface presumptuous, but considering present circumstances and conditions we feel free to make it. It is contingent of course on the decision of Synod to continue our affiliation with the N.A.E. which we confidently trust the

Synod will do. Since the N.A.E. is still in its infancy, passing through a period during which policies are being determined, we believe it will be to the best interests of the Organizations, and no less to the influence and thrust that we as a denomination would seek to give, if those of us who in the providence of God are now vitally connected with the Organization, viz., Drs. Kuiper and Rutgers, who are on the Board of Administration, Dr. Danhof who is a member of the Board of the N.R.B. now affiliated with the N.A.E., and Dr. De Korne who is a member of the Commission on Missions, were for the present continued as your delegates. We would of course retain our status as officers of the Organization regardless of this fact, but it would give us added standing in that capacity if we also represented our denomination in the capacity of delegates appointed by our Synod.

May our gracious God give you abundant wisdom in this and in all your deliberations.

Humbly submitted,

W. H. RUTGERS, *Secretary*

R. J. DANHOF

H. KUIPER

P. S. Dr. J. C. De Korne was not officially a delegate of the Synod of our churches, but was sent to the Convention as a delegate of the Board of Missions of our Churches.

Due to the restrictions imposed by the O.D.T. which barred delegates appointed by our last Synod to this convention, the Synodical Committee approved appointment of Dr. W. H. Rutgers as one of your delegates, since he was by virtue of being a member of the Board of Administration of the N.A.E. eligible for attending this convention.

## SUPPLEMENT 19

(Art. 35)

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**REPORT ON ECUMENICITY AND CORRESPONDENCE  
WITH OTHER CHURCHES\***


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*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HE Synodical Committee on Ecumenicity and Correspondence with other churches was charged to report on three matters: I. Ecumenical Council; II. Correspondence with Foreign Churches; III. Correspondence with Churches in our United States.

**I. ECUMENICAL COUNCIL**

Our report to the Synod of 1944 requested specifically two things relevant to an Ecumenical Council: 1. The committee be instructed to initiate the studies of the problems involved; 2. The committee receive authorization to make preliminary preparations for a council in consultation with the Reformed Church of South Africa.<sup>1</sup> This report received a whole-hearted endorsement. Consequently, Synod gave your committee this mandate: "Synod continue the present Synodical Committee and instruct it to proceed in the several studies proposed in its own report."<sup>2</sup> Your committee has addressed itself to this twofold task: investigation of problems and preliminary preparation.

SYNOD OF SNEEK, 1939<sup>3</sup>

To get a clear-cut picture of the lay of the land, and to appreciate the background your committee had to take into account, it may be profitable to incorporate in our report the decisions of the 1939 Synod of Sneek of the Netherlands.

The church will recall that the Rev. Dr. H. Beets and the Rev. I. Van Dellen were delegated by our church to attend this Synod for the purpose of coming to an agreement as to the how, the where, and the when of an ecumenical synod. The South African church likewise delegated two of its members. This Synod resolved all the conversations regarding this matter into three questions: a. Who will convene an ecumenical synod? b. Which churches should be invited? c. How shall "the delegating" take place?<sup>4</sup>

The point that must be kept in mind is that a previous Christian Reformed Synod has delegated the major arrangements of an ecumenical synod to the churches of the Netherlands, and that these churches

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\*Our committee has reluctantly released the Rev. Prof. D. H. Kromminga of his secretarial work. The request for his release was his right since he also served Synod in the capacity of Secretary of the Publication Committee (Acts of Synod, 1944, p. 19, Art. 44, 3c.). The present secretary is Jacob T. Hoogstra of Holland, Michigan.

have spoken. The decisions taken are answers to the three specific questions given above.

Question One: The special committee at Sneek suggested that the Church of Amsterdam convene said Synod, possibly in 1942, A. D. This committee realized that this date was problematic since the war was still in its infancy.

Question Two: Synod of Sneek adopted the recommendation that only such churches be invited who accept the classical Reformed Symbols as standards of the church. Two cautions are expressed: a. We must have some guarantee that these Churches are Reformed in practice, and not only in name; b. On the other hand, it is improper to judge any church according to any subjective standards. The golden mean is adopted that only such churches be invited with whom our Christian Reformed and the Reformed churches of South Africa maintain church correspondence.

Question Three: Synod of Sneek also adopted the recommendation of its special committee that the same principle of elder-minister representation be maintained, suggesting, however, that great care be exercised in the choice of elders since elders must be masters of a foreign language. It was further adopted that outstanding Calvinistic leaders as Dr. Sebestyen and the late Dr. Lecerf be invited as guests, and that a few representatives of each of our theological faculties be delegated as advisers.

As a result of these decisions a certain proposal to limit the first ecumenical synod to the three churches immediately involved was rejected.

#### PROGRESS SINCE THE SYNOD OF SNEEK

The incorporation of this report of Sneek, as we have intimated, is necessary from two points of view at least. Our church must have a complete picture of what has been done in the past. Secondly, our church can now appreciate the difficulties under which your committee labored. Definite decisions were taken in 1939, but new and abnormal situations demanded drastic investigations, and, possibly, reversals of judgments. The Netherlands of today is not the Netherlands of yesterday. Nor is there an iota of a wish in our heart to deprive the wounded cradle of our church life of the honor of entertaining the first ecumenical council or synod. We have to approach the present abnormal situation with a modest boldness if we are going to venture forth to realize the goal we believe God has set before us.

Your committee felt that since the world is thinking and planning "globally," since new situations demanding mutual confrontation have arisen, since the lofty requirements of Scripture reveal that the glory of God and His Son are manifested also in the oneness of the church, no efforts should be spared to realize an ecumenical synod. Such a mind is in harmony with our report adopted by the Synod of 1944.

Our committee studied such questions as: delegation, agenda, authority, place of meeting and defraying of expenses. Still nothing could be decided in isolation. Of necessity, and according to synodical mandate we had to consult the South African churches. This we did. The following is roughly both the mind of the committee and the content of our communication to the South African Church.

We reaffirmed our conviction that an ecumenical council is necessary. Then we informed our South African brethren that we had decided nothing. We were thinking aloud in the hope that they would give us their frank brotherly response. We asked them whether they would tell us what they have been doing on behalf of an ecumenical synod since 1939.

As far as delegation is concerned your committee is of the opinion that our minister-elder representation be maintained. Also that some of our theological professors be either delegated or invited as advisers. Contrary to the decisions of Sneek your committee entertained the thought that it may be advisable to call a synod of the three churches immediately involved only, since new situations have arisen since 1939. Such a limited synod could become a groundwork synod in which men could speak freely and brotherly. Your committee is also investigating particularly these two questions: Shall proposed synod appoint its committee to prepare the agenda, special committees, etc., or shall preliminary work be done in the respective countries so this synod can speak with definiteness? Since the Netherlands is confronted with the herculean task of rehabilitation would it be advisable to hold such a synod in the United States?

The Reformed Church of South Africa was made to understand that these are still questions in our minds. Nothing has been decided.

A reply was received January 29, 1945, from the Rev. Prof. S. DuToit. He informed us that the Synod of the South African Church of 1942 received the report of its delegation to Sneek with a great deal of interest. Somehow, said Synod failed to appoint a committee to continue the good work. He informed us further that our communication would be placed on the Agenda of their Synod, required to convene this year, January 24, and that he would write to us immediately after adjournment.

Our report must be in the hands of the Stated Clerk March 1. Consequently we cannot wait until this communication reaches us. If our committee can come with something more definite we shall take the liberty of sending a supplementary report to our Synod of 1945.

## II. CORRESPONDENCE WITH FOREIGN CHURCHES

The Synod of 1944 recognized the defectiveness of our correspondence with foreign churches in the past, and desired to seek improvement in this matter.<sup>5</sup>

Your committee informs Synod that it has discussed the question of correspondence with foreign churches, but because of the present-day situation it is helpless to do anything about it. Besides when the ecumenical council meets this body may then be the logical place to present such a question. If ecumenical synods continue then this question disappears.

### III. CORRESPONDENCE WITH CHURCHES IN THE UNITED STATES

The Church no doubt realizes that the application of the principles regarding interchurch correspondence involves weighty considerations.<sup>6</sup> There are such pertinent questions as method of procedure in applying these principles, and standard(s) to determine which church is Reformed in practice as well as in doctrinal commitments.

Because of incapacities and distance the full committee did not meet to discuss the various aspects of this mandate. The committee consequently requests Synod to instruct your committee to continue its studies and report to an earliest possible Synod.

### IV. RECOMMENDATION TO SYNOD

Your committee recommends to Synod to approve of the work thus far accomplished and to authorize your committee to continue its labors according to the decisions of the Synod of 1944.

Yours in our Master,

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

1. *Acts of Synod, 1944*, "Supplement 21," p. 367

2. *Ibid.*, Art. 124, 4, p. 85.

3. Transcript copy of Bijlage LV and Art. 258 of the Acts of the Synod of Sneek of 1939 (Netherlands), by courtesy of a member of our committee, the Rev. I. Van Dellen.

4. Hoe behoort de afvaardiging plaats te hebben? We may also note here that there is no agreement as yet whether or no we should call our proposed gathering an ecumenical synod or an ecumenical council. This question will receive its due when we study the question of authority.

5. *Acts of Synod, 1944*, "Supplement 21," p. 365f.

6. *Ibid.*, pp. 360f, 365.

## SUPPLEMENT 20

(Arts. 65, 110)

## FAITH, PRAYER AND TRACT LEAGUE

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**W**E TAKE pleasure in reporting that our work, under the blessing of God, is continuing, and by means of our tracts we are reaching an ever larger number of people. In how far these Silent Evangelists have been a blessing, only eternity will reveal. On our part there is the demand to be faithful in sowing the seed, and we are doing all in our power to prepare this seed for those who feel the urge to sow it.

That the number of those who are engaged in tract distribution is increasing from year to year is also borne out by the figures in the accompanying statement, indicating that more than half a million have been sent out. No doubt many of these went to those in the armed forces of our country, and we pray that they may prove to be a real blessing to them.

May we renew our request that Synod commend our work to our people and our churches for their moral and financial support, which has always been deeply appreciated.

The following figures are compiled from our Annual Report, as of August 9, 1944.

<b>Receipts</b>	
Balance on hand, August 10, 1943 .....	\$2,216.11
Donations .....	3,350.36
Membership Fees .....	29.00
Sale of Tracts .....	1,811.01
<b>Total</b> .....	<b>\$7,406.48</b>
<b>Disbursements</b>	
Printing .....	\$1,157.00
Advertising .....	1,385.58
Postage .....	230.65
Supplies .....	32.52
Miscellaneous .....	347.74
Salary .....	350.00
Victory Bonds .....	740.00
Balance on hand, August 9, 1944 .....	3,162.99
<b>Total</b> .....	<b>\$7,406.48</b>
Tracts sent out this year:	
Sold .....	490,869
Gratis .....	24,650
<b>Total</b> .....	<b>515,519</b>



Tracts printed this year .....	366,000
Total tracts printed .....	6,715,075
Tract Racks sold .....	29
Cellophane sheets sold .....	14,948

Humbly submitted,

REV. S. G. BRONDSEMA, Mgr.

## SUPPLEMENT 21

(Art. 35)

## TESTIMONIAL ON MIXED MARRIAGES

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**S**YNOD, believing that the honor of God, the welfare of the church and the happiness of the home demand that we take issue with mixed marriages, directs this testimonial against them, expressing its strong disapproval both when a Christian Reformed church member marries one who professes no faith, and when he marries a member of some sect or other denomination.

Synod feels that mixed marriages are one of Satan's most subtle means for breaking down the church and destroying its purity.

There are several reasons why mixed marriages are no longer the exception among us.

1. Our isolation is rapidly disappearing.
2. Denominational differences are dwindling in the consciousness of the people. The thought is becoming prevalent even in our circles that it makes little difference to which denomination one belongs.
3. Doctrinal lines of demarcation are disappearing.
4. The spirit of the age is influencing us; the spirit of individualism that doesn't want to be bound by rules; and the spirit of materialism by which one is inclined to marry for money, forgetting that there are more important considerations.

## PRINCIPLES INVOLVED

Synod emphasizes over against mixed marriages principles that are Scriptural, ethical and practical. Synod sets the demands of Scripture over against the individualism of the age, and on this sound basis holds that man is not free to do as he pleases, and surely not in the choice of a spouse. God is supreme. All must submit to His authority. Man cannot with impunity transgress His laws. All unequally being yoked together with an unbeliever must necessarily meet with God's disapproval.

## NEED OF EDUCATION

The need of education in connection with marriage is paramount. It should be positive education, and from the viewpoint of church and religion. God's truth in this matter must be taught in season and out of season. Fundamentals must be emphasized and reemphasized. A well balanced and full-orbed knowledge of the truth must be given. The training of our children must have the higher kingdom purposes in view.

In this education home and church and school must coöperate. All parents and spiritual leaders must give individual direction before courtship has gone too far.

#### IMPORTANCE OF THE HOME

Synod names the Christian home as the agency of first importance in education, in supplying the spiritual and moral foundation.

Father and mother by showing the proper respect for each other and by their attitude toward God and His service, can be of inestimable value in educating the children, in showing them that God wants marriage to be a state wherein man and woman help build each other up and prepare each other for the kingdom of God.

In the home all efforts must be bent toward the creation of genuine piety, toward the formation of such an atmosphere that any other than a Christian home would be distasteful to the children.

Particular attention should be given to the friends of the children and to the school which the children attend. Friendships that spring up in the school years often issue in marriage. Christian parents should send their children to Christian schools wherever possible, so that the Christian home training is not broken down but rather built up, and also so that the children may develop friendships with those who are of like faith and ideals.

Not only shall all parents strive through proper means and through our God-given agencies to immunize our youth to improper friendships. Positive efforts should also be put forth by all the members of the family to make the home the Paradise God wants it to be, so that the children in growing up learn to understand that when they marry, their home too must be such a Paradise. All children should be made to feel that the purpose of their training in home and school is Christian manhood and womanhood.

In any covenant nurture the home needs not only the school but also the church. The public service of the Word, the Catechism classes, the Sunday school, the church societies, the work of family visiting should all be powerful factors in assisting the home in this important work. For the home occupies the strategic place in the training of the youth in the things of God's will.

#### LOVE IN ITSELF IS NOT ENOUGH

Synod emphasizes the need of education because the idea is gaining prevalence among our youth that the only essential for a successful marriage is love. And love is indeed an important factor. No one should marry without it; but love is not almighty. Love cannot be the predominant thing. Love may not supercede what God has made known as His will. Love as such is not normative, though it is required. Love needs constantly to be tested by God's Word that it may become more and more the sanctified love that God requires. Love in itself without God may not determine marriage for the Christian.

Many a wife thinks at the time of marriage that she can by her love and example win her husband over to her convictions, only to find that after marriage religious matters form the sorest bone of contention.

Love is often so blind it doesn't reason things out. It deceives its victims into believing they are exceptions, so that what is conceded as a general rule does not apply to them; the experience of others need not necessarily determine their conduct; at least, their marriage need not necessarily be unfortunate just because others were.

If there is between husband and wife in marriage no more than a natural affection and a mutual idolatry, if God is left out of the picture, the marriage is not as God wills it. If the truth is not by both husband and wife adhered to from conviction, there is very little that will guarantee a lasting happiness. When the Christian in marrying entirely ignores matters of truth, he overlooks the one thing that more than anything else can make a man and woman one.

#### BIBLE PROOF

The Bible gives ample proof that God forbids one who has true faith to marry with an unbeliever. Both Old and New Testaments make that plain.

God Himself says that "he (the heathen) will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and he will destroy thee quickly" (Deut. 7: 4). Thus God Himself points out the danger that the heathen spouse will draw the believing one away from the covenant, away from God and His service. And the history of the church throughout the ages shows that this danger is real.

Throughout the whole Old Testament God exercises a sovereign claim upon all covenant children; forbidding them to marry with those who are not in the covenant.

At the very dawn of history God laid down a line of cleavage dividing the human race into two parts, putting enmity between the seed of the woman and the seed of the serpent (Gen. 3: 15).

The outstanding sin before the Flood was that of mixed marriages, which led to apostasy from God, and brought down on mankind God's curse. "The sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose" (Gen. 6: 2).

Abraham, remembering God's covenant with him, caused his servant Eliezer to take an oath that he would not secure a wife for Isaac from among the Canaanites (Gen. 24: 3).

Isaac in blessing Jacob gave similar direction (Gen. 28: 1).

Moses, re-affirming God's covenant with Israel at Horeb gave the specific command, "Neither shalt thou make marriages with them (the Canaanites); thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7: 3).

Balaam knew well that mixed marriages would bring a curse upon God's people, even when curses as such might not be uttered. At Balaam's suggestion Balak gave a feast at Baal-Peor and invited the Israelites. The consequent immorality brought God's curse upon Israel (Numbers 25).

Samson's parents, remembering the covenant, were reluctant to grant Samson a Philistine wife (Judges 14: 3).

Solomon was wise, but Scripture reveals his great folly in marrying many strange wives, who, though he was wise, drew his heart away from the service of God (1 Kings 11).

Ezra regarded the taking of strange wives as an increasing of the guilt of Israel (Ezra 10: 10). The matter of mixed marriages simply confounded him. "When I heard this thing, I rent my garment and my robe and plucked off the hairs of my head and of my beard, and sat down confounded" (Ezra 9: 3).

Nehemiah took active measures against those who made themselves guilty of the sin of mixed marriage. "In those days also I saw the Jews that had married women of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves" (Neh. 13: 23-25). He calls the marrying of foreign women a trespassing against God (Neh. 13: 27).

Perhaps the most lofty expression of the Old Testament against mixed marriages is given by Malachi where Scripture says of God, "He sought a godly seed" (Malachi 2: 15). The thought of Malachi is that God made the covenant husband and wife one in order that there might be a godly seed. There must be no corruption. Covenant parents may not surrender their covenant offspring to an anti-covenant marriage.

The teaching of the Old Testament is abundantly substantiated in the New. That is what could be expected. For we deal here with a fundamental principle, not with that which to the Jews was only of ceremonial and therefore of passing significance.

New Testament Christians are called in the things of marriage to take the same attitude toward the heathen as Israel was called to take toward the surrounding nations. Paul certainly does not tone down the Old Testament position. He draws the line sharply, just as sharply as the Old Testament.

Paul admonishes in the church at Corinth those contemplating marriage that they should marry "only in the Lord," that is, in a Christian way and to a Christian. The Christian, living in that sphere in which

the Lord is recognized, living in fellowship with Christ, may marry only in accordance with the will of Christ (1 Cor. 7: 39).

Paul warns the Corinthian Christians against being unequally yoked with unbelievers. He gives point to this warning by putting questions whose answer is obvious. "What fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols" (2 Cor. 6: 14-16)?

Paul describes the beauty of Christian wedlock in Ephesians 5: 22-33, holding up to man the example of Christ who loved his church and gave himself for it. And in Colossians 3: 18 he says to the wives, "Wives, be in subjection to your own husbands, as is fitting in the Lord."

#### INTERDENOMINATIONAL MARRIAGES

There can be no doubt as to the teaching 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 marriage as sinful; but does the church also have a duty when both husband and wife are covenant members but are affiliated with different denominations?

Decidedly, for this too is a matter that concerns the truth, though no definite texts can be cited for the simple reason that no such situation arose in Bible times.

The difference between our denomination and others is to us so vital that we feel justified in our separate existence. Our separate existence as a denomination is with us a matter of truth. When therefore one who is of our faith marries someone of another faith, the truth is involved.

The Christian Reformed Church seeks to remain loyal to the Word of God. It encourages our people to be true to their own church for the sake of the truth. It indoctrinates our youth for the sake of the truth trusting that by conviction they will seek their life partners from the same church.

When matters of truth are thus involved in marriage, no one should ever permit his marriage to make him untrue to his God, to His Word, or to the church.

Because the truth is involved here synod feels that to successfully counteract mixed marriages we should first of all prayerfully and humbly seek to be a true church. We should maintain a healthy isolation and develop a consciousness of our covenant calling. We should show that we by the grace of God are a church that holds fast to the teachings of the Apostles and Prophets, a church that stands for pure doctrine and holy living, a church that demands the whole of life in all its relationships for God.

We must convince our young people that in making profession of faith they pledge themselves to their church, but that they violate their pledge when they compromise with error in any form. We must cause them to see that not even marriage may make one untrue to the faith.

Then there are practical considerations against interdenominational mixed marriages, which, though practical, nevertheless are linked up with the truth. There is a fundamental in church polity which applies here, namely, the welfare of the churches. Churches like nations have the natural tendency toward self-preservation, toward guarding themselves against loss. Our church wants to do this by maintaining purity of doctrine, by fostering sound religious life, by striving for the godly conduct of its members, all things that can be gravely endangered by mixed marriages.

Mixed marriages in a denominational sense are bound to cause a loss in membership, which in our conviction must often at least be considered as a loss to the cause of truth. When such mixed marriages, however, result in a gain in membership, those from the "outside" may become such a powerful influence that our church loses its distinctiveness. Those who enter the church only because of marriage and not out of conviction are bound to exert a collective influence away from the truth.

It is true that God has blessed some mixed marriages by causing the "outsider" through marriage to gain contact with the truth and by then giving him grace to accept it; but our conduct may not be regulated by what God sometimes does. Our standard must be what He expresses as His will. God can and sometimes does use our sin for His glory, but that doesn't mean that He ever approved of that sin.

So mixed marriages in a denominational sense, which are the most common of all, constitute a real danger to the truth; they mean loss to the church; but they also are hindrances to a truly Christian marriage.

Love for the church in which one has been born is deep-rooted and will not tolerate even the just criticism of the church the one has left for the sake of the other.

When there is between husband and wife a difference in religion, no tenderness, no affection, can bridge that gap. There may be outward harmony and apparent contentment; yet often there are beneath the surface inbred fundamentals in connection with which neither party feels capable of submission. Many homes have felt a little denominational fox gnawing at the vine of home joys.

No one can estimate the sacrifice of happiness in a home in which husband and wife take opposite views on religion. No house thus divided against itself can produce essential harmony. There is bound to be either active or passive opposition of principle against principle. And such differences in principle do not work for peace and harmony in the home; they do not foster mutual love and understanding.

Unless husband and wife have essentially the same faith, their home life is bound to be far from ideal; the service of God in the home cannot successfully be maintained; the children cannot be properly educated; conversation can hardly be spiritually profitable.

If husband and wife continue each to attend his own church, a situation is created that does not make for family unity. If both attend one church one Sunday and the other's church the next, that too is far from ideal. And when children are born the problems multiply.

If the member of our church gives up his church for the sake of his spouse, such surrender of one's denomination to affiliate with another must be regarded as revealing a certain measure of indifference to the things for which our church stands.

We conclude that unity of faith is of inestimable value in founding a home. Only the conviction that is based on truth can lead to deep understanding when both have it. Only such conviction can foster mutual appreciation, can create the spirit of unselfishness. Unity of faith does more than anything else to bring both father and mother to the resolution of Joshua, "As for me and my house, we will serve Jehovah" Joshua 24: 15.

#### TO OUR YOUNG PEOPLE

Synod advises you, young people of our churches, on the matter of mixed marriages with a purpose. We seek herein the honor of God, the extension of His cause, the maintaining of His covenant, the true spirituality of the church, and the happiness of your future home.

With all the warnings of God before you, dare you still go contrary to God's command? Can you do so and yet expect God's blessing? Dare you thus put the most precious things in life at stake and risk the only happiness that is real? And can you wilfully forget that in the choice of a mate you decided not only for yourself, but also for the children the Lord may give you, and thus also for generations that are to come?

You young people who are contemplating marriage with those who love not God's truth, won't you search the Scriptures and see what God thinks of such marriages? Won't you look round about you and see to what misery such marriages have usually led? Won't you consider the children that may be born from such a marriage?

Christian young people who find in their hearts love for unbelievers would do best to pray for grace to tear this affection from their souls.

#### TO OUR MINISTERS

Synod hereby warns all our ministers against uniting in marriage at a public service of the Word any covenant member with one who is not of the covenant; anyone who is a member of the church either by baptism or profession with one who has no connection with any church; anyone who professes faith in the triune God with one who does not so profess.



In the case of a mixed marriage with a Catholic or with a member of some sect, synod advises its ministers to consider that such marriages are contrary to the plain teaching of Scripture expressed or implied.

When a minister functions in marriage merely as a servant of the state, he is nevertheless to realize that he officiates also in the name of the God who in the beginning instituted marriage, and that therefore there is on his part a definite responsibility to God as well as to the state.

The minister is called to let every man and woman entering into marriage feel that God's blessing can be expected only when in marriage God holds the first place.

Synod exhorts all ministers (and consistories) to counteract the increasing evil of mixed marriages by teaching, preaching, and private admonition.

#### TO ALL OUR LEADERS

Synod exhorts all our leaders to warn unceasingly against the prevailing spirit of the age in connection with marriage, setting forth clearly the principles of God's Word.

Synod urges all our leaders and parents to constantly pray and labor for the deepening of spiritual life among our young people, for their training in covenant consciousness, for their increase in the knowledge of the Scriptures, which things are the best anti-dote against mixed marriages.

Humbly Submitted,

P. DE KOEKKOEK

A. JABAAY

R. BRONKEMA, Sec'y

According to the decision of Synod, 1944, Rev. P. De Koekkoek was requested to serve as secretary. Due to the moving to more distant parts and the resultant extra work of two members of the Committee, Dr. R. Bronkema served as secretary.

## SUPPLEMENT 22

(Art. 70)

REPORT OF MISSION SUNDAY SCHOOL PAPER LESSON  
PLANNING COMMITTEE*To the Synod of 1945.*

ESTEEMED BRETHREN:

THE following schedule of lessons for mission Sunday schools completes, per our original plan (see Acts 1943, p. 370; 1944, p. 403) a circuit of the entire Scripture within a three-year period.

The first half of the year is made up of New Testament materials that are appropriate to and link together the Christian holidays from Christmas through Pentecost. There is no confusing and sudden digression from the schedule to insert holiday themes that are irrelevant to the regular series.

Following a few lessons of post-Pentecost stories about the New Testament church, the last half of the year treats Old Testament material from Judges to Malachi that offers refreshing variety from the first half-year, rounds out previous Old Testament series, and leads naturally up to Christmas and the subsequent schedule of New Testament lessons on the life of Christ.

- Jan. 7—Jesus' Rejection by His Home Town (Luke 4:16-31)
- Jan. 14—Jesus Calls Fishers of Men (Luke 5:1-11; Matt. 4:18-22)
- Jan. 21—Jesus Heals Body and Soul (Mark. 2:1-12)
- Jan. 28—Jesus, the Friend of Sinners (Matt. 9:9-17)
- Feb. 4—Jesus' Glory and Power (Luke 9:28-42)
- Feb. 11—Jesus Feeds Five Thousand (Mark 6:30-44)
- Feb. 18—Jesus Teaches Humility (Matt. 18:1-14)
- Feb. 25—Jesus Teaches Forgiveness (Matt. 18:15-35)
- Mar. 4—Jesus Heals a Man Born Blind (John 9:1-41)
- Mar. 11—(PRAYER DAY SUNDAY) Jesus Forbids Anxiety (Luke 12:13-34)
- Mar. 18—Jesus Raises His Friend Lazarus (John 11:1-44)
- Mar. 25—(GOOD FRIDAY SUNDAY) Jesus and the Dying Thieves  
(Luke 23:33-43)
- April 1—(EASTER) Jesus, the Risen Savior (Matt. 28:1-15)
- April 8—Jesus Commands to Preach (Matt. 28:16-20; Luke 24:44-49)
- April 15—Jesus' Stories about His Kingdom (Matt. 13:31-33)
- April 22—Jesus' Stories about the Cost of Following Him (Luke 14:15-35)
- April 29—Jesus' Story of the Wicked Renters (Matt. 21:33-46)
- May 6—(ASCENSION WEEK) Jesus Ascends to His Throne  
(Ps. 110; Acts 1:1-11)
- May 13—Jesus Tells about the Last Judgment (Matt. 25:31-46)
- May 20—(PENTECOST) The Great Day of Pentecost (Acts 2:1-41)
- May 27—Paul's Conversion (Acts 9:1-19)
- June 3—Paul Worshipped and Stoned (Acts 14:8-22)
- June 10—Paul's Macedonian Vision (Acts 16:6-15)
- June 17—Paul and the Jailer of Philippi (Acts 16:16-40)
- June 24—Paul's Shipwreck on the Way to Rome (Acts 27:9—28:6)

- July 1—Deborah (Judges 2:11-23; 4)  
 July 8—Gideon and His Brave Band (Judges 6 and 7)  
 July 15—Samson's Daring Deeds (Judges 13, 14, and 15)  
 July 22—Samson's Victorious Death (Judges 16)  
 July 29—Ruth's Choice (Ruth 1-4)  
 Aug. 5—Eli and the Child Samuel (1 Sam. 1, 3)  
 Aug. 12—Saul, Man after the People's Heart (1 Sam. 8; 10:17-25; 13:1-16; 15:10-31)  
 Aug. 19—David, Man after God's Heart (1 Sam. 16, 17)  
 Aug. 26—Saul Seeks to Slay David (1 Sam. 19, 20, 24, 31)  
 Sept. 2—King David's Sins (1 Chron. 11:14—12:14; chap. 21)  
 Sept. 9—Solomon's Wisdom and Glory (1 Kings 2:1-4; 3:5-28; 2 Chron. 3-5; 9:1-12)  
 Sept. 16—Elijah's Faith (1 Kings 17:1-16; 18:21-46)  
 Sept. 23—Elijah's Discouragement (1 Kings 19:1-18)  
 Sept. 30—Elisha Becomes God's Prophet (2 Kings 2)  
 Oct. 7—Elisha and the Syrian Leper (2 Kings 5)  
 Oct. 14—Elisha and God's Chariots of Fire (2 Kings 6:8-23)  
 Oct. 21—Jonah, the Disobedient Prophet (Jonah 1-3)  
 Oct. 28—The Trial of Job (Job 1; 42:10-17)  
 Nov. 4—Daniel and His Three Friends (Dan. 1, 2)  
 Nov. 11—Daniel's Friends and the Fiery Furnace (Dan. 3)  
 Nov. 18—Daniel's Warning (Dan. 5)  
 Nov. 25—(THANKSGIVING) Daniel Gives Thanks Amid Danger (Dan. 6)  
 Dec. 2—Courageous Queen Esther (Esther 1-10)  
 Dec. 9—The Return of God's People to Their Homeland (Neh. 1, 2, 4)  
 Dec. 16—Isaiah's Prophecies of the Coming Savior (Isaiah 7:14; 9:6, 7; 11:1-5; 40:1-11; 53:1-12; 55:1-13)  
 Dec. 23—(CHRISTMAS SUNDAY) The Birth of the Savior (Luke 2:1-20)  
 Dec. 30—Jesus Brought to God's House (Luke 2:21-40)

Respectfully submitted,

REV. HENRY VERDUIN  
 REV. ROLF VEENSTRA  
 REV. P. JONKER, JR.  
 A. VANDER VEER  
 T. AFMAN

## SUPPLEMENT 23

(Art. 48)

## TRANSLATION OF HOLLAND THEOLOGICAL WORKS

To the Synod of 1945.

ESTEEMED BRETHREN:

**Y**OUR Committee on the translation of Dutch Theology has continued its study of the matter entrusted to it. We have come more and more to the following conclusions:

1. Much of the material contained in the works of the great Dutch theologians has a great deal of local color that would not be applicable to American conditions. Much of it is more prolix than the modern taste allows. Therefore a translation would be hampered, weighed down as it were, from the very outset.

2. To make a translation that is at the same time an adaptation also has its disadvantages. One of them presents itself at once, namely, that the resulting work would hardly be a reproduction of the author's idea. Selection, elimination, condensation, etc., all go hand in hand with the likelihood of deviation from the original.

3. All told it would seem that the ideal would be that capable men among us be encouraged to put to paper the best thought living within us. May we respectfully suggest that every encouragement be used, even to the extent of subsidization by Synod to attain this end? If we are really on fire for the sturdy theology of our Dutch forebears it would seem some of us could reproduce that theology, in popular form to suit the needs of our times. Perhaps we are come into the Kingdom for such a time as this!

Wishing you Heaven's favor in your meeting, and may the King of His Church own Synod's effort in behalf of that Church, we are

Respectfully yours,

The Committee

LEONARD VERDUIN, *Secretary*

BAREND K. KUIPER

D. H. KROMMINGA

**SUPPLEMENT 24**

(Art. 35)

**COMMITTEE TO STUDY THE EXAMINATIONS REQUIRED  
OF SUCH AS DESIRE TO ENTER THE MINISTRY***To the Synod of 1945.*

ESTEEMED BRETHERN:

**T**HE committee to study the examinations required of such as desire to enter the ministry, begs to report to Synod:

1. That it has taken note of the decision of the Synod of 1944, Acts, Article 35, page 15.
2. That the committee has labored on a report to Synod but has not succeeded in attaining unanimity in respect to certain important phases of its work and problems connected with this subject.
3. That the committee has been hampered in its work, since it has not been able to meet together—which is in part due to the exigencies of the times—and was compelled to confer by way of correspondence.
4. That if Synod should see fit to continue the committee, it plans to meet as soon after Synod as is feasible, and expects to have its report ready for the Synod of 1946.

Humbly submitted,

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

**SUPPLEMENT 25**

(Art. 106)

**NETHERLANDS WAR RELIEF BENEVOLENT COMMITTEE**

ESTEEMED BRETHREN:

**Y**OUR Committee for Netherlands War Relief has been active and has carried out your instructions of last year. See Acts of Synod, 1944, pages 101, 102. Money has been continually coming in for this fund. Much sympathy for this cause has been shown. We have also kept the churches informed as to the condition of this fund by monthly reports in *The Banner* and *De Wachter*. Professor L. Berkhof of our committee has written about this matter in our church papers. One of the last articles was by Chaplain Harry Boer in *The Banner* of May 4 in which he pleaded for much more money for this fund. Others have also written about this matter. The result has been that money kept coming in and is still coming in. Our total to date is \$125,000. See Report herewith. \$50,000 of this amount is in War Bonds of the type that are redeemable at any time and still pay a small rate of interest.

Inasmuch as the War is now over we expect that the time will soon come when we can send it to the Netherlands' churches. At present it is still impossible to send money to the Netherlands. We have just recently sent telegrams to Dr. K. Dyk and Dr. J. Ridderbos of the Reformed Church informing them of our desire to help and advising them that we desire to contact a committee for reconstruction representing their churches and appointed by their general Synod. As soon as we can correspond with such a committee, we will no doubt learn of their actual present day needs and in how far we can help them.

Our committee has given considerable thought and study as to how we should spend this money. Some of us think it will be best to send a committee of one or two men to the Netherlands, who will go at their own expense as soon as possible, to learn first hand of actual conditions and to report back to our committee before sending any money. Others think that we should send the money as soon as possible if we can contact an official committee appointed by their Synod or by their Synodical Committee, and to leave the actual distribution in the hands of this committee. It will be very difficult for our committee to decide here which needs should be met first. Perhaps all this will be cleared up, however, after we can correspond with a committee from the Netherlands.

After we have contacted such a committee and can correspond freely with them, which we hope will be accomplished very soon, we will

no doubt be able to decide if it is best to send a committee or whether it will be best to send the money to this committee at once.

There is another matter which has also given us some concern. Although we have tried to make it plain that the money we have collected is for church work, rebuilding of churches, religious institutions, etc., we know many of our people have given the money with the intention that it be used for food, clothing, medical aid, etc. It will be difficult to differentiate strictly between material aid and religious or spiritual aid. We desire to help the Reformed churches in the Netherlands in the best possible way. If the churches there are doing relief work—giving food, shelter, and food to the poor—we have no objection. If the churches feel that this must be done first, we wish to help them. If they feel that church buildings should be restored first or that the money be used first for their theological school or other religious work, we wish to help them in that way. No doubt these matters, too, will be cleared up when we can correspond freely with the Committee of the Netherlands.

We mention these things to inform you of the problems connected with this work and if you have any instructions or suggestions, we shall be glad to have them. Otherwise we shall use our best judgment after we have corresponded with a Netherlands' committee. Please decide to continue this work another year.

Respectfully submitted,  
Netherlands War Relief Benevolent Committee

JOHN HEKMAN, *President*  
J. J. BUITEN, *Secretary-Treasurer*  
PROF. L. BERKHOF  
DR. H. BEETS  
DR. Y. P. DE JONG  
MARINUS HOUSKAMP

**NETHERLANDS WAR RELIEF BENEVOLENT COMMITTEE  
FINANCIAL REPORT**

Balance, April 1, 1944, as reported to Synod.....\$ 14,249.46

**RECEIVED**

1944		
April 17	Receipt Nos. 1097 to 1108.....\$	753.23
July 3	Receipt Nos. 1109 to 1125.....	826.67
August 17	Receipt Nos. 1126 to 1152.....	2,626.72
September 27	Receipt Nos. 1153 to 1184.....	2,683.18
October 17	Receipt Nos. 1185 to 1228.....	5,674.30
November 2	Receipt Nos. 1229 to 1255.....	4,983.43
November 23	Receipt Nos. 1256 to 1289.....	6,451.33
December 4	Receipt Nos. 1290 to 1308.....	4,712.28
December 18	Receipt Nos. 1309 to 1340.....	7,790.11
December 29	Receipt Nos. 1341 to 1375.....	29,544.55

1945			
January 9	Receipt Nos. 1376 to 1404.....	13,117.15	
January 26	Receipt Nos. 1405 to 1426.....	6,731.19	
March 5	Receipt Nos. 1427 to 1451.....	1,324.08	
March 30	Receipt Nos. 1452 to 1468.....	2,076.45	
April 14	Receipt Nos. 1469 to 1483.....	5,546.74	
April 19	Receipt Nos. 1484 to 1492.....	5,318.79	
May 9	Receipt Nos. 1493 to 1515.....	1,730.20	
May 22	Receipt Nos. 1516 to 1535.....	4,465.16	
June 6	Receipt Nos. 1536 to 1559.....	5,586.60	
			\$111,942.16
Total Receipts.....			\$126,191.62
PAID OUT			
Aug. 5	Refund to Seymour Church.....	\$ 354.02	
Aug. 16	Refund to "Uncle Dick".....	10.00	
Sept. 18	Printing 350 letters and mailing.....	30.00	
Dec. 4	500 Stamped Envelopes .....	16.74	
Jan. 12	Forbes Stamp Co. ....	2.52	
Aug. 24 to May 29	Bank Charges.....	3.36	
June 11	Two telegrams to Drs. Dyk and Ridderbos .....	10.19	
Total Paid Out.....			\$ 426.83
Balance, June 6, 1945.....			\$125,764.79

June 14, 1945.

This is to certify that we have examined the books of Mr. J. J. Buiten, treasurer of the Netherlands War Relief Committee, for the period of April 30, 1944 to June 11, 1945, and that the above is a true statement of Receipts and Disbursements as disclosed by the records.

LEONARD KLOET  
 GEORGE F. WIELAND.



## SUPPLEMENT 26

(Art. 43)

## CHRISTIAN LABOR ASSOCIATION

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**A** GAIN as in other years we feel that it is our duty to express to the Synod of the Christian Reformed Churches our deepfelt appreciation of and thanks for the support that has been given to our organization during the past year.

From May 15, 1944, to May 15, 1945, the C.L.A. received a total of \$3,036.82 in donations from 126 churches of the Christian Reformed denomination. It is an average of \$23.79 from these churches. It is undoubtedly true that these gifts were largely due to the endorsement of the C.L.A. by the Synods of the last several years, and the recommendation of the C.L.A. to the churches for moral and financial support. Since we need such support also in the immediate future we therefore come to this Synod also with the humble request that both the endorsement and the recommendation for support be continued.

The C.L.A. is conscious of an awakening among many people to the fact that the Christian life and membership in so-called neutral but actually unchristian organizations are not compatible. We believe that also among the members of the Christian Reformed Churches that conviction is increasing. The great problem is, that when such workers break with such organizations they are only too often faced with loss of employment. That is a problem that keeps only too many from taking a firm stand in this matter. It is a very difficult problem.

The C.L.A. is trying to solve that problem. It believes that it can be done if Christians of all kinds and professions will make it their problem too. Only by united action can a solution be found. The C.L.A. has a plan worked out that it wants to propagate and present through representatives. It has learned that the spoken word, convincingly brought, can do more to win people than thousands of pieces of literature. Sending a representative to address people and establish organizations throughout this great land of ours is a task we are faced with. It will take a considerable sum of money to do that, and we need outside support to raise it. For that purpose especially do we solicit financial assistance.

You will understand that such work is for a higher purpose than merely organizing workers for improvement of their labor conditions, even though that be done strictly in accordance with Christian principles. We are interested also in the spiritual welfare of the workers,

and are concerned about opening ways for them by which they can break off an affiliation that is detrimental to their spiritual life. Such activity the churches ought to be intensely interested in. We are trying to find a practical solution of a problem that is becoming ever more acute also in the Christian Reformed Churches.

Such plans do not mean, of course, that we are going to discontinue regular labor organization activity. Not at all. The C.L.A. is making some progress also along that line. It is a slow progress but we are not expecting too much, in view of the tremendous obstacles with which we have to contend. Our hope is that before long a reaction to the radical and monopolistic practices of the so-called neutral unions will set in that will be beneficial to our movement.

May God grant to you and us the strength of faith to be loyal always to the high principles that we confess, no matter what the cost may be.

Yours in the King's service,

National Executive Committee, C.L.A.

JOSEPH GRITTER, *Secretary*

**ANNUAL REPORT OF GENERAL TREASURER**

May 1, 1944 to April 30, 1945

	RECEIPTS				
	Totals	Gen. Fund	Defense Fund	Sick Fund	Chr. Assist. Fund
Initiation Fees	\$ 36.25	\$ 36.25			
Memb. Dues	1,997.64	1,327.77	379.34	290.58	
Assoc. Memb. Fees	233.20	163.24	46.44	23.32	
Sub. C. L. Herald	24.00	24.00			
Adv., C. L. H.	141.00	141.00			
Hall Rent	68.50	68.50			
Soc. Meet. Tickets	76.30	76.30			
For Collecting	61.86	61.86			
Coll. Field Day	204.46	204.46			
Donations, Prizes	45.00	45.00			
" Amplifier	25.00	25.00			
" Gen'l Fund	67.00	67.00			
" Prop. Fund	1,609.96	1,609.96			
" Chr. As. F'd	1,603.29				1,603.29
Sales, Insignias	8.00	8.00			
B. F. Adm. Cost	21.45	21.45			
<b>Totals</b>	<b>\$6,222.91</b>	<b>\$3,879.70</b>	<b>\$ 425.98</b>	<b>\$ 313.85</b>	<b>\$1,603.29</b>
Disbursed	6,221.89	5,862.58		359.80	
<b>Balances</b>	<b>\$ 1.02</b>	<b>-\$1,982.80</b>	<b>\$ 425.98</b>	<b>-\$ 45.45</b>	<b>\$1,603.29</b>

**DISBURSEMENTS**

General Fund

Salary, General Secretary	\$1,590.00
Expenses, General Secretary	77.57
Rent and Phone	412.53
Office Supplies	28.82
Remuneration, General Treasurer	199.97
Oblig. to General Treasurer	15.04
Expenses, General Treasurer	25.63
Salary, Editor of Organ	940.00
Salary, Agent-Collector	1,175.00

Traveling Expense (Mileage).....	60.87
Annual Meeting Costs.....	32.17
Printing of Christian Labor Herald.....	604.88
Printing of Literature.....	53.75
Mailing of Christian Labor Herald.....	6.00
Advertising.....	42.25
Annual Society Meeting.....	89.82
Field Day Expenses.....	96.55
Propaganda Meeting Expense.....	4.13
Subscription National Labor Rep.....	156.00
Hall and Office Expenses.....	40.94
Social Security Payments.....	37.88
Fire Insurance, Office Furniture.....	3.91
Refund, Loss of Wages.....	4.00
Auditing Expense.....	10.00
Loan, Burial Fund.....	129.88
Propaganda Work, Calumet District.....	25.00
Total.....	\$5,862.59

## SICK FUND

Sick Benefit Payments.....	\$ 359.30
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## REPORT OF C. L. A. BURIAL FUND

## RECEIPTS

Balance, April 30, 1944.....	\$1,486.67
Membership Dues.....	214.50
Loan to General Fund.....	129.88
Total.....	\$1,831.05
Expenses of the year.....	132.59
Balance, April 30, 1945.....	\$1,698.46

## DISBURSEMENTS

Burial: M. A. De Ruiter.....	\$ 90.00
For Collecting.....	3.68
General Fund, for Collecting.....	17.46
General Fund, Administrative Costs.....	21.45
Total.....	\$ 132.59

HENRY C. VAN WYK,  
General Treasurer C. L. A.

Submitted to Annual Meeting held on May 12, 1945.

## SUPPLEMENT 27

(Art. 90)

REGARDING ADMITTANCE OF MINISTERS FROM  
OTHER DENOMINATIONS*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HE charge given your committee is found in Article 126, pages 88, 89, of the Acts of Synod of 1944. We quote.

"The Advisory Committee, *Church Order*, calls attention of Synod to the question of the Admittance of Ministers from other denominations:

A. To your committee was referred the question how to remove the difficulties which arise in interpreting the Acts of Synod, 1943, page 94, a-d, which reads: "Synod declare that the standard of approval or disapproval to be applied by the Synodical Examiners shall be:

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

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

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

3. Since it appears from the correspondence of the Synodical Delegates that in a certain case a Consistory requested approval of their nomination including the name of a minister in the Reformed Church, from the Delegate of Classes Holland, Zeeland, and Kalamazoo, and passed by the Delegates of Classes Grand Rapids West and East, and as a result we have a letter of protest from the Delegates of Classis Holland, Grand Rapids East and Grand Rapids West addressed to the counsellor of that church, your Committee deems it desirable that Synod interpret the phrase "neighboring delegates" as found in Acts, 1394, Art. 145, p. 133, Schaver, C.O., p. 35 (d).

B. Your Committee advises Synod that a Committee be appointed and instructed to study the questions raised with a view to objectivity

of standards; uniformity of practice; and a general policy which shall be safe for our denominational distinctiveness and fair to our ministers who temporarily leave our regular ministry to become service Pastors or Chaplains in the U. S. services. This committee to report to Synod, 1945."

This Synodical decision makes it our task, to

- a. interpret the phrase "neighboring delegates" as found in Acts 1934, Art. 145, p. 133,
- b. to seek to achieve objectivity of standards, uniformity of practice and a safe and fair general policy in the calling of ministers from other denominations.
- c. to clarify point d (need) in the decision of 1943.

As to (a) above, we have little advice to give. We do wish to call Synod's attention to the fact that the phrase used is manifestly incorrect. What is meant is not "neighboring delegates" but "the delegates from neighboring classes." It is the proximity of another *classis* to the *classis* directly involved that determines whether a particular delegate for examination shall be called in, not *his* proximity as to place of residence, to some other individual.

For the rest, we remark:

1. That "neighboring delegates" means the delegates of classes that are nearby;

2. It is not wise to attempt to set a more precise and rigid rule, as for instance, "delegates from the very nearest classes." In the first place, it would in some cases be very difficult to determine which were the very nearest classes. For you cannot, with regard to a *classis*, point to its *exact location*, as in the case of a local congregation. In the second place, various practical circumstances such as sickness, absence on vacation, etc., might easily create difficulties or cause unnecessary delay, *if only certain men* could be called in. The phrase, "delegates of neighboring classes" will, we think, be found to be sufficiently rigid and yet also sufficiently elastic, if interpreted, as we may expect, in all honesty, and yet with sanctified common sense.

In regard to the second part of our task (the achievement, if possible, of objectivity of standards, etc.) we remark first of all that in our opinion there has been more uncertainty and confusion and conflict of opinion than was really necessary. What is needed, as we see it, is not more rules in the matter of calling outside ministers, but a careful analysis of, and faithful adherence to the rules that have been adopted.

We particularly fix the attention of Synod on the following two rules:

- a. Synod urges "consistories of vacant congregations to refrain from calling ministers of other than the Christian Reformed churches." Acts, 1930, Art. 54, pp. 52-54.

- b. "A nomination of a Consistory, containing the name or names of ministers from a Church other than the Christian Reformed, must have the approval not only of the Classis or of the counselor in the name of the Classis, but also of the neighboring delegates of examination. Acts, 1934, Art. 145, p. 133.

Your committee believes the following guiding principles are involved in these two decisions.

1. All our churches should refrain from calling ministers from other denominations, *except in very exceptional circumstances*. Only by such an attitude are they manifesting the proper spirit of denominational loyalty.

2. No one, and certainly no Synodical delegate for examination may arbitrarily condemn in any and all cases the proposal to call a minister from another denomination. Such an attitude would not be in conformity with the Synodical decision of 1934, which lays down rules for such calling, and therefore plainly implies that it may, in exceptional circumstances, deserve approbation.

3. The Synodical delegates called in must be given the opportunity and must insist on that opportunity, to give their advice in the same manner as in their more customary labors, namely, in the examination of candidates, or the proposed deposition of a minister of the Word. As they, in such cases, sit in with the classes, and hear all the evidence and are presented with all the data, and give their advice before classis acts, so also when consistories seriously consider nominating an outsider (as for instance when his name remains on the gross list from which the consistory is to choose its hominess), then the consistory must not proceed to balloting before it calls in the Synodical delegates, gives the reasons why the name of such an outsider is given serious consideration and then hears and gives serious consideration to the advice of the Synodical delegates.

(Remark: It is our opinion that one chief reason for difficulties in the past is precisely this, that consistories have actually nominated *before* calling in the Synodical delegates. The result was that these must either agree to an accomplished fact, or take a stand over against the consistory, and usually this conflict becomes known to the public. All this was very harmful and utterly unnecessary.)

We advise Synod to give its approval to Points: 1, 2, and 3 as given on sheet 3.

We further advise Synod, in connection with point (c) of our charge to approve the following clarification of point (d) of Synod, 1943, on the *need* of calling others than those who are of the Christian Reformed Church.

1. This question of need must be considered, by consistory and delegates, both from a general denominational and from the more specific congregational viewpoint.

2. Upon the consistory rests the burden of attempting to show that the needs of the local church call for the nomination of an outsider. And the Synodical delegates must give earnest consideration to such consistorial allegations and persuasions, always remembering that the peculiar needs of a local church are usually understood best by its own people.

3. The phrase, "the need of calling others than those who are of the Christian Reformed Church," lays upon both consistory and Synodical delegates the solemn responsibility not to nominate or approve the nomination of ministers outside of our Church, unless there are very special reasons and needs, and to remember that *usually* there is not only no need of calling outsiders, but rather that there is need, with a view to our distinctiveness and loyalty to our seminary and our ministers of limiting nominations to those whom the church has itself trained and who have the right to expect that the church that trained them will also keep its fields of service open for them.

Respectfully submitted,

DR. H. KUIPER

REV. W. KOK

DR. E. Y. MONSMA

PROF. J. G. VANDEN BOSCH

REV. G. HOEKSEMA, *Secretary*

P.S. Two members of the Committee, Professor J. G. Vanden-Bosch and Dr. E. Y. Monsma may exercise their right to present to Synod two minor amendments to this report that were not favored by the majority of the Committee.

#### APPEND TO REPORT NUMBER 32

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**W**E, the undersigned members of the committee on rules regarding admittance of ministers from other denominations desire to present two amendments to our report. We believe the suggested changes to be of real importance although they do not change the main thrust of the report.

*First*, we suggest that the first sentence of paragraph 2 on page 4 be changed so as to read as follows:

"Upon the consistory rests the burden of attempting to show that the needs of the local church justify the nomination of the minister or ministers under consideration."

The suggested change focuses the attention upon the person or persons actually being considered and not on the matter of nominating "outsiders" in general.

*Second*, we suggest the deletion of the very last part of paragraph 3, page 4, namely, "and who have the right to expect that the church

that trained them will also keep its field of service open for them.”

This statement, we believe is subject to misinterpretation. On the one hand, it may be interpreted to mean that we virtually guarantee a call to all those who have been trained at our school. On the other hand, it may be interpreted to mean that ministers outside of our church who have had training at our school are entitled to a call from one of our churches. Neither of these interpretations is correct. Since what precedes safeguards our church sufficiently against the influx of ministers from other denominations we can see no harm in its deletion.

Respectfully submitted,

J. G. VANDEN BOSCH  
EDWIN Y. MONSMA



**SUPPLEMENT 28**

(Art. 30)

**REPORT OF COMMITTEE RE "READING SERVICE"  
SERMONS***To the Synod of 1945.*

ESTEEMED BRETHREN:

**Y**OUR Committee, appointed to prepare a fourth volume of "Reading Service" sermons in accordance with the decision of the Synod of 1944, (cf. Art. 48, B) must first of all make mention of the sudden departure of one of the members appointed to perform this task very soon after Synod had adjourned; namely, the Rev. I. Westra. The Lord, the King of His Church, saw fit to release him from his labors before we had had an opportunity to meet as Committee. We called the attention of the Synodical Committee to this vacancy, whereupon the Rev. Wm. Kok was appointed in his stead.

Your Committee can herewith inform you that it has carried out its mandate and appreciates the ready cooperation it received from the several ministers that were asked to contribute to this volume.

Upon inquiry it was learned that while the cost per volume would be \$2.30 if the sermons were again mimeographed as in previous years, this price could be greatly reduced if they were printed and *twice* as many copies could be made as before. The total cost of 250 mimeographed copies would be \$575 while the total cost of 500 printed copies would be \$692.50, or only a good \$100 more, bringing the price per single copy down to \$1.385. Your Committee therefore assumed the responsibility to have 500 copies printed, trusting this will receive the approval of your honorable body. It judged that if our members be acquainted with the appearance of this volume at such a reasonable price by means of a few advertisements in our Church papers,—a price which could safely be raised to possibly \$1.75 to offset the possible loss of any unused copies,—there will be a ready response especially from our shut-ins to obtain a copy for personal reading. Besides calling the attention of the members to this volume, together with the few preceding ones still available, in the Church papers, we would suggest that the ministers also recommend these volumes of sermons to their local members. A generation ago it was a very common thing to find one or more copies of sermons on the bookshelf in the homes of our people. Many of our young men in service today in the midst of their busy activities have learned anew the art of reading and enjoying sermons sent to them by their local pastors. Let us therefore give publicity to these volumes of sermons by our own ministers,

that they may not merely be found in the cabinets of our consistory rooms for use in emergency, but that they may be read by our people in their homes.

As Committee we wish herewith to thank Mr. Henry Voss, Assistant Treasurer of Calvin College and Seminary, for his valued assistance in advising us and obtaining the necessary information for us regarding the price of publication.

The printers are trying to have the volume ready for distribution by the time that Synod meets. If it is not out as yet by that time, it should appear very shortly, therefore.

Humbly submitted,

Your Committee

WILLIAM KOK

MARTIN VAN DYKE

WILLIAM VAN REESE

## SUPPLEMENT 29

(Arts. 90, 100)

### REPORT ON CORPORATE RESPONSIBILITY

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**O clarify the mandate assigned to your Committee requires a brief review of certain facts and materials contained in the Agenda and the Acts of the Synod of 1943. To the Synod of 1943 a Committee rendered a detailed report on Labor Unions. The Committee was especially charged to remove apparent inconsistencies appearing in various Synodical decisions. In the Acts of Synod, 1943, pages 383-390, all the decisions of our Church dealing with the problem of Labor Unions are given. The Committee reporting to the Synod of 1943 also formulated a complete revision of all these decisions, and summarized these decisions in a number of principles. The Synod of 1943 reiterated the decisions of the Synods of 1916, 1928, and 1930, and consequently the position of our Church on the question of Labor Unions was clarified. The Synod of 1943 adopted the five principles proposed by the Committee, and also exhorted the ministers of our Church to emphasize these principles in their preaching. It may not be amiss once again to bring these decisions of the Synod of 1943 to the attention of our Church. The decision reads as follows:

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

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

1. Church membership and membership in a so-called neutral labor union are compatible as long as such union gives no constitutional warrant to sins, nor shows in its regular activities that it champions sin.
2. The Biblical doctrine of corporate responsibility and the Biblical teaching of the Christian's separation from the world make it imperative for members of neutral labor organizations to discontinue membership in any of such unions whose common practices are clearly in conflict with the principles of the Word of God.
3. Christian conscience cannot condone membership in a neutral organization if it continues and approves its sinful practices in spite of protests against them.
4. The doctrine of corporate responsibility does not imply that membership in unions which have engaged in sinful practices of itself makes one liable to ecclesiastical censure; however, when members of the Church render themselves guilty of acts which are contrary to the Word of God, the usual application of the rules for discipline shall be vigorously applied. Corporate responsibility may render one worthy of discipline, but the degree of guilt must be determined by the local consistories.
5. Consistories and Classes should take careful note of the practices of all organizations existent in their respective communities to determine whether membership in our Church and membership in such organizations are compatible.

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

D. Synod exhort the churches to give moral and financial support to all Christian organizations in the social sphere.

(Acts of Synod, 1943, pages 102, 103) ..

A brief clarification of the above decisions are necessary to understand the mandate which has been assigned to your Committee. Our Church has consistently maintained in all of its decisions in re Labor Unions, that church membership and membership in a so-called neutral Labor Union are compatible. A neutral Labor Union was deemed to be an organization which in its constitution was not contrary to the Word of God. In other words, membership in a neutral Labor Union was not considered to be sinful as long as such an organization did not in its practice champion and perpetrate sinful acts. The charge has been repeatedly made, and again as late as the Synod of 1939, that so-called neutral Labor Unions may be neutral in their constitution and statutes, but are decidedly unchristian in their practices. This fact, apparent to all, led to the question whether members of our church should not be disciplined and ecclesiastical censure applied, simply on the grounds that they were members of a labor organization guilty of sinful practices. It was argued that mere membership in a so-called neutral Labor Union makes all members equally guilty of the overt acts perpetrated by a few, and that ecclesiastical censure should be exercised on these grounds. In reply to this question, and others of a similar nature, the Synod of 1943 once again reiterated the Scriptural doctrine of corporate responsibility, and stated what is found under B, 2 and 4 above. When the report of the Committee in 1942 was reviewed by Classes and Consistories, the Classis of California was of the opinion that the Synod of 1943 should declare the recommendations of the Committee contradictory. The Synod of 1943, however, did not concur in the decisions of Classis California, and stated, "The full recognition of corporate responsibility is quite consistent with the position that mere passive corporate responsibility does not yet make one an object of censure, but that one becomes an object of censure (as distinguished from discipline of the Word) only by the performance of censurable acts. Active participation in censurable acts may make one an object of ecclesiastical discipline. But even so the degree of participation may be so slight that the church would not think of applying censure" (Acts of Synod, 1943, page 105).

The Synod of 1943 did recognize one request of Classis California, that the "church is evidently not clear on the question of how far cor-

porate responsibility extends, Synod appoint a committee to study the question of corporate responsibility further." The Synod of 1943 appointed a Committee, "whose task it will be to make a study of 'Corporate Responsibility' in industrial, professional, and business organizations" (Acts of Synod, 1943, page 105). The Committee reporting to Synod in 1943 clearly recognized that the question of corporate responsibility required greater clarification. The report stated, "The subject of social responsibility is one that has come to the foreground in recent times, and has not yet come in for careful consideration by authorities in Church government. The usual position is that one becomes an object of censure only when one actively perpetrates some evil, either singly or jointly with others. And it would certainly be a dangerous thing for our church to lay down a general rule in a matter that is so complicated and that calls for careful discrimination. Only a period of careful study can prepare the Church for any proper decision on this point" (Acts of Synod, 1943, page 396). More than once the members of our Church have been reminded of the implications of the doctrine of corporate responsibility. The Synods of 1928 and 1930, and again by the Synod of 1943, the attention of the Church has been called to the fact, that membership in a so-called neutral Labor Union makes one corporately liable for all the acts of an organization.

Your Committee has undertaken as its task a study of the principle of corporate responsibility, and will endeavor to apply this principle to the industrial, professional, and business organizations existing in the world. The question of corporate responsibility is also closely connected with the subject of ecclesiastical censure, and our Classes and Consistories are in need of Scriptural light to deal properly and wisely. The members of our Church must also know their calling and responsibility regarding various organizations in the industrial, professional, and business spheres, existing in a sinful world.

The question before your committee is not: "Does the believer ever have the right to belong to an organization which does not adopt a positively Christian point of view?"

The question, however, is this: "To what extent and under what circumstances is a Christian who belongs to or who joins such an organization responsible for its decisions and practices?"

This question must be answered on the basis of Scripture.

The mandate of your Committee has already been stated.

Further light is shed on the purpose of appointing this committee by what is found on p. 17 of the Agenda, Part 1, 1943, where we read:

"The same Synod (i.e., the Synod of 1928), on the advice of its committee, appointed a committee to consider the question, 'what might be done to revive Christian organizations in the social sphere.'" This committee reported to the Synod of 1930. It came to the conclusion that the

church could best promote the organization of Christian labor [and other?] organizations by adopting four measures, the third of which is stated in the following words:

"By calling particular attention to the principle of corporate responsibility, clearly taught in the Word of God . . ., affirmed by an enlightened Christian conscience, and recognized by sociologists; and by giving a discriminating answer to the question, whether and in how far one can relieve himself of this responsibility by protesting."

It becomes clear, therefore, that the purpose of your committee is not merely to study the question of the extent to which one becomes responsible for the decisions and practices of an organization to which he belongs, but also, by means of its report, to promote the organization and well-being of Christian organizations in the social sphere.

Your committee, after careful exegetical investigation, has reached the following conclusions regarding the question placed before it:

**(1) Active participation in the sinful practices of an organization to which one belongs not only renders one guilty before God but may even make one an object of ecclesiastical discipline.**

Scriptural basis for this conclusion:

Rev. 2:20: "But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols." This passage will be used again under heading (3) below. For our present purpose it is only necessary to say the following:

The textual critical variations—see Greek New Testament by Eberhard Nestle, revised by Erwin Nestle, sixteenth edition—, though many do not alter the meaning of the passage from the aspect of the light which it sheds on the question which we are considering. Hence, we shall not discuss them.

In order to understand the quoted passage we must see it in the light of its historical and geographical background. Being a center of communication, with many people passing through it, Thyatira had become a trading city. Here were to be found the trade-guilds: wool-workers, linen-workers, makers of outer garments, dyers—think of Lydia, Acts 16: 14—, leather-workers, tanners, potters, etc. See W. M. Ramsey, *The Letters to the Seven Churches of Asia*, pp. 316-326. These trade-guilds were associated with the worship of tutelary deities: each guild had its guardian god. The members of the guild were expected to attend the guild-festivals and to eat food which had been offered to the deity, was consecrated to him, and was received by the devotees as a gift from him. Not only this, but, as the passage distinctly teaches, gross immorality characterized the feast; such immorality as was usual at heathen festivals. Says S. Greydanus in *Kommentaar op het Nieuwe Testament, Deel XIV*, p. 81: "Ook hier hebben wij niet maar aan het eten van het

op de markt gekocht vleesch van offerdieren te denken, maar aan het deelnemen aan met afgoderij verbonden maaltijden en feesten, door de genoemde verschillende gilden aangericht. Deze hoererij was tegelijk eigenlijk en geestelijk."

In this difficult situation what must a Christian do? If he refuses to engage in the evil practices of the guild, he loses his position in society. He may have to suffer want, hunger persecution. On the other hand, if he attends the immoral feasts, eating things sacrificed to idols and committing fornication, he denies his Lord.

The prophetess Jezebel pretended to know the real solution of the problem, the way out of the difficulty. She, apparently, argued thus: "In order to conquer Satan, you must know him. You will never be able to conquer sin unless you have become thoroughly acquainted with it by experience. In brief, a believer should learn to know 'the deep things of Satan.'" Her advice seems to have been: "By all means attend the guild-festivals, and commit fornication . . . and still remain a Christian; nay rather, become a better Christian."

But if church-members can persuade themselves that this course is right, they cannot deceive the One who has eyes "like a flame of fire" and feet that are ready to trample upon the wicked.

In the light of the explanation just given we can now understand the meaning of the words:

"But I have this against thee that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication and to eat things sacrificed to idols."

Such active participation in the sins of an organization is here condemned in no uncertain terms, and the church is rebuked for its refusal to exercise discipline with respect to the one who is carrying on the work of seduction; namely Jezebel, a real, historical person, whose name, as here given, is a synonym for seduction unto idolatry and immorality, 1 Kings 16:31; 18:4, 13, 19; 19:1, 2.

Whereas in all Scripture there is not a closer parallel to present-day dangers in connection with membership in organizations of this character, we devoted considerable space to the discussion of the passage. It clearly teaches that also today active participation in the sinful practices of an organization to which one belongs renders one guilty before God; that the discipline of the Word should be vigilantly exercised in such matters; and that ecclesiastical discipline may be in order; beginning, of course, with the leaders, as is clearly indicated here.

This stand is also in full agreement with the decisions of the Synod of 1928. See Acts of the Synod of 1928, pp. 90-93. Also Agenda, Part I, 1943, p. 11. Synod decided as follows:

"The church must exercise church discipline in the case of members who are also members of organizations that are not essentially in conflict with the Word of God, but in which is found much that is

worthy of disapproval and in conflict with our Christian principles, when it is evident that such members of the church are parties to and guilty of actions that are in conflict with the command of God. Here, too, the rule shall be applied that only if one is personally guilty of censurable sin shall one become the object of church discipline."

Essentially the same position was taken by the Synod of 1930. See Acts of the Synod of 1930, pp. 234, 235. Also Agenda, Part I, 1943, p. 12.

This is also in harmony with the stand of the Synod of 1943. See Acts of the Synod of 1943, p. 105, from which we quote:

"The full recognition of corporate responsibility is quite consistent with the position that mere passive corporate responsibility does not yet make one an object of censure, but that one becomes an object of church censure (as distinguished from discipline of the Word) only by performance of censurable act. Active participation in censurable acts may make one an object of ecclesiastical discipline. But even so the degree of participation may be so slight that the church would not think of applying censure."

(2) **In order to be responsible for the sinful deeds of the organization or the group with which one is associated it is not necessary to be an active participant, in the usual sense of that term. By requesting, promoting, encouraging, or in any manner abetting the wrong-doing one is rendered responsible, even if the support which one gives amounts to no more than consent or approval. In connection with all this the discipline of the Word should be vigilantly exercised.**

Scriptural basis:

Romans 1:32 is pertinent to the matter at hand only insofar as it indicates responsibility for consenting to the evil practices of other members in the group to which one belongs and with which one associates. It should be observed, however, that the individuals in question not only give their consent but actually practice the indicated sins, and that it is specifically the "practice" which is here said to render them "worthy of death." The passage is as follows:

"who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practise them."

If even heathen—see the entire preceding context—are held accountable for consenting unto evil, how much more is this true with respect to those who have received the oracles of God and are members of his church. The "consent" of which the passage speaks need not even be expressed in words; even the attitude of the heart, approving of the evil deed, renders one accountable. The original, in our passage, has *SUNEUDOKOUSIN*, a late verb which indicates hearty approval. Although in Greek literature the term is often used in the sense of "giving one's consent," yet at times the root-meaning is clearly indicated; namely, sym-



pathizing with the acts of another. The Dutch Statenvertaling gets rid of the ambiguity of the English translation by translating both here, in Rom. 1:32, and also in Acts 8:1 and 22:20: "een welbehagen hebben aan . . . of in." That is exactly the meaning of the original.

Acts 8:1; 22:20: "And Saul was consenting unto his death."

"And when the blood of Stephen, thy witness, was shed, I also was standing by and consenting, and keeping the garments of them that slew him."

We have already discussed the meaning of the verb which is rendered "consent" in our English versions. Here let us give the comments of A. T. Robertson, *Word Pictures in the New Testament*, pp. 100, 392: Acts 8:1: "Was consenting . . . periphrastic imperfect of *SUNEUDOKEO*, a late double compound that well describes Saul's pleasure in the death of Stephen." Acts 22:20: "Consenting . . . Koine word for being pleased at the same time with."

It was evidently this "being pleased with" the murder that was being committed by others, with whom Paul was loosely associated, that rendered him guilty not only in the eyes of God but even before the bar of his own conscience.

Sometimes the manner in which evil practices are encouraged or abetted takes a different form. Acts 3:13, 14 is very instructive in this connection. We read:

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life." See also the somewhat similar passages Acts 2:23, 36.

This passage (Acts 3:13, 14) is taken from the discourse of Peter to the people in Solomon's Porch, after the healing of the man who was "lame from his mother's womb." Peter here charges this multitude with responsibility for the death of the Prince of life. The passage is very vivid; the language very striking; the people had put to death the Prince of life, and had demanded that death-dealing Barabbas be given another lease on life. Bengel calls this "the magnificent antithesis."

But how could the Jewish people be charged to their faces with the death of Christ? Wasn't it Pilate who issued the order that Jesus be crucified? Yes, but the people were associated with Pilate in this murder. How? In a threefold manner: a. by "delivering him up." Some priests entered while Peter was speaking, Acts 4:1; b. by "denying" him before the face of Pilate, when the latter was determined to release him. Not only the members of the Sanhedrin had done this, but the people had taken part in it. The best commentary of the meaning of this "denial" is found in the Gospel of John 19:13-16, which passage also indicates

very clearly how this denial stood in direct relation to Pilate's decree that Jesus be crucified; c. by asking for a murderer to be released.

Thus, in every conceivable manner, the Jews, led by their priests, had abetted the evil deed. Scripture, accordingly, holds them fully responsible. The fact, moreover, that this deed was included in "the determined counsel and foreknowledge of God" did not in any way cancel their responsibility. The one who promotes evil or asks that it be accomplished is held responsible as well as the one who actually issues the decree.

A somewhat similar type of responsibility is discussed in 1 Tim. 5:22. Here, too, one becomes involved in the sin of another. Yet, there is a difference: while in Acts the Jews are charged with responsibility for the death of Jesus because they directly encouraged and therefore brought about his crucifixion, in the passage before us now the connection is of a more indirect character; that is, Timothy would become responsible for evil by ordaining unworthy men.

The passage reads as follows:

"Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure."

The term *CHEIRAS EPITITHEI* refers to ordination, as is clear from the context and Acts 6:6. Although the passage itself leaves room for minor differences of interpretation—see A. T. Robertson, *Word Pictures*, vol. IV, p. 589—yet, the context clearly indicates that we have here a warning against hasty ordination of untried and unworthy individuals. If Timothy neglects to exercise care in this matter, he will himself become responsible, at least in a measure, for their sins. We are in complete agreement with the exegesis given by Dr. C. Bouma in his *Korte Verklaring der Heilige Schrift*, the volume dealing with *I and II Timothy, Titus, and Philemon*. Says the author, on pp. 100, 101:

"Handoplegging werd in verschillende gevallen gebruikt, voor een bepaald ambt, Hand. 6:6, bij een bepaalde opdracht, Hand. 13:3; in later tijd bij de wederopneming van gevallen in de gemeente. Maar het vorige maakt het duidelijk, dat hier is bedoeld de inzetting in het ambt van ouderling. Wanneer ergens de ambten moeten worden ingesteld, mogen alleen zulke personen worden genomen, over wie eerst nauwkeurige informaties zijn ingewonnen. Dan blijft men voor latere pijnlijke teurstellingen bewaard, die hadden kunnen zijn voorkomen, indien eerst goed werd onderzocht. Deze vermaning wordt nog nader aangedrongen door de volgende waarschuwing: en heb geen deel aan vreemde zonde. Door overhaast iemand in het ambt te zetten, die een zondig leven leidt of een ketter is, zou Timotheüs aan die zonde deel hebben, want dat ze door een ouderling nu werden bedreven, zou zijn schuld mee zijn. Dat iemand zondigt, kan hij niet verhoeden; wel, dat een ouderling zijn vroeger zondig leven blijft voortzetten; want die man had geen ouderling moeten worden. Dan zijn het wel vreemde zonden, zonden, door een ander begaan, maar Timotheüs gaat niet vrij uit. En daarvoor moet hij

zorg dragen, zooals het slot zegt: *bewaar uzelf rein*, ook door zoo geen deel aan anderer zonden te hebben."

Of a similar nature is 2 John: 10, 11.

The central theme of 2 John is: Do not show hospitality to those who deny the truth. The theme of 3 John is: Show hospitality to those who proclaim the truth. We are dealing with the former. The passage which we are considering reads as follows:

"If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh of his evil works." See also Rom. 16:17.

It is clear from the original—which uses the indicative mood *ERCHETAI, LAMBANETE*—that John is not describing a mere possibility, as if he were saying: "If it should ever happen that deceivers come to you." No, such men are actually arriving and demanding the attention of believers. They are vending their pernicious doctrines. Now, John here commands that believers must not receive under their roof such deceivers nor even greet them. Literally we read: "Do not say greetings to them." We find the same expression in James 1:1; Acts 15:23; 23:26; John 19:3, etc. Often this word meant no more than our "hello," but in a Christian environment it may have been filled with more definitely spiritual sentiments (the word "grace" has the same root). This, however, is difficult to establish fully. At any rate, believers are forbidden to extend even the most superficial hospitality to such deceivers, inasmuch as this may encourage them. And thus believers would become co-responsible for the "evil works" of deceivers.

The passages of which we have given an exegesis under this heading—namely, Rom. 1:32; Acts 8:1; 22:20; Acts 3:13, 14; 1 Tim. 5:22; and 2 John 10, 11—establish the rule which is stated in the preceding: not only by actively engaging in but also by promoting or encouraging or even taking delight in the evil acts of others with whom, in some way, we are associated, we become co-responsible for sin. This general principle, clearly established by a careful study of Scripture, is of abiding validity. It should guide us today in our relations with those with whom we are associated in the social sphere.

**(3) In order to be responsible for the sins of the group one need not even be an abettor; mere passivity or silence also renders one guilty: failure to protest vigorously makes one accountable before God.**

It is altogether probable that at least some of the individuals present in that crowd to which Peter directed his discourse—Acts 3:13, 14; see under (2) above—had not been guilty of any *active* participation in the crucifixion of Jesus. Yet, they were guilty inasmuch as they had remained silent. They had done nothing about it.

Ephesians 5:11 clearly indicates that it is a person's duty to actively reprove the practices of evil. The passage is as follows:

“and have no fellowship with the unfruitful works of darkness, but rather even reprove them.”

Under headings (1) and (2) we have discussed the various ways in which one can have fellowship with the unfruitful works of darkness; that is, either by being actively engaged in them (1) or by promoting them (2). But one may be guilty neither of the one nor of the other, and still be responsible for such “unfruitful works” *by not reprovng them*. Hence, it is the second clause of Eph. 5:11 which is relevant to our present discussion.

With respect to exegesis the question to be answered is this: exactly what is meant by the term *ELEGGHETE*? The term has a very wide range of meanings, as is evident when one examines Liddell & Scott (unabridged) *Greek-English Lexicon* and Abbott-Smith *Manual Greek Lexicon of the New Testament*. Of the many meanings which the word can have the choice in our passage is limited to these two: *expose* or *reprove*. Many prefer the former. So e.g., A. T. Robertson, *op. cit.*, p. 543, who opines that the word here refers to the act of turning on the light and thereby exposing the works of darkness. Van Leeuwen in his *Kommentaar op het Nieuwe Testament, Deel X*, p. 119, endorses the opposite view. Says he:

“De beteekenis ‘bestraffenis’ is, in verband met vs. 13, hier te verkiezen boven tentoon-, aan de kaak stellen, die ook mogelijk is.”

Lenski combines the two, and on this point we agree with him. When the light of the Word of God exposes the works of darkness, they stand condemned. By causing this light to shine into the darkness we “reprove” the works of darkness. Verse 13 supports the interpretation here given.

In complete harmony with this teaching of Scripture is the decision of the Synod of 1928—see Acts of the Synod of 1928, pp. 90-93—which reads as follows:

“A Christian who is a member of a union or a similar organization is free from personal responsibility only when he has in all seriousness protested against decisions and practises that clearly violate the bounds of justice, and when he has according to his ability sought to suppress the evil.”

Sinful passivity may also take the form of a failure to exercise church discipline with respect to those who seduce unto evil or persist in the practice of it. Thus, those in authority over the church at Thyatira receive a rebuke because they “tolerate” or “let go” the woman, Jezebel, Rev. 2:20. See our discussion of this passage under (2) above. The discipline of the Word, condemning evil *actions*, is not sufficient. Evil *persons* must be disciplined.

(4) It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents unto

them in any manner (2), nor even fails to protest against them (3), and yet involves himself in co-responsibility for these evil practices; namely, if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reprovved.

The passage to which attention should be called is 2 Cor. 6:14-18:

"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are the temple of the living God; even as God said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. *Wherefore come ye out from among them, and be ye separate, saith the Lord.* And touch no unclean thing; and I will receive you, And I will be to you a Father, And ye shall be to me sons and daughters."

Similarly, Rev. 18:4—Agenda, Part I, 1943, p. 12, has a wrong reference here. We read Rev. 8:14; this should be Rev. 18:4:

"And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues."

Both of these passages clearly indicate that there is a time when a person by continuing his voluntary association with a social unit which persists in its evil practices involves himself in co-responsibility for these sins.

The Corinthians' passage, to which we shall refer again—see under (5) below—indicates the need of separation. See the words which appear in italics. The passage from the book of Revelation teaches that when one refuses to separate himself from his evil associates he "has fellowship with their sins" and will "receive of their plagues."

The admonition to leave Babylon is addressed to God's people in all ages (cf. Isa. 48:20; 52:11; Jer. 50:8; 51:54; Zech. 2:7; 2 Cor. 2:16-18. From this fact it also appears that Babylon is not only the city of the end-time. It is the world, as center of wealth and seduction, in any age. To be sure, one cannot "go out of the world," but one is able to separate himself from its sins and enticements and from every form of intimate association with it. The duty to separate from associating with those who refuse to listen to such admonitions as are based upon the Word is forcefully emphasized by our Lord in Matt. 10:12-15:

"And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

In harmony with this Scriptural teaching is the decision of the Synod of 1928—see Acts of the Synod of 1928, pp. 90-93:

“If the organization in spite of such vigorous protests persists in perpetrating evil, it is the duty of every Christian member of such an organization to withdraw and renounce his membership in said organization.”

(5) Finally, it is even possible that although a person does not become guilty of any of the sins described in the preceding four points, he, nevertheless, becomes responsible, in a measure, for the evil decisions and practices of the group; namely, by becoming a member of the organizations whose aims or practices are known to be evil.

This, evidently, was the stand of the Synod of 1904. See Agenda 1943, Part I, p. 7. Without necessarily endorsing all the details of that decision, it must be maintained that in principle the position of that Synod was correct and Scriptural.

The clearest passage, in substantiation of this view, is found in the passage already quoted; namely, 2 Cor. 6:14-18. In that passage the believer is not only exhorted to separate himself, but he is also warned against associating himself with such “unions” which are known to be evil. The figure employed is based on Deut. 22:10: “Thou shalt not plow with an ox and an ass together.” Such heterogenous unions were condemned. The apostle applies this commandment to the sphere of human relations. Literally he says: “Stop becoming—he uses the present imperative, showing that some were guilty—unequally yoked with unbelievers.” Says A. T. Robertson, *op. cit.*, pp. 236, 237: “Marriage is certainly included, but other unions may be in mind. Cf. Eph. 5:7.”

One of the best comments on this passage is still Charles Hodge, who, in his *Exposition of the Second Epistle to the Corinthians*, pp. 165, 166, speaks as follows: “After the exhortation to requite his love by loving him, he exhorts them to keep aloof from all intimate association with the evil. The exhortation is general, and is not to be confined to partaking of heathen sacrifices, nor to intermarriage with the heathen, much less to association with the opponents of the apostle. It no doubt had a special reference or application to the peculiar circumstances of the Corinthians, and was intended to guard them against those entangling and dangerous associations with the unconverted around them, to which they were specially exposed. And as we know that their special danger was from idolaters (see 1 Cor. ch. 8, and 10:14-33) whose festivals they were constantly urged to attend, it is to be presumed that it was from all association with the heathen in their worship that the apostle intended to warn them. But this is only one application of the principle here laid down, viz., that intimate associations ought not to be formed by the people of God with those who are not his people. . . . The principle applies to all the enemies of God and children of darkness. . . . The worse a man is, the more openly he is opposed to Christ and his Gospel, the greater the danger and evil of connection with him.”

In conclusion, it may be well to restate the principles, governing corporate responsibility, which we have culled from Scripture. They are as follows:

(1) Active participation in the sinful practices of an organization to which one belongs not only renders one guilty before God but may even make one an object of ecclesiastical discipline.

(2) In order to be responsible for the sinful deeds of the organization or the group with which one is associated it is not necessary to be an active participant, in the usual sense of that term. By requesting, promoting, encouraging, or in any manner abetting the wrong-doing, one is rendered responsible, even if the support which one gives amounts to no more than consent or approval. In connection with all this the discipline of the Word should be vigilantly exercised.

(3) In order to be responsible for the sins of the group one need not even be an abettor; mere passivity or silence also renders one guilty: failure to protest vigorously makes one accountable before God.

(4) It is possible, moreover, that one neither engages actively in the sinful acts of his associates (1), nor promotes them or consents unto them in any manner (2), nor even fails to protest against them (3), and yet involve himself in co-responsibility for these evil practices; namely, if one remains a member of such organizations which refuse to mend their evil ways when the latter have been exposed and reproved.

(5) Finally, it is even possible that, although a person does not become guilty of any of the sins described in the preceding four points, he, nevertheless, becomes responsible, in a measure, for the evil decisions and practices of the group; namely, by becoming a member of the organizations whose aims or practices are known to be evil.

These are the principles set forth in Scripture, as we have indicated. They should be faithfully expounded from the pulpit, in personal visits and family-visits, and in the religious press. The question of their application to concretely existing local, state, or national conditions is a matter for the individual Classis and Consistory, and especially for the conscience of each person who becomes involved in it. Scripture lays down general principles, as herein set forth. Further than that Synod should not go.

In conclusion it is hoped that it has become evident that whereas the moral and spiritual dangers to which one exposes himself by active membership in non-Christian organizations are so numerous, there is only one safe solution which should be put into practice wherever this is at all possible; namely, the establishment and promotion of definitely Christian organizations in the social sphere.

Respectfully,

L. BERKHOF  
C. BOUMA

R. J. DANHOF  
W. HENDRIKSEN  
C. HUISSEN

## SUPPLEMENT 30

(Art. 35)

## RE ARTICLE 36

*To the Synod of 1945.*

ESTEEMED BROTHERS:

THE committee in re Article 36 of our Confession which was appointed in 1943 and instructed to submit its report to the 1945 Synod is sorry to report that we found it impossible to complete our task within the time limit set by the 1943 Synod. We have met several times and various sub-committees have performed a great deal of work but as yet we are unable to offer to Synod a report that is a finished product. So we request Synod to continue our committee in order that we may be given the opportunity to complete the work assigned to us.

May God grant the 1945 Synod an abundant measure of the wisdom that is from above in dealing with the various matters that will be brought to its attention.

Humbly submitted,

H. KUIPER, *Secretary*



## SUPPLEMENT 31

(Art. 106)

## REFORMED BIBLE INSTITUTE, GRAND RAPIDS, MICH.

(Financial Report (January 1, 1944, to December 31, 1944

## Receipts:

Cash on hand January 1, 1944.....		\$ 2,376.99
Individuals .....	\$6,446.45	
Churches .....	9,445.11	
Societies .....	2,634.33	
Registration Fees .....	458.00	
Room Rent .....	1,129.00	
Correspondence Course Fees .....	146.00	
Miscellaneous Receipts .....	143.69	
Employees' Withholding Tax.....	603.96	
Notes Receivable .....	4,900.00	
Interest Earned .....	100.00	26,006.54
<b>Total .....</b>		<b>\$28,383.53</b>

## Disbursements:

Salaries .....	\$9,045.72	
Rent .....	300.00	
Electricity .....	302.66	
Gas .....	172.30	
Coal .....	475.86	
Telephone .....	76.84	
Repairs and Improvements.....	111.63	
Books .....	281.84	
Travel Expense .....	141.87	
Miscellaneous Expense .....	341.82	
Printing and Supplies.....	818.27	
Water Tax .....	39.77	
Correspondence Course Expense.....	159.00	
Advertising .....	79.17	
Employees' Withholding Tax.....	551.16	
Interest .....	50.56	
Notes Payable .....	4,000.00	
Investment—War Bonds .....	5,920.00	
“Quarterly” Expense .....	232.44	
Cleaning and Decorating .....	53.13	
Insurance .....	52.05	
Furniture and Fixtures.....	23.60	23,229.69

Cash on hand December 31, 1944.....\$ 5,153.84

NOTE: Not less than 216 of our Christian Reformed churches have made one or more contributions during 1944. We accept this as an evidence of their interest in and love for the R. B. I.

## Assets:

Cash .....	\$5,153.84	
War Bonds—Series F.....	5,994.00	
Building and Grounds.....	6,000.00	
Furniture and Fixtures .....	3,009.46	
Deposit with Grand Rapids Water Works.....	40.00	\$20,197.30

## Liabilities:

Employees' Withholding Tax.....	\$ 182.19	\$ 182.19
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Assets over Liabilities .....

\$20,015.11

GEORGE J. STOB, *Treasurer*

## SUPPLEMENT 32

(Art. 35)

## PROGRAMS FOR MUTUAL SUPERVISION

*To the Synod of 1945.*

ESTEEMED BRETHREN:

THE Committee on *Programs for Mutual Supervision*, appointed by the Synod of 1944, is not required to report until 1946 according to the decision of Synod pertaining to special committees (cf. Acts 1936, p. 132). However, the Committee believes that it can serve Synod best by suggesting to the intervening Synod of 1945 to reconsider its mandate to the Committee—if it so desire, in the light of the Committee's preliminary studies herewith submitted.

The mandate of the Committee, and the overture which gave rise to this mandate, are found in the Acts of 1944, p. 29. The overture calls attention to it that almost all the questions under Article 41 are asked both at classical meetings and also in church visiting. The overture says that the psychological effect of asking these questions three or four times annually is harmful. It calls attention also to *censura morum* which, in addition, is conducted four times annually within the Consistory.

The mandate of Synod calls upon the Committee to "make a comparative study of our present programs for mutual supervision as these are contained in the Acts of Synod 1942, Art. 110, p. 111 (Art. 41 C. O.), and the Acts of Synod, 1922, Art. 40, pp. 79, 249-253 (Ch. Vis.), and to attempt to integrate them in such a way that unnecessary duplication be avoided and each cover its own field."

The Committee has difficulty, particularly, with the last phrase that "each cover its own field." In so far as the contents is concerned of the questions of Art. 41 and those of church visiting, the Committee believes that history shows that there is no distinction, and that these two have been duplicates from the start. The Committee feels also that its way is blocked by recent decisions of Synod, should the Committee come with a proposal departing from the line of history as to the content and the use to be made of these questions.

## HISTORY AS TO THE QUESTIONS OF ARTICLE 41

Historically the questions of Art. 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 above 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 Art. 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 that 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 Art. 41 and those of church visiting was also doubled. If one have regard to history, one may therefore with reason ask whether we were moving in the right direction when we decided as we did in 1942.

#### HISTORY AS TO THE RULES FOR CHURCH VISITING

Our Rules for Church Visiting have the dignity of almost as great an age as the original four questions of Art. 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 Art. 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 in the Netherlands leave to the discretion 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 revised set of 1882. Our Church slightly augmented it in 1912 and 1922, and also translated it into the English language in the latter year.

#### ANALYSIS OF PRESENT QUESTIONS OF ARTICLE 41

To what extent the eleven questions under Art. 41 are a duplication of the questions asked in church visiting, and to what extent these belong to those respective fields in the light of history, appears from the following analysis. The questions are numbered as they appear in the list adopted in 1942.

1. *Whether Consistory meetings are held regularly*
3. *Whether discipline is exercised faithfully*
5. *Whether deacons discharge their office faithfully*
6. *Whether the schools are cared for*
11. *Whether the help or the advice of Classis is needed.*

These five questions in substance have ever belonged to Art. 41—ever since 1571. (In question 5 the deacon's office is substituted for the care of the poor.)

The first four of these questions have, however, always belonged also to the rules for church visiting—question 1 ever since 1724; and questions 3, 5, and 6 ever since 1621.

In the past, when church visiting was carried on annually rather than biennially, and when classes met four or more times annually rather than two or three times, these questions were asked about twice as often as they are now.

As to question 11, about the help or the advice of Classis, though there is no duplication involved, it may well be asked whether its retention can be justified. Classes as far back as 1912 have overtured Synod to delete this question because it serves no purpose since it has become customary to enter the instructions on the credentials.

7. *Whether Kingdom causes are faithfully supported*
8. *Whether separation from the world is promoted*
9. *Whether there are non-resident members to report.*

Question 7, about supporting Kingdom causes, finds its counterpart in the present Rules for Church Visiting. In so far as history goes, it belongs neither to the field of church visiting nor to that of Art. 41. Without difficulty therefore, it could be assigned to either the one or the other if its repetition should be deemed inadvisable.

Question 8, about separation from the world, is a phase of question 3, about faithful exercise of discipline. In that sense it is duplicated in the Rules for Church Visiting, and in those Rules goes back to 1621. However, the duplication in this case is not sufficiently evident to be irksome.

Question 9, about non-resident members, is not duplicated in the Rules for Church Visiting, but it no doubt ought to be. From a practical point of view, if it were really carried out everywhere, it would prove to be one of the very finest rules we have. Steps ought to be taken to make this rule effective.

2. *Whether the Word and the Sacraments are administered faithfully*
4. *Whether the elders discharge their office faithfully*
10. *Whether the task of evangelization is attended to.*

These three questions are duplicated in the Rules for Church Visiting; and in those Rules the questions 2 and 4, about the faithfulness of pastors and elders, go back as far as the year 1621. These therefore, in so far as history goes, belong properly to the field of church visiting. That is evident also from Art. 44 of the Church Order of 1618, 1619, wherein it is assigned as the task of the church visitors "to take heed whether the minister and the consistory faithfully perform the duties of their office, and adhere to sound doctrine."

As to question 10, the same can be said as is said above of question 7, namely, that it may without difficulty be assigned to either the field of Art. 41 or to that of Church visiting.

The special committee, in connection with Art. 41, did not propose these three questions to Synod in 1942. These were proposed *only* by the advisory committee on the matter in 1942, and forthwith adopted by the Synod of that year. (Question 5, wherein the emphasis was transferred from the poor to the office of deacon, also was the work of that advisory committee only, and not that of the special committee.)

The present Committee believes that Synod will appreciate its difficulty in view of the argument of history, to integrate the questions of Art. 41 and those of church visiting so that "each covers its own field," seeing that there was duplication from the start.

And we call again attention to this that the increase of the questions of Art. 41 in 1942, from 5 to 11, doubled the amount of duplication. Formerly there were four questions that were duplicated at classical meetings and in church visiting; now there are eight.

#### RECENT DECISIONS AS TO ARTICLE 41 AND CHURCH VISITING

To eliminate some of the duplication that now exists the Committee could possibly propose that the steps be retraced which were taken in 1942 when the questions of Art. 41 were increased from 5 to 11. But Synod might not feel for such a proposal since that decision is of so recent date. Moreover, the following year it was decided "we do not deem it desirable to reformulate the questions which have just been adopted at the previous Synod" (Acts 1943, p. 131).

If the Committee should propose a different method of church visiting, involving a different set of rules, Synod might well reply that this has already been considered and the idea rejected as recently as 1936 (Acts 1936, pp. 122, 123; cf. Agenda 1936, pp. 538-548).

In 1943 the slight change was proposed to add in Art. 44 of the Church Order to the words "once a year" the phrase "or once every two years" on the basis that the questions of Art. 41, as now revised, "covers the same ground as the questions asked by the church visitors." Synod refused to accede to this request on the grounds: "(1) our church fathers did not think it superfluous to have both church visiting and Art. 41; (2) the difference between church visiting and Art. 41 is adequate to warrant continuance of both" (Acts 1943, p. 132). And the year previously Synod declared, as to the significance of the questions of Art. 41, "an inquiry on the part of Classis into the spiritual state of the several congregations constitutes the central and principal task of Classis" (Acts 1942, p. 110).

By these decisions the Committee is also warned against making any proposal affecting the number of times the questions are asked either in church visiting or at classical meetings.

## SUGGESTIVE REMARKS

The effectiveness of *censura morum* would likely be considerably enhanced if it were conducted at a time apart from the Lord's Supper. The rather minor influence of *censura morum* lies not a little in 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 stated in Article 81 of our Church Order but not in the original Article of the Synod of Dort, 1618, 1619, nor in the present Church Order of the Reformed Churches of the Netherlands.

If the questions of Art. 41 are asked by the questionnaire method, the danger that this be done in a perfunctory way could be largely avoided if the signature of all the members of the Consistory were required.

When the supervision of Classis is done through a committee studying the questionnaires, it may with reason be asked whether this answers, historically considered, to the purpose of the questions of Art. 41, and to the decision of 1942 that this inquiry "constitutes the central and principal task of Classis."

There is a difference between the supervision of Classis as conducted at its meeting, and that done by church visitors, as to the place, as to the method, as to the possible thoroughness, as to the number of persons examining, and as to the general atmosphere.

Church visiting is conducted today in a very superficial way as compared to the manner in which it was conducted in the not recent past.

When church visiting is carried on, as is the custom, by granting an hour or so for each visit, which must necessarily be terminated in order to meet the next consistory, that method defeats the very purpose of church visiting. Church visiting should not be done under such compulsion of the time element.

The supervision that can be exercised in the way of church visiting *can be made* to be tremendously effective.

As to methods of church supervision it should be borne in mind that *no method is better than its administrators*. The great need today is not a better method but better administrators.

May the King of the Church guide the brethren assembled in Synod in their deliberations upon the material of this report and no less in all the other matters that come before them,

I. D. COUWENHOVEN  
J. L. SCHAUER  
J. O. SCHURING

## SUPPLEMENT 33

(Art. 36)

## LETTER: DR. C. BOUMA RE CEYLON

*To the Synod of 1945.*

ESTEEMED BRETHREN:

**T**HROUGH the channel of the CALVIN FORUM there has been established an informational and fraternal contact between some of us and some leaders in the Dutch Reformed Church of the Island of Ceylon. Recently this contact expressed itself in the form of letters to the undersigned in which leaders of that historic Church of Dutch and of Reformed origin pleaded that ways and means might be devised for procuring ministerial help of a distinctly Reformed type.

Synod possibly knows that already an official contact has been established between this Church and our Seminary in that one of their theological students has been promised financial aid and hopes soon to be enrolled in our Seminary. Leaders of the Dutch Reformed Church of Ceylon are deeply concerned that young men shall be trained in Reformed Theology and the Reformed ways of church government and worship. Since they have no Seminary in their own vicinity where such training is offered, they are putting forth efforts to make such contacts abroad. Seeing this Ceylonese Church desires to maintain the Reformed traditions of distinct Dutch origin, but its vernacular is not the Dutch any more but the English, an American Church with Dutch and Reformed antecedents such as ours is the logical church to turn to.

But this letter does not concern this matter of theological study for such prospective ministers, though it is a related matter. The occasion for this letter is found in the fact that also within this past year there has been sent to the undersigned a letter from the General Consistory of the Reformed Church of Ceylon asking that someone in the active ministry and an experienced man may come to serve them, in order that they may be strengthened theologically and ecclesiastically in the principles and practices of the historic Reformed Churches of Dutch origin. This consistory, which might in our terms better be called a classis of the churches on the Island of Ceylon, makes a definite offer, specifying salary, furlough terms, and other conditions. The undersigned presented this letter to the Home Mission Board, which in turn has turned it over to the South America Committee. This Committee is now without any recommendation on its part laying the matter before your body. Reference to this matter is made on pages 55-56 of the Agenda.



In connection with this communication allow me to make the following comments:

1. If and when this matter is taken up for discussion by one of your Committees or on the floor of Synod, I am prepared to furnish further informational material which is in my possession that may be of service to the Synod. Since turning over the official letter of the General Consistory of the Dutch Reformed Church of Ceylon, there has come to my desk a letter by an office-bearer of that consistory replying to a number of questions at the time proposed by me. There has also come to me a letter from Professor Amry Vanden Bosch, a son of our Church, who has recently returned from a mission for the U. S. Government in that part of the world in which Ceylon is located. He visited these churches, attended some of their services, spoke with some of their leaders, and takes occasion to reinforce the urgent request from these leaders that our Church shall help them in their desire to strengthen and deepen their Reformed character in the way proposed by them. The undersigned is prepared to share with the appropriate Committee the content of these letters.

2. The undersigned sincerely hopes that something may be done to attempt seriously to meet the need of these churches. He would urge upon Synod to look upon this request from this historic Reformed Church of Ceylon as a challenge which we must meet, if at all possible. Though this church has suffered severe losses throughout the centuries, there is still a determined nucleus eager to continue the best in the Reformed traditions. Though we may have to find new ways and travel unbeaten paths, this can be no argument against doing all in our power to meet this plea from the brethren of the Ceylonese Reformed Church.

3. If, however, Synod should not see its way clear to take any further action in this matter, may I request that the letter officially signed by the General Consistory and addressed to me be returned to me? There may be other ways than the way of Synodical action to aid these brethren.

Yours in the service of our Lord through the  
promotion of the Reformed Faith,

CLARENCE BOUMA

## SUPPLEMENT 34-a

(Art. 96)

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**COMMUNICATION CONCERNING A CLAUSE IN ARTICLE  
37 OF THE BELGIC CONFESSION — TO THE  
SYNOD OF 1945**

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ESTEEMED BRETHREN:

**M**AY our gracious Lord for the sake of His Church and according to His promise grant you the light of His Word and the grace of His Spirit in all your manifold labors.

It is not without sincere regret that I add to those labors by this communication. The occasion for thus approaching you springs from the pledge I have given by my subscription of the *Form of Subscription* to our three *Forms of Unity*. Thereby I have promised, neither publicly nor privately to propose, teach, or defend, either by preaching or writing, any dissentient opinions without first revealing them to the ecclesiastical body which has jurisdiction over me, which in my case I take to be Synod. I have recently discovered that I am holding such dissentient views.

I dare say, that the Church is well aware of the fact that for long years I have inclined to the premillenarian position in eschatology. The defense of the amillenarian position has always impressed me as trying too much to interpret the last book of the Bible in such accord with the rest of the Word of God as leaves too little room for whatever additional message that book may have for the Church. I have tried to see whether the Apocalypse has any such additional message, what it is, and how it squares with the rest of Holy Writ. For my position as professor in our seminary I am deeply grateful to the Church and it has afforded me special opportunities to bring my views to greater clarity. These opportunities I have gladly improved.

In this inquiry I did not think I would come into conflict with my ordination-pledge for the reason that I have no quarrel whatever with either of the two points on which the Rev. H. Bultema was put in the wrong by the Synod of 1918. Therefore, when the opportunity offered to put some of the material which I have gathered into print and on the market in the form of a critical history of Christian Chiliasm, I gratefully availed myself of it, realizing that the chance for such publication comes to one rarely. It was only when my manuscript was in the hands of the printer and the type set, that it occurred to me to go back beyond the decision of the Synod of 1918 in the Maranathacase and to look into the question how my views compare with Article

37 of the *Belgic Confession* itself. I then discovered the difficulty which I herewith lay before your reverend body.

Article 37 of the *Belgic Confession* gives two specifications as to the time which the Lord has appointed for the return of our Lord Jesus Christ for the judgment of the quick and the dead. One is the perfectly plain scriptural statement, that that time is unknown to all creatures. But next to that stands another specification to the effect that at that time the number of the elect is complete. Upon a moment's reflection it is clear that this second statement leaves no room whatever for a premillennial return of Christ except on the assumption that in the millennial period no conversions will take place and no elect will be born. But although such a view of millennium is at present quite popular in some premillenarian circles, it is not my view at all.

When I looked further into this matter, I made some disturbing discoveries concerning this statement of the *Belgic Confession*. In the French version of our Creed, which version Schaff's *Creeds of Christendom*, vol. III, reproduces on pages 383-436, Article 37, refers to the Word of God in not less than twenty-five distinct places. But to the statement that Christ will return when the number of the elect is complete, no such reference to Scripture is attached. Together, the references, counting duplicates, are by my count to eighty-two passages of Holy Writ; but among them there is not one which clearly makes that statement. Further inquiry into other editions of the Creed which were within my reach failed to relieve this situation, nor did a look into Rotterdam's *Sions Roem en Sterkte* and into the exposition of the Creed given by W. H. Gispen in *De Geloofsbelijdenis der Nederlandsche Gereformeerde Kerk* yield any other result.

Since I discovered the conflict with Article 37 of our Creed, I have taken steps to withhold the offending section of my manuscript from publication; to wit, the last two of twenty-nine chapters in which I unfold my views of the nature and the function of the millennium. However, I am of the opinion that my views on these two subjects have enough of novelty and of scriptural basis to merit being thrown into the theological discussion and being thus tested as to their tenability. For that reason I do not feel free to shoulder the responsibility myself for not publishing them but must shift that burden to the Church and the Synod. My request now is not that the scripturalness of my views on the millenium be investigated but that the scripturalness of the statement of Article 37 of the *Belgic Confession* be looked into; the statement, that Christ will return when the number of the elect is complete. To that end I submit to your reverend body the following questions:

1. Have the authors or revisers of the *Belgic Confession* anywhere adduced scriptural proof for its teaching that our Lord will return when the number of the elect is complete?

2. Is the teaching that our Lord will return when the number of the elect is complete found anywhere in the Word of God in clear and direct form?
3. If that teaching must be regarded as an inference from Holy Writ rather than as its plain declaration, from which scripture is that inference drawn?
4. Are the scriptures which can be adduced in indirect support of this teaching sufficient to justify the prohibition of all dissentient opinion within the jurisdiction of Synod?

Respectfully submitted,

D. H. KROMMINGA

**SUPPLEMENT 34-b**  
(Art. 96)

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**TO SYNOD'S ADVISORY COMMITTEE ON VARIA RE THE  
KROMMINGA COMMUNICATION**

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ESTEEMED BRETHREN:

**I** REGRET that I had to let you wait so long for a definite answer to your oral request in your interview with me last Thursday morning. Teaching obligations, other Synodical work, and callers kept me from giving due consideration to your request and the proper way of complying with it. I hope the lateness of the following reply will not too greatly inconvenience either you or Synod.

As your secretary has reiterated since that interview, you are of the opinion that in my communication I did not follow the proper approach for presenting my matter to Synod. I fully agree. Although ultimately the question of the biblicalness of Article 37 of the Belgic Confession will be involved in the investigation of Synod, the immediate subject of its investigation has to be, in line with the Formula of Subscription, my views as far as they deviate from that Article, and therefore I must present to you for Synod a statement of those views in which I deviate from it.

I. Let me begin with a somewhat more detailed unfolding of the brief indication of my deviation from the Creed that I actually submitted to Synod in my original communication. I stated there, that my views can not stand the creedal test in view of the fact that Article 37 of the Belgic Confession teaches that the number of the elect is complete when our Lord returns, while I hold to a premillennial view which includes the idea that in the millenium after His return sinners will still be saved. Before that particular conflict can be directly discussed, there are two prior questions which ought to be settled first. The one is, whether there will be a millenium in the sense of a still future period of human history. The second question is, whether such a future period will precede or follow upon the return of the Lord.

As to the former of these two questions, I see no conflict at all with our Formulas of Unity, except in so far, as those Formulas to my knowledge nowhere teach a millennium preceding the return of Christ. But they neither expressly deny such a possibility. I do not think that the general trend of our confessional eschatology favors Postmillennialism, but I would not know of any definite declaration on which a condemnation of Postmillenarianism could well be based. Certainly Article 37 of the Belgic Confession could not be appealed to for such a purpose, since that Article does not treat of events preceding the return of our Lord, whether the precursory signs or anything else, but

treats exclusively of events which will come about when Christ returns and from that moment forward.

The situation is somewhat different when the second question is faced. As soon as the conception of a millenium is further defined and made more precise by the addition of the statement that it will be introduced by the return of Christ, it must be admitted, that such a conception does not square with the general structure of Article 37, which is plainly amillennial, dealing with the Second Advent, the judgment, and the eternal state of both the saved and the condemned solely. In other words, Article 37 of the Belgic Confession provides no room whatever for a millennium after our Lord's second coming. It is at this precise point, that my conflict with the Article begins. And that conflict is very appreciably heightened by the fact that Article 37 declares the Christ will come again when the number of the elect is full, while I hold, that, if there is a future millennium to come after the return of Christ, the operation of God's grace in the process of conversion will also continue.

In my original communication to Synod I had clearly and definitely stated the latter point. I shall now go beyond that statement. It needs only introductory mention, that my expectation of a future millennium of some kind takes its basis in Rev. 20:1-10 and the connection which Satan's binding evidently has with the overthrow of the Beast and the False Prophet at the battle of Armageddon in Chapt. 19. The two Beasts first occur in Chapter 13, where according to verse 14 the purpose of the combination: Dragon, Beast, False Prophet, is the deception of them that dwell upon the earth, while the binding of Satan for a thousand years according to Chapter 20:3 is for the purpose of preventing a similar deception for that period. I say, this needs only passing mention, since by itself it does not touch my conflict with Art. 37.

Accepting a future millennium on these grounds, I face the further question as to the nature and function of such a millennium. As the nature of the millennium, the first question is, whether it will precede or follow the Second Advent. As I see it now, this question is most intimately connected with the question of the proper integration of the Revelation of John with other eschatological material in the New Testament, among which material Matthew 24, particularly what is there said about the great tribulation and the shortening of its days for the elect's sake and about the immediate succession of the coming of Christ and His ingathering of His elect, should receive special attention. As well as I see things at present, the integration of this material with what the Book of Revelation shows us is far easier if the Second Coming is placed at the time of the battle of Armageddon than if it is placed at the time of the destruction, a thousand years later, of Gog and Magog.

I shall not append the grounds on which I base this last judgment, in order not to become too lengthy, but hasten on to a brief indication of the reason why I can not go along with the current premillenarian conception in as far as it teaches a withdrawal of the Holy Spirit from this earth at the Second Coming and conceives of the reign of the saints with Christ for a thousand years, Rev. 20:4, 6, as being a reign with a rod of iron over nations outwardly submissive but rebellious at heart. The principal reason why I must reject this feature in current Premillennialism together with other such features is, that it involves the conception that the battle of Gog and Magog with the saints, Rev. 20:8, 9, will be a battle by thoroughly mundane armies against glorified saints. It is my conviction that it is far better to distinguish between two sets of saints in the millennium, as follows: the glorified saints who reign with Christ from the beginning of the thousand years, and the saints who emerge among the nations in the course of the thousand years.

Again I shall not unfold further in this brief further exposition of my view the detailed argumentation and exegesis with which I would support it on this point. Nor shall I pass on to a further unfolding of my views on other features of the millennium. For I find, that the material would become far too bulky to be properly handled by Synod this year. This is one reason why I would suggest that for the investigation of my views a Committee be appointed by Synod, to which I can present a fuller exposition of the opinions which I now hold with greater or smaller degrees of certainty, and which can contact me for still further elucidations which it may desire and I may be able to give.

III. Permit me, to add some further observations to this brief unfolding of my views. In the first place, I desire you to know, that I do not hold all my peculiar views with the same degree of certainty. The greatest degree of conviction attaches to the acceptance of a millennium as a future period. But as to the question whether it will precede or follow the Second Advent, I am aware of the fact, that both the Book of Daniel and the Gospel of John have declarations which can easily and usually are understood to teach unequivocally one general resurrection and to forbid the distinction in time between the resurrection of the believers and the unbelievers. In general, I am much more convinced as to what the Book of Revelation teaches if studied by itself than I am of how its message ought to be integrated with the eschatological teaching of the rest of the New Testament. Only I am quite thoroughly convinced, that the integration should never be attempted at the expense of either the one or the other of these portions of God's Word.

In the second place, 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 in-

volved. I feel the need of the help of the Church. If such help can not be given except in the form of an investigation of my peculiar views, that form of the help does not at all dampen my desire for the help. And if that help should bring to light various untenable and unscriptural elements in my view, I trust to receive grace sufficient to drop them. Already I appreciate the relief which comes from being able in this way to unburden myself and to share with the Church the knowledge of my views on the essential points where they conflict with our Creed.

In the third place, I am aware of the fact that I do not stand alone in the conviction that so far Eschatology is the theological discipline or dogmatical locus which has received the least adequate development of them all in the history of Reformed theology. If this deficiency could be remedied and we could have a new study of what the Scriptures teach on this subject, my heart would rejoice. Naturally I shall like it better, if my views should be found not altogether unbiblical, and in the same degree in which they may find recognition as having a biblical basis; but I desire an unhampered and unrestricted study and discussion of all that the Bible, and especially the New Testament teaches on the subjects of the Precursory Signs, the Return of Christ and the Final Judgment far more than the approval of any of my views.

Respectfully submitted,

D. H. KROMMINGA

P.S. I trust that it is quite clear in the light of this letter, that now I no longer stand by my original request to Synod for substantiation of the scripturalness of the claim of Art. 37, Belg. Conf., which request is, I understand, in the hands of all the delegates to Synod, and that you will call Synod's attention to this change in my request.



**SUPPLEMENT 35**

(Art. 25)

**REPORT ON "OUTSIDE" SPEAKERS ADDRESSING SYNOD***To the Synod of 1945.***ESTEEMED BRETHREN:**

**T**HE SYNOD of 1944 assigned the following mandate to the undersigned, that, "Synod decides to refer the question of the feasibility of limiting the number of 'outside' speakers addressing Synod to the officers of Synod and the Stated Clerk. The committee will report at the next Synod" (Acts of Synod, 1944, art. 65, 167, pages 33, 133).

It is evident that the decision of the Synod of 1944 voices a common complaint that "outside" speakers deprive our Synods of much valuable time. In perusing the Acts of Synod, 1944, a number of Articles record addresses to Synod by Chaplains, mission workers, and representatives from various organizations. (Arts. 22, 62, 63, 64, 100, 116)

In the opinion of your committee the Synod of 1944 could not have expressed as its desire to exclude our own Chaplains and mission workers from addressing Synod. These persons cannot be classified as "outside" speakers. The same must also be stated of representatives of corresponding churches according to a decision of the Synod of 1910. (Acts of Synod, 1910, Art. 12, page 10). By the term "outside" speakers the Synod of 1944 must have had in mind a number of representatives delegated by various other organizations and societies, to address Synod with the specific purpose of obtaining moral and financial support for their respective organizations.

Your committee is of the unanimous opinion that our Synods will be able to save time, if organizations not directly under the supervision of our denomination, seeking moral and financial support, present their requests in writing to the Stated Clerk. Representatives from such organizations should be permitted to address Synod only when a very special reason makes this necessary. Such request should be approved by the Advisory Budget Committee before the speaker can address Synod. The Synod of 1944 laid down stipulations for such organizations in Article 165. (Acts of Synod, 1944, page 108.) The Stated Clerk has informed these organizations of the rule adopted by Synod. The written requests for moral and financial support are usually referred to the Advisory Budget Committee, and this custom also prevailed when representatives appearing in person on the floor of Synod came with similar requests for moral and financial aid.

In view of the above considerations your committee recommends that Synod:

1. Instruct the Stated Clerk to inform all the organizations, appearing under Article 164 of the Acts of Synod, 1944, must make their request for moral and financial support in writing.

2. The Advisory Budget Committee shall consider all such requests and advise Synod.

3. The Advisory Budget Committee shall consider when special reasons prevail to permit an "outside" speaker(s) to address Synod.

Humbly submitted,

G. HOEKSEMA

G. GORIS

R. J. DANHOF

E. J. TANIS

**SUPPLEMENT 36.**  
(Arts. 76, 85, 89, 95)

**OVERTURE REGARDING DIVORCE**

*To the Synod of 1945.*

ESTEEMED BRETHREN:

The consistory of the First Christian Reformed Church of Cicero, Illinois, has given earnest and prayerful consideration to the decision of the last Synod, in support of a protest of four of our members, refusing membership to two divorced and remarried parties. (See Acts 1944, p. 57, ff.)

The consistory is unanimously of the opinion that this decision of the last Synod is contrary to Scripture, and hence does a grave injustice to two penitent and believing sinners. Hence we feel constrained by conscience to overture Synod 1945 to rescind the action of the previous Synod, and the decisions of former Synods upon which it is based, and to approve the decision of our consistory to admit these parties to membership in our church and to the communion of the sacrament of the Lord's table.

*A. Brief history.*

The two parties involved. We shall call them Mr. A and Mrs. A. We give only the bare facts that bear on the fundamental question involved, namely, the remarriage rights and admission or non-admission of the *guilty* parties in divorce cases. A fuller history of the case is appended to this overture for Synod's inspection.

1. Mr. A was divorced by his first wife on the ground of adultery (uncontested). Later he married Mrs. A, and afterwards his first wife married again.

2. Mrs. A divorced her first husband on the grounds of repeated cruelty. She later married Mr. A and rather recently her first husband married again.

3. Both parties are therefore the guilty parties, Mr. A through adultery before divorce, Mrs. A through her act of contracting a second marriage after un-Scriptural divorce.

4. Both parties have confessed their sins, have convinced our whole consistory of their sincere sorrow and continue to love our church and worship with us, even after the painful disappointment of Synod's decision to refuse them membership, though our consistory had decided to admit them and was upheld by Classis Chicago North.

As already stated, the consistory in this overture, requests Synod 1945 to rescind the action of the previous Synod. However, our *first* request

is not to rescind 1944, but to rescind 1890 and 1908. 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. However we cannot but feel that, aside from the question of technical correctness the labors of the previous Synod were far from satisfactory.

Consider, for instance, the strange procedure that the Synodical decisions appealed to by a few protestants were printed in full in the report of the advisory committee to Synod. But the Synodical decisions on which a *whole classis and a consistory* based their action were, yes, referred to with a few words, but not printed. The result was, of course, that the Synodical decisions that seemed to give support to the protestants were constantly before the eyes of all the delegates, but the Synodical decisions that justified the consistory and classis did not stand out, and were easily lost sight of.

But the greatest mistake made by the advisory committee, and therefore by Synod, was this, that the *problem* created by the conflict between 1890-1908 and 1936 was not courageously faced. Yet that conflict is plain and undeniable. 1890 and 1908 both take the position that adultery on the part of one party to a marriage frees and gives re-marriage rights to the innocent party, but the *guilty party is not free*. He may not marry again. If he does, he lives in adultery, and cannot be admitted to the church.

1936, on the other hand, held, in what has become known as the Alpine Avenue Case, that "if to the satisfaction of the Consistory this person confesses his sins of unbiblical divorce and adulterous remarriage, and manifests true godliness in his life, he may be admitted to membership in our Church" (Acts 1936, p. 145).

In other words, the *guilty party* could be and *was* admitted to the church.

Here you have a plain, direct and undeniable conflict. And Synod 1944 does not face the problem created by this conflict. And this weakness of Synod's work is all the more regrettable in view of the fact that the decisions to which it appeals were taken, as far as any official records show, *without a thorough Scriptural* study of the important questions involved. But Synod 1936 decided as it did after some twenty years of exhaustive study by a very able committee. And the action taken by 1936 was in conformity with the advice asked and received of the Synod of the Reformed Churches in the Netherlands.

Small wonder indeed that our consistory, after a renewed study of the question, is convinced that the decision of 1944 is in conflict with Scripture. And surely all will agree that Synod 1945 must courageously face this conflict, and consciously and intelligently choose between the two positions *on the basis of thorough Scriptural study*. Then, and then alone, can we expect unity and peace in the church.

One more remark before presenting our two-fold request with proper grounds and reasons. In our first request, we ask for the rescinding of both 1890 and 1908. In other words, we join them together instead of keeping them separate. The reason is that 1908 is really nothing but an attempt to interpret and amplify 1890. Of the reasons or grounds adduced by us as basis for rescinding, some will refer particularly to the language of 1890, or the reasoning of 1908. But the fundamental position is the *same*.

It is this, that the guilty party *is not free*, while the innocent party is. That is the very core and heart of both 1890 and 1908. Therefore both decisions stand or fall together, and therefore we have joined them together in one request to rescind both.

B. The consistory of the First Christian Reformed Church of Cicero herewith overtures Synod to rescind the decisions of 1890 (Acts, p. 24, Art. 66), and 1908 (Acts, p. 39, Art. 54) reading as follows:

"Een andere vraag uit het agendum komt aan de orde: Mag een man van wien de vrouw zich wettig liet scheiden omdat hij overspel bedreef, ingeval hij bij het leven zijner eerste vrouw weer in het huwelijk treedt, lid der gemeente zijn? De Synode antwoordt ontkennend."

"En dan komt het ons voor, dat zulk een man geen lid der gemeente kan zijn, omdat zijn overspel wel zijn beleedigde vrouw heeft vrijgemaakt, maar niet hem. Hij bleef desniettemin voor God aan die vrouw gebonden, en zijn tweede huwelijk is mitsdien een leven in overspel. Ware dit niet zoo, dan stond voor ieder de weg open, om door overspel zich van zijn wettige vrouw te bevrijden, en een andere die het voorwerp is van een overspelige begeerte, te huwen, en toch in vrede met de Kerk te blijven, door nadat alles met goddeloos opzet geschied was, door een openbare belijdenis zich met de Kerk te verzoenen. De spits van de Goddelijke ordinantie: Wie zijn vrouw verlaat anders dan om hoerelij, die doet overspel, ware dan afgebroken; zij ware van haar kracht beroofd. Er zou naar de wijze der Schriftgeleerden een weg gevonden zijn om Gods gebod te ontduiken, en een besluit, dat zoo iemand wel lid der Gemeente zou kunnen zijn, zou het karakter dragen van een instelling, waardoor Gods gebod krachteloos werd gemaakt."

#### *Grounds:*

1. This position is in conflict with Scripture. Matthew 19:9: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: And whoso marrieth her which is put away doth commit adultery."

The main thought is very plain. If a wife is put away for minor reasons (not fornication) two things follow: (1) if the man remarries he commits adultery; (2) if someone marries the woman, *he also* commits adultery. And the reason for the adultery in each case can only be this, that the first marriage was still binding in God's sight for both man and wife.

However, there is an exception: "except for fornication." *Then*, if namely the divorce *is* on the ground of fornication, *then* the two statements made do not hold. Then the man, if he marries another, does *not* commit adultery, and then, if someone marries the woman, *he* does not commit adultery. *But*, this latter man *would* commit adultery, if she, the

guilty party, were still *bound* by the first marriage. Therefore she, the guilty party, is not bound. The first marriage is evidently broken for both, for it is legitimately broken, broken before God, on a ground Jesus recognizes (fornication).

This point, which decides the whole question before Synod, the point namely of the breaking of the tie for *both parties* if it is broken on the ground of adultery, is established most convincingly by Matthew 5:32: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Here the re-marriage of the innocent party in legitimate divorce is not referred to, only the remarriage of the *guilty party*. And Jesus teaches (a) if the woman is put away for a minor cause (not fornication) then the husband maketh her an adulteress (that is, is responsible for her seeking the fellowship and protection of another husband and by marrying him committing adultery) and whoever marries her also commits adultery; for she was still before God the wife of the first husband. *But* there is an exception "saving for the cause of fornication." Then the statements made do not hold. Then he does not make her an adulteress, and the man that marries her does not commit adultery. In other words, that guilty party is no longer bound to her first husband. For the first marriage is broken, broken for both parties.

The consistory of First Cicero calls Synod's attention to the fact that both 1890 and 1908 are in conflict with this plain teaching of Jesus, and therefore we ask that they be rescinded.

Before proceeding to give secondary reasons why 1890 and 1908 should be rescinded we must make two remarks.

The position the consistory takes on this question is, we believe, supported by the teachings of men who have made it their special task in the past, to give careful exegesis of the Word of God. See Report of Committee on Divorce, Agenda 1934, Part II, especially pages 243 to 247, and pages 251 and 252. Report signed by Prof. L. Berkhof, Rev. W. P. Van Wyk, Rev. H. Keegstra, Prof. D. H. Kromminga, Prof. H. Schultze, Rev. G. Hoeksema. We quote from page 252:

"This passage refers, of course, to the re-marriage of a divorced party guilty of adultery *before* divorce. And our problem concerns the party that commits adultery by marrying again after illegitimate divorce. But the principle, it will be agreed, is the same in both cases. It is the principle that a marriage that is dissolved because of adultery binds neither the guilty nor the innocent. It cannot, because having been dissolved on grounds that Scripture recognizes it has ceased to exist."

Secondly, the opposite view, since it contradicts Scripture, inevitably leads to all kinds of absurd and impossible and even dangerous positions. We here briefly enumerate a few of these absurdities, as secondary, though important grounds for the request to rescind 1890 and 1908.

1. The position of 1890 and 1908 stands condemned before the bar of sound logic and ordinary common sense. It simply *cannot* be true that one party to a former marriage (the guilty party) is still bound, while the other party is free. If one is still bound by the marriage, *then it still exists*. Then it must and does bind both parties. On the other hand, if one party is free, then he or she is *no longer married*. But that means that the marriage is broken. And if it is, it of course no longer binds the other party. We ask in all earnestness, does the Christian Reformed Church desire any longer to give Synodical support to the manifest absurdity that a woman (innocent party) is no longer married to her husband, but her husband is still married to her, or vice versa?

2. The statement of 1908 that "his adultery did free his wife, but not him" is not true and is even dangerous. His act of adultery did *not* free her of the marriage tie, nor give her the freedom to marry again. After he had committed this sin, *they were still married*. Had she married another, merely on the basis of his adultery, she would have made herself guilty of bigamy.

She could and did gain her freedom and re-marriage rights only by procuring a divorce on Biblical grounds—in other words, by breaking the tie. His adultery did not of *itself* give her her freedom.

And the fallacy that it *did* is largely responsible for the whole false view that the innocent may marry again, but not the guilty. For if the adultery of the one gives freedom to the other, the conclusion is at hand that the adulterer does not free himself. But as soon as it is recognized that the adultery of the one party *does not of itself free either party*, that only the breaking of the tie gives freedom, the whole fallacy: one party is free, but the other is bound, falls to the ground. For if the tie is broken, neither is married to the other, and therefore remarriage for either cannot be a living in adultery. And as we have shown above, *that* is the teaching of Jesus.

3. The reasoning of 1908 that to admit such guilty parties would make the command of God of none effect is utterly false. The commands of Christ are fully upheld by the church of Christ if (a) the sin is condemned, (b) the guilty are refused admission except they repent. This is true of the command not to commit adultery, just as it is of the prohibition against drunkenness, stealing, and every other sin.

4. To say as 1908 reasons: we must uphold the commands of Christ by refusing admission to the guilty, regardless of their penitence, *is a denial of the gospel*. If the church must do that in the case of one sin (adultery) it must do it in the case of every other sin. Then the church must close its doors, for the very heart of its task is to call sinners to repentance and to offer salvation to *all penitent sinners*, whatever the nature of their sin.

The consistory of Cicero I feels very deeply on this point. That is one of the most regrettable consequences of getting away from the plain teachings of Christ on this question. The result is that there is one class of sinner, the adulter who remarries, for whom we have no gospel, no message of hope. *He is out*, not because of present sins, but because of his past sins, even though he is deeply penitent. And thus our preaching and our singing: "Though your sins be as scarlet they shall be as white as snow" offer no hope to them, and become a mockery of grieving sinners seeking peace for their souls.

And nothing can give them hope, except some poor little sinful mortal (former partner or present partner) dies. Then they can be admitted. What a travesty of the precious gospel. Not the atoning death of the Son of God, with its abounding power to save all penitent sinners, but the death of some poor sinner, the only door of hope.

In the expectation that 1890 and 1908 will be rescinded

C. the consistory of Cicero I further requests Synod to rescind the decision of 1944 (Acts, p. 59), not to admit two parties guilty of "divorce and adulterous remarriage as members of one of our churches"; and to advise that these parties be admitted by our consistory to the full communion of our church.

*Grounds:*

1. There is no basis for this decision in our synodical rules apart from the (rescinded) decisions of 1890 and 1908.
2. The action refusing membership to these parties is contrary to Scripture. Scripture promises forgiveness and the fellowship of Christ and His church to all penitent sinners.

Our whole consistory is convinced that these parties are sincerely penitent. That judgment of the local consistory must be honored, except proof be furnished that there is little or no evidence of penitence (in other words, that the consistory erred in judgment) or that the parties are today living in sin. But the charge that they are living in adultery as man and wife is not supported by any Scriptural proof, and is condemned and refuted by the teaching of our Lord in Matthew 5:32 and Matthew 19:9.

3. The decision to refuse them membership is in conflict with the precedent set in the Alpine Avenue Case (see Acts 1936, p. 145).

"if to the satisfaction of the Consistory this person confesses his sins of un-biblical divorce and adulterous remarriage, and manifests true godliness in his life, he may be admitted to membership in our Church."

This action involves principles, and the *acceptance* of certain principles by our church, even though it was technically a decision on a concrete case. The *principle* was approved that parties to a marriage who make themselves guilty of un-Biblical divorce and adulterous remarriage



(the guilty parties) can be received into the church, if to the satisfaction of the local consistory such persons confess their sins of an un-Biblical divorce and adulterous remarriage, and if they manifest true godliness in their life. Now *that* is precisely the marriage and divorce status of these two parties who seek membership in our church. The fundamental principles involved are precisely the same as in the Alpine Avenue Case. In both instances the question is: may parties guilty of un-Biblical divorce and adulterous remarriage, be admitted upon confession? Synod 1936 said, yes. It thereby opened the door to all penitent sinners of that class, and virtually repealed 1890 and 1908.

And no other pertinent factors enter into this case that would distinguish it from the Alpine Avenue Case. Even if it were true and proved that these two parties were in the past exceptionally great and even deliberate sinners (see Acts 1944, p. 61, top of page), this could not bar them from the church if they sincerely repent. Did not David *deliberately* take another man's wife, and deliberately plot the death of the woman's husband? And was he not forgiven, even though chastised?

We preach, do we not, a gospel of forgiveness for all penitent sinners, small and great and *exceptionally great*? And we are confident that Synod 1945 will not permit the sinful past of these two parties to obscure the simple fact, that as to all fundamental principles involved the Cicero I case is identical with the Alpine Avenue Case. And therefore the precedent set in the latter case fully justifies and demands the admission of these two parties.

4. The unity of the church demands that these parties be admitted. There can be happy Christian fellowship and mutual trust and confidence between the various churches of our denomination, only if the same fundamental rules regarding admission or exclusion of members are applied without favoritism in all the churches. As matters stand at present, *we may not*, to quote the language of Synod 1936, "admit to membership a person (or in this case, two persons) who confess their sins of un-Biblical divorce and adulterous remarriage, and manifest true godliness in life." Alpine Avenue has been advised by Synod to *admit such a party*.

The consistory of Cicero I respectfully requests that this injustice be removed. Else our Christian Reformed Church is no longer an ecclesiastical unity in its application of discipline.

5. The spiritual and eternal welfare of these parties demands that the injustice done them by the last Synod be removed. They long for and need the inspiration and comfort of Holy Communion. It is, we believe, a beautiful manifestation of the grace of God that they continue to seek and desire our Christian Reformed Church fellowship even after the stigma placed on them by Synod. But to continue to deny them

the fellowship they desire, would be in our firm opinion, contrary to Scripture and the gospel of Him who came, not to call the righteous, but sinners to repentance. These two parties, man and wife, humbly confessing their sinful past, have heard that call and given their hearts to Jesus as their Savior and Lord. And the consistory of Cicero I longs and prays for the time that there will be joy over their repentance in the church here on earth, as we believe there is joy among the angels in heaven.

Respectfully submitted,

The Consistory of the First Christian  
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