AGENDA

Synod
Christian Reformed Church

To convene June 11, 1941
at Grand Rapids, Mich.

PART II
BELATED REPORTS & OVERTURES

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

Synod
Christian Reformed Church

To convene June 11, 1941
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PART II:
BELATED REPORTS & OVERTURES

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

This Agenda, Part II, for the 1941 Synod, contains belated Reports, list of synodical delegates, overtures, list of protests, etc.

Tuesday evening, June 10, 1941, at 8:00 o’clock, D. V., PRAYER MEETING FOR SYNOD in the Burton Heights Church of Grand Rapids, led by the Rev. Watson Groen, B. D., president of the Synod of 1940.

Wednesday, June 11th, at 10:00 a.m., in the Calvin College library, the president formally opens the synodical meeting with an appropriate address, prayer, and roll call.

According to established custom, our congregations are requested to prayerfully remember, on the preceding Sabbath, the forthcoming meeting of our Synod.

Henry Beets, S.C.

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

REPORT OF THE PATERSON HEBREW MISSION

To the Synod of 1941:

ESTEEMED BRETHREN:

AGAIN it is our privilege to render a brief report of the work of the Paterson Hebrew Mission. The work has been faithfully performed by the personnel: the Rev. J. Rozendale, Miss Martha Rozendale, Miss Agnes Vellenga, and Dr. W. Dunning. Besides the regular meetings held at 48 North Main Street, various meetings and classes have been held at the branch mission at 253 Hamilton Avenue. On a separate page a description of the meetings is given with the number of Jewish people attending them.

The Board expresses its hearty thanks to all churches, societies, and individuals which have contributed to this phase of Kingdom work by means of their prayers and gifts.

The several churches in this neighborhood have shown their interest in this work among the Jews. At the special social meetings held once a month one of the local pastors with a group of people from his church render a program for our Jewish neighbors. These services are much appreciated and we may well believe that they are not in vain in the Lord.

Monthly reports are read by the Superintendent at the Board meetings. These give in detail that which is done by the staff of workers in the mission, dispensary, and the work in the homes, shops, and offices. That the work is not in vain is evident from the testimonies and letters of appreciation received by Rev. Rozendale.

Please remember our Jewish mission enterprise with your prayers and gifts, and that the Lord in His own good time may grant rich fruit upon the labors of the missionaries!

Humbly submitted,

The Paterson Hebrew Mission,
HENRY VAN OSTENBRIDGE, Secretary.
ANNUAL REPORT FOR SYNOD OF THE PATERSON HEBREW MISSION FOR THE YEAR 1940
January 1, 1940, to December 31, 1940

NORTH MAIN STREET

<table>
<thead>
<tr>
<th>Event</th>
<th>Number of Meetings</th>
<th>Total Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday Evening Gospel Services</td>
<td>49</td>
<td>998</td>
</tr>
<tr>
<td>Special Social Meetings</td>
<td>7</td>
<td>162</td>
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<tr>
<td>Clinic Meetings</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>- Men</td>
<td></td>
<td>272</td>
</tr>
<tr>
<td>- Women</td>
<td></td>
<td>509</td>
</tr>
<tr>
<td>- Children</td>
<td></td>
<td>56</td>
</tr>
<tr>
<td>Ladies' Classes</td>
<td>44</td>
<td>310</td>
</tr>
<tr>
<td>Children's Classes</td>
<td>58</td>
<td>26</td>
</tr>
<tr>
<td>- Boys</td>
<td></td>
<td>297</td>
</tr>
<tr>
<td>- Girls</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>20</td>
<td>88</td>
</tr>
</tbody>
</table>

HAMILTON AVENUE BRANCH

<table>
<thead>
<tr>
<th>Event</th>
<th>Number of Meetings</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies' Classes</td>
<td>32</td>
<td>58</td>
</tr>
<tr>
<td>Boys' Classes</td>
<td>28</td>
<td>200</td>
</tr>
<tr>
<td>Girls' Classes</td>
<td>35</td>
<td>164</td>
</tr>
<tr>
<td>Recreation</td>
<td>13</td>
<td>74</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>- Boys</td>
<td></td>
<td>101</td>
</tr>
<tr>
<td>- Girls</td>
<td></td>
<td>81</td>
</tr>
<tr>
<td>Visits and Calls</td>
<td></td>
<td>1781</td>
</tr>
</tbody>
</table>

Distribution of Literature:

<table>
<thead>
<tr>
<th>Literature Type</th>
<th>Quantity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>New Testaments</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>Gospels</td>
<td>312</td>
<td></td>
</tr>
<tr>
<td>Tracts</td>
<td>2866</td>
<td></td>
</tr>
<tr>
<td>Circulars</td>
<td>694</td>
<td></td>
</tr>
</tbody>
</table>

Offerings $131.87

Note: Only Jewish people are counted in these lists.

TREASURER'S REPORT OF PATERSON HEBREW MISSION

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand, Jan. 1, 1940</td>
<td>$2,625.76</td>
</tr>
<tr>
<td>From General Fund</td>
<td>$4,700.00</td>
</tr>
<tr>
<td>Rent (Second Floor)</td>
<td>420.00</td>
</tr>
<tr>
<td>Donation and Gifts</td>
<td>37.00</td>
</tr>
<tr>
<td>Free-will Offerings</td>
<td>131.75</td>
</tr>
<tr>
<td>Refund on Telephone Call</td>
<td>5.80</td>
</tr>
<tr>
<td></td>
<td>5,294.55</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$7,920.31</td>
</tr>
</tbody>
</table>
Salaries:
  Rev. J. R. Rozendale ........................................... $1,800.00
  Miss Martha Rozendale ......................................... 1,080.00
  Miss Agnes Vellinga ........................................... 900.00
  Dr. W. J. Dunning ............................................. 504.00
Fuel ................................................................. 249.00
Electricity, Gas, and Water ..................................... 135.79
Insurance .................................................................. 28.33
Telephone ................................................................ 32.42
Literature, Printing, etc. .......................................... 45.80
Medical Supplies .................................................... 147.03
Supplies for Societies ............................................ 268.78
Postage .................................................................... 1.45
Rent (Hamilton Avenue) ........................................... 158.00
Repairs .................................................................... 127.55
New Equipment ....................................................... 33.59
Transportation, Storage and Freight on Furniture of Miss Vellinga .. 114.84

Total Disbursements ................................................. $5,686.58
Balance on hand, Dec. 31, 1940 .................................... $2,233.73

Respectfully submitted,
ABRAM VEENSTRA.

PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION FOR THE YEAR 1941

Salaries of Missionary, Workers, and Doctor ........................................... $4,400.00
Rent ........................................................................ 336.00
Fuel, Electricity, Gas, and Water ............................................. 415.00
Supplies—Medical Department ............................................. 200.00
Supplies for Societies ................................................... 100.00
Literature, Printing, and Miscellaneous ..................................... 75.00
Insurance .................................................................... 50.00
Building Repairs and Replacements ......................................... 150.00

Total ........................................................................ $5,726.00

STATEMENT OF ASSETS AND LIABILITIES

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

LIABILITIES: (None)

Respectfully submitted,
ABRAM VEENSTRA.

Approved by Classis Hackensack,
March 18, 1941.

JOHN BEEBE, S. C.
REPORT X.

REPORT FOR THE GENERAL FUND JEWISH MISSIONS

To the Synod of 1941:

Esteemed Brethren:

It is with no small degree of pleasure that we report that the financial condition of the Jewish Mission work of the Christian Reformed Church is good. We are thankful that we may have commenced the new year with a substantial balance. Our people have supported this cause loyally during the past year. For this we express our praise to God Who enabled with His grace, and we give thanks to our people for exercising the Lord's grace of giving unto this Kingdom work.

The balances both of the Chicago Jewish Mission, Nathanael Institute, and the Paterson Hebrew Mission are encouraging. That of the Paterson Mission is not as large as it was in the beginning of the year due to the fact that a new field has been opened and a new worker has been added in Miss Agnes Vellenga. In the case of Chicago the ordained missionary for the Jews has as yet not been called. Had he been placed, considerably more funds would have had to go for the work in Chicago.

We make the observation that of the eighteen Classes four of them exceeded the quota per family contribution. Classis California again has the distinction of having contributed the most per family. Its members contributed $1.05 per family or 30 cents over the $0.75 quota. Hearty congratulations! And many thanks! Classis Hudson, with a contribution of $0.80—the report in The Banner of March 7, 1941, giving Hudson an $0.86 per family credit was in error—and Muskegon with $0.78, and Grand Rapids East with $0.77, were the next in order which gave more than the quota set by the Synod for the year 1940. It may be that those Classes which fell below the quota,
and especially those which fell far below, have good reasons for doing so, but we do desire and pray that we may continue to cooperate, and if possible, improve unto the bringing in of the full quotas. If we do that we may soon under God's grace be able to expand our Mission work among the Jews. In many ways the Jew of to-day is being placed in such trying positions that he should become more and more susceptible to the reception of the Gospel. If it pleases God to make his extremity our opportunity, let us not fail to bring the only Gospel sufficient for the Jew to the Jew.

DISBURSEMENTS

To Chicago ........................................... $12,000.00
To Paterson ........................................... 4,850.00
Gratuity (for two years) ........................... 200.00
Bond, Box, Stamps, etc ................................ 15.83
Balance on hand January 16, 1941 ............... 3,806.73

Total Disbursements and Balance Jan. 16, 1941 $20,872.56

In Reserve:
Michael Vanden Berge Bonds ........................ $ 1,000.00
Johanna Woltman Legacy ........................... 500.00
(Certificates—5 shares paid up stock)

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

The quota for 1941 is 65 cents per family.

It ought to be observed that on July 15, 1940, there was a change of treasurers for the General Fund from the Rev. Peter Holwerda to the undersigned. The Rev. Holwerda did very good work, and during his incumbency the Fund came back to a good condition and heavy debts were liquidated on the Chicago properties. For us it was a matter of relative simplicity to enter the work due to the fact that we received such detailed instructions from our predecessor. For this we are grateful. It should also be stated that the books of the Rev. Peter Holwerda were as of July 15, 1940, covering the period from Jan. 16, 1940, to July 15, 1940, audited and found correct by Mr. Peter Feringa of Grand Rapids, Michigan. Our report naturally covers the entire year, but the auditing of my books covers only the period from July 16, 1940 (when we took over the audited books of the former treasurer) to Janu-
<table>
<thead>
<tr>
<th>Location</th>
<th>Total</th>
<th>Average Quota</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>713</td>
<td>$1.05</td>
</tr>
<tr>
<td>Ostfriesland</td>
<td>557</td>
<td>0.723</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>2,164</td>
<td>0.765</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>2,406</td>
<td>0.666</td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>1,470</td>
<td>0.618</td>
</tr>
<tr>
<td>Hackensack</td>
<td>829</td>
<td>0.73</td>
</tr>
<tr>
<td>Holland</td>
<td>2,012</td>
<td>0.7959</td>
</tr>
<tr>
<td>Illinois</td>
<td>3,205</td>
<td>0.659</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>962</td>
<td>0.598</td>
</tr>
<tr>
<td>Minnesota</td>
<td>1,138</td>
<td>0.619</td>
</tr>
<tr>
<td>Muskegon</td>
<td>2,152</td>
<td>0.782</td>
</tr>
<tr>
<td>Orange City</td>
<td>922</td>
<td>0.571</td>
</tr>
<tr>
<td>Pacific</td>
<td>1,101</td>
<td>0.561</td>
</tr>
<tr>
<td>Pella</td>
<td>1,274</td>
<td>0.64</td>
</tr>
<tr>
<td>Sioux Center</td>
<td>1,304</td>
<td>0.453</td>
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<tr>
<td>Wisconsin</td>
<td>752</td>
<td>0.672</td>
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<tr>
<td>Zeeland</td>
<td>1,680</td>
<td>0.64</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>26,008</td>
<td></td>
</tr>
</tbody>
</table>

Total of all Receipts and Balance... $20,872.56
ary 16, 1941. We also note for your information that the reason for a two-year payment of gratuity is that the former treasurer's gratuity for 1939 was not paid until after January 15, 1940.

Respectfully submitted,
OREN HOLTROP, Treasurer.

March 20, 1941.

Audited and found correct as of close of business January 16, 1941, showing a balance of $3,806.73; period from January 15, 1940, to January 16, 1941.

Respectfully submitted,
LOUIS M. BOLT,
Manager Union Trust Company,
Lyell-Saratoga Office, Rochester, N. Y.
REPORT XI.

REPORT OF THE EASTERN HOME MISSION BOARD

To the Synod of 1941:

ESTEEMED BRETHREN:

THOUGH the last part of the year 1940 brought sorrow, through death, to two of our Board members, Kuipers and Stap, it also brought joy to your Board and gave 1941 an auspicious beginning.

One of the most important items which the Board has the pleasure to report to the Synod is the fact that the Rev. E. Kooistra, until recently pastor of the Midland Park Christian Reformed Church, has received and accepted the call to become Home Missionary in the East. On January 21st he was installed in the First Church of Paterson, and by this time has taken up his duties as Home Missionary. May he work in his new field with much joy and profit. He has the support of the entire Board and, we trust, of the Synod. He will reside in Glen Rock, N. J., at 461 Prospect St.

The services at Pittstown and Monsey were conducted every Sunday by the ministers of the two Classes according to the schedule prepared by the two Stated Clerks. No reports have come to us as to the attendance, but with our new Missionary in the field regular reports can be looked for again in the future.

Questionnaires were sent to the various Consistories to get information as to the number of our boys in military camps. The result of this investigation showed that 16 of our young men are at present doing military service, 11 of whom in Fort Dix. This information was sent to the Rev. H. Baker of the Executive Committee in Grand Rapids, Mich., who was simultaneously seeking similar information.

SEAMEN’S HOME

The scope of our Seamen’s Home work has been extended. Having been informed that many of the Holland boats now dock at Brooklyn, N. Y., the Board investigated the Brooklyn territory and found a desirable place at
155 Forty-Second St., about five minutes from the waterfront. In December the Board received an unexpected donation of $1200 from Mr. H. Vander Horst, President of the Vander Horst Corporation of America, of Olean, N. Y. The money was offered with the distinct understanding that it could be used as the Board saw fit. At a special Board meeting on December 19th it was decided to accept the generous offer and to begin work in the Brooklyn Branch on January 15th. The official opening took place on January 21, 1941, to which representatives of the various churches of both Classes were invited. Mr. John Gerstmeyer of the Hoboken Church was appointed to take charge of the work in the new Branch, at a salary of $75.00 per month and free lodging in the Hoboken Home.

At Hoboken various meetings have been held, and in the holiday season some special entertainment was given our seamen.

The salaries of our personnel have been increased. Mr. Apol and Mr. Fisher received an increase of $10.00 per month, and Rev. Kort's remuneration for the spiritual labors in the Home was raised from $500.00 to $600.00.

The Board trusts that its action meet with the approval of the Classes.

The reports of Rev. Kort and Mr. Apol follow. They do not only cover the last months of 1940, but also give statistics for the entire year.

**REPORT OF REV. KORT**

Never during the history of the Seamen's Home have the opportunities for Christian service been as numerous as they are in these days. The reason for this is obvious. During the course of the previous world war, the Netherlands remained neutral, and our seamen could go to their loved ones at home, at least from time to time. Today things are quite different. Not only has the land of our fathers been occupied by the aggressor nation of Europe, but nearly every connection with the outside world has been abruptly cut off. Some of the men have not heard from their kin since the five dark days of Holland's invasion in the month of May, 1940. Again there are others who have lost loved ones in that brief but heroic battle for freedom. It goes without saying that all these things combined do make our seamen more dependent than ever.
In our Seamen’s Home everything possible is done to make them feel at home and to give them some respite and relaxation from their troubles. Hand in hand with the various social services which they receive, we try to labor with them spiritually. What a great blessing that we do not need to withhold the best from them. We can point, and we do point them to Christ, the Son of God, who, having been tempted, Himself knows how to have sympathy with those in distress. After the gospel meetings, and even more frequently perhaps after our church services, they thank us for the communion of saints in our midst. The prayers of God’s people are greatly appreciated by a number of them in these dark and trying days.

Truly, brethren, God through His providential leadings, is at present preparing the hearts for prayer and for the sowing of the seed of His precious Word. And nearly every day new opportunities do present themselves. There are evidences, too many of them to mention, that the gospel ministry among our seamen is not in vain. It is with gratitude in our hearts that we look back on what God has done, and facing the future with trust in our Heavenly Father, we press to the high calling of God in Jesus Christ our Savior.

The total number of gospel meetings and the attendance at the meetings follows:

<table>
<thead>
<tr>
<th>Month</th>
<th>Meetings</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>7</td>
<td>133</td>
</tr>
<tr>
<td>February</td>
<td>8</td>
<td>177</td>
</tr>
<tr>
<td>March</td>
<td>7</td>
<td>188</td>
</tr>
<tr>
<td>April</td>
<td>6</td>
<td>99</td>
</tr>
<tr>
<td>(May, June and July)</td>
<td>18</td>
<td>383</td>
</tr>
<tr>
<td>August</td>
<td>11</td>
<td>184</td>
</tr>
<tr>
<td>September</td>
<td>6</td>
<td>79</td>
</tr>
<tr>
<td>October</td>
<td>8</td>
<td>125</td>
</tr>
<tr>
<td>November</td>
<td>9</td>
<td>122</td>
</tr>
<tr>
<td>December</td>
<td>6</td>
<td>109</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>77</strong></td>
<td><strong>1599</strong></td>
</tr>
</tbody>
</table>

Respectfully submitted,

(Signed) A. H. Kort.

REPORT OF MR. E. APOL

From August 1st to December 31st we were privileged to bring the gospel on 85 ships, 107 barges, and other craft. Thirty Bibles, 170 New Testaments, and about 1550 tracts and portions of Scripture were distributed.
Our work has been going on with regularity, for which we are thankful to the Lord. Our seamen come and go, visiting the Home even though under greatly different circumstances. Undoubtedly these calamities of war will have a wholesome effect on some seamen by the grace of God.

A few days ago a first officer from one of our Holland ships came in to see if there was any mail for him. This man had been operated on in our City Hospital, where he received a New Testament. During our conversation he told me that he read the New Testament through, and asked me if I could not get him an Old Testament, because he was anxious to know more about God's Word. We could see that this man was in earnest about his condition for eternity. He told us that he came from a religious home, but had neglected Christianity on account of his vocation in life. However, now he is seeking for light and guidance, and with a grateful heart accepted the advice given him from the Word of God, and the Bible presented to him before he left us, promising to read and study it. We are very hopeful for this seeking soul, and may the Lord grant us the joy of having him testify before long of the saving power of Christ his Lord.

Another seamen, a father of six children, received word from home that his wife had passed away. He visited us in a spirit of despondency. He said: “I was tempted to commit suicide.” We were privileged to do some personal work with this man, telling him about the folly of listening to the instigation of the devil, and instead we read the Bible to him and together we prayed to the Lord for sustaining grace to carry his cross as a Christian. He also received a Bible, and felt greatly relieved and encouraged to go on, being reminded again about his duties toward his children.

Various seafarers kindly asked us to write letters for them to their families and relatives in Holland because there is no way open for them to get in touch with their dear ones from England. Many letters have been forwarded by us upon request to seamen in England and in Halifax, for which they are indeed very thankful. Others have been visited in hospitals, and so we go on extending a helping hand to those who are in need of our assistance, praying the Lord to bless our united efforts to the glory of His Name.
The record for the year 1940 is as follows:

Ships visited ........................................... 206
Barges and other craft ................................ 257
Bibles distributed ..................................... 42
New Testaments ......................................... 444
Tracts ................................................... 3,420
Free meals provided ................................... 289

29 emigrants, 53 sailors, and 3 immigrants found lodging in the Home.
Immigration: 35 persons were assisted on incoming ships, of whom 10 were immigrants.

FINANCIAL REPORT

FINANCIAL REPORT OF THE TREASURER OF THE HOLLAND SEAMEN'S HOME FOR THE YEAR 1940

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Various Classes</td>
<td>$ 543.83</td>
</tr>
<tr>
<td>Income from Seamen's Home</td>
<td>841.60</td>
</tr>
<tr>
<td>Payment on Principal of Mortgages</td>
<td>2,009.37</td>
</tr>
<tr>
<td>Interest on Mortgages</td>
<td>966.85</td>
</tr>
<tr>
<td>Dividends on Stock</td>
<td>344.00</td>
</tr>
<tr>
<td>Donations (H. Vander Horst)</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Donations (Other)</td>
<td>96.00</td>
</tr>
<tr>
<td>Van Agthoven Estate</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Loan P. P. N. B.</td>
<td>1,400.00</td>
</tr>
</tbody>
</table>

Total Receipts ........................................... $10,901.65

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deficit 1/1/40</td>
<td>$ 796.60</td>
</tr>
<tr>
<td>Salaries</td>
<td>3,100.00</td>
</tr>
<tr>
<td>Maintenance, Repairs, and New Furniture</td>
<td>522.69</td>
</tr>
<tr>
<td>Gas, Electricity, and Water</td>
<td>195.68</td>
</tr>
<tr>
<td>Coal</td>
<td>331.90</td>
</tr>
<tr>
<td>Insurance</td>
<td>25.00</td>
</tr>
<tr>
<td>Free Meals and Charity</td>
<td>79.95</td>
</tr>
<tr>
<td>Loan to Northside Gospel Mission</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Loan to Classis Hackensack</td>
<td>50.00</td>
</tr>
<tr>
<td>Classis Hackensack—Purchase of Part of Mortgage—21 Bank St.</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Paid on Loan to P. P. N. B.</td>
<td>100.00</td>
</tr>
<tr>
<td>Interest on Loan P. P. N. B.</td>
<td>10.45</td>
</tr>
<tr>
<td>Interest on Loan—Monsey Cemetery</td>
<td>18.00</td>
</tr>
<tr>
<td>Rent for Brooklyn Branch</td>
<td>30.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>253.03</td>
</tr>
</tbody>
</table>

Total Disbursements ...................................... $ 9,513.30

Balance Commercial Account, 12/31/40 .................... $ 1,378.35
Balance Savings Account, 12/31/40 ....................... 10.00  1,388.35

Total ..................................................... $10,901.65
STATEMENT OF TOTAL ASSETS OF THE HOLLAND SEA-
MEN'S HOME AT HOBOKEN, NEW JERSEY
As of December 31, 1940

Invested in Nine First Mortgages ........................................ $19,320.66
Loan to Northside Gospel Mission ....................................... 3,000.00
Loan to Classis Hackensack ............................................. 50.00
Little Miami Railroad Stock (20 shares at 104) ...................... 8,320.00
Commercial Account in Prospect Park Nat'l Bank .................... 1,378.35
Savings Account in Prospect Park Nat'l Bank ......................... 10.00

Three-story Building at 334 River St., Hoboken, N. J. ............... $25,000.00
Three-story Building at 310 Hudson St., Hoboken, N. J. ........... 15,000.00

Total Assets ........................................................................ $32,079.01

STATEMENT OF TOTAL LIABILITIES

To Monsey Cemetery Fund in Trust ....................................... $1,800.00
To Prospect Park National Bank—Loan .................................. 1,300.00

Total Liabilities .................................................................... $3,100.00

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

The Eastern Home Mission Board respectfully requests an allow-
ance of expenditures for next year as in this year, with the help of
contributions of the various Classes.

Respectfully submitted,
D. DE BEER, Treasurer.

Approved by Classis Hackensack,
March 18, 1941.

JOHN BEEBE, S. C.
REPORT XII.

REPORT ON THE SEAMEN’S HOME
(Eastern Home Mission Board)

To the Synod of 1941:

ESTEEMED BRETHREN:

THE work at the Seamen’s Home at Hoboken, N. J., has been carried on as usual. The year 1940, with its far-reaching events in Europe, has also affected American ports. Ships which regularly docked at Hoboken do not make their regular appearance in the New York harbor since the Netherlands was invaded. That this has affected the attendance at the Seamen’s Home can be readily understood. Nevertheless the Board is able to report that the work among the seamen has continued. A considerable number of Holland ships, though they do not ply between the Netherlands and America, dock at present at Hoboken and Brooklyn and afford abundant opportunity for work among the seamen. In the last days of 1940 attempts were made to secure a Branch in Brooklyn because of the many ships docking in that city’s harbor. In the beginning of 1941 this Branch could be opened in the presence of some forty delegates from the consistories of our Eastern Classes. A member of the Hoboken church, Mr. John Gerstmeyer, was appointed to take charge of the Branch. The opening was made possible through a donation of $1,200 received from Mr. H. Vander Horst of the Vander Horst Corporation of America of Olean, N. Y. The Branch is located at 155 Forty-Second St., Brooklyn, N. Y.

Rev. A. H. Kort, in charge of the spiritual work among the seamen, has continued his labors with joy and, we believe, with profit. Meetings have been held, talks were given, and the gospel was preached. Monthly Rev. Kort reports to the Board. Speaking of the war in Europe and its influence upon the Home and the seamen, he stated in a recent report: “In our Seamen’s Home everything possible is being done to make the men feel at home and to give them some respite and relaxation from their trou-
bles. Hand in hand with the various social services which they receive, we try to labor with them spiritually. What a great blessing that we do not need to withhold the best from them. We can point, and we do point them to the Christ, the Son of God, who, having been tempted, Himself knows how to have sympathy with those in distress. After the gospel meetings, and even more frequently perhaps after our church services, they thank us for the communion of the saints in our midst. The prayers of God’s people are greatly appreciated by a number of them in these dark and trying days.” In 1940 the number of meetings held was 77 with a total attendance of 1599.

Mr. E. Apol, in charge of the Hoboken Home, has visited the ships regularly, sowing the good Word of God. He, too, presents every month a report of his spiritual and administrative labors to the Board. We quote from a recent report: “Various seafarers asked us to write letters for them to their families and relatives in Holland because there is no way open for them to get in touch with their dear ones from England. Many letters have been forwarded by us upon request to seamen in England and in Halifax, for which they are indeed very thankful. Men have been visited in hospitals and so we go on extending a helping hand to those who are in need of our assistance, praying the Lord to bless our united efforts to the glory of His Name.” See Report XI. for summary of the work in 1940.

The Board has met monthly, has visited the Home regularly, has made the necessary repairs and has given the needs of the Home in the present world situation special consideration. The members of the Board are Revs. J. J. Hiemenga and D. De Beer, Messrs J. Boer and J. Faber representing Classis Hackensack, and Revs. N. J. Monsma and E. Van Halsema, Messrs. A. Kuipers and B. J. Stap representing Classis Hudson. Rev. Hiemenga is President.

The Board recommends:

1. Synod approve the increase of Rev. A. H. Kort’s remuneration for spiritual labors in the Seamen’s Home from $500 to $600, as of January 1, 1941.

2. Synod approve of the Board’s action in granting Mr. E. Apol and Mr. and Mrs. C. Fisher, our personnel in the Home, “free rent”. Heretofore they paid $10 per
month. Mr. Apol now receives $1400 per year, and Mr. and Mrs. C. Fisher receive $1200 per year.

3. Synod urge the churches to remember the Seamen’s Home. With the opening of the Brooklyn Branch our current expenses will increase even though a donation of $1200 was received for that purpose. In 1938 Synod decided that the money received from the Van Agthoven Estate should be kept intact as an Endowment Fund. In 1939 and 1940 Synod made provision for voluntary and unsolicited contributions. The Synod of 1941, we recommend, urge the churches to contribute sufficiently in order that running expenses can be met. (See also the last statement on the financial report above. The various Classes contributed in 1940 the sum of $543.83, or about $30 per Classis.

For the Financial Report, see Report XI.

Respectfully submitted,

Eastern Home Mission Board,

E. VAN HALSEMA, Secretary.
REPORT XIII.

REPORT OF THE DELEGATE TO THE AMERICAN BIBLE SOCIETY

To the Synod of 1941:

Esteemed Brethren:

As delegate to the American Bible Society it is again my privilege to render another brief report.

We may begin by saying that the year 1940 was a period of vast disturbance in the program of Bible distribution. Due to war the work of the Society was seriously handicapped in performing the usual tasks. Besides, there were new responsibilities given to the organization in the form of supplying Scriptures to refugees, prisoners of war, men under arms, orphaned missions, and stranded colporteurs.

The American Bible Society is raising an Emergency Fund of $150,000.00, a part of which will be used for the work in the Netherlands East Indies and in South America. The Emergency Fund is heartily approved by the Committee on Foreign Relief Appeals in the churches, and liberal grants have already been given for the work. Here again the Society has grasped the opportunity of filling a basic need for the spread of the precious Word of God in a dislocated and sinful world.

During the year 1940, the Society distributed 3,772,559 Bibles, Testaments, and Portions in the United States. This was a slight increase over the previous year. Abroad, the total circulation is not yet known. Then, too, some consignments to foreign lands have been lost due to bombing or other war-caused catastrophies. The total distribution, however, will closely approximate the 1939 figure of 3,485,000. As in other years, a great deal of translation work has been done for the foreign mission enterprise. This is an important phase of the work of the Society and is ably done by its staff of translators.

Every year in December the national observance of Bible Sunday takes place. The American Bible Society encourages the churches throughout the land to lay special emphasis upon the value of Bible reading and study.
in the churches, homes, and schools of our land. As a Bible-loving people we appreciate this effort on the part of the Society, and hope that it may bear rich fruit for our land and nation!

This year is an anniversary year. On May 13, 1816, the American Bible Society was founded in New York City for the purpose of translating, publishing, and distributing the Word of God without note or comment. Thus it has experienced 125 years of service in the work of God's Kingdom. The Board of Managers of the Society express the hope that together with the churches of America there may be a re-dedication of faithfully spreading the light of the Gospel in this sin-darkened world.

Your delegate attended the meeting of the Advisory Council on the first Wednesday in December, 1940. Also wrote a form letter recommending the Society's work to all the churches of our denomination.

The Christian Reformed Church contributed $1,565.00 during the year 1940 for the work of the Society. That was an increase of $389.00 over the year 1940. We express our hearty thanks to all the churches, societies, and individuals that have contributed to this worthy cause.

The Secretary, Rev. Dr. Frederick W. Cropp expects to be present at the meeting of Synod. It is our wish that he be given an opportunity to convey the greetings from the organization that he represents and to address us briefly on the great task of the churches of America.

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

Humbly submitted,

JOHN BEEBE.
REPORT XIV.

REPORT IN RE FOUR-YEAR SEMINARY COURSE

To the Synod of 1941:

Esteemed Brethren:

Your Committee appointed by the Synod of 1940 (because of an oversight in 1939 to appoint a committee) submits the following report:

Our mandate is found in the Acts of Synod 1939, p. 61, and reads as follows:

"C. Your Committee recommends that a committee be appointed to draw up for the next Synod a well worked out plan of a four-year course, together with various regulations covering, among others, the following points:

1. Regulations governing the relationship of the seminary intern to the minister, consistory, and church on the field where he is serving his internship.

2. Regulations governing the placement of the various students.

3. Regulations governing the Faculty's supervision together with that of the minister and consistory while the student is on the field.

4. Regulations stipulating the relationship of the Faculty to the minister under whose direction and supervision the work is being done.

5. Regulations by which the student may carry on additional academic work, if required.

6. Regulations concerning the student's sustenance while on the field. Adopted."

I. A Survey of the Issue

In view of the fact that this matter has been pending for several years, allow us to give a detailed survey which may enable Synod to see its decision to "add a year to our Seminary" in its historical background.

Already in 1932 the Synod in connection with the report of the Committee in re Missionary Training and Bible School instructed the Seminary Faculty to "draw up, in consultation with experienced evangelistic workers, a
course of study with a view to special evangelistic work, and that, as soon as it has received the approval of the Curatorium, this course be offered, temporarily by the Faculty” (Cf. Acts, p. 20).

In response to this mandate of 1932, the Seminary Faculty sent a communication to the Synod of 1934, in which it informed Synod that it had not carried out the mandate because of the difficulties involved. It also asked for “further clarification by Synod of the mandate given by the Synod”. (Cf. Acts 1934, p. 125.) . . . It was decided by Synod to appoint a committee, which, together with representatives of the Faculty, is to study the question whether such a course is feasible, and to report to the next Synod. Synod did not furnish the requested clarification but appointed a committee.

In 1936 this committee (appointed by Synod of 1934) reported as follows:

“Your committee finds itself confronted with the same difficulty as the Seminary Faculty expressed, and cannot proceed to determine whether such a course is feasible until this ambiguity be removed. It therefore recommends that Synod of 1936 express itself upon the question whether a course of study with a view to special evangelistic work is intended only for prospective evangelistic ministers, or one open also to lay evangelistic workers, and that Synod inform the Calvin Seminary Faculty of its decision” (Agenda I, pp. 17, 18 (1936).

The committee of advice appointed by the Synod of 1936 stated, “The present Advisory committee has investigated the statements on this matter by the Synods of 1932 and 1934 and informs Synod that the ambiguity spoken of does not only exist, but that according to its opinion it is now quite impossible to decide what was in the mind of these Synods. The Acts of these Synods do not enable one to decide.” Your advisory Committee therefore recommends to Synod: “1. That since there are at present training schools in some places for lay workers, Synod now declares that the Committee is to interpret its mandate as pertaining to prospective evangelistic ministers only, that is to say, such as wish to specialize, as future ministers, in mission work”—Adopted. 2. “Synod discharge the present Committee and request the Seminary Faculty to report to the next Synod concerning the feasibility of such a course, and, if considered feasible, to sug-
gest a way in which this might be carried out. Reason: This work seems to belong properly to the domain of the Seminary Faculty”—Adopted. (Cf. Acts 1936, p. 40.)

At the Synod of 1938 the Seminary Faculty submitted a well worked-out report. We quote a part of it. “The question of the feasibility of a course of study for prospective evangelistic ministers embraces, among others, the question whether the Faculty in its present strength will be able to carry the additional load. On this point, we think that we can assure Synod, that no serious difficulty stands in the way. ... Another question is, whether within three years of seminary work, which are at present required of every one who seeks the ministry in the Christian Reformed Church, room can be found for additional studies which it will become necessary to introduce. For, on the one hand, the present seminary curriculum offers no subject of study which can easily be eliminated as being more or less of a luxury for any one who desires the ministry of the Gospel in our times. And, on the other hand, the new subjects of study, in order to furnish effective preparation for evangelistic work, can not be kept down to a few additional hours for which possibly place might be found within the three years and next to the studies required of all our regular seminary students. The only solution which we can see, is the addition of a fourth year of study for such students as wish to prepare themselves for evangelistic work and to specialize in that type of work in their ministry”. In the light of the foregoing the Faculty suggested a contemplated course of study for the extra year. History of Missions; Theory of Missions; Rise and Growth of Evangelism; Evangelistic Technique; Evangelistic Sociology, and Practical Training. Again, we quote, “Under the suggested regulation for ministerial training, the choice of a special course in evangelistic training and the devotion of an extra year to it would be entirely optional with the students”. In conclusion the Report reads, “... we would not advise the introduction of a course in evangelistic training without previous thorough study of its connection with and bearing on the solution of the larger problem of the future development and enlargement of our Seminary. Certainly the expansion and development of our Seminary beyond the scope of the introduction merely of an optional course in evangelistic training without an increase in the
Seminary's teaching personnel must, to put it mildly, be deemed highly problematical" (Agenda I, pp. 71 ff).

This report was given in the hands of Synod’s committee of advice in 1938 and it came with the following recommendations: "Your committee moves that Synod appoint a committee which shall report to the next Synod on the advisability of adding to our Seminary course a fourth year of study with a view toward practical and evangelistic training as well as post-graduate courses.

**Grounds:**

1. The times call for a more practical training of prospective candidates for the ministry, and this has also been acknowledged by the Synod of 1932 . . .

2. Many of our students, by taking up post-graduate studies, seem to indicate their own conviction that they need, or desire, a more complete theological and practical training. This being the case, it is the duty of our Church to make a complete education possible rather than forcing our students to seek part of their education elsewhere.

3. This would be in harmony with the desire of the Theological Faculty, which speaks of the larger problem of the future development and enlargement of our Seminary beyond the scope of introduction merely of an optional course in evangelistic training without an increase in the Seminary teaching personnel, which the Faculty calls highly problematical". — Adopted.

This Committee reporting to Synod in 1939 did not consider the “advisability” but took it for granted that Synod already adduced three valid reasons for introducing a fourth year to our Seminary, with a view toward practical and evangelistic training as well as post-graduate studies. The recommendations of this committee read as follows:

"Your committee recommends that the Synod declare that a fourth year be introduced as soon as the necessary regulation have been drawn up and approved of by the Synod. **Grounds:**

1. The introduction of a fourth year would make it possible to do justice to the persistent demand, for a more adequate training for our prospective evangelistic ministers, without taking any more time
from the work that is now given and which is already reduced to an irreducible minimum.

2. The times call for more practical training of prospective candidates as acknowledged by the Synods of 1932 and 1938. And as time marches on, there will be an even greater demand made upon the ministers of the Gospel. Young men are being trained not merely for the present but to meet the spiritual problems and needs of a coming generation. Their training should anticipate the needs and problems of the future. Such preparation can not be met by merely a change in the courses offered, but calls for an enlarged course that only the requirement of an additional year can meet.

3. The ministers and the students themselves have indicated that they felt that the present course is inadequate by taking up post-graduate work. And the percentage of students and ministers who could avail themselves of additional theological work and did, is suggestively high. A well-constructed fourth year Seminary course could in a large measure meet this demand.

4. The Seminary Faculty has already expressed its conviction that justice can not be done to the demands of those who are interested in more practical and evangelistic training in the present required Seminary course of three years." — Adopted.

B. Furthermore, your Committee recommends that the additional year be in the nature of an internship, or a combination of internship and academic work. Reasons:

1. The requirement of actual work in the field offers splendid opportunities for the practical aspects of the training for prospective evangelistic ministers. Such practical work is generally conceded by those interested in evangelistic training as an indispensable part of an adequate course.

2. It will aid the Faculty to meet the deficiency in practical training. The need of such practical training for prospective candidates for the ministry was conceded by the Synods of 1932 and 1938. The Seminaries that have introduced the fourth year have deemed it necessary to devote the extra year for clinical work on the field.
3. If this year of clinical and practical work be placed after the second year, it will help bring to light some of the deficiencies that the student may actually manifest in the ministry." — Adopted. (Acts 1939, pp. 60, 61 . . . )

The follows C our Mandate.

II. A CRITICAL ANALYSIS OF THE ISSUE

A. Your Committee is aware of the fact that the mandate of the Synod of 1939 as expressed in the Acts is clear as it stands. At the same time we feel the necessity of calling the attention of Synod to several matters and humbly urge Synod to express itself more definitely, so that we may properly comply with its mandate. After a careful study we have reached this conclusion: During the years that this matter has been before Synods, the issue itself, namely, the purpose and character of this extra year has never been clearly and definitely stated. Allow us to state what we have in mind.

The original impetus was given to this matter in connection with the report of the Committee in re Missionary Training and Bible Schools. Synod of 1932 instructed the Seminary Faculty “to draw up, in consultation with experienced evangelistic workers, a course of study with a view to special evangelistic work” (Acts 1932, p. 20).

According to the Acts of Synod 1934 the Seminary Faculty failed to comply because of what is called “the difficulties involved”. It also asked for “further clarification by Synod of its mandate”. The Synod decided to appoint a committee “which together with representatives of the Faculty is to study the question whether such a course is feasible”. Hence, at the Synod of 1934 it was not at all certain to both Seminary Faculty and Synod whether such a course was feasible.

Matters became more complicated at the Synod of 1936. The Advisory Committee re this matter stated in its report, “The ambiguity does not only exist, but it is now quite impossible to decide what was in the mind of the Synods (namely, of 1932 and 1934)”. Italics are ours. E. B. P.)

Your Committee is of the opinion that the original purpose was the training of evangelistic lay workers and ministers who would specialize in mission work. The Advisory Committee of the Synod of 1936 was of this
same opinion, cf. Acts, p. 40, as it recommended that "Synod now declare that the committee is to interpret its mandate as pertaining to prospective evangelistic ministers only" — Adopted. At the same time the Seminary Faculty was requested to report to the next Synod "concerning the feasibility of such a course".

The Seminary Faculty did not report very definitely about the feasibility of a course for such prospective evangelistic ministers. At least the Synod of 1938 once more "appointed a committee which shall report to the next Synod on the advisability of adding to our Seminary course a fourth year of study with a view to practical and evangelistic training as well as post-graduate studies" — Synod, Acts 1938, p. 81.

This decision was undoubtedly taken because of the report of the Seminary Faculty which stated that there was no room in the regular three-year course for the additional studies which would become necessary if the courses for prospective evangelistic ministers were introduced. It would require a fourth year. That, according to the Faculty, would be the only solution. But this same report concludes with the following statement, "We would not advise the introduction of a course in evangelistic training without previous thorough study of its connection with and bearing on the solution of the larger problem of the future development and enlargement of our Seminary. Certainly the expansion and development of our Seminary beyond the scope of the introduction merely of an optional course in evangelistic training without an increase in the Seminary's teaching personnel, must, to put it mildly, be deemed highly problematical".

We would have Synod notice that the Synod of 1938 introduced a new element, namely, post-graduate studies. Here is a new problem; a different problem; a problem of such importance that the Synod did not know whether it was advisable. It is the problem of "the future development an enlargement of our Seminary, and the related post-graduate studies". A new committee was appointed to report to the next Synod (1939) on the advisability of adding to our Seminary a fourth year. But the Seminary Faculty has stated (and we heartily agree) that the introduction of a course in evangelistic training without previous study of its connection with and bearing on the solution of the larger problem is not advisable.
In spite of this the Synod of 1939 decided that "a fourth year be introduced as soon as the necessary regulations have been drawn up and approved by a Synod" — Acts 1939, p. 60. Will you kindly observe that without a thorough discussion of the future development of our Seminary; without carefully defining what the relation will be between this course for evangelistic training and the future growth of our Seminary, the Synod of 1939 advocates the addition of a fourth year for two purposes, namely, a more practical training for evangelical ministers and post-graduate work for students and ministers who could avail themselves of additional theological work? How such a combination is possible is not stated. We are in hearty accord with our Seminary Faculty when it stated it would never advise such a procedure unless a thorough study is made of its implications. As far as we know, this new proposal or combination has never been before the Board of Trustees of Calvin College and Seminary. Would it not be wise and advantageous that it first be submitted to said Board? This was Synod's intention in 1932 and never lived up to for some reason.

Your committee regrets that the whole issue of a course or courses for the training of future evangelistic ministers has now been mixed up with a fourth year also for additional post-graduate work. Apparently the Synod of 1939 has felt this difficulty, because in advocating this extra fourth year Synod stated that the year should be in the nature of an internship, or a combination of internship and academic work. But in the reasons for the above decision not one word is said about "academic" work. It is all for "practical training". And the Committee that has been appointed is "to draw up a well worked-out plan of a four-year course together with various regulations (cf. Acts 1939, p. 61, under C, 1, 2, 3, 4, 5, and 6) with a view to practical work. Although point 5 does speak about "additional academic work, if required".

Your committee comes to the conclusion that much of the original ambiguity has not been removed, but more ambiguity has been added. We feel that, at the present time, at this stage of the discussion, we are not yet convinced as to the advisability and feasibility of adding a fourth year.

B. We humbly urge Synod to express itself on the following matters:
1. Is it feasible to introduce an additional year of practical training in the Seminary for prospective evangelistic ministers? (We call Synod's attention to the fact that the Seminary Faculty does not advise this until the matter of future development of our Seminary be thoroughly studied. May we add, Grand Rapids offers ample opportunities in its Mission Sunday schools, Gospel meetings, etc., for such practical training. Such a course or additional year would require more professors, and hence more expense.) Is there at present a demand for such a course at our Seminary?

2. Should such a year be compulsory or optional for those students who prepare for evangelistic work in the ministry?

3. Should such a fourth year in our Seminary be compulsory or optional for ALL students who look forward to the ministry in the Christian Reformed Church? (In this connection we direct Synod's attention to the fact that our churches have not yet demanded this extra year. No Classis or Consistory has uttered complaints about the training of our Candidates which would make a fourth year compulsory. Our churches have never discussed this matter.) Will this fourth year be in the nature of post-graduate courses, or regular additional studies to the present Seminary course?

4. We beg Synod to reconsider (if it desires that we shall comply with our mandate) the term "interneship." We feel that this term will prejudice our people. If the fourth year (or third) is to be that of an internship we ask, "Is it possible to take a student into the most intimate experiences of a pastor, e. g., calling on the sick, a visit to the death chamber, regular family-visiting, and even laboring with the wayward? Would any minister desire an "interne" in these spiritual labors, or do these all demand the personal touch of the pastor and the individual? We are sure that an "internership" in our circles will be highly undesirable.

5. May we be so bold as to advise Synod to reconsider its decision of 1939? We certainly need more clarification. Perhaps the whole matter of an additional fourth year for the practical training of evan-
gelistic ministers and of post-graduate work should be referred to the Board of Trustees of our College and Seminary and the Seminary Faculty.

III. CONCLUSION

If Synod will give us an answer to the questions above and desires that we, rather than the Board and Seminary Faculty, shall carry out this work, your Committee will proceed and endeavor to comply with the mandate of Synod and draw up a well worked-out plan for a four-year course together with various regulations and report to the next Synod.

Praying that God may direct Synod in this and all other ministry, we remain,

Sincerely yours,

The Committee,

J. J. Hiemenga, Pres.
E. B. Pekelder, Sec'y.
R. Bronkema.
REPORT XV.

MINISTERS' PENSION AND RELIEF ADMINISTRATION

To the Synod of 1941:

Esteemed Brethren:

The Board of Trustees appointed by Synod to administer the Pension and Relief Funds is constituted as follows: President, Mr. H. Hekman; Vice-President, Mr. G. D. Vanderwerp; Secretary, the Rev. J. O. Bouwsma; Treasurer, Mr. W. K. Bareman, and Vice Secretary-Treasurer, the Rev. R. J. Bos.

The work of administrating these Funds in the application of Art. XIII of the Church Order has increased manifoldly in the last years. Bookkeeping and correspondence require far more time than formerly. Due to this increase in the amount of business made necessary by Rules adopted by Synod, there has been an unavoidable increase in the administrative expenditures. However, the increase in expenses is very small compared to the increase in work. Our endeavor has been and is to administer these Funds wisely, economically, also equitably in accordance with the wishes of Synod. We strive 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 are the beneficiaries.

Since the last Synod the Rev. J. De Haan, Sr., and the Rev. W. Kole passed to their reward; the Rev. G. J. Haan was granted, in accordance with his request, by Kalama-zoo Classis eligibility for a call, and the Rev. J. Van Dellen was granted emeritation by Classis Pella on the ground of Art. XIII of the Church Order, specifically, 45 years of service and his health condition. The emeritation became effective Dec. 1, 1940. In accordance with the Rules of the Pension Fund pension was granted. We recommend to Synod the approval of this classical decision.

The Pension Fund

Of the 294 ministers in active service in our Church, 287 have informed us that they desired to unite with the
Pension Plan, and would contribute the 3% of salary. Of those who have not united, four failed to reply to our letters asking what they desired, one informed us that he could not unite because of principle, one, who is not serving a congregation stated that it is for this reason that he would not unite, and one is still undecided.

The Rules authorize us to determine the average salary on or before March 1. In order to determine the average we sent letters to all the Consistories and Church bodies paying salaries requesting them to inform us what salaries they expected to pay this year. We are sorry that not all responded. Last year the salaries of 246 ministers out of a possible 295 were reported to us. This year we failed to hear what salaries are being paid 49 ministers out of 294 ministers in active service.

The average salary of our clergy is $1756. This was established on the basis of the information at hand and on an estimate of the salaries paid the ministers of whom there was no official information. The salaries of 1940 were also considered. The 1941 pension for ministers is $700, that for widows is $530, and that for an orphan is $100. A statement, containing the names of our ministers in active service and the salaries being received is available for Synod.

There are 36 ministers, 45 widows and one orphan receiving pensions. A list of names of our pensionaries with the amount of their pensions will be given Synod.

Synod granted us authority to make adjustments in the pensions of those who were beneficiaries of the Emeritus Fund before Jan. 1, 1940. However, such adjustments shall be subject to the approval of Synod. We inform Synod that we have not changed any pension adopted by the Synod of 1940.

The following statement of receipts, disbursements, and present assets of the Pension Fund, taken from the financial report of the treasurer, Mr. W. K. Bareman, certified by the auditor, Mr. W. P. Dreyer, a public accountant, is submitted:

PENSION FUND—CURRENT FUNDS

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### DISBURSEMENTS

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<td>Pensions to Widows</td>
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<td>$100.00</td>
</tr>
<tr>
<td>Expenses, Printing, Stationery, Bond, Traveling, Administrative</td>
<td>$957.56</td>
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**Total Disbursements** $47,121.73

**Balance, January 31, 1940** $8,644.03

### PENSION FUND—RESERVE FUNDS

**Balance, January 1, 1940** $18,860.39

### RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Van Agthoven Estate, % of amount received</td>
<td>$2,333.33</td>
</tr>
<tr>
<td>From Payment on Certificates covering Segregated Assets in Bank</td>
<td>$104.70</td>
</tr>
<tr>
<td>From Arrears Moneys</td>
<td>$2,216.04</td>
</tr>
</tbody>
</table>

**Total Receipts** $4,654.07

**Disbursements** None

**Total in Reserve Fund** $23,514.46

In accordance with the Synodical decision this money is invested in United States Treasury and Savings Bonds.

We would call the attention of Synod to the following: The total quota for 1940 was $45,514.00. $44,684.09 was received of the congregations. However, this latter amount includes arrearage moneys and also some moneys for the Relief Fund. Some treasurers failed to keep separate the arrearage moneys from the quota contributions and it has also become apparent that some treasurers neglected to credit moneys for the Relief Fund to this Fund. A list of the amounts shows that certain churches made a total of $3,324.08 in overpayments over the 1940 quota. This has never happened before. Other churches, however, fell short of their quotas to the amount of $4,160.99. We are positive that most if not all of these overpayments is due to arrearage moneys credited to the present quota and to relief moneys deposited in the Pension Fund. Therefore we have deposited one-third of these overpayments in the Relief Reserve Fund and two-thirds in the Pension Reserve Fund; in accordance with the Synodical decision governing arrearage money.

A detailed statement of all receipts, disbursements, and present assets, certified by the auditor, Mr. W. P. Dreyer, a public accountant, will be made available for Synod.
EXPECTED INCOME
Quota of $1.60 per family ...................................... $42,750.40
3% Contribution of Salaries .................................. 14,000.00
Interest ....................................................................... 250.00
Total Expected Income ........................................... $57,000.40

EXPECTED DISBURSEMENTS
Pensions, Men ......................................................... $24,700.00
Pensions, Women ..................................................... 22,040.00
Pensions, Orphan ..................................................... 100.00
Administration ....................................................... 600.00
Additional Pensions ............................................... 3,000.00
Total Expected Disbursements ................................ $50,440.00

Balance ...................................................................... $ 6,560.40

The above budget is based on a quota of $1.60 per family. We recommend that the quota decreased a year ago from $1.75 per family to $1.60 should remain at $1.60 for 1942. A balance should be desired, for the payment of the pension is an obligation and we should reckon with emergencies. A reserve should be built up. Further, we can expect that the number of pensionaries shall increase. Whereas every report for several years contained the statement: The number of beneficiaries of the Emeritus Fund is higher than the previous year; this year we can inform Synod that the number has decreased. However, the number is bound to grow. We should bear this in mind. It seems to us that because of these considerations it is advisable to retain the quota at $1.60 per family.

THE RELIEF FUND

We estimated in our report to the Synod of 1940 that the disbursements of this Fund would not exceed $4,000 in that year. As this was the first year of the operation of the Relief Fund, it was difficult to judge how much money would be disbursed. Our report shows that we were not far wrong.

RECEIPTS
Balance, January 1, 1940 ......................................... $ 2,867.03
From Churches ......................................................... $ 415.60
From Individuals ...................................................... 80.00
Total Receipts in 1940 .............................................. $ 495.60
Total Receipts, plus Balance .................................... $ 3,362.63

DISBURSEMENTS
Payments to Beneficiaries ...................................... $ 3,312.71
Balance on hand, December 31, 1940 ....................... $ 49.92
We are sorry that this is such a poor report. The Rules for the administration of this Fund instruct the Board to inform the Church as to the needs of this Fund. We did this. We requested all congregations to contribute one free-will offering. A large number of congregations, also many which paid their quotas in full, failed to contribute to this Fund. As it appears that some treasurers failed to keep the Relief Fund separated from the Pension Fund, it is possible that some moneys meant for the Relief Fund were deposited in the Pension Fund. We hope that this Fund will be remembered by all our churches.

Because of the large deficit in the Relief Fund we deemed it advisable to pay all the administrative expense from the Pension Fund.

A detailed statement of the receipts and disbursements, which according to the Rules shall be given to the Advisory Committee of Synod and, if Synod desires, to the Synod itself in executive session, is available.

In conclusion we inform Synod of the following:

I. The Synod of 1940 referred the matter of the financial support of the Rev. B. J. Danhof “to the Board of the Pension and Relief Administration, including the matter of the financial adjustment with Classis Zeeland” (Acts, page 131).

We conferred with Classis Zeeland. After our conference the Classis took the following action: “The Classis informs the Emeritus Board that although Classis Zeeland felt the responsibility to support the Rev. B. J. Danhof while his case was pending, and, hence, passed motions of that nature, yet at the same time it was evident from the first that it was exceedingly difficult and practically impossible to raise the promised amount. Hence, after the first year Classis instructed its treasurer to pay only such moneys as he received for this purpose. The Classis therefore informed the Emeritus Board that it does not see its way clear to raise any more money for this purpose.” (Minutes of Classis, Sept. 4, 1940, Art. 9.)

This case was considered at some length. In accordance with the Synodical decision he was, granted financial support. A detailed report will be submitted to the Advisory Committee as the Rules stipulate.

As it appeared that the Rev. B. J. Danhof received during the period of suspension as much if not more money
than a beneficiary of the Emeritus Fund during this same period of time received, it seems to us that we should not be required to contribute from the Pension and Relief Funds towards his support for this time. We ask Synod to approve of this.

II. It was brought to our attention that some ministers receive children's allowances. We considered whether these allowances are a part of salary. If they are, 3% should be contributed to the Pension Fund. It is our opinion that these are a part of salary. **Grounds:**

1) Statements of Salary Schedules submitted to Synod have mentioned basic salary and children's allowances. This implies that the children's allowances should be added to the basic salary.

2) Children's allowances are granted to aid in supporting and bringing up of the children. This is one of the uses to which salary is put. It is fair to consider these allowances as belonging to salary.

III. Art. VIII, C, reads: "In event a contributing minister fails to pay through his consistory, or whatever other body pays his salary, the contribution of 3% of his salary due, he shall be notified by mail of such failure and if same shall remain unpaid for six months, then the benefits from this Fund to either him or his widow or dependents shall be reduced to the ratio mentioned in section B above. However, if such minister shall within a period of five years pay in full his past unpaid annual contributions plus 6% interest, the full benefits shall apply."

We interpret this Article to mean: a minister who has failed to contribute 3% of his salary for six months or for a longer period shall, when and if he pays in full, pay 6% interest on the unpaid salary contribution of six months or longer.

IV. We ask Synod to urge all Consistories and other bodies paying salaries to our ministers to give us the information needed to determine the average salary.

V. A quota of $1.60 for 1942 is recommended. Cf. our report under Pension Plan.

VI. We request Synod to remind the treasurers to keep the two Funds, The Pension Fund and The Relief Fund, apart and to urge the Consistories to contribute to
the Relief Fund in accordance with the Rules, free-will offerings as asked by the Board.

Respectfully submitted,

The Board of Trustees of the Ministers' Pension and Relief Administration,

J. O. Bouwsma, Secretary.

P. S. The Secretary has been appointed to represent the Board at the Synod. He can be called upon to provide any possible further information which Synod may desire.

Mr. G. D. Vanderwerp, who for many years served the church as a member of our Board, departed this life March 30. He was our Vice-President for the last 11 years. His alternate, Mr. G. B. Tinholt, was notified that he was now a member of the Board to serve the unexpired term of Mr. Vanderwerp's appointment. Mr. Tinholt, however, informed us that he, though desirous to do all what he can for the Church, is unable to serve because of ill health. We recommend to Synod the appointment of a member and an alternate, this member to be appointed for the full term of 3 years that all the members of the Board do not retire at the same time.
REPORT XVi.

REPORT OF THE COMMITTEE IN RE PENSION PLAN FOR FULL-TIME "LAY-WORKERS"

To the Synod of 1941:

Esteemed Brethren:

Your committee was given the following task as indicated by the Acts of Synod, 1940, p. 19:

"(1) We were asked to request Synod to consider a Pension Plan for full-time "lay-workers" who receive their support from the church, unordained mission workers, employees of denominational boards, schools, or other church institutions. We recommend to Synod the appointment of a committee to study and investigate this subject, said committee to report to the Synod of 1942.

"Adopted and referred to the Committee on Appointments."

Your committee has carefully considered the above mentioned matter, and has come to the conclusion that it would not be wise to set up a Pension Plan for all the full-time "lay-workers" of the denominational Boards and Institutions, for the following reasons:

1. There is too great a diversity of occupation among the workers to be covered by one plan. One plan would have to cover not only mission "lay-workers", but also teachers, librarians, business managers, clerks, matrons, etc.

2. There is also too great a diversity among the Boards and Institutions employing these workers to make one plan advisable. There are Mission Boards, educational institutions, and even one semi-profit organization, the Publication Committee. To merge all these under one plan would present great difficulties.

3. Many of the workers employed by the church or subsidiary organizations, serve for only a limited number of years. Many do not intend to give their whole life to this service. If some of these were disabled in the work, it would not be fair to pension
them for life, when they never intended to give their whole life to the task. One could hardly expect any cooperation from these, such as monthly payments of their salary, knowing that they are in the work for only a few years. This would make a blanket pension plan, similar to that of the minister’s plan, impossible.

4. The financing of such a blanket plan would also present its difficulties. It could not be financed from the Pension Fund of the Ministers. Estate funds, which have been given for this exclusive purpose, would make this impossible. Your committee does not deem it wise to establish a separate quota for this purpose. The list of quotas is steadily increasing. Another addition should not be made unless it is absolutely necessary. Your committee believes that this could better be financed by the Boards and institutions involved, and included in their quotas.

Hence your committee recommends:

1. That Synod do not set up a blanket pension plan for all the full-time “lay-workers” of the church.

2. That Synod permit each Board or Institution, if they deem it necessary, to draw up a pension plan for the full-time lay-workers employed by them, who evidently are giving their whole life to the service of the church. Such provision should in general follow the pension plan for the Ministers, and is to be subject to the approval of Synod.

DR. Y. P. DE JONG
REV. RALPH J. BOS, Reporter.
DR. H. J. RYSKAMP
MR. F. L. WINTER
MR. B. W. HERTEL
REPORT XVII.

REPORT OF THE COMMITTEE FOR CHURCH HELP

To the Synod of 1941:

Esteemed Brethren:

We herewith submit to you our report for 1940: The committee was again flooded with requests for loans. The recommendations of our various Classes amounted to $40,500.00. Almost twice as much as the income during the same period. The income was $22,148.13. Almost the same as last year. As a result we were compelled to cut down requests considerable. In many cases about 50 per cent. You will readily see the necessity of this, if you bear in mind that the Fund is more than $30,000.00 in arrears. We felt that some congregations were worthy of more liberal support, but we did not dare to let the Fund go in deeper. The new loans promised during 1940 amounted to $21,300.00, about the same amount as the income during the same period.

With a view to the foregoing we again ask Synod to raise the quota for Church Help to $1.00. We fail to see why the quota for this Fund should be so far below the need of the Fund. Why should not this Fund be more liberally supported? It serves a very important purpose in connection with the work in the field of church extension.

We had to write 48 congregations that failed to make any contribution to the Fund, and 9 that failed to make any repayment. Also 14 that only partly met their obligation. We are glad to report that there is some improvement in this during the last few years.

In the case of some congregations we had to go a little farther. In accordance with the instructions of Synod (Schaver, 73, c) we have reported a number which had not met their obligations, to the respective Classes. Nearly all Classes served us with an answer. And these all informed us that the congregation(s) concerned were financially unable to pay. A more commendable stand was taken by the small Classis California. It decided by means of an offer-
ing to help the needy congregation concerned, so that it could meet its obligation.

We must particularly report to you the case of Second Denver. The committee and the consistory of Second Denver differ as to the time from which repayment should be figured. The committee holds that, since Second Denver had received already $6,990.00 by Dec. 31, 1937, the first payment was due Dec. 31, 1938. Second Denver contends, however, that since building was held up due to circumstances, repayment should not begin as long as they were not using the money. Consequently Second Denver has not yet made any repayment. We have informed Second Denver that it should ask Synod for special consideration, if it thinks it is entitled to this. The committee has no authority to do so. We ask Synod to express itself on this matter.

We ask the advice of Synod on another matter. We have faithfully sought to guard the safety of money invested. In some cases we have asked mortgages. Now we have a case of a very small congregation, which in the past has received a large sum from Church Help, which is during recent years gradually diminishing in size, and has its parsonage deeded not on the name of the church but on the name of a few private individuals. We have been urging the church to clear the title, but have obtained no results. What must the committee do?

We, finally, suggest to Synod that Art. 7 of the “Rules for Church Help” (Schaver, 153) concerning reductions to congregations that pay back inside of 5, 10, or 15 years, be dropped:

a) because this rule is not fair. Only those congregations in the best financial circumstances can profit from this rule. Those very deep in debt cannot.

b) congregations receiving loans from Church Help already enjoy the privilege of loaning money without interest.

We herewith attach the financial report of the treasurer properly audited and signed by Miss Cora Hilger of Le Mars, Iowa.

Respectfully submitted,
The Church Help Committee,
DR. W. BODE, Chairman
REV. A. WASSINK, Secretary
MR. CHAS. R. MULDER, Treasurer.
REPORT OF THE TREASURER OF THE CHURCH HELP COMM.

SCHEDULE A

CLASSICAL COLLECTIONS

<table>
<thead>
<tr>
<th>CLASSIS</th>
<th>1939</th>
<th>1940</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>$599.82</td>
<td>$374.50</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>1,327.52</td>
<td>1,069.71</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>832.77</td>
<td>1,108.46</td>
</tr>
<tr>
<td>Grand Rapids West</td>
<td>684.20</td>
<td>672.67</td>
</tr>
<tr>
<td>Hackensack</td>
<td>465.10</td>
<td>387.02</td>
</tr>
<tr>
<td>Holland</td>
<td>1,217.49</td>
<td>1,062.74</td>
</tr>
<tr>
<td>Hudson</td>
<td>555.45</td>
<td>991.85</td>
</tr>
<tr>
<td>Illinois</td>
<td>1,399.84</td>
<td>1,031.54</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>337.77</td>
<td>380.17</td>
</tr>
<tr>
<td>Minnesota</td>
<td>310.10</td>
<td>434.45</td>
</tr>
<tr>
<td>Muskegon</td>
<td>1,120.45</td>
<td>932.40</td>
</tr>
<tr>
<td>Orange City</td>
<td>244.55</td>
<td>261.65</td>
</tr>
<tr>
<td>Ostfriesland</td>
<td>362.15</td>
<td>260.02</td>
</tr>
<tr>
<td>Pacific</td>
<td>461.01</td>
<td>658.53</td>
</tr>
<tr>
<td>Pella</td>
<td>629.80</td>
<td>530.62</td>
</tr>
<tr>
<td>Sioux Center</td>
<td>237.82</td>
<td>252.73</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>377.37</td>
<td>393.54</td>
</tr>
<tr>
<td>Zeeland</td>
<td>413.27</td>
<td>582.96</td>
</tr>
<tr>
<td>Miscellaneous (Personal)</td>
<td>264.19</td>
<td>62.03</td>
</tr>
</tbody>
</table>

Totals: $11,790.67 $11,447.59

SCHEDULE B

BANK RECONCILIATION
NORTHWESTERN STATE BANK
Orange City, Iowa

Bank Balance as per Statement Jan. 1, 1940... $1,942.06
1939 Deposits Late............................ $4,133.74
1939 Checks Outstanding................... 6,000.00

Our Ledger Balance Jan. 3, 1940.......... $75.80
1940 Receipts.................................. 22,148.13
Total.......................................... $22,223.93
Less: Disbursements....................... 21,772.45

Our Ledger Balance December 31, 1940.... $451.48

Bank Balance as per Statement............ $1,114.61
Deposits Late............................... 5,336.87

Total.......................................... $6,451.48
Less: Checks Outstanding Dec. 31, 1940... 6,000.00

Cash Available............................ $451.48

SUMMARY

Balance on hand Jan. 1, 1940.............. $75.80
Classical Collections and Personal Donations $11,447.59
Repayments by Churches.................... $10,756.79
*5% Discount on $1,000.00.................. 50.00
†Canadian Exchange on $50.00............. 6.25

Total.......................................... $22,223.93

* Goshen, Indiana, Chr. Ref. Church received this Discount.
† Hamilton, Ont., Canada, Chr. Ref. Church received this allowance according to Synodical decision.
DISBURSEMENTS—

New Loans ............................................ $21,500.00
Administrative Expenses ........................... 272.45 21,772.45

Balance on hand Dec. 31, 1940................. $ 451.48

I HEREBY CERTIFY, That I have examined the books and records of the Christian Reformed Church, Church Help Fund, Orange City, Iowa, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1940, insofar as disclosed by the records.

Respectfully submitted,

CORA M. HILGER, Public Accountant.

ANALYSIS — LOANS OUTSTANDING
<table>
<thead>
<tr>
<th>Church at</th>
<th>Outstanding 1/1/40</th>
<th>New Loans</th>
<th>Payments</th>
<th>Outstanding 12/31/40</th>
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<tbody>
<tr>
<td>Grand Rapids Godwin Heights</td>
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<td>500.00</td>
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<td>Grand Rapids Lee St.</td>
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<td>265.28</td>
</tr>
<tr>
<td>Grangeville, Ia.</td>
<td>1,825.00</td>
<td></td>
<td>200.00</td>
<td>2,025.00</td>
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<td>Hope Church, Grand Rapids</td>
<td>1,150.00</td>
<td>57.50</td>
<td>0.00</td>
<td>1,092.50</td>
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<td>Hollandale, Minn.</td>
<td>990.00</td>
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<td>123.50</td>
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<td>Hamilton, Can.</td>
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<td>Hamshire, Texas</td>
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<td>Hancock, Minn.</td>
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<tr>
<td>Hawarden, Ia.</td>
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<td>75.00</td>
<td>825.00</td>
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<td>Hills, Minn.</td>
<td>1,776.02</td>
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<td>3,279.57</td>
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<td>270.00</td>
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<td>Holland Center, S. D.</td>
<td>820.00</td>
<td>30.00</td>
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<td>790.00</td>
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<td>Imlay City, Mich.</td>
<td>375.00</td>
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<td>Ironton, Ia.</td>
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<td>La Combe, Can.</td>
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<td>Lansing, I11.</td>
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<tr>
<td>Los Angeles, Calif.</td>
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<td>175.00</td>
<td>950.00</td>
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<td>Lynden Second, Wash.</td>
<td>1,279.00</td>
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<td>360.00</td>
<td>930.00</td>
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<td>Lynden Third, Wash.</td>
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<td>Millwood, Mich.</td>
<td>2,175.00</td>
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<td>125.00</td>
<td>2,050.00</td>
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<td>Mountain Lake, Minn.</td>
<td>300.00</td>
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<td>183.60</td>
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<td>Muskegon Heights, Mich.</td>
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<td>Neerlandia, Can.</td>
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<td>Orange City Second</td>
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<td>112.50</td>
<td>1,612.50</td>
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<tr>
<td>Ocheyedan, Ia.</td>
<td>808.35</td>
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<td>137.50</td>
<td>670.85</td>
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<td>Ogilvie, Minn.</td>
<td>450.00</td>
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<td>80.32</td>
<td>369.78</td>
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<td>Ontario, Calif.</td>
<td>1,964.36</td>
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<td>126.76</td>
<td>1,837.60</td>
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<tr>
<td>Pine Creek, Mich.</td>
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<td>2,000.00</td>
<td>60.00</td>
<td>1,940.00</td>
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<td>Platte, S. D.</td>
<td>816.00</td>
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<td>105.00</td>
<td>1,967.75</td>
</tr>
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<td>Pella Second</td>
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<td>75.00</td>
<td>1,425.00</td>
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<td>Preakness, K. J.</td>
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<td>540.00</td>
</tr>
<tr>
<td>Portland, Mich.</td>
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<td>800.00</td>
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<td>Purewater, S. D.</td>
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105 CHURCHES $144,332.06 $21,500.00 $10,756.79 $165,075.27
REPORT XVIII.

SUNDAY SCHOOL PLANNING COMMITTEE

To the Synod of 1941:

ESTEEMED BRETHREN:

To the Synod of 1939 the Publication Committee brought the recommendation that "it is the conviction of your Committee for Publication that it is imperatively necessary that Synod should go further in order that our Sunday Schools may have a Planning Committee with authority to act, and a Lesson Plan drawn up under Synodical control" (Acts of 1939, pages 212 ff.). The Synod adopted this advice and appointed a committee of three (the Revs. H. H. Meeter, H. Schultze, and J. Weidenaar). This committee was reappointed by the Synod of 1940.

Your committee has had the splendid and valuable cooperation of the Rev. L. J. Lamberts, editor-in-chief of the Sunday School papers. It takes this opportunity to express its sincere appreciation and gratitude for his contributions.

The results of our work in planning the Sunday School lessons are manifest to all who have used or examined the lessons as they have appeared from time to time in our Sunday School publications. Encouraging remarks have been received. Valuable critical comments have been made. We are grateful for all such manifestations of interest.

The general outline for the next five-year cycle has been planned. We have found it expedient not to prepare too far in advance and too definitely such details as the exact printed portions, the memory verses, golden texts, etc. This method makes it possible for us to incorporate helpful suggestions that come to us occasionally from interested parties.

Your committee recommends that Synod appoint a committee to continue this work in behalf of our Sunday School Lesson Plan.

Respectfully submitted,

Sunday School Lesson Planning Comm.,
HENRY SCHULTZE, Secretary.

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REPORT XIX.

COMMITTEE RE REVISED COMPENDIUM

To the Synod of 1941:

Esteemed Brethren:

The committee appointed by the Synod of 1940 "to present a revised Compendium to the next Synod," regrets to inform your honorable body that it has not been able to complete its assignment in the time allotted.

The Committee has met long and often, is of one mind, and has completed about two-thirds of its task, but the work is exacting and time has outrun accomplishment.

We therefore beg Synod's indulgence and respectfully request its permission to carry to completion the project we have begun. Should Synod, however, deem it wise to appoint a more expeditious committee, it may rest assured of our hearty good-will and cooperation.

May God bless you in your deliberations!

Respectfully,

Martin Monsma.

Henry J. Stob.

Gerrit Hoeksema.
REPORT XX.

REPORT ON THE REFORMED BIBLE INSTITUTE

To the Synod of 1941:

Esteemed Brethren:

The Mandate

The Synod of 1940 charged your committee with the following mandate:

"a. to determine the place of the R. B. I. in our Reformed system.
"b. to consider the feasibility of maintaining this and similar institutions.
"c. to report in 1941." (Acts of Synod, 1940, p. 123.)

This mandate has given us considerable trouble. We have been at a loss in determining the precise meaning of the item under "a" above. We have called in others—among them the secretary of the Synodical Committee of pre-advice—whom we thought might be able to reflect for us the meaning of this part of our mandate, but it has been of little avail. However, we could not proceed with our task without making some sort of a decision in this matter. We interpreted this part of our mandate to mean: "to determine whether there is a place for the R. B. I. alongside of the Christian Schools, College, Seminary, Sunday Schools, Catechism classes, etc., in our Reformed Educational System." The two following decisions of the Synod apparently sustain this interpretation, for they grant the existing R. B. I. a temporary lease of life pending the outcome of the work of our committee, and they forbid any propaganda for the R. B. I. until the question of the legitimacy or necessity of such institution be established. Therefore this report is based on the interpretation given above.

A Historical Review

The past history of the attitude of the various Synods toward the R. B. I. or similar institutions will, of course, have an important bearing upon the question before us. We are at this point inserting a brief report of synodical
reaction in this matter plus a series of comments as submitted to the Synod of 1940.

"1. The 1936 Synod—
   a. Replied in the negative to the question: 'Shall Synod continue to sponsor Bible Schools for lay workers under supervision of the Committee on Education?'
   b. Authorized the Board of Directors (previously appointed by Synod) to promote the establishment of Leadership Training Classes to other communities in conjunction with the local consistories and to give advice with regard to courses of study and textbooks.

"2. The 1937 Synod—
   a. Did not adopt the recommendation of its Advisory Committee to the effect:
      1. That Synod establish a real Missionary Training School School for lay-workers.
      2. That Synod appoint a full-time head and part-time assistants.
   b. but "In place of the above advice of the Committee, Synod decides to instruct the present Board of Directors to present a complete program and budget for a real Missionary Training and Bible School to the next Synod."

"3. The 1938 Synod—
   a. having received:
      1. a budget report as requested in 2, b above which stated: "This would mean an annual expenditure of some $12,500 not counting the cost of buildings, or in case buildings could be borrowed, for light and fuel, superintendent, janitor, rent, clerical help, apparatus, telephone, and all other overhead, additional expense of $12,500—total (for a Complete Missionary Training and Bible School) $25,000.
      2. An overture from Classis Illinois asking Synod to consider the advisability of taking over the Reformed Bible Institute as its own enterprise,
   b. Adopted the following:
      1. Synod is delighted to hear of existing efforts to train our prospective lay workers by giving an opportunity for the study of such subjects as are at present taught in the Reformed Bible Institute at Chicago, and the Bible School at Holland, Michigan.
      2. Synod heartily recommends to our people schools of such a nature for intercession, attendance and financial support.
      3. Synod in fairness to all, deems it inadvisable to take over either the financial or the religious supervision of any one of these schools, and refers the existing Institute in Chicago to the Classis Illinois in case the responsibility should become too great for a local group. (Acts of Synod, 1938, pp. 75, 76.)
Comment:
In the light of the preceding, it is evident that former Synods:

a. did not favor sponsorship of a Bible School for lay-workers;

b. desired that such schools be promoted in various communities through its previously appointed Board of Directors in conjunction with local consistories:

c. did not favor the establishment of a Missionary Training School for lay-workers, nor the appointment of a full-time head and part-time assistants.

d. but ordered its previously appointed Board of Directors to present a complete program and budget for a real Missionary Training and Bible School.

e. and, finally, having counted the cost and considered the advisability of taking over the Chicago R. B. I. decided not to take over the financial or religious supervision of any one of these schools, but instead referred the Chicago R. B. I. to Classis Illinois for such supervision. The conclusion would seem to be warranted that Synod though in sympathy with the R. B. I. even to the extent of recommending such schools to our people for intercession, attendance, and financial support; nonetheless was definitely opposed to the taking over of such schools by Synod and in the matter of finances specifically referred such schools to local Boards, Consistories, or Classes."

From this brief review and these comments it is quite apparent that the Synods, though not in favor of sponsoring a Bible School for lay workers under its own ecclesiastical supervision, consistently approved and even encouraged the establishment of such institutions. Synod has even gone so far as to recommend to other ecclesiastical institutions the support of Bible Schools. This implies a synodical recognition of a place for such institution(s) in our Reformed Educational System.

THE REFORMED LEADERS IN THE NETHERLANDS

Many of our leaders, and laymen too, still appreciate very much what the "mother church" across the Atlantic may think of any action contemplated on our part. It is of value for us to note that "mother" has gone ahead of us in this matter. As early as 1916 Dr. F. W. Grosheide proposed to the "tweede Congres voor Gereformeerde Evangelisatie, gehouden te Rotterdam, d.d. 3 Mei, the following:

"Wanneer toerusting van arbeiders tot het Evangelisatiewerk ter sprake komt, dient in de eerste plaats te worden uitgesproken, dat in den regel bijzondere opleiding tot den arbeid noodig zal zijn, en in de tweede plaats, dat die opleiding zelf ernstig ter hand dient te worden genomen."

In 1917 Dr. H. Bouwman, Dr. H. H. Kuyper, and Dr. H. Bavinck submitted the "Rapport van de Deputaten tot ad-
vies inzake de algemeene beginselen en regelen, welke voor den Evangelisatie-arbeid behooren te gelden. See Acta Rotterdam, 1917, page 40. In the report of these three eminent Reformed theologians we read:

"In vele gevallen is een speciale voorbereiding onmisbaar, welke dan vooral gericht moet zijn op het kweken van kennis van de Schrift, van de Christelijke geloofs- en zedeleer, van de geestelijke stromingen en cultuurvragen van deze tijd, en niet het laatst, ook op algemeene beschaving en ontwikkeling letten moet."

From another report, it is evident that these three men do not consider it important whether the church or a society sponsor such an institution, but they did think it important that this work be begun. In their report to the Synode van Leeuwarden, 1917, they said:

"Van overwegend belang is daarom ook niet de vraag, van wie die arbeid der evangelisatie uitgaat, maar of hij geschiedt en of hij op de rechte wijze geschiedt. Kerk en vrije corporatie of particuliere personen hebben zich in dezen niet tegenover elkander te stellen, maar behooren in overleg en in goede harmonie met elkander samen te werken."

[This statement may be found in Handboek voor Gereformeerde Evangelisatie, p. 156.]

Due to the leadership of these and other Reformed theologians "a Reformed Bible Institute has been established in the Netherlands—and that on the basis of private initiative. The Society sponsoring this Bible Institute is known as G. O. Z. E. (Gereformeerde Opleiding-Zending-Evangelisatie). The head of this Reformed Bible institute in the Netherlands is a woman. According to the Handboek voor Gereformeerde Evangelisatie, published onder redactie van Dr. F. W. Grosheide, Ds. J. T. Hagen, Ds. J. Mulder, we read the following regarding G. O. Z. E.: "Deze vereeniging werd opgericht in 1931 en stelt zich ten doel: een bijbelschool met opleiding van jonge vrouwen voor Zending- en Evangelisatie-arbeid op Gereformeerd grondslag in Nederland op te richten en in stand te houden." From personal correspondence with the Head of the R. B. I. in the Netherlands, we gather that this movement, at least up to the outbreak of the war, has enjoyed the blessing of God." (Cf. Christian Home and School Magazine, Jan. 1941, p. 14.)

There can thus be little doubt that the Reformed leaders in the Netherlands gave a place to a Bible School for lay-workers in their educational system.
THE NEED

There are in our own denominational circle many individuals who feel called to do some specific evangelical work in the Kingdom. They for various reasons cannot seek ordination within our church. Yet there is work for them to perform. In fact many of them are doing worthy work of various kinds in our church. They feel the need of being better equipped. But outside of our Bible Institute(s) there is no provision made for their training. If they want to do the work of the Kingdom, and there is work for them to do, it would seem altogether proper that provision be made for their training.

Again, it is a fact that the desire and need for such training has been so strongly felt among some of the members of our own constituency that they sought adequate training in Bible Institutes that were far from being Reformed. There they were exposed to erroneous doctrines in an unwholesome atmosphere. The majority of them deviated from the Reformed truth and became propagandists of a doctrine contrary to our own and sought to be useful outside of the Reformed circles. It was this consideration that moved many of our leaders to take up the cudgels for the establishment of Reformed Bible Institute(s).

It would seem that since the existing educational institutions in our circles do not meet this real need, we must make place in our Reformed Educational System for this institution that endeavors to meet a real need.

This need is not likely to diminish. More than ever is the need of missionary and evangelistic activity great, in our own country as well as elsewhere. So much so that we cannot possibly do all the work by ordained men with a full-fledged college and seminary training.

SCRIPTURAL CONSIDERATIONS

Your committee has not been able to discover any principle objection against a training school for lay workers to labor in our Christian Reformed evangelistic and mission work.

On the other hand the Bible seems to point in the direction of the legitimacy of such training and therefore of such a training school.

The New Testament Church most assuredly has received the charge for mission and evangelistic work. This task
has apparently not been laid upon the shoulders of ordained officers exclusively.

New Testament history shows us clearly that use has been made in the early church, under direction of the apostles, of unordained Christian workers for the purpose of missionary labor. See "Banner" of April 4, 1941.

In our Church we emphasize the general office of all believers. "Believers are prophets." We have already for many years made use of men and women, not ordained, in our mission work among the Indians, in China, in the Sudan, and also in our Jewish missions and in our City mission work or evangelization.

For many years we have in our preaching urged our people strongly to be active in spreading the gospel everywhere, not only indirectly by financial support of the cause, but also directly by personal assistance in that work.

All this was done in the consciousness that we were promoting the will of God as articulated in the New Testament. Surely there would seem to be room for Bible-trained lay-workers and consequently for a school in which to train them.

Its Feasibility

Your committee does not interpret its mandate to mean that it is charged to discuss the question whether the R. B. I. should be under direct ecclesiastical control or under the control of a society. Judging the past decisions of Synod and of some of the Reformed leaders in Holland, this particular question is regarded to be of minor importance. It is, however, our charge to discuss the feasibility of maintaining the R. B. I. and similar institutions. "Feasible is that which may be done or effected; or that which is practicable." The word contains the ideas of permissibility and practicability. That the R. B. I. and similar institutions are permissible, has been, we trust, established in the preceding. To show that the maintaining of such institution(s) is practicable is now our task.

The very best argument in favor of the practicability of maintaining the R. B. I. and similar institutions is the fact that they have been maintained. They have been favored by the love of our people and by their voluntary contributions. As long as the need is felt, there ought to be no fear but what our constituency will rally to supply the need. The Christian Reformed people have always mani-
fested an encouraging response to every cause that in any way promotes mission work.

The question may be raised whether the present system of one centrally located institution and other smaller institutions being distributed throughout the church is practical or not.

The value of developing one strong, centrally located institution can quite properly be argued on the basis of the following considerations. Only by the centralization of our efforts can we be most successful in developing a strong school that can compete with outstanding Bible institutions that tend to draw our laymen who desire to prepare for special work in the Kingdom, in acquiring a suitable and adequate building for such an institution, in securing a most able staff of teachers, in placing the institution in a large city where one could expect opportunities for practical training, and in collecting from our people at large sufficient funds to carry the project forward.

On the other hand, the plan of a strong centrally located institution need not exclude the smaller, but no less successful attempts on the part of a local church or of a group of Christians in any given locality. These distributed institutions can often supply the desire of many in a given community, ad they are, of course, more readily accessible for the prospective students in the vicinity. This suggestion is in line with the decisions of past Synods. In 1936 Synod authorized "the Board of Directors (previously appointed by Synod) to promote the establishment of leadership training classes in other communities in conjunction with local consistories and to give advice with regard to courses of study and textbooks." The Synod of 1938 was "delighted to hear of existing efforts to train our prospective lay-workers by giving opportunity for the study of such subjects as are at present taught in the R. B. I. at Chicago and the Bible School at Holland, Michigan." Again, "Synod heartily recommends to our people schools of such a nature for intercession, attendance and financial support."

Recommendations

1. That Synod recommend the R. B. I. and other such schools in our circles for lay-workers for intercession and for such financial support as may be needed.
2. That Synod take the necessary steps
   (a) to keep itself assured of the Reformed character of the R. B. I.
   (b) to prevent the R. B. I. from becoming in any way a competitor of the existing institutions within our denominational field.
   (c) to secure an annual statement of the objectives, of the character of the work, and of the financial status of the R. B. I.

Respectfully submitted,

HENRY KEEGSTRA.
HENRY SCHULTZE.
GARRET HOFMEYER.
REPORT XXI.

REPORT OF THE COMMITTEE OF SYNOD FOR SOUTH AMERICA

To the Synod of 1941:

Esteemed Brethren:

Your Committee for the advancement of the religious interests of those in South America that are of the same Reformed faith and Dutch ancestry with us, considers that the most outstanding item for us to report is that the year 1940 marks the first year that the Committee for South America in the Netherlands could not carry out its mandate. This mandate is practically identical with our own of 1912, as given in Dutch in the Acts of 1912, and in English in those of 1940, page 295. In these last eighteen years since 1912, the two Committees have always been able to carry out their respective mandates. But with the invasion of the Netherlands, we have come to a great crisis in the history of Classis Buenos Aires. Now the Committee in the Netherlands could no longer manifest the generosity of the Reformed Churches of the Netherlands, for it could not send the congregations of Buenos Aires and Chubut the usual subsidy of 1800 florins for the Rev. A. C. Sonneveldt. Accordingly, the consistory of Buenos Aires appealed by cablegram to our Synod of 1940 to grant aid if needed, and your Committee then recommended that Synod authorize it to grant support to the Rev. A. C. Sonneveldt in so far as necessary, and to appeal to our consistories for an extra emergency gift, if the Committee deemed this advisable (Acts 1940, p. 298). The Synod of 1940, however, did not assume the full responsibility to support the Rev. A. C. Sonneveldt in so far as necessary, but added another restriction, namely this, to support Rev. Sonneveldt in so far as the regular funds of the South American Committee allow (Acts 1940, p. 119). Although the Rev. Wm. V. Muller and the Rev. Jerry Pott receive a basic salary of $1200, plus certain items in the way of a salary-raise after five years, and children's allowances, your Committee did not feel free to send the Rev. A. C. Sonneveldt
more than $900 for 1940, because we felt that his two congregations of Buenos Aires and Chubut should assume the responsibility for a larger part of his salary than heretofore, and we wrote these congregations to this effect. He received no subsidy whatever from the Netherlands for 1940. An extensive and excellent report was received from the Consistory of Buenos Aires, like the reports received by our Committee on Home Missions from churches requesting subsidy. This report contains a request for a subsidy of $900.00 for 1941. According to the statistics Buenos Aires numbers twenty families of which both husband and wife are confessing members; 88 confessing members, and 100 baptized members; while Chubut numbers thirty complete families; 100 confessing members, and 100 baptized members.

In the correspondence between the Rev. A. C. Sonneveldt and your Committee, the brother suggested that the subsidy sent be considered as a loan or advance (voorschot) to the Reformed Churches of the Netherlands; and he suggested that, if the Reformed Churches would not be able to resume payments of the subsidy, the question would have to be faced anew whether Classis Buenos Aires should not belong to the Christian Reformed Church (of North America). We quote the Rev. A. C. Sonneveldt's letter of July 4, 1940: "Misschien kan het beschouwd worden als een voorschot dat door de Kerken in Nederland later wordt terugbetaald; mochten die Kerken onverhoopt daartoe niet meer in staat zijn, dan zou de vraag weer onder de ogen gezien moeten worden, of de Kerken in Zuid-Amerika niet in nauwer verband met Uw Kerk zullen moeten komen." Moreover, if and when the Netherlands regains its independence, the Reformed Churches of the Netherlands may still be heavily burdened, even if our Christian Reformed Church is willing to assume their burdens in Classis Buenos Aires.

Seeing that the Rev. A. C. Sonneveldt, himself, has raised this question, we feel all the more free to express ourselves on it, especially because we are in complete accord with the Rev. Sonneveldt in his opinion. We hope that the Netherlands will regain their independence, yet we owe it to Classis Buenos Aires to give attention to the altered circumstances. These new circumstances not only include the fact that the Reformed Churches of the Netherlands at present can no longer send subsidy for the salary of the Rev. A. C. Sonneveldt. But there is an added item. They
may find it a burden to carry out their promises when the time for his emeritation comes. Moreover, the church paper of the Reformed Churches of the Netherlands, De Bazuin, has been suppressed by the German government in the Netherlands. By the grace of God, we still have not only our church paper in English in The Banner, but also an official church paper in the Dutch language, De Wachter. For many years, your Committee has sent a number of free subscriptions of De Wachter to South America, and an occasional free subscription of The Banner at the expense of the South America Fund. Hence the South American churches are also in touch with our denominational life, to a certain extent. Since none of the financial subsidies of Classis Buenos Aires now come from the Reformed Churches of the Netherlands, but all three ministers of this Classis receive subsidy from the Christian Reformed Church, the church governmental relation would become less irregular than now, if Classis Buenos Aires were a part of the Christian Reformed Church, like our Canadian churches that receive subsidy.

Classis Buenos Aires, having four congregations and some mission stations, is now attached to Classis Rotterdam; and hence delegation to Synod does not mean added expense because of the South American Classis.

It will be recalled that the General Synod of the Reformed Churches of the Netherlands, held at Middelburg in 1933, expressed the wish to transfer Classis Buenos Aires to our Chr. Ref. Church (cf. Acta der Algemeene Synode van Middelburg, 1933, Artikel 173).

Classis Buenos Aires at its meeting of February 25, 1941, of which the Rev. Jerry Pott was President and the Rev. A. C. Sonneveldt the Secretary, sent the following message to your Committee. This message, received by the Committee with appreciation, is here presented in abbreviated form and in a free translation:

1. To the Committee members and through them to the Christian Reformed Church is expressed the hearty thanks of our Churches for the kindness experienced and the aid that the Churches might receive. The Committee may be assured that this is much prized by all the congregations. May the Lord richly bless you and your Church and cause you to be a blessing.

2. The Classis decides to send you a copy of the answer of the Consistory in Chubut, upon an inquiry addressed to it by the Classis. (The Synodical Committee incorporates a part of this Consistorial answer here.) Subsequent to the year 1914 and until now, hence also during the time that our Pastor lived in Chubut, namely from 1915 to
1923, it was and is the rule that the minister, accompanied by a consistory member, goes through the congregation twice a year, to administer the Word and Sacraments, and, as much as possible, to conduct family visitation. . . . The congregation is very scattered, so that formerly church services were held in as many as fifteen different places; but now that the congregation has become so much smaller, the services are held at six different localities. . . . For the journeys through the congregation, the months March and April, October and November are favored by climatic circumstances, and hence it is also precisely in these months that our pastor is in the congregation and performs his labors. The question is therefore whether still another trip is possible at another time. . . . Circumstances in Chubut do not make this possible. In the winter, hence from May to September, it is impossible because of the climate. Often rain and snow make the roads almost impassable. . . . There remain the months of December to February inclusive. In these months, besides other activities, comes the sheep-shearing and the transportation of the wool; hence many are away from home for some time and prevented from coming to the services. . . . Considering that when the minister lived in Chubut, the journey through the congregation occurred only twice per year, it is clear that we have to accept these facts and circumstances and cannot require the impossible. . . . The Consistory feels moved to express its hearty thanks to the Classis for the interest shown in the congregation (in inquiring whether additional pastoral labors in the form of classical appointments would be welcome and possible,) it prizes highly this regard, greatly appreciating every effort to promote the pastoral work in our congregation and if possible to expand it.

3. Classis Buenos Aires inquires when it can expect the Rev. Wm. V. Muller back, and the Classis reports that the congregation of Carambehy looks forward to his return.

4. Finally, the Classis decides to remind the Committee of the request sent to you by our former Classical meeting (of December, 1939), concerning the need of a third minister for Argentina. This need is still great and urgent, and the Classis earnestly requests that the Committee consider this matter, and if necessary bring it to Synod. Gladly will we correspond about this more in detail; at present we refer the Committee to the above-mentioned letter.

Remarking that in a few days he will leave his church in Buenos Aires for his congregation of Chubut, to labor there six weeks, the Rev. A. C. Sonneveldt, as "Classis-Correspondent," closes his letter with the greetings of Classis Buenos Aires to our Churches. The letter sent by the former Classical meeting of 1939, indicated that the work of the requested third minister in Argentina would be much like that of a home missionary. The Classical decision of 1939 is found in the Acts of our Synod of 1940, page 284, showing what localities the Classis has in mind.

The classical decision, freely translated, reads as follows: "Possibilities of evangelization in the midst of the Classis are discussed in general. It appears that there exists an
urgent need of a third minister for Argentina. It is decided to make this need known to the Committees in the Netherlands and North America, and to request them, if possible, to provide for sending out a third minister.

*Grounds:*

Request has been received from Dorrego, 100 K. M. from Tres Arroyos, to hold services. This request could not yet be fulfilled. Evangelization work is done in San Cayetano, 65 K. M. from Tres Arroyos, which now receives a visit once in six weeks from Rev. Pott. In Gayez is also a very promising field, approximately a day's journey from Buenos Aires. Other possibilities are also abundantly present, such as work among the sailors in Buenos Aires. If the congregation of Chubut receives additional labor, additional aid for this will also be desirable.”

The Committee of Synod believes that the requested third minister in Argentina should be supplied, if possible, and will include this item among the recommendations of the present report to Synod.

There is also another matter that needs to be considered and that is the length of the time of service of the ministers that we have loaned to Classis Buenos Aires, before they receive a furlough. At present they have furlough arrangements like those of our missionaries in China, who usually come back on a furlough of one year, approximately every seven or eight years. But our Christian Reformed men in South America work at very great distances from each other, and the isolation is therefore all the greater. The quarterly reports that we receive from the Rev. Wm. V. Muller and the Rev. Jerry Pott lead your Committee to the opinion that a furlough of six months every four years would be much better than a furlough of a year every seven or eight years. Although we have not had the opportunity to consult with the Rev. Jerry Pott on this matter, we have been sustained in this view by the Rev. Wm. V. Muller, who returned for his furlough, and who has given us the benefit of his opinion on the subject, recommending that at any rate the first term in South America should not be longer than five years, and pointing out that it involves a hardship to a congregation to be left an entire year without a pastor.

He and the Committee are in entire accord with respect to the matter under consideration, and we accordingly present a recommendation to Synod in regard to furlough regulations for South America. It is worthy of mention
that conditions in China have also led to a very elastic procedure touching the matter of the furloughs of our missionaries there.

We are pleased to report that the Rev. Wm. V. Muller was willing to meet our request to speak on South America at a considerable number of meetings held in our Churches, in the interests of missions, and that he also served various of our Churches in the preaching of the Word. In a letter dated March 12, 1941, Brother Muller writes our Committee that he is eager to return to the work and that he looks forward with joy to the time of his return to South America.

It is the plan of your Committee that the Rev. and Mrs. Muller return to South America in the autumn of 1941, to continue to serve in this great land which presents so many challenges for the service of the Lord.

During his furlough, the pulpit at Carambehy, Brazil is being supplied temporarily by Candidate W. C. Veltkamp, a graduate of the Free University of the Netherlands, who has served in Dutch Guiana for some time. At the request of the consistory of Carambehy, your Committee is sending fifteen dollars per month to help meet the obligations of the consistory. To fill the pulpit of the Rev. W. Muller, the Consistory of Carambehy decided to offer Candidate W. C. Veltkamp his livelihood in the form of agricultural products together with a small monetary salary and the free use of the parsonage. This decision of Carambehy’s consistory was communicated to your Committee for approval, since your Committee was regarded as having responsibilities to Carambehy. After having been approved by your Committee, the consistorial decision of Carambehy was sent to Brother Veltkamp, then at Paramaribo, Surinam (Dutch Guiana). This brother is now serving Carambehy as stated supply.

From the Rev. Jerry Pott’s excellent quarterly reports we learn that the congregational work at Tres Arroyos is making good progress, as well as the work of Christian instruction, but that the teacher for Christian education, Mr. Slebos, receives only about twenty dollars per month. It takes a great deal of devotion to go forward with the work at that salary. Similar devotion is shown by the principal of the Christian school at Carambehy, Mr. K. Vander Meer.

Besides the articles presented by the ministers of Classis Buenos Aires in *Kerkblad voor Zuid-Amerika*, Mr. Slebos conducts a department in this church paper for the young
people and children, in both Dutch and Spanish. Rev. J. Pott also presents articles in Spanish, and is now said to be more fluent in Spanish than in Dutch. Besides his congregational services in Tres Arroyos, he also brings the Word to neighboring colonies of people interested in the preaching of the Word. Most of these people are of Dutch descent but some are Spanish. Rev. Sonneveldt with his congregation also takes care of a mission station at Galvez, near Buenos Aires. And so the work of the Classis is expanding, by the grace of God. The door is still open here. Now is the time to utilize the opportunities. And may the Lord keep the doors of all of our missions open for many years to come.

RECOMMENDATIONS

I. Your Committee proposes that Synod grant it authorization, in consultation with our South America workers, to shorten the terms to four years, including a half-year furlough. **Grounds:**

1. The congregation would not be left without a pastor for an entire year;
2. Seven years might tend to be too much of a strain on the workers, because of their isolation;
3. The experience of other bodies, like business firms, points in the same direction;
4. Our churches will have additional benefit through the speaking and preaching of our workers, during their furloughs; and
5. The travelling expenses involved (being much less than those to China or Africa) are not prohibitive.

II. Your Committee recommends that Synod grant it authorization for making such preparations as may be necessary (Cf. Acts of 1936, of the Chr. Ref. Church, page 116) for adding a minister or candidate to the workers now laboring in Argentina. **Grounds:**

1. Classis Buenos Aires both at its session of 1940 and at that of 1941 has made such a request with great urgency;
2. The need of such an additional laborer has been made amply evident by correspondence received, and particularly by the Classis (cf. Acts of 1940 of the Chr. Ref. Church, page 284).

III. The following budget for 1942 is presented for our denominational work in South America, all in U. S. currency:
<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of the Rev. Wm. V. Muller ($100 raise—five years)</td>
<td>$1,300.00</td>
</tr>
<tr>
<td>Salary of the Rev. J. Pott</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Children's Allowances—Rev. J. Pott</td>
<td>$150.00</td>
</tr>
<tr>
<td>Loan Buenos Aires and Chubut for Rev. A. C. Sonneveldt</td>
<td>$900.00</td>
</tr>
<tr>
<td>Salary Worker in Argentina</td>
<td>$1,200.00</td>
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<tr>
<td>Administrative Expense</td>
<td>$125.00</td>
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<tr>
<td>Furlough Reserve and other Expenses</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,125.00</strong></td>
</tr>
<tr>
<td>Expected from Carambehy ordinarily</td>
<td>$216.00</td>
</tr>
<tr>
<td>Expected from Tres Arroyos at least</td>
<td>$120.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$336.00</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$4,789.00</strong></td>
</tr>
</tbody>
</table>

IV. Your Committee advises that the work in South America be again recommended by Synod to our Consistories for an annual offering or for fifteen cents per family. With Synodical approval, the fund has for years presented the alternative of its quota or an annual offering.

(The financial report will be submitted to Synod separately.)

Respectfully submitted,

Committee for South America,

Henry Beets, President,
D. D. Bonnema, Vice-President,
M. J. Wyngaarden, Sec.-Treas.
Harry Blystra,
Peter Jonker, Jr.
DEPUTATI SYNODEI

Primi

Classis California
J. Bolt Minister
L. Bouma M
D. Hoek Elder
J. Kobes E

Classis Grand Rapids East
J. Vande Kieft Minister
Dr. G. Goris M
A. H. Van Dam Elder
S. Van Til E

Classis Grand Rapids South
A. J. Rus Minister
F. J. Schuurmann M
Dr. R. Wierenga Elder
Rev. W. D. Vanderwerp E

Classis Grand Rapids West
Dr. J. G. Van Dyke Minister
Peter Vos M
D. Van Vliet Elder
H. Denkema E

Classis Hackensack
H. Radius Minister
J. Beebe M
Albert De Vries Elder
J. R. Bos E

Classis Holland
D. Zwier Minister
P. Jonker, Jr. M
A. Lyzenga Elder
N. Stielstra E

Secundi

A. Dusseljee Minister
P. A. Hoekstra M
K. Vander Meer Elder
G. Oppenhuizen E

R. J. Frens Minister
H. J. Kuiper M
G. J. Wierda Elder
Dr. E. Y. Monsma E

G. Hofmeyer Minister
J. L. Bult M
A. S. De Jong Elder
J. Hekman E

Dr. W. Masselink Minister
R. Veldman M
H. Oost Elder
A. Hoekstra E

D. De Beer Minister
P. Y. De Jong M
H. L. Verhulst Elder
Jacob Wessels E

Dr. R. J. Danhof Minister
R. Heynen M
H. R. Brink Elder
Rev. S. Bouma E
Classis Hudson
N. J. Monsma. Minister P. Van Dyk. Minister
L. Van Laar. M O. Holtrop. M
A. Kuipers. Elder A. Kes. Elder
John Wiegers. E P. Lucas. E

Classis Illinois
J. P. Smith. Minister Dr. H. Kuiper. Minister
F. Doczema. M J. H. Monsma. M
N. Hendrikse. Elder J. Hofstra. Elder
A. Blystra. E L. Buurstra. E

Classis Kalamazoo
J. O. Bouwsma. Minister A. Poel. Minister
Wm. Alkema. M Dr. J. Masselink. M
Gerrit Dragt. Elder M. Triestram. Elder
Jerry De Nooyer. E J. Bishop. E

Classis Minnesota
A. A. Koning. Minister H. Moes. Minister
G. A. Lyzenga. M J. Paauw. M
S. Droogema. Elder Nick Mast. Elder
J. Verbrugge. E J. Tinklenberg. E

Classis Muskegon
M. Bolt. Minister J. Dolfin. Minister
J. Betten. M J. P. De Vries. M
J. P. Heeres. Elder Ed. Koster. Elder
J. S. Dykstra. E Gerrit Trap. E

Classis Orange City
W. Bajema. Minister W. Vande Kieft. Minister
J. R. Van Dyke. M W. Van Rees. M
E. Kuik. Elder D. L. Dykstra. Elder
D. Wanders. E P. H. Yonkers. E

Classis Ostfriesland
P. H. Eldersveld. Minister H. J. Kuizema. Minister
H. Christians. Elder F. T. Freerksen. Elder
J. Modderman. E B. A. Abbas. E
Classis Minnesota, having noticed the conclusions of the Committee, re Educational Films for Calvin's Students, approves of its advice: "The Committee does not think that the College Authorities ought to go into this matter." At the same time Classis feels that this advice, if adopted by Synod, should not be construed as permitting the relaxing of the decisions of 1940 (see Acts, p. 98, 1 and 2). **Grounds:**

1. We regard it highly essential that leaders in our churches, who, because of their education and position will have great influence over others, should learn to shun worldliness. This should be part of the discipline acquired at our School.

2. Since Calvin is the school of our churches, it would be inconsistent that the official position of our Church should be relaxed there.

3. The love for the School will suffer greatly if it be seen that worldliness is not combated with vigor there.  
   (Classis Minnesota.)

2. Classis Holland overtures Synod:  
A. To relinquish the Praeparatorio Examinations, and to assign this task to the Classes. **Grounds:**

1. It is contrary to the letter and spirit of Article 30 of the Church Order that the Major Assembly (Synod) perform a task the Minor Assembly (Classis) can ably perform.

2. Synod in conducting the Praeparatorio examinations places the Classes in a difficult position to discharge the function of extending or disannulling the tenure of candidacy for Candidates in the event said Candi-
date receives no call: The Synod of 1910, cf. Acta 1910, Art. 67, XI, imposes upon the Classes the function to exercise judgment upon the decision of a Major Assembly.

3. The position by which the entire Church in Synod declares candidates for the Ministry, and leaves the greater responsibility of conducting Peremptoir examinations by Classes is an inconsistent one.

4. Article 8 of the Church Order makes the provision that men of exceptional ability and talents, applying for admission to the Gospel Ministry, shall be examined both Praeparatoire and Peremptoir, by the Classis in which an applicant has his domicile.

5. All Reformed and Presbyterian Churches in our country, and the Reformed churches of the Netherlands, have for many years past assigned the task of Praeparatoire examinations to the Classis.

6. Synod should seriously consider the valuable time it now requires, no less than an entire day, and engages the labor of no less than 100 delegates, in an assignment which can just as ably be performed by Classes.

B. Classis Holland, realizing the practical problems involved in granting the request under (A), further petitions Synod:

1. Synod appoint a committee to present a detailed report to the Synod of 1942, said report to contain a solution to the geographic and time problem:
   a) rules existing in Reformed and Presbyterian Churches touching the problem of prospective candidates coming from different sectors of the country. (Ample provisions in Reformed and Presbyterian Churches;)
   b) seek to arrange a more unified schedule of the time of meetings of the Classes, in order that prospective candidates examined in various Classes shall be declared eligible for call at a definite date set by Synod.
   c) determine the scholastic requirements and other ecclesiastical credentials applicants must present to be admitted for Praeparatoire examination.
   d) determine the scope of the Praeparatoire examination to avoid unnecessary duplication with the peremptoir examination,

   (Classis Holland.)
3. Classis Wisconsin overtures Synod, if it should decide to meet biennially after 1943, that the necessary steps be put forth to return to our former custom and instruct the Board of Trustees of Calvin College and Seminary to examine the Candidates for the gospel ministry and declare them eligible to a call in our churches. 

**Grounds:**

1. This is in harmony with the previous decision of Synod. cf. Acts 1900, Art. 39, pp. 31, 38; Acts 1926, Art. 57, pp. 70, 71. (cf. Church Order, Schaver's Edition, pp. 28, 29.)

2. This is the proper body to perform this important task. Young men before entering the Seminary are examined by this Board and cannot enter without its approval. Seminarians must obtain the privilege “to exhort” in our churches, from this Board. Through these contacts, the Board members learn to know these young men who desire to enter into the ministry.

3. This Board of Trustees is a representative body of the Church. Each Classis is represented by one delegate. The entire Church would take part in examining each Candidate. In case of a disagreement, the minority could always appeal to Synod for its final decision.

4. Our denomination is too small and geographically spread over such a wide area that for practical reasons, it would be well-nigh impossible to refer each young man to the Classis from which he came. Furthermore, some Classes might never have the privilege of taking part in such an “ecclesiastical” or Preparatory examination”.

5. For all concerned, this would be by far the most economical way.

(Classis Wisconsin.)

4. Classis Orange City overtures Synod to return to the former custom of examining Candidates for the ministry by the Board of Trustees regardless of whether the Synod meets every year or every two years. **Grounds:**

1. The Board is a committee acting for Synod.

2. This examination can be conducted to better advantage for the Church by the Board, since:
   a. The Board is composed of men best qualified to judge in educational matters;
b. The Board remains fairly constant from year to year, which makes for better quality in examinations and for more fairness toward the Candidates, while Synod is a body subject to great change from one meeting to another;

c. An examination conducted by the Board can remain fundamentally the same from year to year thus guaranteeing to the Church the upholding of high standards and high requirements;

d. An examination can be given to better advantage by a relatively small group of men highly qualified in educational matters than by a larger group such as Synod constitutes, whose examiners are appointed once, with little likelihood that they will ever have to examine again;

e. An examination by the Board gives a feeling of greater security to the churches.

3. An examination by the Board is more fair to the Candidates. It's not everybody's business to examine. Board members usually remain in office until they leave Classis and therefore can develop skill in examining and put their questions in such a way that students are not confused.

(Classis Orange City.)

II. MISSION MATTERS

REPORTS CHR. REF. BOARD OF MISSIONS AND EXEC. COMM. FOR HOME MISSIONS; CHURCH HELP; JEWISH MISSION REPORTS AND BUDGETS; HOBOKEN SEAMEN'S HOME et al.; SOUTH AMERICA; Cf. BUDGETS in REPORTS.

Home Mission Matters

5. Whereas:

1. There is a general dissatisfaction with the present arrangement whereby the work of Home Missions is solely directed by an Executive Committee and no General Committee exists,

2. It is feasible to have each Classis represented in a Committee which deals with matters in which the Classis either through Church Extension or Church Subsidy are directly and vitally interested,
3. There is a distinct advantage in having a member of the General Committee at each meeting of Classis to keep Classis informed with respect to the work of Home Missions, thereby bringing the cause nearer to Classis. And this member can serve as an intermediary through which Classis can convey its needs to the attention of the General Committee,

4. There is an inconsistency in that there is representation of Classis in the Board of Missions and in the Board of Trustees of Calvin College and Seminary and not in a Committee for Home Missions, a cause in which all Classes are even more directly concerned. This inconsistency is hardly justifiable in view of the fact that the work of Home Missions concerns fields and Churches within the domains of the several Classis, therefore:

Classis overtures Synod to so amend the Home Missions Order that provision is made for a General Committee composed of one delegate from each Classis and three delegates at large, to be elected by Synod from a nomination of six presented by the General Committee; and for an Executive Committee, which shall consist of six members of the General Committee of the Classes which Synod may see fit to designate and the delegates at large, to execute the decisions of Synod and to discharge the duties of the General Committee when the latter is not in session.

For the convenience of Synod we suggest that it seriously consider amending the Home Mission Order after the pattern of the proposed Mission Order as proposed to Synod in 1936 (see Agenda 1936, Part I, pages 267-273).

(Classis Orange City.)

6. Classis overtures Synod to constitute the governing body of Home Missions by the method of Classical Delegation, instead of the present method of Synodical Appointments. We suggest that each Classis delegate one of its members to this body. 

Grounds:

1. Since each Classis has its own share and responsibility in the Home Mission work, it should have a more direct representation than is afforded at present.

2. The Executive Committee for Home Missions, as now constituted, cannot be expected to understand the Home Mission needs of a given Classis as thoroughly
as does the Classis itself through its Home Mission Committee.

3. A more representative body could give more sympathetic consideration to the needs of the several Classes, and thus remove much of the current dissatisfaction with the decisions of the Executive Committee.

4. This method is in harmony with the method successfully pursued in regard to other denominational activities, such as Calvin College and Seminary, and the Indian and Foreign Missions.

(Classis Ostfriesland.)

7. Classis supports the following appeal:

To the Synod of 1941:

Esteemed Brethren:

We appeal to Synod in regard to a decision of the Executive Committee for Home Missions, in refusing our request for aid in meeting the traveling expenses of our Pastor. On the basis of a Synodical action in re traveling expenses of ministers, (Acts 1931, p. 150) we requested help to the extent of $161.00. The total traveling expense amounted to $406.00. The congregation brought up $245.00 of this amount, and was compelled to pay the remainder by means of a bank note.

The Committee refused our request on the ground that our church was not needy. The reason given, is that having no other debt, the small amount requested was insignificant, that is, as a debt for us.

We feel that the Committee should not question our need, and because of that deny our request. Grounds:

1. The Consistory is sincere and honest in its declaration of need. Surely a Consistory is able to realize the need of its people.

2. Though the amount requested is small, and would not make a large debt, nevertheless, in view of a pressing need for improvements in and on the church building, and especially in the parsonage, even the amount requested would mean much to our group.

3. Our group is small, 26 families, and of those, about one-third are dependent on day wages, and can contribute but little.
4. The Ostfriesland Classical Home Missions Committee supported and recommended our request to your Committee. The local Committee gave this support because upon investigation it became convinced of our need.

On the basis of the above grounds, we appeal to Synod to overrule the decisions of its Committee, and grant us $161.00 from the Subsidy Fund.

Sincerely,
The Consistory of the Ackley Christian Reformed Church.
(Classis Ostfriesland.)

8. From the Church at Conrad:
Conrad requests that its quota for Church Help be applied to their Church debt. Reasons:
The financial burden of Conrad is very heavy. We still have $1245 to pay in five years.
(Classis Pacific.)

9. Requests:
Subsidy: Classis recommends the following churches for subsidy. Conrad, $600; Duvall, $600; Grangeville, $600; Granum, $600; Monarch, $350; Shepherd, $750; Sultan, $700; Sumas, $500; Sunnyside, $400; VanCouver, $800; Zillah, $600.
(Classis Pacific.)

10. Classis Pacific requests Synod to continue the aid for the expenses of Classis at the rate of 60c per family for 1941.
(Classis Pacific.)

Indian Mission Matters

11. Classis Wisconsin overtures Synod to reconsider, and if necessary, to rescind its decision in re the hospitalizing of white patients (Cf: Acts 1940, Art. 126, p. 127). Grounds:
1. Synod reached this important and far-reaching decision without calling in the medical doctor or members of staff, who, we believe, must be the best informed.
2. The Board of Missions, most closely connected with all phases of our Indian work, has seriously weighed the pros and cons of the matter and has had committees studying this matter in loco (Rehoboth) and has reached the conclusion that this practice is helpful to our missionary enterprise and should not be abandoned at this time. It seems to us that this conclusion should not be brushed aside unless weighty reasons are adduced.

3. The former policy of hospitalizing white patients has created good-will throughout the surrounding country, but also broadens out the sphere for Christian service and Evangelism.

4. Synod's last decision will mean a loss of about $6,000 or more per year. This amount will have to come from the General Fund which, especially in times of depression, is usually short.

5. The old policy has been followed by all of our doctors since the founding of the hospital in 1909.

(Classis Wisconsin.)

12. Classis adopts the following overture and recommends it to Synod for consideration:

"The Consistory of the Austinville Chr. Ref. church would like to see Classis Ostfriesland petition the Synod of 1941 to reconsider its action taken last year in regard to the 'Hospital Policy' on the Indian Mission field. And, that the Synod abide by the plan worked out by the Board of Missions pertaining to such stipulations and control as is deemed necessary in the treatment and care of white patients. Reasons:

1. The care of white patients limited to a few beds in the hospital is no argument weighty enough to curtail this work entirely.

2. From six to eight thousand dollars is being lost with this new set-up in hospital policy at Rehoboth, bringing added financial burden to our Church as a whole.

3. Our last Synod never consulted Doctor R. H. Pousma when this matter came up, but passed its motions on the hospital policy only enlightened by those who are entirely opposed to the Doctor's methods. He never had a chance to show the other side of the question in hand."
P. S. The plan of the Mission Board referred to in the above overture which is to be sent to Synod, may be found in the "Minutes Annual Meeting, Christian Reformed Board of Missions, May 28, 29, 30, 31, 1940, June 3, 4, 1940, pages 3 and 4 (M. B. VI, pages 55, 56), Art. 368.

The action taken by the Synod of 1940 is found in the Acts of Synod 1940, page 127—I—A, B. This overture has to deal in the main with the decision under B.

(Classis Ostfriesland.)

13. The Classis of Hackensack herewith respectfully overtures Synod convened at Grand Rapids, June 11, 1941, to reopen the case in re the white patients at Rehoboth Hospital. Reasons:

1. Synod's decision to eliminate white patients was contrary to the advice given by the Christian Reformed Board of Missions, which reads as follows:

"*368. REHOBOTH HOSPITAL. In accordance with Art. 16 of the Annual Board Meeting, June, 1939, the future of the Rehoboth Hospital was discussed. Notice was taken of the recommendations of the Executive Committee in ECM, 217; also of the recommendations of the 1940 Inspection Committee on Pages 4-6 of their report. A letter from an individual missionary was declared out of order, as not bearing on the question before the house. Notice was also taken of references to this problem in grievances of various missionaries, and a letter of Dr. Pousma dated May 24, 1940, was read.

"The following recommendation of the Executive Committee (ECM, 217, I) was adopted: That the Board reaffirm its decision of 1939, that the Hospital shall remain what it was originally meant to be, a help for propagating the Gospel among the Indians. In order that this purpose may be increasingly evident, the Board expects every member of the Hospital staff to be imbued with a missionary spirit. More is expected from the staff of a missionary hospital than mere professional efficiency; a worldly doctor or nurse could do that much. Faithful and efficient professional service, and that service rendered both as an aid to the preaching of the Gospel and as an expression of Christian love to the sick, is what the Board expects of every member of the Hospital staff.

"The Board endorsed the following recommendation of the Executive Committee (ECM 217, II):

"That the Board continue its present policy of hospitalizing white pay-patients up to six at any one time, but only insofar as that does not conflict with the main purpose of the hospital. The main purpose is to serve as a help to the evangelization of the Indians and to care for our own missionaries. Reasons:

a. The efficiency of the hospital staff in caring for Indians and missionaries will be enhanced by the increased income made possible by the presence of white pay-patients in the hospital.

* Minutes Annual Meeting Christian Reformed Board of Missions, May 28, 29, 30, 31, 1940, June 3, 4, 1940.
Further, skill is developed by experience, and most of the white pay-patients are likely to be those with serious ailments. It will be possible to have on hand a higher grade and a greater variety of drugs. It will be possible to secure equipment which would be beyond our reach if the hospital did not produce an income. There is nothing unworthy in the use of these funds for the maintenance of our hospital.

b. The presence of white pay-patients will help to create good-will and prestige for the hospital. Indians will have more respect for a hospital that is considered good enough for a white man.

c. A hospital which ministers to white patients as well as to Indians offers a more attractive professional opportunity to a first-class doctor than one ministering to Indians only.

"To this, was added an amended paragraph from the report of the 1940 Inspection Committee: 'That the hospital force be instructed to exercise care in the selection of white patients, to refuse admission to the profane, to require of those admitted to refrain from anything unchristian; and to strive to maintain the missionary character of the hospital on a high spiritual level; further, to see to it that white patients also be given spiritual care.'

"The Board endorsed point III of ECM 217, after it had been amended to read as follows: That the Board authorize the following arrangement of salary and allowances for Dr. Pousma:

A. As medical missionary and as superintendent of Rehoboth Hospital, he shall receive the salary paid by the calling churches besides the free use of a home.

B. All medical and surgical fees from patients in the hospital, white pay-patients included, shall be turned into the hospital treasury.

C. Since it is evident that our medical missionary has calls for professional services from white patients in the Rehoboth neighborhood which gives him extra work in addition to his official responsibilities, he is allowed to keep for himself one-half of the fees from outcalls on white patients and also one-half of the fees received for office calls from white patients who are not treated in the hospital. None of this extra work is to be permitted to interfere with the faithful and efficient discharge of the service to which he has been called. This 50% plan is to be put on trial for one year.

D. There shall be available for the official use of Dr. Pousma and members of the hospital staff one mission automobile. The actual expenses of this car shall be paid out of the hospital budget. There will be no allowance for expenses on Dr. Pousma's personal automobile.

2. The decision of Synod vitally affects the work and the future of the Hospital, and the head of the Hospital was not consulted by Synod before the decision was made. This in spite of the fact that there were three protests present at Synod against action by the Synod in the absence of Dr. Pousma. (Unfortunately these protests were not placed in the Acts, but are found in the Archives.)

3. The presence of white patients at Rehoboth helps to increase the prestige of the Hospital among the traders and among government employees.
4. The financial angle may not be considered first, but neither may it be overlooked entirely. On pages 252 and 253 of the Acts of Synod 1940 are found figures which we cannot afford to overlook (Receipts from pay patients $6,594.60). In this connection it must also be remembered that Synod itself recommended that Dr. Pousma's salary be increased when the new decision becomes effective. This will probably be an added expenditure of $1,500 and an extra burden to Hospital expenses, hence making a total of $8,094.50.

5. Incidentally the treatment of white patients may be for the salvation of their soul. Although the purpose of the mission hospital is to be instrumental to save the souls of Indians, the white people in the vicinity of Rehoboth may need it just as much as the Indians. Why then eliminate them?

(Classis Hackensack.)

14. The Classis of Hackensack decided at its meeting of March 18, 1941, to send the following overture to Synod:

That the Classis of Hackensack requests the Synod of the Christian Reformed Church to relieve the churches after June 30, 1941, of the responsibility of the salary of Dr. R. H. Pousma, Medical Missionary at the Rehoboth Mission Hospital. Reasons:

1. The extra assessment with all the other quotas makes it difficult to bring up the synodically decided quotas.

2. The Paterson churches which formerly supported the Crown Point Missionary recently decided to discontinue the practice.

3. Workers in the Home Mission field and the Hebrew Mission are supported from the respective funds raised by the entire denomination. No church or particular group of churches support these missionaries.

4. Classis Hackensack, according to the 1941 Year Book has 861 families. At the rate of the salary of $2,000.00 per year each church is required to raise $2.32 per family. If all contribute toward the salary of the Medical Missionary it will amount to a little over 7 cents per family. And this is only fair inasmuch as he
represents the whole Church and not a particular group of churches.

5. The Medical Missionary obligation does not excuse the Classis from paying the other mission quotas.

(Classis Hackensack.)

III. CHURCH ORDER MATTERS

LORD'S DAY ALLIANCE, et al.

15. Classis Sioux Center overtures Synod to determine the ministerial status of ministers who enter the service of the Government as army chaplains. **Grounds:**

1. We have a practical case in connection with Rev. C. Oldenburg, the former minister of Harrison, who is now on leave of absence for one year, which year ends in September, 1941.

2. It is well possible that other similar cases may call for a decision by Synod in the near future, since Synod has even encouraged young ministers to enter the service of our country as army chaplains.

(Classis Sioux Center.)

16. At the meeting of Classis California Feb. 26, 1941, a petition was received of Mr. Wm. Potts of the Compton Christian Reformed church in which Mr. Potts urged the Classis to reconsider or rescind a former decision taken with regard to the C. I. O. After considering this protest Classis decided to ask Synod "in its decisions pertaining to Labor Unions, to give special attention to, and to clarify, the expression 'dragelijk', (to be borne with), as found in the Acts of 1904, and quoted in Acts of 1914, if this expression is retained in the decisions of 1941. **Reasons:**

1. Such an expression would seem to curtail the privileges of membership in the Church, as, for instance, serving as elder or deacon.

2. The Synod of 1941 will receive and consider the report of the Committee on Labor Unions appointed by Synod of 1940.

3. It affects a concrete case now pending in Classis California."

(Classis California.)
17. Classis Holland overtures Synod to return to the former practice of biennial Synods, beginning in the year 1942, and to revise Art. 50 of the Church Order accordingly. 

Grounds:

1. The Synods of 1937 and 1938, when overtured to the same effect, decided that it was “too early to discard a new policy, which has had so little time to prove its own worth and wisdom.” In view of historical developments, that argument now no longer holds. The experiment has been tried a sufficient length of time—and has been found wanting.

2. Annual Synods have not proved their own worth and wisdom. Fact is that during these last few years the dignity and the prestige of our Synods have been greatly lowered in the estimation of our people.

3. Art. 30 of our Church Order demands that in major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the church of the major assembly in common. This principle of Reformed church polity is continually violated by annual Synods. In late years there is a very noticeable tendency among us to carry all matters through to Synod. A synodical gathering is always near at hand, at most only a few months away, and our minor assemblies, as well as the various Committees appointed by Synod (the so-called Boards), are shirking their responsibility and casting all kinds of matters that could be dealt with in small gatherings, into the lap of Synod.

4. The contention that annual Synods will expedite matters of protest and appeal has not been borne out by experience. In the last few years Synod has more than once referred such cases back to the Classes. And in cases of urgent need, provision can be made, such as we had before 1936, for the calling of a special Synod to take care of matters really important.

5. Neither has the argument that “Boardism” will be reduced to a minimum by annual Synods been borne out by the experience of recent years. For instance, there is at present among our Classes in the East as well as in the West just as much dissatisfaction with the arrangement by which our Home Missions are handled by an “Executive Committee” than there was
formerly. This Committee should be enlarged to contain a member from each Classis.

6. The time consumed by annual meetings has not been appreciably reduced. A biennial Synod may sometimes have to be in session a day or two longer than an annual Synod, but it surely is not necessary for our small denomination every year to take almost a hundred men away from their congregation and home duties.

7. Committees of Synod to which matters are entrusted for study and advice do not have sufficient time to perform their task, if they are to report at the next meeting. Part I of the Agendum should be published in January, and the material for it should be in the hands of the Stated Clerk a month before that date, but in late years there was not sufficient material on hand at the proper time to publish a worth-while Agendum.

8. The expense involved in annual meetings is not warranted. We can save more than $4,000.00 every other year by having biennial Synods. Surely this large sum of money can be spent more advantageously and wisely in God's Kingdom.

(Classis Holland.)

18. A. Classis Wisconsin overtures Synod to rescind its decision of 1936 (cf, Acts, Art. 77, pp. 38, 39) to meet annually, and beginning with 1942 to again meet once in two years. Grounds:

1. At the Synod of 1936 only one Classis overtured Synod to meet annually, and in the light of this overture, the Advisory Committee adduced five grounds which were adopted by Synod. We are convinced, after a trial period of four years, that most of these grounds must fall by the wayside.

2. At the Synod of 1937, many Classes urged Synod to rescind its decision. We believe that very good grounds were then adduced. However, after considerable discussion and close vote, it was decided, "It is too early to discard the new policy which has had so little time to prove its own worth and wisdom." Now after four years, we believe that annual Synods are not necessary and, hence, not justified or wise.
3. Our annual Synods have, on the whole, not made for shorter gatherings. Fact remains, our annual Synods meet about as long as our former biennial Synods.

4. If biennial Synods lead to powerful Boards, why not curb these Boards, and if necessary, make them more representative by adding one delegate from each Classis and have such a Board meet annually.

5. Annual Synods do not always expedite matters in cases of protests and appeals. Annual Synods often open up the way for protestants to appear each year.

6. We do not believe that annual Synods add to the dignity and prestige of our highest ecclesiastical body. The Stated Clerk must plead for material to print the first part of the Agenda, and when received, one is inclined to say, "Is that all? Does that make it worthwhile to send our minister or elder away for two or three weeks?"

7. Money saved through biennial Synods could be used for other worth-while Kingdom purposes.

B. In case Synod should decide to meet once in two years, we overture Synod to make the necessary change in Art. 50.

(Classis Wisconsin.)

19. Classis Muskegon overtures Synod to return to former practice of having Synod meet biennially. 

*Grounds:*

1. By this time the practice of meeting annually has proven unsatisfactory.

2. There are no advantages accruing from annual Synods to warrant the present extra loss of time and expenditure of money.

(Classis Muskegon.)

20. Classis Minnesota, having noted the Overture from Holland re Biennial Synods, overtures Synod to appoint a Committee to study this matter and report to the next Synod, rather than that it decide one way or another at this time. 

*Grounds:*

There are many important matters, such as a possible increase in the size of Curatorium, the method of examining Candidates, the re-arrangement of the Home Mission Committee matters, etc., which will have to be considered in connection with this matter.

(Classis Minnesota.)
21. Overture in re the redistricting of Classis of Illinois.

The Classis of Illinois decided at its meeting of January, 1941, to go on record as considering the redistricting of Classis Illinois necessary. **Ground:**

This is required in the interest of an equitable representation of our churches at Synod and on our denominational Boards.

Classis requests Synod's approbation of the division of Classis Illinois into the following groups:

a) Classis Chicago North to consist of the following churches: Archer Ave., Berwyn, Chicago I, Chicago IV, Cicero I, Cicero II, Des Plaines, Englewood I, Englewood II, Fulton, Morrison, Oak Lawn, and Western Springs; 13 churches totalling 1553 families.

b) Classis Chicago South to consist of the following churches: Cincinnati, De Motte, Evergreen Park, Highland, Lafayette, Lansing, Momence, Munster, Roseland I, Roseland II, Roseland III, Roseland IV, South Holland I, and Bethany South Holland; 14 churches totalling 1672 families. **Ground:**

This is required in the interest of an equitable representation of our churches at Synod and on our denominational boards.

(Classis Illinois.)

22. The undersigned delegates for examination of the Classes California, Pella, and Sioux Center desire to submit the following report.

At its meeting on March 6, 1941, Classis Pacific had on its table an overture from the consistory of the church at Edmonton, Alberta, Canada, again requesting the deposition of its minister, the Rev. George Weeber. Your delegates were duly informed that the Classis took action as follows:

"Classis decided to depose George Weeber from the ministry of the Gospel on the following grounds:

A. He has not confessed his sins before the consistory of Edmonton as he promised to do.

B. He has provoked dissension in the church of Edmonton by holding religious services at Edmonton on October 20, 1940, at 3 P. M., and on October 27, 1940, at 8 P. M., and by visiting members of the church of Edmonton."
C. By his conduct specified under A and B he has removed the extenuating circumstances which withheld the Classis from deposing him last September. The extenuating circumstance was an apparently sincere and penitent confession of certain sins which Classis declared to be serious as to render him worthy of deposition. By his conduct as described under A and B he has neutralized his confession and the sins which he admitted now assert their significance as rendering him worthy of deposition. These are:

1. Contempt of all ecclesiastical authority and attempts to instigate mutiny against the consistory of Edmonton.
2. Attacks upon the honor and good name of the office-bearers by a tirade which he held against the consistory at the public worship on Sunday, June 2, 1940.
4. Obduracy and impenitence with reference to these sins.

"Classis decided to gain the approval of the Synodical Deputies by letter. **Ground:**

The communication of the deputies now on the Classical table ... encourages us in the belief that this approval will be granted."

Your deputies, having reviewed the case in the light of the evidence they received at the meeting of Classis Pacific in September, 1940, and in the light of the evidence submitted to them by the Classis of March, 1941, have advised the Classis to depose the Rev. George Weeber from the ministry of the Gospel on the grounds adduced.

Respectfully submitted,

EVERT TANIS, Classis California.
GERBEN ZYLSTRA, Classis Pella.
M. ARNOYS, Classis Sioux Center.

(Cf. sub 31.)

To the Synod of 1941:

ESTEEMED BRETHREN:

23. In Classis Grand Rapids West the custom prevails of asking the questions of Art. 41 C. O. in the form of a questionnaire, answered by each consistory and handed in attached to the credentials. These questionnaires
are then gone over by a committee of Classis, and the results announced to the Classis.

We as a Consistory have felt that this hardly does justice to the purpose of Art. 41, and have therefore at the session of May 21, 1940, overtured Classis to return to the method formerly in vogue of answering these questions orally. We gave the following grounds for our request:

1. The present method is in conflict with the letter of the article, since it specifically states "... the president shall ... put the following questions to the delegates of each church."

2. The present method is in conflict with the spirit of the article, since in our humble opinion, the purpose of this article, together with article 44, on church visitation, seeks to maintain the principle of supervision of Classis over the various churches. This principle is weakened by the present method, which relegates the work of Classis to a committee, which merely reports that things are in order.

3. Since we believe that both the letter and the spirit of the article are violated by our present method of procedure, we are obviously also in conflict with Art. 31 C. O. which declares, "And whatever may be agreed upon by majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or articles of the Church Order, as long as they are not changed by the General Synod."

To these grounds we appended the following note: "As a Consistory we gladly submit to the continued use of the present method, provided Synod rules that the method in vogue is legal, and is satisfied that the principle of exercising supervision is sufficiently cared for by the annual church visitation. But we are also committed to the stand that no Classis has the power to change the Church Order, or by its decisions make the Church Order of non-effect, which is clearly the case when the letter and the spirit are violated by decisions."

The result of the overture was the following decision: "Classis does not sustain the overture." Consequently the delegates of Grant notified Classis that in the interest of good church government, they would appeal to Synod.
We therefore appeal to your honorable body, that Synod declare on the grounds adduced above that the provisions of Art. 41 C. O. can only be met by answering the questions of this Article orally.

Fraternally yours,
Consistory of the Grant Chr.
Ref. Church,
C. R. Veenstra, Pres.
Peter Brink, Clerk.

Done in Consistory August 26, 1940, Grant, Mich.

IV. EMERITI MATTERS
REPORT EMERITUS BOARD; COMMITTEE ON SUBJECT, et al.

24.

V. PUBLICATION (AND LITURGICAL MATTERS)
REPORT BOARD OF PUBLICATION

25. Overture of the church at Duvall and supported by Classis: Synod is requested to continue the publishing of English Sermons for reading services.
(Classis Pacific.)

26. Classis Sioux Center overtures the Synod of 1941 to reconsider the decision of the Synod of 1940 reprinted "Reading Service Sermons", to adopt the advice of the synodical committee of 1939 on the same matter (Acts of Synod 1941, Art. 43, p. 33). This to apply to sermons that shall be published in the future:
The advice Classis desires Synod to accept reads as follows:
"1. Synod request the Christian Reformed Publishing House to handle the printing and sale of these sermons which are ready to go to press.
"2. Synod make provision for the preparation, printing and sale of more of these sermons as the need arises." Grounds:
1. The grounds upon which the advice of the synodical committee of 1939 was rejected and the advice of the advisory committee of 1940 was accepted, do not hold or are not sufficient.
The advice and decision we dispute reads as follows:

"1. That these sermons be put out in mimeographed form, for instance thru the facilities of Calvin College. **Grounds:**
The expense of printing and distribution in book form, for instance, is high in view of the relatively small number of the congregations requesting the service."

Classis Sioux Center holds:

a. The demand for this service is or need not be relatively small.
   1. There are not only several small churches requesting this service, but there are also larger churches in need of reading sermons in the more isolated localities.
   2. Our ministers will welcome well-prepared sermon books presenting timely meditations written by our ablest theologians.
   3. In view of alarming world conditions which may soon interfere with the preaching of the Gospel, there may soon be great need of printed sermons in a lasting form, as, for instance they are abundantly published in the Netherlands, and must be very useful now.
   4. The demand will increase when these sermons are published in plain, readable form and in convenient format, rather than in the vague print and bulk size of the mimeographed book.

b. The cost is or need not be unduly high.
   1. The larger circulation of the better and timely books will reduce the proportionate cost.
   2. The cost will be small if we consider this one of the Home Mission causes which will bring definite and repeated spiritual returns, fully as much as other mission causes proportionately.

(Classis Sioux Center.)

VI. ARREARAGES

27. Classis Sioux Center once more desires to bring before your body the matter of the arrearages due to the former missionaries of our Classis. Already in 1937 Classis asked Synod to pay 30 per cent of those arrearages, while Classis itself tried to raise the
other 70 per cent. The Synod of 1938 decided to refer this matter back to the Classes concerned for adjustment by them (Acts 1938, p. 195). In 1940 Classis Sioux Center once more petitioned Synod for repayment of these arrearages. Synod then ruled that Classis had not tried to prove the arguments advanced in 1938 as untenable. That is what Classis will do at this time.

We herewith submit the following to prove the grounds advanced untenable:

1. Over against the first argument we desire to state, that Classis Sioux Center is also doing this by annually adding a certain amount to its classical expenses.

2. Over against the second argument we wish to state that it is naturally much more difficult for those Classes that had the largest number of small churches. There the arrears were greatest and the financial ability the smallest.

3. Over against the third argument we answer that it all depends on the amount of the arrearages. In the case of our missionaries we have in mind arrearages still existing, after drastic reductions, in accordance with those in other congregations, had first been figured.

4. Over against the fourth argument we refer to 3. Each case should be judged on its own merits.

5. This argument has also been answered in 3 above. Classis does not figure arrearages on pre-depression salaries, but arrearages on drastically reduced salaries.

6. Over against this argument we state that an equitable settlement requires that large arrearages on salaries already reduced in line with salaries in other smaller congregations shall not simply be cancelled. To the best of our knowledge the arrearages of the missionaries on our Indian and China fields have been paid.

7. In regard to the seventh argument it should be borne in mind that in Classis Sioux Center there are comparatively more weak congregations than in any other Classis. Besides, due to the many years of drought in the Dakotas, the ability of Classis Sioux Center to take care of these arrears was greatly reduced. For that reason our Classis should receive special consideration.
Hence, Classis Sioux Center once more asks Synod to support us to the extent of 30 per cent of the $1,700 of arrears due our classical missionaries.

(Classis Sioux Center.)

28. Overture regarding Arrearage to Calvin College and Seminary.

1. On the basis of the various considerations enumerated in the report following, Classis of Illinois overtures Synod of 1941 as follows:

I. Synod decide to put an end by July 1, 1942, to the present situation of arrearages to Calvin College and Seminary, a situation now continually called to the attention of our churches. Grounds:

1. To continue to speak year after year of arrearages to the amount of thousands of dollars on the part of our churches and Classes is out of line with the decision taken by the Synod of 1939 when it repudiated the old assessment theory. Cf. Acts of 1939, p. 72.

2. Continuous insistence upon the payment of arrearages which were in large part the result of inability caused by the depression will only serve to irritate our people and to dampen their love for Calvin College and Seminary.

II. Synod urge all Classes that have an arrearage problem to do their best to persuade the churches that are in arrears to pay their arrearage in whole or in part before the Synod of 1942, according to the measure of their ability. Grounds:

1. There is good reason for believing that some churches have been somewhat lax in meeting their obligations to Calvin College and Seminary.

2. Some churches have already wiped out much or all of their arrearage and this good example should wherever possible be followed by all.

3. In this way the road will be clear for the Synod of 1942 to put an end to the present arrearage situation by cancelling whatever arrearages still stand on the books by that time without fostering a spirit of laxness with reference to the quota for Calvin College and Seminary.
III. Synod decide that henceforth each Classis is to enquire at its first meeting of each calendar year of each church within its realm whether or not it has been able to meet its quota for Calvin College and Seminary, and that each Classis is to report to Synod annually whether or not it has been able to meet its classical quota for Calvin College and Seminary. **Ground:**

Such a policy will help prevent a recurrence of the arrearage problem in the future.

2. It was decided to send the Report in its entirety to the Synod. This Report re Arrearages to Calvin College and Seminary is as follows:

“To Classis Illinois meeting January 21, 1941.

Esteemed Brethren:

“Your Committee was appointed at the meeting of Classis held on September 17, 1940. In Article 26 of the minutes of said meeting we read: ‘A committee is appointed to advise the next Classis in regard to the arrearage to Calvin College and Seminary.’

“What was the occasion for the appointment of this committee? Rev. W. Kok, the Assistant to the President of Calvin College and Seminary, had come to Classis with the request that Classis recommend to our churches that they voluntarily increase their quota for Calvin College and Seminary to the extent of 50 cents per family in order that our school might be able to embark upon an expansion program. When this request was discussed, attention was called to the fact that many of our churches still have arrearages to Calvin College and Seminary, arrearages which date back to the depression period. It was felt that this arrearage problem should be dealt with in a conclusive manner lest it should dampen the devotion of our people to our school. And so a motion was passed to appoint a committee which was to make a careful study of this knotty and somewhat irritating problem.

“When your committee met, we had in our possession, through the courtesy of our Curator, statements showing how each one of the churches of our Classis stands towards Calvin College and Seminary, and also a statement showing how the various Classes of our Church stand towards said institution. These statements at once made it plain that it is a rather delicate matter for Classis Illinois to say very much about the arrearage problem. Only 8 of our churches had no arrearage booked against them on January 1, 1940. All of the other 19 churches of our Classis were charged with some arrearage on January 1, 1940, and 9 of them were charged on said date with arrearages running from five hundred dollars to over twelve hundred dollars. Besides, Classis Illinois, taken as a whole, had an arrearage of some nine thousand dollars, an amount topped by only one other Classis, namely, Sioux Center, whose debt was over fifteen thousand dollars. In this connection, however, in order to get a fair picture of the real situation, it must be borne in mind that the huge debt of Classis Illinois is to be accounted for in part by its large size. Fact is that our debt is only $2.90 per family, whereas the per family debt of Classis Sioux Center is $12.04, that of Classis Orange City...
$8.70, that of Classis Minnesota $8:00, that of Classis Ostfriesland $4.60, that of Classis Pella $3.60, and that of Classis Pacific $3.15. But even so it must be agreed that Classis Illinois makes a rather poor showing. All the other Classes whose debt per family is larger than that of Classis Illinois are Classes whose constituents are in the main farmers, a class which has been hit especially hard during the depression period. The other Classes whose people belong mainly to the industrial group make a much better showing than Classis Illinois. Several Classes have only a negligible arrearage or none at all. In this group we find Classis Hackensack, Classis Zeeland, Classis Hudson, Classis Holland, and Classis California.

"However, although the position of Classis Illinois in this matter is a rather delicate one, your committee delved into the problem presented to it, a problem of interest not only to our Classis but to the whole Christian Reformed Church, and is now ready to offer you the results of its study.

"It seems to your committee that we must, if we are to arrive at a satisfactory solution of the arrearage problem, keep in mind the following considerations:

"1. The Synod of 1939 has declared that ecclesiastically the term 'assessments' is a misnomer. From this it follows that if a congregation is unable to meet in full the quotas recommended by Synod, the unpaid portion of these quotas cannot thereafter be held against such a congregation as a debt. Cf. Acts of 1939, p. 72.

"2. Though there is no room for taxation in the Kingdom realm, this does not mean that congregations are free to do as they please with the quotas recommended by Synod. Each congregation should if at all possible meet these quotas in full. And this holds especially with reference to the quota established for Calvin College and Seminary since this quota is determined by the needs of an institution for which we are jointly responsible. This implies that a congregation which in a certain period is unable to meet the quota for Calvin College and Seminary should as a general rule feel itself morally bound to make up its deficit as soon as it is able to do so.

"3. Some of our churches are small struggling churches who can pay but a small salary to their ministers. In fact there are cases where the salary paid the minister is too small to enable the minister to maintain a proper standard of living. Now it would seem hardly fair in such instances if the congregation should exert itself to the utmost to pay its quotas in full and meanwhile leave the salary of the minister at an inadequate figure. Where such situations are found (and they are found in wellnigh every one of our Classes) it would seem proper for the larger and more able churches to pay in addition to their own quota for Calvin College and Seminary a sum sufficient to cover the deficiency of the weaker churches and thus to guarantee the full payment of the Classical quota for Calvin College and Seminary. Such a procedure would be in harmony with previous Synodical decisions. Cf. Acts of 1936, p. 71, C under III, and Acts of 1939, pp. 35 and 36.

"4. A goodly portion of the present arrearage to Calvin College and Seminary dates back to the depression period, a period in which many of our churches incurred many other arrearages besides the arrearage to Calvin College and Seminary, notably arrearages in the salaries which had been promised to the ministers. Now both
common sense and Christian charity have induced most ministers to settle the salary-arrearage problem by outright cancellation. It is well conceivable that in certain instances outright cancellation will also be the best solution of the Calvin College and Seminary arrearage problem. In this connection we wish to remark that to speak year after year of arrearages to the amount of thousands of dollars looks very much like carrying the old assessment theory, a theory repudiated by the Synod of 1939, to its extreme conclusion. And neither should we forget that continuous and repeated insistence upon these arrearages so that churches and Classes are put in the class of delinquent debtors will not foster the spirit of love for Calvin College and Seminary. It will only serve to irritate our people especially when our people (as is true in many instances) are well conscious of the fact that their arrearage is not the result of blameworthy laxness but of inability caused by depression conditions.

"5. It is neither good business nor good Christianity to hold people in debt year after year without putting forth strenuous efforts to put an end to this unpleasant situation. And this holds especially in case cancellation of the debt would work no real hardship on the creditor. And such is the case in the present instance. At present, though the books of Calvin College and Seminary record arrearages to the amount of thousands of dollars, yet the work of our school is not seriously curtailed, our school is not burdened with a heavy load of debt, and its professors are receiving good salaries.

"6. There are, however, good reasons for not cancelling outright all the present arrearages on the books of Calvin College and Seminary. It is reasonable to assume that some of our churches are guilty of a certain measure of laxness in meeting their obligations. Fact is that some churches and Classes have shown more zeal in wiping out their arrearages than others, and this good example should, whenever possible, be followed by all.

"7. It is quite necessary that something be done to try to prevent a piling up of arrearages in the future. Our Synod and our Classes should join hands in an effort to see to it that henceforth the classical quotas for Calvin College and Seminary be met in full. And in order to gain this end it would be a good policy if Synod should request all the various Classes to ask each church within their respective districts at the first meeting of each calendar year whether or not it has been able to meet its quota for Calvin College and Seminary. If then any Classis finds that one or more of its churches is really unable to meet its quota, this Classis should put forth strenuous efforts to meet this deficiency by requesting an extra donation for Calvin College and Seminary from those churches within its realm which are better fixed financially. And if any Classis should find itself unable to meet its classical quota in any given year, Synod should at once look into this matter and decide whether it considers the excuse offered by the Classis for not meeting its quota valid yes or no. Such a policy would no doubt make for better payments of the quota for Calvin College and Seminary and it would also help to keep the books of our institution clear of arrearages in the future.

"On the basis of the various considerations enumerated above, your committee advises Classis to send the following overture to the Synod of 1941. See above sub 28."
VII. PROTESTS AND APPEALS

29. Protest of Mr. Vander Heide.

Mr. H. Vander Heide gave notice to Classis at its last meeting that he was to send a protest to Synod against an action of the Classis. His letter was considered by an advisory committee. The advice of the Comm. was accepted by the Classis.

"The committee informs Classis that H. Van der Heide has a communication legally upon the Classical table and advises Classis to read it and accept it as information.

"The committee further advises Classis to request Synod to declare his protest against Classis to be illegal. Grounds:

1. He has not specified against what action of Classis he protests.
2. He has given Classis no copy of his protest."

(Classis Pacific.)

30. Classis Pacific also received the following protest of Rev. C. Van Dyk: "I do hereby earnestly protest against the action of the Synod of 1940, with respect to my ministerial status (cf. Acts of Synod, Art. 76, pp. 80-81), and I respectfully request that the Synod rescind the action taken last year, granting me instead a further extension of two years." (For grounds see accompanying protest.)

With regard to this protest Classis decided as follows:

"In view of the fact that at the time of the Rev. C. Van Dyk's departure from Glendale vacant calling churches were very few, and in view of the fact that now greater opportunities for receiving a call are available, Classis overtures Synod to rescind its action of 1940 and to accede to the request of the Rev. C. Van Dyk to extend his ministerial status for two years."

"Dear Brethren:

"I do hereby earnestly protest against the action of the Synod of 1940, with respect to my ministerial status (cf. Acts of Synod, Article 72, pp. 80-81), and I respectfully request that the Synod rescind the action taken last year, granting me instead a further extension of two years. Grounds:

1. Although the advice of the Committee of Pre-Advice was rejected by the Synod (Acts 1940, p. 81), and Synod decided to extend my status until the present Synod, when it would be
automatically terminated if I received no call, no grounds were given for such automatic termination.

"Logically, the inference is not permissible that the grounds of the rejected recommendation were also the grounds for the Synod's decision. Nevertheless the implication in the Acts is that this is the case (the only grounds mentioned are those of the committee, recorded for all consistory members to read and this, so far as my receiving a call is concerned, has undoubtedly had an adverse effect, when there was a vacancy to be filled). One may infer, at least, that these grounds were in the minds of the Synodical delegates when the decision was taken.

Moreover, the first ground adduced by the Committee, damaging to me as it is in its implications, does not hold as a ground for discontinuing my ministerial status. The statement, 'Rev. Van Dyk has entered upon a secular vocation' is simply due to the fact that I have been obliged to provide for my family, which should not be held to my discredit. Since our Church makes no provisions for a minister's support during an extended period without a church, I had and have no alternative. I have not left the ministry to enter upon a secular vocation (Art. 12, Church Order), but I am simply providing for my family until such time as I may be able to return to active ministerial service. My 'secular' work is the result of a temporary unfortunate condition—that I am without an active charge—and should not be construed as a cause for cancelling my ministerial status.

2. I was honorably released from Glendale; no evidence to my knowledge has ever been presented indicating that I ought not to continue in the ministry; my preaching, other work, and general conduct in the Church, since my release from Glendale, have been considered acceptable. (During this last year, since January, 1940, I have taken an active part in the church work at Alameda and I have frequently been privileged to serve as a pulpit supply in the Northern California churches). All this gives me additional reasons for believing that Synod ought to extend my ministerial status for two more years, rather than summarily to terminate it without even giving any grounds.

Respectfully submitted,

C. VAN DYK."

The Consistory of the First Christian Reformed Church of Alameda does hereby endorse and support the protest of the Rev. C. Van Dyk against the decision of the Synod of 1940 in re the termination of his ministerial status. And we do hereby ask Synod, to convene at Grand Rapids, Michigan, in June of 1941, to rescind the decision of 1940 and to extend the brother's ministerial status for another two years on the grounds adduced in his protest.

EVERT TANIS, President.

B. VANDER SCHUUR, Clerk.

Done in Consistory February 10, 1941.

DEAR BRETHREN:

I herewith wish to give formal notice of my appeal to the next Synod to convene June, 1941. I desire to appeal from the decision of Classis Pacific in re my case as published in "The Banner" of April 11, 1941.

At the last session of the Classis Pacific I reserved the right for this appeal,

Fraternally,

GEORGE WEEBER.

733 Clancy Ave., N.E., Grand Rapids, Mich.
(Cf. Sub 21.)

32. K. W. Fortuin.

33. Stroobosscher (?)

Correct copy.

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