

# AGENDA

## Synod Christian Reformed Church

*To convene June 12, 1940  
at Grand Rapids, Mich.*

### **PART II: RELATED REPORTS & OVERTURES**

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

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## P R E F A C E

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*This Agenda, Part II, for the 1940 Synod, contains belated Reports, list of synodical delegates, overtures, list of protests, etc.*

*Tuesday evening, June 11, 1940, at 8:00 o'clock, D. V., PRAYER MEETING FOR SYNOD in the West Leonard Street Church of Grand Rapids, led by the Rev. Watson Groen, B.D., president of the Synod of 1939.*

*Wednesday, June 12th, 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.

# AGENDA

## PART II

## BELATED REPORTS

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### REPORT VII.

#### REPORT OF THE PATERSON HEBREW MISSION BOARD FOR SYNOD, 1940

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*To the Synod of 1940.*

ESTEEMED BRETHREN:

THE Board herewith wishes to report as follows: We have all reason to be thankful for the many blessings accorded us in the past year both spiritual and financial. We have been able to carry on unhindered and we consider this a great blessing. We have also been able to help out the sister mission at Chicago by contributing \$1,000.00 toward their debt fund.

We hold our Board meetings on the first Monday of each month faithfully attended by all the members to consider the reports of the personnel and the Treasurer, and all that is brought to the attention of the Board. We have also extended the work to another part of the city where about 47 families, who frequent our Mission, live; and in the midst of a Ghetto, this is at 302 Hamilton Ave. We have also engaged another worker for that neighborhood, Miss Agnes Vellenga. May the Lord also bless this branch of the work.

The Clinic is visited by about 25 Jews each week. Administered to by Dr. Dunning and Miss Rozendaal. These must be faithful attendants at the Gospel meetings to qualify for treatment at the hands of the doctor. Some are critical cases which have found no help elsewhere. Some are cured, others relieved. The Jews appreciate these services very much. Sixteen patients were added in the later months—these people have never been in the Clinic before.

The Gospel meetings are well attended—between 20 and 30 Jews attend, and the number is increasing. The

attention is very good when the message is brought to them. Questions are asked after the meetings. Our special meetings are attended by about 40 Jews at each meeting. We appreciate very much the coöperation of the local pastors and societies of both Classes in these meetings.

The Mothers' and Children's classes are favored by a regular attendance. There are several who do not miss these services. At Christmas time we had a service at which 60 Jews were present. The Jewish children sang Christmas songs and recited Christmas selections. One girl recited the Christmas Evangel as found in Luke 2. Dr. Dunning was also present at this meeting and gave a Christmas message, urging the Jews to accept Christ as their Savior.

Quite a number of New Testaments have been placed in Jewish homes. Many of them also have complete Bibles, which they also read. One man read the New Testament through twice after receiving it. There seems to be a very definite response among some. They are eager for the word and speak freely with us about it. May they come to a full conviction through God's Word and Spirit that Jesus is their Savior.

May the Lord prosper the old as well as the new location and bring the Jew to Christ and Christ to the Jew.

We wish to thank you for your loyal coöperation, and may your prayers for the conversion of the Jew never cease. Giving God the honor, we remain,

Your faithful servants,

The Paterson Hebrew Mission Board,  
HENRY VAN OSTENBRIDGE, *Secretary*.

SEPTEMBER 1, 1939, TO JANUARY 1, 1940

	No. OF MEETINGS	TOTAL ATTENDANCE
Gospel Meetings .....	18	413
Clinic .....	33	634
Mothers' Class .....	13	103
Children's Class .....	16	130
Special Meetings .....	3	107
Visits to Homes, Stores, etc.....	469	
Tracts Distributed .....	1,018	
Circulars Distributed .....	275	
Gospels Distributed .....	114	
New Testaments Distributed.....	89	
Bibles Distributed .....	1	
Old Testaments in Hebrew and Yiddish.....	2	

(Total offerings at Clinic and Meetings, \$43.19.)

# TOTAL RECORD FOR 1939

Gospel Meetings .....	50	1,110
Clinic Meetings .....	95	1,026
Ladies' Class .....	41	349
Children's Class .....	61	459
Special Meetings .....	9	338
Visits at Homes, Stores, etc.....	1,299	
Tracts Distributed .....	2,974	
New Testaments Distributed.....	224	
Gospels Distributed .....	242	
Old Testaments, Yiddish and Hebrew.....	11	
Bibles .....	3	

(Total offerings at Clinic and Meetings, \$132.73.)

Thirty-nine new patients were admitted to the Clinic, who had never before entered the Mission.

Respectfully submitted,

H. VAN OSTENBRIDGE, *Secretary.*

## TREASURER'S REPORT FOR 1939

### Receipts

Balance, January 1, 1939.....		\$2,808.26
From General Fund.....	\$4,954.74	
Rent — Second floor of Mission (11 months).....	385.00	
Donations and Gifts.....	15.00	
Free-will Offerings .....	138.02	
Refund Telephone Toll.....	6.25	
Interest Bank Deposits.....	24.75	5,523.76
		<u>\$8,332.02</u>

### Disbursements

Salaries Paid .....	\$3,395.00	
Building Repairs and Renewals.....	94.83	
Fuel .....	282.60	
Electric, Gas, Water.....	127.04	
Insurance .....	109.50	
Telephone .....	30.77	
Printing and Supplies.....	31.45	
New Equipment .....	202.39	
Medical and Other Supplies.....	344.68	
Rent .....	88.00	
Paid Nathanael Institute.....	1,000.00	5,706.26
		<u>\$2,625.76</u>
December 31, 1939 — Balance on hand.....		\$2,625.76

Respectfully submitted,

(Signed) ABRAM VEENSTRA, *Treasurer.*

C. SPOELHOF, S. C.

**PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION  
FOR THE YEAR 1940**

Salaries of Missionary, Workers, and Doctor.....	\$4,390.00
Fuel, Electric, Gas, Water, and Telephone.....	850.00
Medical Department and Supplies.....	300.00
Insurance .....	100.00
Rent .....	216.00
Literature, Printing, and Miscellaneous.....	50.00
Building Repairs and Replacements.....	100.00
	<hr/>
	\$5,506.00
Anticipated Revenue, Rent, etc.....	500.00
	<hr/>
The Paterson Mission Board asks for.....	\$4,956.00

**STATEMENT OF ASSETS AND LIABILITIES**

**ASSETS:**

Three-story Mission Building (unencumbered).....	\$10,000.00
Furniture and Equipment.....	700.00
	<hr/>
	\$10,700.00

**LIABILITIES:**

We have no liabilities.

Respectfully submitted,

ABRAM VEENSTRA, *Treasurer.*

## REPORT VIII.

### REPORT CHICAGO JEWISH MISSION OF THE CHRISTIAN REFORMED CHURCH, "NATHANAEL INSTITUTE"

*To the Synod of 1940.*

ESTEEMED BRETHREN:

IT is with gratitude in our hearts that we may once more serve Synod with a report pertaining to the work of the Jewish Mission of our church in Chicago. We are grateful that the Lord has given us the privilege of serving the church in this capacity for another year as its servants. We are especially grateful to God for enabling us to render, what we deem an encouraging report.

The Board wishes, first of all to express its appreciation to the church as a whole and to the individuals in particular, who have supported the cause so loyally with their gifts, that the board has been able to carry on and meet all its obligations without difficulty, and has been enabled to reduce its debt on the property by \$7500.00 as you will note from the financial report. May God reward the givers.

The board is especially thankful for the restoration of the health of one of its members, the Rev. P. A. Hoekstra, so that he has again been able to labor with us.

The board also wishes to express its appreciation of the service rendered by the regular staff, as well as for the services rendered by the volunteer helpers in various ways.

We are grateful for the seeming effect of the work on those labored with; their general attitude becoming more favorable towards the work and the workers; in support of which we wish to quote a few instances, reported at our last board meeting. It was stated that much more interest in the Bible and its message is manifested by the children in the classes as well as by the young people in the Gospel meetings, and the ladies in the ladies' society. In the latter some would seem to be true believers, but who are still fighting against the idea of breaking with their own people and being baptized into the christian church.



The fact that much greater blessings result from our labors than we realize, was also brought to our attention in another incident, which also is encouraging. It so happened that one of our people in the trucking business, when in the north end of the city, some six or eight miles away from the mission, through his business came in contact with a young Jewish man, who, noticing from the name that he was a Hollander, asked if he knew about our Jewish mission. This man told him that he was one of its supporters, upon which the Jewish man told him that he was converted there, and in no uncertain terms gave testimony of his faith in Christ. He was one of the young men that made confession of faith, and was baptized in Cicero First Church a few years ago.

This young man was later transferred to a Hebrew Presbyterian Church, in which he is at present serving as deacon. May we not hope that eternity will reveal much more that we do not get to see in this life?

Another incident may be mentioned showing appreciation on the part of those labored with, was the receiving of several small gifts for Christmas by the workers; something that has not happened before, save for a very few exceptions a year ago.

We further appreciated the fact that at the last Synod our proposed budget was approved, as also our request to call an ordained man for this work. We wish to explain that the fact that no call has been extended up to this date is not due to the fact that the board has been inactive in this matter. The board feels the position to be filled is an important one, and one that requires qualifications possessed by but very few men. The board has inquired and contacted a few men that have been suggested as possible candidates for the position, but has not yet taken definite action, and is still gathering information for further consideration before final action. In the meantime any further suggestions for possible suitable candidates will be appreciated and entertained by the board, and we solicit your prayers for direction to the proper choice.

The work has been carried on about the same as in the near past years. There was but a small increase in the number of attendants, only about 450 more contacts being made than in 1938. There was a small increase in the

attendance at the Gospel meetings, and in the boys' and children's meetings, and a slight drop in the girls' attendance.

We must not forget to express our appreciation for the welcome given our representatives on their tour through the Western states and for their interest manifested in the cause of Jewish missions.

Our proposed budget a year ago was for \$13,600.00. Of this \$12,125.00 was paid in by the churches, or just about 90%. We have been able to reduce our proposed budget for 1940 fully \$700.00, due to the fact that our interest is down to a minimum, and only \$2,600.00 more is needed to liquidate the debt on our property. Surely all will agree that we can look back on the activities of 1939, in the work of the Jewish mission, with gratitude to God, and have reason to look forward hopefully for the year 1940.

Respectfully submitted,

The Board of Nathanael Institute,  
C. LEENHOUTS, *Secretary*.

Chicago, Illinois, February 28, 1940.

REV. I. WESTRA,  
South Holland, Illinois.

*Dear Brother:*

In accordance with the desire expressed at Classis, to have the item on our proposed budget described in detail, instead of in a lump sum, the Board at its last meeting instructed me to give you the desired information for your records and a copy to be forwarded through to Synod for the same purpose.

The item referred to on the proposed budget for \$8,250.00 to cover all salaries, is to be distributed as follows:

Mr. A. Huisjen, Acting Superintendent.....	\$2,200.00
Miss E. Vander Meulen, lady worker.....	1,200.00
Dr. Wm. J. Yonker, Medical worker.....	1,240.00
Miss Delis, R. N.....	580.00
Janitor .....	880.00
Part-time Workers .....	150.00
Ordained Worker, to be appointed.....	2,000.00

\$8,250.00

Trusting this gives the desired information, we remain, yours in His service,

The Board of Nathanael Institute,  
C. LEENHOUTS, *Secretary*.

**ANNUAL STATEMENT OF THE CHICAGO JEWISH MISSION  
OF THE CHRISTIAN REFORMED CHURCH  
January 1, 1939 to December 31, 1939**

<b>Receipts</b>	
Balance on hand.....	\$ 643.22
Synodical Treasurer .....	12,125.00
Donations and Collections.....	261.55
Rents .....	343.62
Interest .....	228.00
Medical Fund .....	1,360.00
Van Agthoven Estate.....	1,000.00
Vander Heyde Estate.....	100.00
Burglary Loss .....	115.24
Insurance Rebate .....	6.28
Transfer from Paterson Mission.....	1,000.00
<b>Total Receipts.....</b>	<b>\$17,182.91</b>

<b>Disbursements</b>	
Salaries .....	\$ 6,160.03
Bonds, Notes, and Mortgages.....	7,500.00
Interest .....	225.75
Mission Petty Cash Disbursements.....	287.18
Medical Supplies .....	233.46
Phone .....	58.69
Gas and Electric.....	117.98
Fuel .....	178.76
License .....	53.00
Repairing and Decorating.....	537.94
Postage and Bank Exchange.....	8.85
Insurance .....	55.84
Mission Equipment .....	47.35
Miscellaneous .....	5.50
Real Estate Tax.....	79.64
Oil Burner Installation.....	605.00
Traveling and Propaganda Expenses.....	259.75
Balance on hand.....	768.29
<b>Total Disbursements.....</b>	<b>\$17,182.91</b>

**CHICAGO JEWISH MISSION OF THE CHR. REF. CHURCH  
PROPOSED BUDGET FOR 1940**

Salaries: Pastor, Religious Worker, Doctor, Nurse, Lady Worker, and Janitor.....	\$ 8,250.00
Pastor's Rent .....	480.00
Gas, Electric, Phone, and Fuel.....	500.00
Insurance, Tax, and License.....	300.00
Repairing and Decorating.....	300.00
Medical Supplies .....	250.00
Traveling Expense .....	200.00
Interest .....	100.00
Payment on Indebtedness.....	2,500.00
<b>Total.....</b>	<b>\$12,880.00</b>

STATEMENT OF THE CHICAGO JEWISH MISSION OF THE  
CHRISTIAN REFORMED CHURCH AS OF JANUARY 1, 1940

Assets

Property and Equipment in Building located at No. 1241-43	
So. Crawford Ave., Chicago.....	\$27,000.00
Property located at 3948 Grenshaw St., Chicago.....	2,500.00
Property located at 1524-26 W. 14th St., Chicago.....	2,000.00
Van Agthoven Estate, Inventory 4/30/39.....	10,947.00
	<hr/>
	\$42,447.00

Liabilities

Bonds Past Due and Payable.....	\$ 2,650.00
Net Equity .....	39,797.00
	<hr/>

\$42,447.00

January 8, 1940.

TO THE BOARD OF THE CHICAGO JEWISH MISSION,  
1241 S. Pulaski Road,  
Chicago, Illinois.

Gentlemen:

As requested, I have made an examination of the books of the Chicago Jewish Mission, as they pertain to the financial transactions of your institution for the fiscal year ended December 31, 1939.

I have found the records in fine order and all accounts in balance. I have reconciled all disbursements with vouchers or cancelled checks, and have compared these with respective entries in the Cash Journal.

Statement of cash receipts and disbursements were reconciled with all entries in the cash books.

I certify that the attached statement of income and expenses, of Assets and Liabilities, are prepared from the books, are in keeping therewith and correct, to the best of my knowledge.

JERRY BELGRAVE, Accountant.

## REPORT IX.

### REPORT OF THE FAITH, PRAYER AND TRACT LEAGUE

*To the Synod of 1940.*

ESTEEMED BRETHREN :

COMPLYING with the suggestion offered at the last Synod, we are herewith presenting a report of our work, which has been so graciously recommended to our churches for support since the Synod of 1926.

The Lord has again blest our work abundantly during the past year. An average of a little better than a thousand of our Silent Evangelists go out into the world every day to spread the tidings of salvation by means of the printed page.

We have welcomed the opportunity to present the cause of our League by means of addresses at several Women's Missionary Union meetings, as well as at other occasions. We are convinced that in this way our people have caught a glimpse of the large field which is open to this type of work. This is evident from the many requests received from those of our churches (and their number is steadily increasing) who realize the importance of tract distribution in their city mission work.

By way of information we may state that, although the manager has removed to another part of our denominational field, the work of the League remains at the former address of Muskegon Heights. Also the management remains the same as previously.

So we trust that the Lord will continue to bless the work of our League, and again request that our cause be recommended to our churches and people for their moral and financial support.

Below you will be pleased to find a statement of our financial condition. As our fiscal year closes on August 9, the figures are taken from the last Annual Report.

Balance on hand August 10, 1938.....	\$ 561.37	
Total Receipts .....	2,362.40	\$2,923.77
Total Disbursements .....		<u>2,231.60</u>
Balance on hand August 10, 1939.....	\$ 692.17	
Tracts sent out during the year:		
Sold .....	416,770	
Gratis .....	26,965	
Total .....	<u>443,735</u>	
Total Number of Tracts Printed.....	4,078,675	

Respectfully submitted,  
S. G. BRONDSEMA, *Manager.*

## REPORT X.

### MINISTERS' PENSION AND RELIEF ADMINISTRATION

*To the Synod of 1940.*

ESTEEMED BRETHREN:

**T**HIS report is of the Emeritus Board, since January 1, 1940, the Board of Trustees of the Ministers' Pension and Relief Administration of the Christian Reformed Church.

The Synod of 1939 made history for it adopted the Pension and Relief Plan for the application of Art. XIII of our Church Order. We are happy to report that this plan has evidently met with favor in our Church. More money was received in the Emeritus Fund in the last quarter of 1939 than in any previous quarter in the history of the Emeritus Board. We ascribe this in part to the favorable response on the part of the Church to the adoption of the Pension Plan. Further, the ministers have, with only a few exceptions, declared their willingness to contribute 3% of their salaries to the Pension Fund. Though this contribution of 3% is not obligatory, still we are positive that more than 95% of our clergy will contribute.

The Board is constituted as follows: President, Mr. H. Hekman; Vice-President, Mr. G. D. Vanderwerp; Secretary, Rev. J. O. Bouwsma; Treasurer, Mr. W. K. Bareman, and Vice-Secretary-Treasurer, Rev. R. J. Bos. We remind Synod that the term of office of the five members and of the alternates expires this year.

Since the last Synod requests for aid or pension were received of:

Classis Grand Rapids East, for Rev. J. S. Balt, who was granted emeritation in accordance with Synodical decision, Acts of Synod, 1938, Art. 84. His support began Sept. 1, 1939. Aid of \$800 was recommended.

Classis Grand Rapids West, for Rev. H. Beute, who was granted emeritation on the ground of Art. 13 of the Church Order. His support began Oct. 1, 1939. Support of \$600 per year was recommended.

Classis Muskegon, for Rev. H. Guikema, who was granted emeritation on the ground of continued eye trouble. His

support began Oct. 1, 1939. "The usual amount of aid" was recommended.'

Classis Holland, for Rev. R. Posthumus, who was granted emeritation on the ground of Art. 13 of the Church Order. His support began Oct. 1, 1939. Aid of \$400 per year was recommended.

Classis Hudson, for Rev. J. Holwerda, who was granted emeritation on account of age. The emeritation went into effect Jan. 1, 1940. The pension or an allowance of \$800 was recommended.

Classis Kalamazoo, for Rev. G. J. Haan, who was granted emeritation on the ground of Art. 13 of the Church Order. The emeritation went into effect Jan. 1, 1940.

We recommend to Synod to approve of these classical decisions.

We are happy to report that Rev. W. Vande Kieft, having recovered his health through the gracious blessing of the Lord and having been declared eligible for a call by Classis Zeeland, has assumed a pastorate, and that Rev. L. Trap, whom the Lord restored to good health and strength and whom Classis Illinois declared eligible for a call, has returned to the active service as pastor of a congregation.

Rev. M. Botbyl, who was granted emeritation in accordance with the Synodical decision, Acts of Synod, 1938, Art. 84, has not received an allowance as he has been continuing to labor, for a successor has not yet been secured.

Since the last Synod one beneficiary has passed to her reward, Mrs. R. Vande Kieft.

I. In accordance with the Synodical decision of 1939 the Pension and Relief Plan was instituted Jan. 1, 1940. The introduction of this Plan necessitated much work of a preparatory nature.

(1) We prepared circular letters for the Consistories, the Ministers and the Beneficiaries of the Emeritus Fund, in which an explanation of the Pension and Relief Plans were given.

(2) We prepared questionnaires for the use of those who desire to apply for aid from the Relief Fund. This was in accordance with the Rules, Art. IX.

(3) The bookkeeping system was changed to fit the new set-up.



(4) The Incorporation Articles were amended. Our records state that the Emeritus Board has a perpetual corporate existence, Minutes of Board Meeting, Sept. 21, 1932. The present constituency of the Board did not have a copy of these Incorporation Articles in its possession. After a long search a copy was discovered. The Board, whose function it is to administer the funds created by Art. 13 of the Church Order, was incorporated under a law since repealed but the corporation still exists under the old law and even has a perpetual term given it by the new corporation act. The counsel, whom we consulted, advised us not to seek a new incorporation because of difficulties, but to amend the present Incorporation Articles. The amendments made are:

1. The name was changed to conform with the Rules adopted by Synod, Acts of Synod, 1939, Art. 11.
2. The territory in which the Board may operate has been changed from the United States to the United States and the Dominion of Canada.

We ask Synod to approve of these amendments.

There are two matters anent the Incorporation and the Rules adopted by Synod which we bring to the attention of Synod:

(1) The State Law (Michigan) under which we are incorporated provides that the Trustees shall be appointed for a term of three years or until their successors are elected by the Synod, each election being the last Synod prior to the expiration of the term of office. The Trustees are eligible for re-election or re-appointment. The Rules adopted by Synod state: "Synod shall appoint in every even numbered year, alternately three and two Trustees." This, which evidently means that the Trustees shall be appointed for a term of four years, is in conflict with the State law. We therefore advise Synod to amend the Rules to comply with the law. "Synod shall appoint Trustees for a term of three years."

(2) The Incorporation Articles states that the Board of Trustees may mortgage, sell, and convey real estate and dispose of personal property under authority granted said Board under the laws of this State (Michigan) and as directed by the Board. This may be construed to mean that stocks, bonds, real estate which has been bequeathed, donated or conveyed to the Board of Trustees shall not be

mortgaged or disposed of except by the direct authority of Synod. To forestall possible trouble we ask Synod to adopt the following:

"The Synod of the Christian Reformed Church of America at its meeting in the month of June, 1940, decides to authorize its corporation, The Ministers' Pension and Relief Administration of the Christian Reformed Church, to make all necessary conveyances for the sale of property, real and personal, which has been or will be bequeathed, donated or conveyed to the Pension Fund or Relief Fund of said Church, and the Synod does hereby ratify all acts of said Ministers' Pension and Relief Administration as well as the acts of said body under its previous name of the Board of the Emeritus Fund of the Christian Reformed Church of America whereby sales and conveyances were made by said corporation of its interest in real or personal property, in order to facilitate dispositions of property.

"I, the Secretary of said Synod of the Christian Reformed Church of America, do hereby certify that the foregoing is a true copy of the proceedings and the whole thereof of said Synod at its meeting in the month of June, 1940, pertaining to the sale of any interest of the Ministers' Pension and Relief Administration of the Christian Reformed Church in property, of which said corporation is a devisee and legatee."

II. It was to be expected that the institution of the Pension and Relief Plan would cause questions to arise to which answers would have to be given. We have given these careful consideration for we desire to do the will of Synod. We respectfully submit the following for approval:

(1) To the question: Should Emeriti, who receive some financial return for services be requested to contribute 3% of such money? we have answered: No. *Grounds:*

- a. The Pension is given for past labors rendered the Church. After a person has been emeritated and granted a pension, he should not be asked to contribute to the fund from which his pension is being paid;
- b. It is not the practice to assess a pensionary on moneys which he receives after he has been pensioned.

(2) To the question: Should ministers, who receive remuneration for work other than that in the field to which they have been called as minister, be requested to contribute 3% thereof? we have answered: No, except in the case of a minister whose salary is low because the congregation shares his time and labors with another employer.

*Grounds:*

- a. Synod evidently does not expect a minister to contribute 3% of all moneys received, for the Rules adopted by Synod make mention of nothing more than salary and auto allowance up to and including \$200 per year on which 3% is to be paid;
- b. This is in conformity with what Synod decided in resolutions of the professors, Acts of Synod, 1938, p. 148;
- c. However, it is fair to ask the minister, who arranges with his Consistory or body paying his salary, for permission to devote part of his time or some of his effort to another cause whereby his income is augmented to approximately the level of the salary which he should receive, to contribute 3% of the total amount received.

(3) To the question: Should ministers who must provide a home for themselves out of the salary received be requested to contribute 3% of their total salary? we have answered: The rent, but not to exceed \$480 per year, may be deducted from the salary. *Ground:*

- a. This is no more than fair, for it is customary for the Church to provide the minister with a free home.

(4) To the question: Whereas a minister has until July 1, 1940, to enter the Pension Plan (cf. Rules, Art. V, E), should he who enters the Pension Plan after Jan. 1, 1940, and before July 1, 1940, be requested to contribute 3% of his salary received from the date of his entering the Pension Plan or received from Jan. 1, 1940? we have answered: He shall contribute 3% of his salary from Jan. 1, 1940.

*Grounds:*

- a. This is in fairness to those who contribute 3% of the salary received from Jan. 1, 1940;

- b. The fact that Synod grants ministers who were serving the Church prior to June, 1939, a half year to enter the Pension Plan implies that they are covered by the Pension Plan during this period. It is fair that when they enter the Pension Plan they should contribute 3% of the salary received from the beginning of the time during which they were covered.

(5) To the question: Whereas those entering upon active service in the ministry of our Church, after the Synod of 1939, have one year from the date of their ordination to consider entering the Pension Plan, from what date should the 3% contribution of salary be reckoned? We have answered: The 3% should be reckoned from the date of ordination. *Grounds:*

- a. It is evident that as they are given one year to enter the Pension Plan, their protection begins on the date of ordination. It is no more than fair that they should contribute 3% of the salary received from the date of ordination.
- b. This is in harmony with the decision relative ministers who were ordained prior to the Synod of 1939. Though they are given a period of time, a half year, to enter the Pension Plan, still they are requested to contribute 3% of the salary received from Jan. 1, 1940.

III. Two matters have been brought to our attention.

(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.

(2) The request has been received to increase the pension of an orphan. The Rules state that it shall be \$75. We recommend to Synod to increase this from \$75 to \$100.

We ask Synod to amend Art. VI, D, to read: "Orphans of ministers who have served the Christian Reformed Church shall receive an annual pension of \$100 per person until they shall have attained their nineteenth birthday, unless physically or mentally incapacitated and so certi-

fied by two competent physicians appointed by the Board of Trustees, in which case their pension shall be continued. However, orphans of one family shall never receive collectively more pension than that to which their mother would have been entitled."

Should the above recommendation be adopted, Art. IX, 3 should be amended to read: "... nor shall the total pension and relief to orphans exceed \$175 per year per person." *Ground:*

- a. A pension of \$75, less than \$1.50 per week, is inadequate for the up-keep of an orphan.

IV. Our careful study and administration of the Pension and Relief Funds have brought us face to face with some problems. We feel constrained to call the attention of Synod to a few facts and to make a few recommendations.

(1) The Synod of 1939 decided: "That this plan (the Pension Plan) shall apply to all beneficiaries of the present Emeritus Fund." Acts of Synod, 1939, page 22.

It is well to consider what this means. On Sept. 31, 1939, there were 31 ministers receiving allowances. The average allowance was \$641.94. The 1940 pension for ministers is \$690, or an increase of \$48.06 per beneficiary. There were at that time 44 widows receiving an allowance, the average was \$453.38 per beneficiary. The 1940 pension for widows at the rate of one-third the average salary of our clergy is \$580 or an increase of \$126.62 per beneficiary. Did the Synod of 1939 intend such an increase? We are aware of the fact that the allowances have been too low. An increase was and is proper. However, did the Synod mean that the one class of beneficiary should be granted an increase of more than \$125 per member whereas the other class should receive an increase of less than \$50 per member? The total disbursements in the Emeritus Fund for the year 1939, were \$42,432.14. Should we disburse the pensions as decided by the Synod of 1939 approximately \$54,250 will be required in the Pension Fund. This is exclusive of the Relief Fund. Did the Synod have in mind such a great increase? The problem might be considered from another angle. Should the pensions adopted by Synod be granted the beneficiaries of 1939, some would receive an increase of almost 200%, others would receive an increase of 50%. Did Synod intend such increases? It should be further stated that there are some bene-

ficiaries, who because of special circumstances were granted a limited amount of aid. However, according to the decision of the 1939 Synod, they shall be henceforth given the full pension.

Because of the above facts we ask the consideration and adoption of the following:

(1) The pension of the widows shall be changed from 33 and one-third % to 30% of the average salary of our clergy. The 1940 pension will then be \$520. *Grounds:*

a. This means above the average allowance of 1939, as is proper. The increase is brought to approximately that of the men.

b. This would mean a saving of about \$2,860 for the year.

(2) Should (a) be adopted, Art. VI, C, should be amended to read: "All widows of ministers . . . shall receive as an annual pension for themselves and their minor children 30% of the average salary of ministers of the Christian Reformed Church."

(3) The Board is authorized, subject to the approval of Synod, to make adjustments in the pensions of those who were beneficiaries prior to Jan. 1, 1940. The pension, however, shall in no case be made less than the allowance of 1939. It is further understood that this shall not apply to those made emeritated or granted a pension after Jan. 1, 1940. *Grounds:*

a. There are some beneficiaries, who for certain reasons were granted a limited amount of aid. These reasons still obtain.

b. Should this be adopted there would be a saving of approximately \$2,500 for the year.

(2) There is an expectation that the quota for the Pension Fund will be decreased. The Synod of 1939 decided that the quota for 1940 should be \$1.75 per family "notwithstanding the fact that the Committee which reported to Synod estimated that \$1.40 would be sufficient for both, the Relief Fund and the Pension Fund." The quota was kept at \$1.75 because no one could say to what extent the ministers of our Church would participate in the Pension Fund. Since almost all the ministers are contributing, a decrease in the quota will be expected.

Because of this expected decrease in the quota we recommend to Synod that the quota for the year 1941, shall be \$1.60 per family.

We present the following Budget:

RESOURCES FOR 1941:

Quota at \$1.60.....	\$41,612.80
3% Contribution .....	14,000.00
Interest .....	300.00

Total Expected Income.....	\$55,912.80
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Should the pensions be paid as adopted by the Synod of 1939, the expected disbursements for 1941 are:

Pension, Men .....	\$26,220.00
Pension, Women .....	24,940.00
One Orphan .....	75.00
Additional Pensions .....	2,500.00
Administration Expense .....	500.00

Total.....	\$54,235.00
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Balance .....	\$ 1,677.80
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This balance is small, too small, for the Church has never contributed the assessment in full. The arrearage for the year 1939 was \$3,851.66. Can we expect every family to contribute the quota in 1941? It should be apparent that should the Synod decide to carry out the decision of 1939 relative the pensions for the beneficiaries of the Emeritus Fund, a quota of \$1.60 is inadequate. Then the quota should not be decreased.

However, should our recommendations be adopted, the Budget for 1941 would be:

EXPECTED INCOME:

Quota of \$1.60.....	\$41,612.80
3% Contribution .....	14,000.00
Interest .....	300.00

Total.....	\$55,912.80
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EXPECTED DISBURSEMENTS:

Pension, Men .....	\$26,220.00
Pension, Women (30%).....	22,360.00
Orphan (\$100) .....	100.00
Additional Pensions .....	2,500.00
Administration Expense .....	500.00

Total.....	\$51,680.00
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Balance .....	\$ 4,232.80
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Should we be granted permission to make adjustments, to this balance could be added...	\$ 2,500.00
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This gives a total of.....	\$ 6,732.80
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This should provide sufficient funds. The balance is not too high for the payment of the pension is an obligation and we should reckon with emergencies. Further, the number of beneficiaries is increasing. A reserve should be built up.

(3) We have received a large number of enquiries relative the status of those who do not contribute to the Pension Fund. Are they entitled to aid from the Relief Fund and if they are, how much? As there is apparently a difference of opinion in respect to these questions, we would recommend the consideration thereof to Synod.

The Rules state: "A Relief Fund for those emerited ministers . . . who . . . need more than the allotted pensions shall be maintained." Art. IX, page 230, Acts, 1939. "Any recipient of the above pensions, if special circumstances warrant it, may apply for aid from this Fund." Art. IX, (2), page 231, Acts, 1939.

From these articles it might be deduced that the Rules provide for those who have united with the Pension Plan but not for those who have not.

However, we call attention to a decision of the Synod of 1932: "The position is taken that the support of the Emeriti . . . is the right of the parties and the duty of the Church as a whole." Acts 1932, page 49.

To forestall future difficulty and possible trouble we ask Synod to consider and adopt the following:

(1) Ministers in active service, who have not united with the Pension Plan, shall not be eligible for a pension.

*Grounds:*

a. It is not fair to those who have contributed the 3% to grant a pension to the minister who has not contributed.

b. It is well to declare that the minister, who has not contributed the 3%, shall not be entitled to the benefits of the Pension Fund.

(2) Ministers, who have not united with the Pension Plan, shall be eligible for aid from the Relief Fund.

*Ground:*

This is in accordance with Art. XIII of the Church Order and the decision of Synod, Acts, 1932, page 49.

(3) Aid for those who have not united with the Pension Plan shall be disbursed in accordance with the Rules adopted by Synod for the administration of the Relief Fund. This aid granted a minister shall not exceed 25%



of the average salary of our ministers. This aid granted a widow shall not exceed 20% of the average salary of our ministers. This aid granted an orphan shall not exceed \$100 per year per person. Further, orphans of one family shall never receive collectively more pension than that to which their mother would have been entitled.

V. For your information the following brief financial report has been drawn up. A detailed statement of all receipts, disbursements and present assets, certified by the auditor, Mr. W. P. Dreyer, a public accountant, will be in the hands of the Stated Clerk and made available to the delegates of Synod.

	RECEIPTS	CURRENT FUNDS	CAPITAL FUNDS
Remittances by Classical Treasurers (including arrearage money for Capital Funds).....		\$42,025.09	
Individual Gifts .....		273.24	
Interest Earned .....		444.96	
From Van Agthoven Estate.....			\$ 1,000.00
Total Receipts.....		\$42,743.29	\$ 1,000.00
DISBURSEMENTS			
To Beneficiaries:			
Ministers .....	\$21,554.16		
Widows .....	20,141.66		
Minor .....	150.00		
Administration Expenses.....	486.32		
Total Disbursements.....		\$42,332.14	
Receipts exceed Disbursements.....		\$ 411.15	\$ 1,000.00
Arrearage, December 31, 1938.....		\$33,504.71	
Arrearage, December 31, 1939.....		35,981.01	
Arrearage Money Received.....		\$ 1,440.75	
Arrearage for Year.....		\$ 3,851.66	

NOTE: The arrearage money should be placed in the Capital Fund. However, this could not be done as some Classical Treasurers do not differentiate between current quota or assessment and the arrearage money. Further, had the arrearage money been put into the Capital Fund, there would have been a deficit in the Current Fund.

VI. In conclusion, we ask Synod to grant consideration and approval to the following:

(1) The Rules state that the Pension for ministers shall be two-fifths of the average salary of our ministers and the pension for widows shall be one-third of the average

salary of our ministers. We request Synod to declare that the Pension shall be fixed at the nearest multiple of ten; f.i., should two-fifths of the average salary be \$696, the Pension shall be set at \$700. *Ground:*

a. This will simplify the book-keeping.

(2) The Rules state that on or before March 1, the average salary of our ministers shall be determined. To our regret this could not be done this year, for a large number of Consistories did not inform us what salaries were being paid. As the first quarterly pension checks were due the last week in March, on March 18 we established the average salary at \$1735. This was based on the information at hand, the salaries of 246 ministers out of a possible 295, and on an estimate of the salaries paid the ministers of whom there was no official information. We request Synod to grant approval of this.

(3) We ask Synod to print in the 1940 Acts the Rules for the administration of the Pension and Relief Funds together with the Synodical decisions effecting this administration. *Ground:*

a. This will give an opportunity for all our ministers and Consistory members to read how these Funds shall be administered.

(4) Should the Synod authorize a reprint of the Rules for the Administration of the Pension and Relief Funds together with amendments which might be made we request Synod to employ uniform language or figures in the Rules, instead of two-fifths, 40%, one-half, 50%.

(5) The Rules state that the Relief Fund "shall be maintained by free-will offerings of the Churches. The Board of Trustees shall keep the Churches informed as to the needs of this fund."

We are not yet able to estimate how much money will be required in the Relief Fund, for the year, as the aid needed is dependent upon the amount of the pension and the pension could not be determined before March 18.

An estimate based upon the allowances of the past and the information at hand is \$4000.

(6) We regarded it advisable to disburse the pensions in accordance with our recommendations to Synod, \$100 per year to the minor, 30% of the average salary to the widows, and adjustments made in special cases. Of course, this is subject to the approval of Synod. Should

our recommendations fail adoption the pensions as established by Synod will be retroactive to Jan. 1, 1940.

(7) There are 38 ministers, 43 widows and one orphan receiving pensions. This is more than ever before. The list of names with the amount of pension will be given Synod. Payments from the Relief Fund will be reported to the advisory committee of Synod.

We have endeavored to administer the Funds equitably, to carry out the desires of Synod, to safeguard the interests of the Church and the rights, the welfare of our Emeriti and widows, to introduce the Pension and Relief Plans in a way that might be conducive to success. We were forced to answer many questions, to make important decisions. Our practice was to move slowly, carefully. And yet we were constrained to act.

May the Lord bless Synod in all its deliberations and labors.

Respectfully submitted,

J. O. BOUWSMA, *Secretary*.

## REPORT XI.

### REPORT OF THE SYNODICAL COMMITTEE FOR SOUTH AMERICA

*To the Synod of 1940.*

ESTEEMED BRETHREN:

**Y**OUR 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 can report that Classis Buenos Aires is making good progress in various respects. This is illustrated by the decision of the Classis of Dec. 6, 1939, at Tres Arroyos, the church of the Rev. Jerry Pott, that the work of translating all their Reformed confessional standards and liturgical forms into the Spanish of Argentina and the Portuguese of Brazil will be carried forward, until this important work is completed. Progress is also shown in the classical decision that "Kerkblad voor Zuid Amerika" will henceforth be no longer a private venture, but the official paper of Classis Buenos Aires. All three ministers are on the editorial staff, Rev. Wm. V. Muller, Rev. Jerry Pott, and Rev. A. C. Sonneveldt, the last mentioned being the editor. A layman, Mr. J. H. Oberman of Buenos Aires, will be the administrator. The Christian School principal of Tres Arroyos, Mr. C. F. L. Slebos, will conduct a department for the young people. Two-thirds of the paper is to be written in Dutch and one-third in Spanish, while an evangelization sheet in Spanish is to be sent out with "Kerkblad." The consistories are urged to consider the support of "Kerkblad" an obligation and to take steps to make sure that the means for the support of the paper will be available. All this we consider a sign of healthy progress, and we are grateful to the Lord that Classis Buenos Aires might raise an Ebenezer of this kind.

We also learn from the minutes of this classical meeting that the recent General Synod of Sneek, in the Netherlands, made regulations for the eventual emeritation of the Rev. A. C. Sonneveldt. His emeritation will begin at his seventieth year, and we are thankful that he is still a considerable number of years on this side of seventy. The

churches that he serves, Buenos Aires and Chubut, are to contribute 380 florins per year as premium for the pension fund in the Netherlands. For the first two years, the Boer congregation of Chubut will pay this premium through aid from "Die Geref. Kerk van Suid Afrika." (This South African Church, according to a letter from Rev. D. Postma to us dated Feb. 28, 1940, sends sixty pounds annually, for the Boer congregation of Chubut, in southern Argentina.) It seems hardly possible that such vigorous personalities as the Rev. Sonneveldt could eventually age; meanwhile he is still in the strength of his life. He is surely the right man in the right place when he is in Buenos Aires, and when he is in Chubut a thousand miles from Buenos Aires, and when he edits their church paper. We hope that the Lord may spare him yet many years to come, in the interest of the many sided labors that he has so well performed in South America for decades.

A most important matter to report is that Classis Buenos Aires addressed a request to the Reformed Churches of the Netherlands and to the Chr. Ref. Church of North America for another ordained minister, for the work of evangelization. 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 Galvez is also a very promising field, approximately a day's journey from Buenos Aires. Other possibilities are also abundantly present, such as work among the sailors in Buenos Aires. If the congregation of Chubut receives additional labor, additional laboring power for this will also be desirable."

We believe that the present request from Classis Buenos Aires for a third minister for Argentina is a step in the right direction, and we expect to confer with the Committee in the Netherlands on this matter, to whom the request of Classis Buenos Aires has been sent, as well as

to us. Later we expect to report to our Synod on this matter.

Soon after our Synod of 1939, the secretary of your Committee for South America, requested the stated clerk of Classis Buenos Aires, Rev. Wm. V. Muller, to bring the decisions of our Synod to the attention of Classis Buenos Aires. This was done by Rev. Muller at their Classis of Dec. 6, 1939, where he read a Dutch translation of the matters concerned. These involved especially that our Synod was willing to set aside \$250 for Classical appointments, chiefly for Chubut, 1000 miles from Buenos Aires, and that our Synod had approved the following proposed instruction: "With full appreciation of the several months of work performed annually in the Boer congregation of Chubut, southern Argentina, by the Rev. A. C. Sonneveldt of Buenos Aires, in northern Argentina, Synod instruct its Committee for South America to put forth efforts to the end that Chubut may also ere long receive Classical appointments by the Rev. Wm. V. Muller and the Rev. Jerry Pott, in the light of the following grounds and considerations:" (See Acts of Synod, 1939, pages 25, 26, Art. 47; page 80, Art. 92, XIV; page 204, II; page 205, in re Chubut.) Although we were and are unanimously well satisfied with the labors of the Rev. Sonneveldt in Chubut, for the few months that he is in Chubut annually, yet through the coöperation of Chubut's consistory, Classis Buenos Aires and South Africa, the need of Chubut for additional pastoral care had officially been brought to the attention of your Committee, and therefore your Committee felt constrained to put forth efforts to meet the need at least in an increasing measure, even if we could not give Chubut annually the seventy Pounds requested, for a full-time pastor.

The secretary of your Committee also wrote the Committee for South America, in the Netherlands, reporting the above instruction of our Synod of 1939, and elucidating it; this letter was presented by the president of our Committee, Dr. Beets, to the Committee for South America in the Netherlands, where this and other South American matters were taken up by him with that Committee, in harmony with our Synod's decision. (Acts of Synod, 1939, Art. 47, page 26, IV.) The advice of the Netherlands Committee to Classis Buenos Aires and to our Committee is as follows, freely translated:

1. Rev. Sonneveldt shall continue his labor at Chubut in the usual customary manner.
2. The ministers Pott and Muller shall in the same manner perform some labor there, and each an equally long period.
3. The labor to be done shall naturally be first of all work in the interest of the Church itself; however, attention can also be given to South Africans that have no church affiliation; this part of the field shall be regarded more or less as mission field.

Accordingly, the minutes of Classis Buenos Aires of Dec. 6, 1939, call the communication from the Netherlands Committee "advice," while these minutes speak of the instruction that our Synod of 1939 gave to its South America Committee as a Synodical decision, which it was, but it was a decision addressed as an instruction to its own Committee. It would be incorrect to say that our Synod of 1939 "advised" Classis Buenos Aires. The advice came from the Committee in the Netherlands, to the Classis Buenos Aires, and to our Committee. We are thankful for the advice, have no objection to it, and in general are in harmony with it, if it can be carried out. It is of course more specific than the instruction that Synod gave our Committee, and by which we are bound, merely "to put forth efforts" as indicated above. This we have done.

Seeing that the consistory of Chubut had made no decision in respect to this advice, "Classis Buenos Aires, having taken notice of the decision of the Synod of the Chr. Ref. Church of North America; and having heard the advice of the Committee in the Netherlands, decides to ask the Consistory of Chubut:

1. "Whether there is opportunity (gelegenheid) that more pastoral labor be done in the midst of the congregation than was the case until now;
2. "Whether the congregation is inclined to receive a visit and pastoral labor from other ministers, besides their own pastor and minister, if these ministers are appointed for this work by Classis Buenos Aires.
3. "In case the answer to the above mentioned questions might be favorable, to inform the classis at which times of the year these visits could best take place."

Your Committee is well pleased with this action of Classis Buenos Aires, to meet the problem of Chubut, seeing Chubut has requested a full-time pastor from South Africa, and seeing that South Africa has officially placed the need of Chubut before our Committee, requesting the Christian Reformed Church of North America to pay one-third (seventy pounds) of the salary at Chubut annually. Even if our Synod of 1938 was not prepared to pay these 70 pounds annually, after the Netherlands Committee had turned down a similar request because the Netherlands Committee thought that South Africa should pay the full salary at Chubut, for a full time pastor, the need of Chubut is still the same because Chubut has not yet the full time pastor, and that need is still officially before our Committee.

If the need cannot be met fully, it may be met in part by classical appointments, for it happens frequently enough that if a congregation's request for a full time pastor cannot be met, the Classis offers the congregation classical appointments instead, and this is what the Synod of 1939 did respecting Chubut, offering to pay \$250 to meet the expense of these classical appointments. We know the expense of these appointments is high, and would probably run higher than \$250, but Chubut is a widely spread congregation with eight or ten places of worship (spreekplekken), and ordinarily its members have Rev. Sonneveldt in their midst for public worship only about twice per year, at each place of worship. It is also a relatively large church reported to our Synod of 1939 as numbering 320 souls according to the latest statistics then at hand, but it is reported to lack schools, so that the task of the minister who is there about four months per year is enormous, in order to prepare the youth for public confession. We have high praise for his work, and only wish that he could be at several places at the same time. Since the need of Chubut is still the same, and since that need is still officially before our committee, we are not free from responsibility in seeking a solution. And, as we stated to the Synod of 1939 (Acts of Synod, 1939, page 205), "whatever the solution, it will recognize fully the autonomy of the local consistory of Chubut, the authority of Classis Buenos Aires, and the authority of the Reformed Churches of the Netherlands, who have the ultimate responsibility for Chubut as a congregation of



their denomination." Before our matters came to the Synod of 1939, the advice of Prof. Dr. G. Ch. Aalders was sought on all the church-governmental phases involved, and he approved of them all as they were presented to our Synod. Prof. Dr. Aalders teaches church-government at the Free University of Amsterdam.

However, when Classis Buenos Aires met Dec. 6, 1939, the Rev. A. C. Sonneveldt voiced strong church-governmental objections to the procedure. Our efforts on behalf of Chubut were considered by Rev. Sonneveldt as intrusion. However, our Synod did not advise Classis Buenos Aires, this was done by the Netherlands Committee, at the suggestion of our Committee, in harmony with our Synod's instruction that your Committee "put forth efforts" which we did, when we wrote to the Netherlands Committee. And we could not very well request the Netherlands Committee to consider the proposed classical appointments seriously, unless we knew that our Synod would be willing to set aside the proposed \$250 for this purpose, for without that \$250 the matter would strike a snag eventually anyway. In response to the church-governmental objections of the Rev. Sonneveldt, Classis Buenos Aires passed the following resolution: "Classis regrets it, that the Synod took this decision without consulting with the consistory and minister of Chubut (Rev. Sonneveldt) and without knowledge and foreknowledge (medeweten en voorkennis) of the Committee (Deputaten) of the Reformed Churches in the Netherlands, of which Chubut is a congregation." With respect to the Committee in the Netherlands, it can be said that they advised Classis Buenos Aires in line with our Committee's proposal, especially seeing that our Synod was willing to pay \$250 to meet Chubut's need at least in part, and without that \$250 in sight, they might have felt obliged to pay half of the expense and that would have hampered the free discussion of the proposal, for they have to battle with more poverty than their American brethren. We had consulted fully with the Committee in the Netherlands both by letter and orally before the matter came up before Classis Buenos Aires, and we intend to consult with the Netherlands Committee also in the future as much as is possible and practicable. With respect to the consistory and minister of Chubut, the need of Chubut was taken up by our President, Dr. Beets, when he was pres-

ent at a meeting of Classis Buenos Aires, in 1936. Then Classis Buenos with the consent and coöperation of Rev. Sonneveldt went on record as favoring more pastoral care for Chubut, in the form of a full time pastor for Chubut; and at the advice of Dr. Beets, Chubut sent a cablegram to the Synod of the Reformed Churches of South Africa, requesting more pastoral care through a full-time pastor, and South Africa placed the need of Chubut officially before our Committee, requesting us to pay one-third of the salary. In line with the reported need of Chubut, our Synod offered to pay for some Classical appointments, and instructed its own Committee "to put forth efforts" to that end. Seeing that Dr. Beets's consultations had preceded, we do not think that our Synod went too far, but that Chubut will eventually thank us for the interest shown in her need. Of course we wish to consult with our South American brethren as much as is possible and practicable. Meanwhile, the official *advice* to Classis Buenos Aires in this instance came from the Netherlands and not from us. After our Synod of 1939 had instructed its South America Committee "to put forth efforts" to meet Chubut's need, it might be expected that our own men, the Rev. Muller and the Rev. Pott would put forth efforts in the same direction, which they have done, and will no doubt continue to do, when the next meeting of Classis Buenos Aires is held at Chubut, in February or March, 1941. Article 44 of the Reformed Church Order, touching church visitation, could then also be conveniently carried out for Chubut, and we expect to call this to the attention of the Netherlands Committee and of Classis Buenos Aires. This article needs application everywhere.

Such church visitation together with the deliberations at the Classis can then lead to more definite decisions, proposals or requests from Classis Buenos Aires. It will no doubt be found that there is a surprising measure of faithfulness as well as of unfaithfulness among young and old in Chubut. But the unfaithfulness that is present, as long as it constitutes no more than an alarming measure of drifting away (Acts of Synod, 1939, Art. 47, I, Ground 1), emphasizes the need that was officially placed before our Committee, especially in such statements in the Report of the Rev. D. Postma, (officially delegated by the Reformed Churches of South Africa to visit Chubut,

Argentina, in response to a request from Chubut's consistory), as the following: "Na my rondgang kan ek met nie genoeg lof en dank nie, ook namens die Gereformeerde kerk van Suid Afrika, spreek van die opofferende liefde en voorbeeldige geduld waarmee Ds. A. C. Sonneveldt, gesteun door Mevr. Sonneveldt, u gemeente al die jare so getrou bedien het. S. Eerw. was 'n middel in Gods hand om nie alleen ons Gereformeerde Gemeente hier, maar ook die hele Afrikaanse volkplanting in Chubut te bewaar van kerklike en geestlike ondergang. . . . Die opkomende geslag verkeer in groot gevaar om verlore te gaan vir ons volk en vir ons kerk. . . . Ek vrees hier (in die huis-godsdiens, . . .) is al groot verslapping gekom, en dat dit een van redes is waarom baie van ons lidmate oud en jong al begin verkeerd te gaan. . . . Eerw. en Geliefde broeders in Christus, gedurende my rondgang en kort verblyf onder u het ek groot agting voor u gekry vir die waardige wyze waarop u tot hiertoe so getrou gebly het aan u Godsdiens, selfs onder besonder moeilike omstandighede en ook dikwels onder teëstand en minagting van die wat u omring. Ons moet die Here dank dat Hy Sy genadewerk onder U nog nie laat vaar het nie. Ek beskou egter dat nou, na u dertigjarige verblyf in hierdie land 'n gewichtige keerpunt in u geskiedenis kom. Hier is nou al 'n ander geslag as die wat destyds uit Suid Afrika gekom het, 'n geslag wat nie al die kerklike voorregte gehad het nie wat die ouers geniet het, en dus in groot gevaar verkeer van insinking op kerklik en maatskappelik gebied. Om u kinders vir maatskaplike ondergang te bewaar is dit gebiedend noodsaaklik dat skole onder u opgerig sal word."

This report is dated "Comodoro Rivadavia (Chubut), 18 Desember 1936," and was accompanied by a letter from the Rev. A. C. Sonneveldt to our Committee, in which the Rev. Sonneveldt makes no objection to any of the above statements, although it becomes clear that Rev. Sonneveldt is not to blame for the situation and has done his best to serve Chubut well in the few months annually that he is there. From this accompanying letter of Rev. Sonneveldt dated "Buenos Aires, 28 Januari 1937," we wish to quote an occasional clause: "het rapport bepaalt zich uiteraard tot het constanteeren van feiten . . . mede op mijn aandringen is het verzoek om een vasten leeraar uit Afrika tot de Gereformeerde Kerk in Zuid Afrika gericht.

.... Deputaten kunnen dus dit voorstel en dit verzoek om steun tegemoet zien." The request for aid came eventually, to meet the need of Chubut, and although the request was not met in its original form, we hope that it may be met in some manner and measure.

The labors of the Rev. Wm. V. Muller in Carambehy, southeastern Brazil, and of the Rev. Jerry Pott in Tres Arroyos, southwest from Buenos Aires, have again been blessed by the Lord. Their work is greatly appreciated both by their respective congregations and by your Committee. These ministers, Rev. Muller and Rev. Pott, loaned by our churches to Classis Buenos Aires, have their hands full with their congregational work and the expanding phases of home mission work in their communities. We may continue to thank the Lord for their faithfulness. In 1939 it was fifty years ago that an important emigration from the Netherlands came to South America, an emigration that is especially well represented in the congregation of Tres Arroyos. We may well thank the Lord and take courage.

The South American Churches now have an official name of their own, selected for purposes of legal incorporation: De Gereformeerde Kerken van Zuid Amerika; Spanish, for Argentina, Las Iglesias Reformadas en America del Sur; Portuguese, for Brazil, As Igrejas Reformadas em America del Sur. That name may well celebrate the fiftieth anniversary of the above mentioned migration of 1889.

Carambehy has requested the advice of Classis Buenos Aires concerning woman's suffrage in the congregation. The Classis appointed a committee, consisting of the ministers Muller, Pott and Sonneveldt to study this matter and to report to the next meeting of the Classis.

In the Acts of Synod, 1939, page 80, Art. 92, XIV, B is a recommendation which your Committee has carried out. There the Budget Committee recommends a matter to Synod that Synod adopted, namely "That the beneficiary of a life insurance policy of the Rev. Jerry Pott, which his Committee is holding as collateral for a loan made last year (cf. Acts of Synod 1938, pp. 281, 282), be changed to the Christian Reformed Board of Missions. *Ground:*

The South American Committee is not a corporate body." The late Mr. Abraham Peters, who then served as President of the Budget Committee, made the inquiries on this matter, and we always appreciated his thoroughness. As another, though a minor, tribute to his thoroughness, the beneficiary of this policy now reads as follows: "Nov. 8, 1939, the Christian Reformed Board of Missions, Rev. J. Dolfin Treasurer, or successor or successors." This policy is kept with other papers of your Committee for South America in a safe deposit box at the Peoples National Bank of Grand Rapids.

In closing we wish to thank you for the confidence placed in us. The books have been audited.

Amid all human vicissitudes, we have an abiding Christ, head of His Church, whose approval we seek also in the present labors for South America, which, although not perfect, have again been abundantly blessed, by the grace of God.

### RECOMMENDATIONS

I. The following budget for 1941 is presented for our denominational work in South America, all in U. S. currency; this budget is identical with that proposed to the last Synod:

Salary at Carambehy, Brazil (\$100 raise — five years) .....	\$1,300.00	
Salary at Tres Arroyos, Argentina .....	1,200.00	
Children's Allowance, Rev. J. Pott .....	150.00	
Administrative Expense .....	125.00	
Classical Appointments, chiefly for Chubut .....	250.00	
Furlough Reserve and Other Special Expenses .....	250.00	
		\$3,275.00
Expected from Carambehy at least .....	\$ 216.00	
Expected from Tres Arroyos at least .....	120.00	
		336.00
		\$2,939.00

II. Your Committee advises that the work in South America be again recommended by Synod to our consistories for an annual offering or for 10 cents per family. With Synodical approval, this fund has for years presented the alternative of its quota or an annual offering.

III. Since the Synod's Board of Publication presented to us a bill of \$192.00 for *Wachters* and *Banners* sent to South America from April 1, 1936, to April 1, 1940, your

Committee begs Synod to consider the advisability of cancelling this bill and granting the use of these free until the next Synod.

IV. Synod again appoint a Committee for South America with mandate as heretofore.

Respectfully submitted,

Committee for South America,

HENRY BEETS, *President*

D. D. BONNEMA, *Vice-Pres.*

M. J. WYNGAARDEN, *Sec'y-Treas.*

HARRY BLYSTRA

PETER JONKER, JR.

## REPORT XII.

### REPORT OF THE COMMITTEE FOR HISTORICAL DOCUMENTS

*To the Synod of 1940.*

ESTEEMED BRETHREN :

**T**HIS committee, whose reappointment or continuance is recorded in Art. 108, 22, of the Acts of the Synod of 1939, has only a brief report to present. However, though brief, we think it tells of developments which are in this field of exceptional importance.

While quietly casting about for ways and means for advancing the cause entrusted to us, a suggestion emanating from Dr. Albertus Pieters, emeritus Professor of Western Seminary, reached us, which contemplated coöperation between committees of his and of our denomination respectively in the work of translating and publishing important documents connected with the immigration and early ecclesiastical life of those seceders from the established Church of the Netherlands who sought a new home in the United States from 1847 onward. We on our part were eager for such coöperation, and soon the necessary steps were taken for the organization of a joint committee for that purpose, with the undersigned, Dr. Pieters, and Drs. Wichers and L. Kuyper as members.

In order to give you some idea as to the nature and scope of the work which this joint committee has set itself, we wish to record the fact, that its early meetings have been devoted to labor in the translation of the early minutes of Classis Holland, which Classis the immigrants coming to these parts organized as early as the spring of the year 1848. On our program is also the translation and publication of the early consistorial minutes of the Ninth Street Christian Reformed Church of Holland, Michigan, which minutes relate the labors of that consistory under the leadership of Dr. A. C. Van Raalte; but at the time of the drawing up of this report we have not yet received access to that valuable document. There are still other documents which call for similar treatment in order to save them from oblivion and to make them accessible to

later generations, though a precise enumeration of them it is not in our power to give.

We trust you will readily realize the importance of this kind of work, as also the expenditure of time and of money it involves. So far no serious inroads have been made in our allowance, but the execution of our program will doubtless call for greater expenditures than this allowance will care for. We therefore humbly ask permission, if the prosecution of this work to which the two sister denominations contribute equally, should demand it, to go beyond our present allowance to the extent of \$300. Our meetings for the purpose of checking up on the translation make large and unexpected demands on our time, and it may become expedient to spread the work. This request proceeds of course on the assumption that you cordially approve of and endorse this new undertaking of your historical committee, and we trust, that you will not withhold your expression of such approval and endorsement.

May the Lord bless and guide you in all your deliberations and decisions.

Respectfully submitted,  
the Committee for Historical Documents,

HENRY BEETS  
D. H. KROMMINGA



## REPORT XIII.

### REPORT OF THE DELEGATE TO THE AMERICAN BIBLE SOCIETY

*To the Synod of 1940.*

ESTEEMED BRETHREN:

**Y**OUR delegate to the A. B. S. takes pleasure in presenting to the Synod of 1940 the following brief report.

As usual we attended the December meeting of the Advisory Council. Thirty-seven men representing the principal denominations of the country, met in the Bible House in New York. Discussions centered upon: the Holland Conference, New Translations, the Bible translations for the Blind, Scriptures for the rising Church and the mission of the Society in foreign lands. It was a significant day for the delegates and a real eye-opener in regard to the great need of the Bible in a war-weary and a sin-torn world.

Our Church's contribution to the American Bible Society during the year 1939 amounted to \$1176.00. And for these donations we desire to express our hearty appreciation. However, we are sorry to report that this is \$225.42 less than the year 1938. More could be done for this important cause if all our leaders would bring it to the attention of their churches and societies. The Society is the "arm of the church" in helping the missionaries to translate the Scriptures in over a thousand tongues and dialects. In this way we take part in this important phase of kingdom work when we contribute to the American Bible Society. In the year 1929 the Christian Reformed Church brought up \$2072. This is an ideal to aim at in 1940. Let us see if we cannot reach it or even do better!

Recently the Paterson Hebrew Mission received a liberal grant of Hebrew Bibles from the Society. We express to them our hearty thanks for their generosity.

It might be of interest to you to know that in 1939 the distribution of Bibles and portions thereof exceeded 7,270,000 volumes. They were distributed and circulated

in many parts of the world—in the C.C.C. of America, China, Siam, Philippines. Thus the Word of God has gone forth to the nations of the world. The glorious message of the Book is the positive answer to the world's despair. It gives the promise of rest to the weary and the sin-burdened soul.

As in previous reports it is our privilege to commend the American Bible Society to the kind consideration of our Christian Reformed people and request Synod to again place it on the list of accredited causes.

Respectfully submitted,  
JOHN BEEBE.

## REPORT XIV.

### REPORT OF COMMITTEE IN RE REFORMED ECUMENIC COUNCIL

*To the Synod of 1940.*

DEAR BRETHREN:

**T**O the Synod of 1939 we reported as per Supplement XIV. Since then nothing new developed except what is related in the following report of the Revs. Beets and Van Dellen. We also concur in their suggestion as to the continuation of a Committee for this important work of an Ecumenic Synod or Council.

I. VAN DELLEN, *Pres.*  
D. H. KROMMINGA, *Sec.*  
L. BERKHOF.  
H. BEETS.

### Report to Synod of Its Delegates to General Synod, Reformed Churches of the Netherlands, Assembled at Sneek, August, 1939

DEAR BRETHREN OF SYNOD:

Your delegates to the General Synod of the Netherlands were also unable, on account of the international situation at the time, to attend all of the meetings of the above named body. Happy to say however, we could be present at the entire first week of the sessions and were enabled to attend to the matter of a proposed Ecumenic Synod, as we were charged to do.

We brought the matter up as soon as possible and Gen. Synod right away appointed brethren to discuss the matter with us. They were the Profs. Hepp, Kuyper, Greydanus and Aalders, the last named presiding, Dr. G. Keizer, first clerk of Gen. Synod, the Revs. Fernhout and Mak of the East Indies, and Dr. Snyman and Dr. DuToit of South Africa.

A fine proposal was agreed upon, viz., to have such a body assemble in Amsterdam, its membership consisting of Churches with which the Netherland Reformed churches were in correspondence, and likewise those with which our Church and the Reformed Church of South

Africa were in correspondence. At the opening session each one of the looked for delegates were to be asked as to their assent to the classic Standards of the Churches. The name we proposed: *council* (concilie) found no favor among the Dutch brethren since their Gen. Synod had used the term "Synod," a name finally agreed upon. But its authority would be advisory and not binding the respective Churches such as the name "Synod" may seem to imply.

So far so good. And we were thankful. But, alas, when this report was laid before Gen. Synod that body did not feel prepared to act. One of the points which caused considerable discussion was as to the membership to be invited, outside of the corresponding Churches named above. Meanwhile the international situation became rather serious and led to the adjournment of Gen. Synod to such a date as prevented us from attending. After our departure the matter was brought up again, but finally it was resolved to put the entire proposal into the hands of the Committee for correspondence with foreign Churches, since it was felt that the international situation at the time was of such a character that a meeting to take place in 1942, as was proposed, would be an impossibility anyway.

Consequently the whole subject has been held in abeyance till the next regular meeting of Gen. Synod.

The undersigned would like to suggest that the present Committee for an Ecumenic Synod or Council be continued to watch the development and report to our Synod as soon as anything definite is resolved upon. We wish to thank you for the confidence placed in us, to serve as Synod's representatives, while we cannot refrain from mentioning that the brethren overseas showed us a splendid spirit of brotherliness and hospitality. We uttered, when we parted, the wish that the Gen. Synod could see its way clear to do as our denomination had done, and send two delegates to our own Synod.

Respectfully, your servants in the work of the Lord,

HENRY BEETS.  
I. VAN DELLEN.

## REPORT XV.

### REPORT OF THE SEAMENS HOME UNDER THE CARE OF THE E. H. M. BOARD

*To the Synod of 1940.*

ESTEEMED BRETHREN :

**T**HIS is a report of the work done by the Board and the workers of the Seamen's Home at Hoboken, N. J. With gratitude to God we are pleased to report that the work has been carried on during the past year without interruption; and we believe the Board and the personnel have faithfully performed their duties.

The work by the Board was carried on in the spirit of coöperation and with love for and interest in, the cause. Good harmony and coöperation exist between the Board and the workers. Board meetings are held monthly and a watchful eye is kept upon the work and the workers. All matters are carefully attended to and visiting committees inspect the institution every month. These committees report their findings to the Board. The Home is kept in good repair and this is done as economically as possible. Our people are invited to visit the place especially when the meetings are held for the seaman.

The personnel has carried on the work with devotion, in a fine spirit of coöperation with one another and the Board. And this has not been without fruit. Important contacts were made with men in need of spiritual help. Many letters testifying of the good work done and the help received are on file in the home. Mr. and Mrs. Fisher are faithful in their duties as custodians and perform the various duties devotedly. Likewise the Rev. A. H. Kort, pastor of the C. R. Church of Hoboken, who continues to supervise the gospel meetings and spiritual work of the institution. During the year 1939, sixty-nine gospel meetings were held with an attendance of one thousand three hundred and sixty-nine (1369). The war has disrupted the regular schedule of meetings but it has not diminished the work, and rather intensified its importance. Seamen are more serious minded and seem more fully to realize their dangers at sea; many listen with attentive interest to the Gospel message. They certainly need our prayers

and assistance, especially in these days of warfare and turmoil. In one of the reports of the Rev. Kort we read: "The spiritual labors have continued in the Home and the Lord has made it possible for us to bring the blessed Gospel to our seamen, longshoremen and dockworkers. Since the outbreak of the war in Europe, the lives of the seamen are continually in danger, since travel across the Atlantic in war time is an exceedingly dangerous procedure. Today more than ever, our seamen need the Gospel of Christ which when effectively applied by the Spirit of God, is able, and it alone, to give the men true fortitude in the midst of perils and hazards."

Mr. E. Apol continues to supervise the Home, besides visiting ships, barges and other craft to distribute tracts, Bibles and portions of Scripture. Thus he presents the gospel message by means of word and tract and at the same time he seeks new openings for spiritual work among these seamen and barge operators. Emigrants and immigrants are also assisted.

The record for the year 1939 is as follows:

Ships visited .....	195
Barges and other craft .....	249
Bibles distributed .....	31
New Testaments distributed .....	467
Tracts given out .....	3660
Free meals provided .....	283
Emigrants lodged .....	211
Sailors lodged .....	45
Visitors lodged .....	32
Immigrants lodged .....	19

Immigration. Three hundred and sixty-nine persons were assisted on the incoming ships. Of these, 103 were immigrants, 41 visitors and 125 who had been here before. 118 were helped on the outgoing ships.

We believe from the monthly reports received by the Board from the personnel and from our observation that the Seamen's Home in Hoboken fills a great need and merits the hearty support of our people both morally and financially. The work is highly appreciated by the E. H. M. Board. Hence it was fitting at the first meeting of the year 1940 to have our president, the Rev. J. J. Hiemenga, speak a few appropriate words of appreciation and encouragement to the staff of workers.

The Board submits to your honorable body two requests:

1. The Board has increased the remuneration of the Rev. A. H. Kort for the work done at the Seamen's Home to the amount of \$150.00 beginning January 1, 1940. This is subject to the approval of Synod. The Board is convinced that the work performed by the Rev. Kort merits this increase, and trusts that you will give this your hearty approval. Hoboken occupies a strategic position in our church as an open door from East to West; and this city it not a very favorable place for a minister of the Gospel with a growing family to live in; and furthermore, the labors expended by pastor and congregation in Hoboken go hand in hand with that of the Seamen's Home.

2. The Board again solicits the aid and interest of the Synod in this work and that of the churches also by way of collections and offerings and donations, as requested by the Board at the Synod of 1939.

Respectfully submitted,

Signed: E. KOOISTRA,

*Sec'y of the E. H. M. Board.*

P. S. Now follows the Financial Statement approved by both Eastern Classes.

# FINANCIAL REPORT OF THE TREASURER OF THE HOLLAND SEAMEN'S HOME FOR THE YEAR 1939

*To the Synod of 1940:*

ESTEEMED BRETHREN:

## Receipts

Balance on hand 1/1/39:

Commercial .....	\$ 245.46	
Savings .....	5,880.13	
		\$ 6,125.59
Various Classes .....		515.43
Income from Seamen's Home .....		1,351.66
Payment on Principal of Mortgages .....		1,132.27
Interest on Mortgages .....		817.22
Dividends on Stock .....		344.00
Contributions .....		118.00
Van Agthoven Estate .....		1,000.00
Transferred from Monsey Cemetery Fund .....		1,005.30
Interest on Savings Account .....		4.29
Loan Prospect Park National Bank .....		1,050.00
		\$13,463.76

## Disbursements

Salaries .....	\$ 2,949.92
Maintenance, Repairs and New Furniture .....	1,305.40
Gas, Electric, and Water .....	219.88
Coal .....	241.07

Insurance .....	283.70
Free Meals and Loans.....	58.40
Mortgages Purchased .....	8,000.00
Loan Repaid to Prospect Park National Bank.....	1,050.00
Interest on Loan Prospect Park National Bank.....	1.85
Interest on Loan Monsey Cemetery Fund.....	18.00
Miscellaneous .....	132.14

\$14,260.36

Deficit Commercial Account.....	\$ 806.00 (See Note 1)
Balance Savings Account.....	10.00

Net Deficit..... \$ 796.60

\$13,463.76

#### Statement of Total Assets

of the Holland Seamen's Home at Hoboken, N. J., as of January 1, 1939, to December 31, 1939

Invested in nine First Mortgages.....	\$20,329.83
Little Miami Railroad Stock (80 shares @ 104) .....	8,320.00
On Check Account in Prospect Park Natl. Bank .....	333.25
On Savings Account in Prospect Park National Bank .....	10.00

\$28,993.08

Three-Story Building, 334 River St., Hoboken, New Jersey .....	\$25,000.00
Three-Story Building, 310 Hudson St., Hoboken, New Jersey .....	15,000.00

40,000.00

\$68,993.08

#### Statement of Total Liabilities

To Monsey Cemetery Fund in Trust.....	\$ 1,800.00
To Classis Hackensack Commercial Account.....	1,040.44
To Monsey Cemetery Fund Commercial Account .....	99.41

\$ 2,939.85

#### NOTE 1 —

The deficit in Seamen's Home Commercial Account .....	\$ 806.60
The Check Account in Seamen's Home.....	333.25

#### Totals.....

\$ 1,139.85

To offset the above amount the following funds were used:

Commercial Acct. Classis Hackensack.....	\$ 1,040.44
Commercial Acct. Monsey Cemetery Fund.....	99.41

1,139.85

\$ 000.00



The books were audited and found correct by Mr. John Zuidema and Mr. Anthony Vroon.

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

At the meeting of Classis Hackensack held April 2, 1940, the above financial statement and request was approved and ordered sent to Synod to convene in Grand Rapids in June, 1940.

Respectfully submitted,

D. DE BEER, *Treasurer.*

JOHN BEEBE, *Stated Clerk.*

## REPORT XVI.

### REPORT OF THE RADIO BROADCASTING COMMITTEE

*To the Synod of 1940.*

DEAR BRETHREN:

THE Committee for Radio Broadcasting has the pleasure hereby to submit the following report. The mandate given this committee is found in the Acts of 1939, Page 15, Article 28, and reads as follows: "In connection with this matter (of Radio Broadcasting), Synod further decides:

1. To appoint the same Committee that rendered this Report as the Radio Broadcasting Committee of the Christian Reformed Church;
2. To empower this Committee to begin the work of actual broadcasting, and to take steps from time to time towards the realization of the ideal as expressed in its Report, viz., a Reformed Radio Hour over a group of stations, and the appointment of one man as radio-minister, in order to give continuity as well as unity to the messages from week to week;
3. To instruct this Committee to report on the progress of its work to the next Synod. (Cf. Art. 108.)"

Your committee complied with this mandate and reports as follows:

#### I. THE WORK CARRIED OUT

Beginning with Sunday, December 17, 1939, through Sunday, March 31, 1940 — a period of sixteen weeks — we broadcasted the Back to God Hour under the auspices of the Christian Reformed denomination over Station WJJD (1130) Chicago, Illinois. The following prayer was offered at the beginning of the broadcast series by Professor H. Schultze:

"Almighty, omnipresent, and loving God and Father. We are fervently grateful to Thee this afternoon that Thou art permitting us to begin a season of broadcasting the truth that can make men free from sin and its enslaving power. We acknowledge Thy divine Providence and incomparable grace for the privilege of employing such far-reaching and penetrating power to proclaim the whole counsel of God to a needy generation. We beseech Thee, O Spirit Divine, that Thou

wilt accompany us as we work through the series now begun, so that the messages brought today and on the Sundays that follow may cheer and comfort those in sorrow, may sustain and guide those in affliction, may strengthen and encourage those that are weakly stumbling along life's pathway, may fill the hearts of the faithful with joy and peace, and may move men everywhere to a renewed consciousness of the great glory of our God. As we begin with Thee, help us to continue with Thee. If Thou be with us, none can be against us. Our prayer is placed before Thy gracious throne in the name of Jesus, our Lord and our God. Amen."

Five radio addresses were given by Prof. Schultze of Calvin Seminary; four by the Rev. H. J. Kuiper, Editor of *The Banner*; two each by three Chicago ministers: the Revs. Dr. Herman Kuiper, G. Hoeksema, and Dr. Wm. H. Rutgers, and one by the Rev. B. Essenburg, also of Chicago.

A. INFORMATION AS TO CORRESPONDENCE RECEIVED, STATES HEARD FROM, TERRITORY COVERED, ETC.

During the first 14 weeks (up to the time when this report was written) we received some 553 letters and cards from 23 States. The largest number coming from our own people residing in Illinois, Michigan, Wisconsin, Indiana, and Iowa. So-called "outsiders" in these same states have written some 81 letters and cards. Letters also were received from Minnesota, Mississippi, Virginia, Ohio, North Carolina, Pennsylvania, West Virginia, and Georgia. Our Corresponding Secretary, Mr. M. Fakkema, who has taken care of the mail, estimates that about 157 outsiders have written in from December 17 to March 24.

We would remind Synod:

1. that WJJD is a station that by no means covers the entire area of our Christian Reformed Churches. We regret that our people in Minnesota, Iowa, South and North Dakota — barring a few exceptions — have not been able to hear our programs.
2. that during this first experiment we have not been able to advertise sufficiently in communities in which we have no Christian Reformed people. It requires years of effort to build a radio audience among perfect strangers.
3. that your committee was not able to offer any tangible gift to those who wrote in. The experience of others shows that this greatly stimulates fan-mail. According to conservative estimates one person out of 500 to 1000 writes in, commenting on any given

program. According to this we have reached thousands of outsiders as well as our own people. Finally, we are happy to report that the correspondence or fan-mail has steadily increased from week to week.

### B. RESPONSE TO OUR RADIO PROGRAMS

1. Your committee offered, to all who would request, a copy of the address given. A total of 622 copies was sent out upon request. Prof. Schultze's five addresses were sent to 199 homes and Rev. H. J. Kuiper's four addresses to 209 homes. These sermons are read again and are used by Mission workers in spreading the Gospel. Think of the possibilities, and what a field we are entering by these messages.

2. We would not burden Synod with a detailed report on all the communications received. A few may give you an idea as to the nature of the responses we received.

*"Dear Sirs:* Words fail to express my appreciation of the Back to God Hour. I am grateful that God has put it in the heart of more of his people to use Radio in His glorious service. May I ask you to send me copies of the last two addresses . . . Gratefully yours, FATHER O. C., Chicago."

*"Dear Friends:* I am in hearty agreement with your program, and as requested, I made an announcement before our Sunday School and Church and I hope to increase your listeners materially. . . . Praying that God may richly bless your efforts, I am, yours very truly, J. E. MCJILTON."

*"Dear Radio Committee:* I have just finished listening to your program which has proved to be an inspiration to myself and family ever since you first came on the air. . . . I will enclose a widow's mite which I hope God will bless in bringing His Word to the world. Sincerely, EFFIE M. G."

*"Back to God Hour:* Though I usually turn off WMBI at 2:30 and no longer listen to the radio, today I strayed up and down, stumbling unto your program. I'm right glad I did. Thanks. I would appreciate a copy of today's message . . . MARY BELL H."

3. In response to the offer of a free copy of *The Banner* we received 14 requests, including, among others, requests from such distant points as: Parkersburg, West Virginia; Driftwood, Penna.; Princeton, Minn.; Hinton, West Virginia; Stittsville, Ont., Canada; and Freeport, Penna.

### C. FINANCIAL REPORT

Our Treasurer, the Rev. B. Essenburg, acknowledged every offering received from our congregations as well as every individual gift sent in through the mail. The response on the part of our Churches has been most remark-

able. As a denomination we are growing radio-minded. It is very evident that our people want their Church to be on the air through some central service. This is gratifying. Up to date (March 31) total receipts amounted to \$3,275.85. Expenses, including broadcasting, music, travelling expenses of the speakers, postage, and mimeographing of the messages, etc., amounted to \$2,276.98. This leaves a balance of \$998.87 to start the new period.

It would take too much space to report what each congregation has contributed. A detailed report will be given to Synod. May we especially express our gratitude to those congregations who gave so liberally for our denominational broadcasting activity though they were not able to tune in. The books of the Treasurer will be audited and a complete financial statement will be submitted to Synod.

We have not pressed our listeners for contributions, partly because this was our first season on the air; but more so because we had sufficient funds on hand. With the exception of one fifty-dollar check, money came in small denominations — mostly in dollar bills. The total amount received from listeners is \$248.28 (to date). By far the greater bulk came from our people. Especially those living in communities that have no Christian Reformed Church showed a keen interest and great generosity.

## II. OBSERVATIONS

Those who have not been in touch with this broadcasting activity at close range can scarcely realize how numerous and vexing the difficulties were that confronted your committee. We have been criticized and rightly so. For several weeks we were perplexed by certain restrictions brought about by a strong Musician's Union in Chicago. We were not able to arrange the musical part of the program as we should like to have done. However, though we have not yet attained to perfection, the period of experimentation is past. Marked improvements have been made. We have learned by experience and are confident that in the future the music and singing will be of a high grade and that this part of the service will work together with the speaker to bring men and women back to God.

Besides, we believe that this was even a more serious defect: our Back to God Hour lacked unity and continuity.

Various speakers, without consulting one another, have preached. We agree with the *Banner* Editor when he writes, "The work of the speakers is not without difficulties. Chief of these is their inexperience in this type of 'preaching'. One had to develop a technique which is quite different from that of the preacher in an organized church or even on a mission field."

Furthermore, as your Committee we have faced the question, What is the relation of our synodical, nation-wide (D. V.) broadcast to local efforts in broadcasting the Gospel? Are we to cover their territories and duplicate what they are doing? If so, perhaps these communities will sooner or later object to financing the Synodical broadcast. The only successful way to carry on our denominational activity is not by duplicating what is being done by local efforts. The purpose of our Back to God Hour broadcasts should be to complement this work. We believe that this not only can be done but should be done if we as a Church are to make a real contribution over the air.

Our conception of a National Broadcast by our Church can be briefly stated. The message should be unique in its character and singular in its thrust. It should not be a duplicate of other religious broadcasts. The purpose of our synodical broadcasting activity is not merely to interpret a certain Bible text, but to bring distinctive truths to our American people in the light of our Reformed Confessions as they relate to the Church, the Home, the State, and Society. Our broadcasts must concern themselves with a cross-section of life in this day and age. We should call attention to the fundamental errors which are basic to the maladjustments of present-day religious, social, industrial, and educational life. In this essentially pagan age we must do what Paul did in Athens — unveil the glorious name of the Unknown God in whom all mankind alone can live, move, and have their being. Such a radio broadcast will be unique in our land and, if properly organized and consistently adhered to, will be lofty in its appeal, dynamic in character and incalculable in its possibilities. Such a program will do justice to our theme — Back to God. It will be typically Reformed in its emphasis and will be amply worthy of the financial sacrifice which we ask our people to make.

### III. RECOMMENDATIONS TO SYNOD

A. To continue our Back to God Hour for another season beginning in the Fall of 1940. *Reasons:*

1. Over against present-day systems such as Modernism, Communism, Materialism, etc., we should place our dynamic, militant Calvinistic system of thought and life;
2. Radio broadcasting is one of the most effective agencies in making known our Church and the Gospel which we preach. May we quote the *Banner* Editor once more? Writes he: "A denominational Home Mission program which would not provide for a liberal and effective use of the radio would be out of date. It would mean a golden opportunity lost. The value of radio broadcasts as the long arm of Home Missions is twofold. First, they are marvelously effective as the scouts of the Church, reaching out into far-flung communities and eliciting response from men and women who may become points of contact for a home missionary. The radio will open new fields and disclose new opportunities. . . . Second, such evangelistic broadcasts themselves can be effective presentations of the Gospel to thousands or even millions of mission subjects."

B. That Synod elect a team of three who shall be the speakers for the season 1940-1941. *Ground* for electing three speakers: Although it is advisable that one man be appointed for this work, your committee is convinced that too much is involved in appointing one man at this time. At this stage the engagement of one man is hardly warranted. NOTE — At a later date a nomination will be submitted by your committee.

C. That Synod instruct the various speakers to prepare a unified program for the season in conjunction with the radio committee. A unified and progressive program should be mapped out for the seasons so that there may be unity and continuity in the messages. This we consider highly necessary in order to give leadership in all the aspects of the Back to God Crusade.

D. That Synod urge every congregation in our entire denomination to again take up an offering for our proposed denominational radio activity.

E. That Synod appoint a committee of five to serve as a radio committee.

A supplementary report will be presented to Synod in the manner of broadcasting. We are not ready as yet to present our findings. This matter centers about continuing our broadcasting over one large station or a group of smaller stations.

Will Synod kindly receive our President as the spokesman for your Committee?

May Jehovah richly guide you in this phase of Kingdom activity and in all other matters that are to be considered.

Humbly submitted,

The Radio Committee,

D. H. WALTER, *President.*

E. B. PEKELDER, *Secretary.*

B. ESSENBURG, *Treasurer.*

H. BAKER.

MARK FAKKEMA.



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## DEPUTATI SYNODI

### Primi

### Secundi

#### Classis California

J. J. Steigenga.....	Minister	L. Bouma .....	Minister
F. De Jong.....	M	J. J. Weersing.....	M
G. Oppenhuizen .....	Elder	D. Hoek .....	Elder
J. Stuitje .....	E	D. Visser .....	E

#### Classis Grand Rapids East

L. Trap .....	Minister	W. Van Peursem.....	Minister
J. Weidenaar .....	M	Dr. G. Goris.....	M
H. J. Voss.....	Elder	G. Brander .....	Elder
A. H. Van Dam.....	E	H. Penninga .....	E

#### Classis Grand Rapids South

Dr. Y. P. De Jong.....	Minister	E. Boeve .....	Minister
P. Holwerda .....	M	G. Hofmeyer .....	M
Dr. G. Heyns.....	Elder	P. Van Houten.....	Elder
R. Muller .....	E	J. Hekman .....	E

#### Classis Grand Rapids West

J. De Haan, Jr.....	Minister	H. Verduin .....	Minister
M. Vander Zwaag.....	M	R. Veldman .....	M
B. De Jager.....	Elder	J. Kramer .....	Elder
P. Westveer .....	E	J. Huttenga .....	E

#### Classis Hackensack

J. M. Vande Kieft.....	Minister	D. De Beer.....	Minister
C. Greenfield .....	M	H. Bouma .....	M
J. J. Rienstra .....	Elder	P. Hoedeman .....	Elder
H. Van 'Ostenbridge.....	E	H. Fles .....	E

#### Classis Holland

D. Zwier .....	Minister	D. H. Walters.....	Minister
H. Blystra .....	M	Dr. R. J. Danhof.....	M
G. B. Tinholt.....	Elder	E. Westing .....	Elder
A. Peters †.....	E	M. Luidens .....	E

### Classis Hudson

J. Walkotten .....	Minister	E. Van Halsema .....	Minister
Q. Breen .....	M	E. Kooistra .....	M
C. Greydanus .....	Elder	G. Link .....	Elder
J. Vander Plaat .....	E	R. Hommes .....	E

### Classis Illinois

J. Van Beek .....	Minister	W. Haverkamp .....	Minister
G. Hoeksema .....	M	Dr. H. Kuiper .....	M
K. Hoeksema .....	Elder	H. Kramer .....	Elder
H. G. Triezenberg .....	E	H. P. Ottenhof .....	E

### Classis Kalamazoo

J. H. Schaal .....	Minister	W. Alkema .....	Minister
G. Van Laar .....	M	E. L. Haan .....	M
C. H. Ippel .....	Elder	P. Vanden Berge .....	Elder
Fred Bosker .....	E	J. De Nooyer .....	E

### Classis Minnesota

J. Ehlers .....	Minister	A. A. Koning .....	Minister
J. Guichelaar .....	M	G. A. Lyzenga .....	M
A. Masselink .....	Elder	S. Droogsma .....	Elder
K. A. Brouwer .....	E	W. Hoogeveen .....	E

### Classis Muskegon

R. J. Bos .....	Minister	J. Hanenburg .....	Minister
R. J. Karsen .....	M	J. Dolfin .....	M
F. L. Winter .....	Elder	H. Ahuis .....	Elder
G. Vredeveld .....	E	A. Holtrop .....	E

### Classis Orange City

J. H. Geerlings .....	Minister	C. Groot .....	Minister
Dr. R. Bronkema .....	M	A. D. Folkema .....	M
J. Vogel .....	Elder	E. Kuik .....	Elder
M. Zonneveld .....	E	S. Wiersma .....	E

### Classis Ostfriesland

R. Wezeman .....	Minister	D. Drost .....	Minister
R. S. De Haan .....	M	P. H. Eldersveld .....	M
F. Albers .....	Elder	H. M. Tjepkes .....	Elder
J. J. Ludeman .....	E	H. Christians .....	E

### Classis Pacific

W. Groen .....	Minister	N. De Vries .....	Minister
J. M. Byleveld .....	M	J. De Jong .....	M
George Visser .....	Elder	A. Kok .....	Elder
M. Dykshoorn .....	E	P. Bruinsma .....	E

### Classis Pella

I. Van Dellen .....	Minister	J. D. Pikaart .....	Minister
J. Griffioen .....	M	D. Flietstra .....	M
G. Pothoven .....	Elder	A. Slings .....	Elder
C. Bloem .....	E	B. Van Wyk .....	E

### Classis Sioux Center

L. Verduin .....	Minister	C. Witt .....	Minister
E. Visser .....	M	H. J. Triezenberg .....	M
J. Ten Harmsel .....	Elder	G. Van't Hul .....	Elder
T. Fikse .....	E	J. Hoekman .....	E

### Classis Wisconsin

J. Medendorp .....	Minister	E. B. Pekelder .....	Minister
H. Vander Klay .....	M	E. Joling .....	M
J. Dekker .....	Elder	H. W. Te Grootenhuis .....	Elder
B. Lammers .....	E	J. Van Vuren .....	E

### Classis Zeeland

G. Gritter .....	Minister	H. Keegstra .....	Minister
J. Geels .....	M	A. Jabaay .....	M
H. Walcott .....	Elder	H. L. Johnson .....	Elder
N. Tanis .....	E	E. Wezeman .....	E

# AGENDA

## Part II

## Overtures

### I. CALVIN COLLEGE AND SEMINARY MATTERS

REPORTS OF CURATORIUM AND REPORTS ON KINDRED MATTERS

### 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

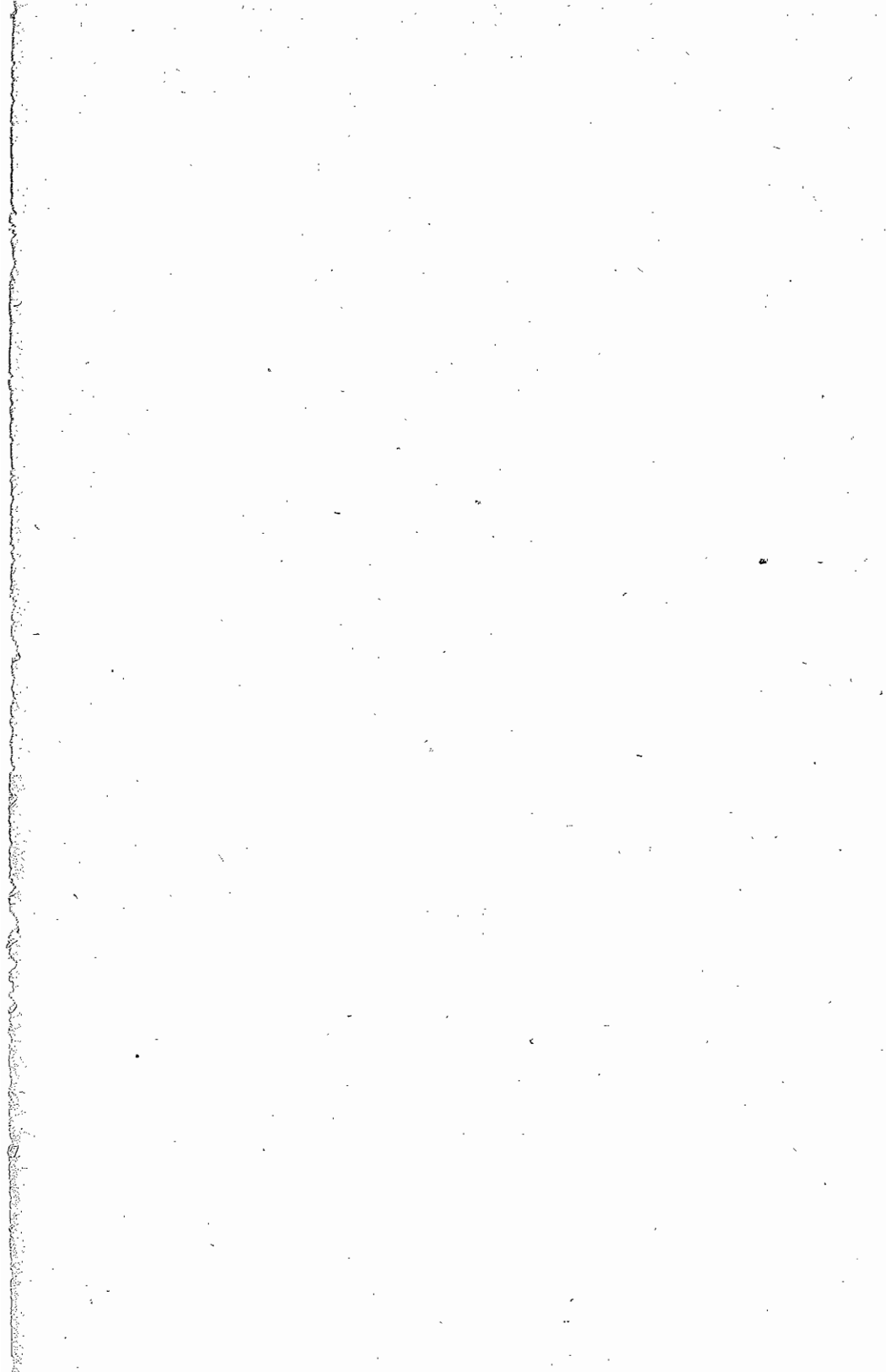
1. At our meeting held in Hanford, Feb. 28, 1940, Classis California received overtures from the consistories of Tohatchi, Rehoboth, and Farmington-Toadlena, all of which militated against the present policy of the Mission Board in regard to the hospitalization of "White pay-patients" in our Rehoboth hospital and the private practice of the missionary-doctor carried on in the office and in the homes of white patients not related to the mission. In these overtures Classis was petitioned to overture Synod to have this policy changed.

However, instead of doing exactly as requested, after studying the overtures above mentioned, and consulting the minutes of General Conference as well as those of the Mission Board bearing on the case, the following action was taken:

"Classis feels that the issue involved is of such a serious nature that it decides to overture Synod to appoint a committee to study this matter thoroughly. *Grounds:*

1. The division of opinion as to policy in this instance is seriously impairing the mission work on our entire Indian field;
2. Rumors concerning this and other matters on the Indian field are already spreading to various sections of the church and tend to undermine the interest and confidence of our people in the cause of Indian missions;
3. God's blessing can not rest upon our mission labors under these conditions, for 'A house divided against itself can not stand'."

(Classis California.)



**2.** Sully asks Classis to overture Synod that in the case of calling home missionaries, the executive committee shall present a trio or duo to the Consistory of the calling church, which then has the final choice. *Reasons:*

- a. This will give the executive committee sufficient control over the selection of pastors with whom they have to work;
- b. This will give the calling church an active part, which is its just due, and which will serve to stimulate interest by keeping the work closely associated with the local church.

Classis adopts this overture and recommends it to Synod for consideration.

(Classis Pella.)

**3.** Classis Pella decides to send the following overture to Synod:

Classis Pella overtures Synod to raise the salary minimum from \$1200.00 to \$1300.00 for subsidized churches. *Reason:*

Classis is convinced that this is necessary for the ministers concerned to meet their needs and to do efficient work.

(Classis Pella.)

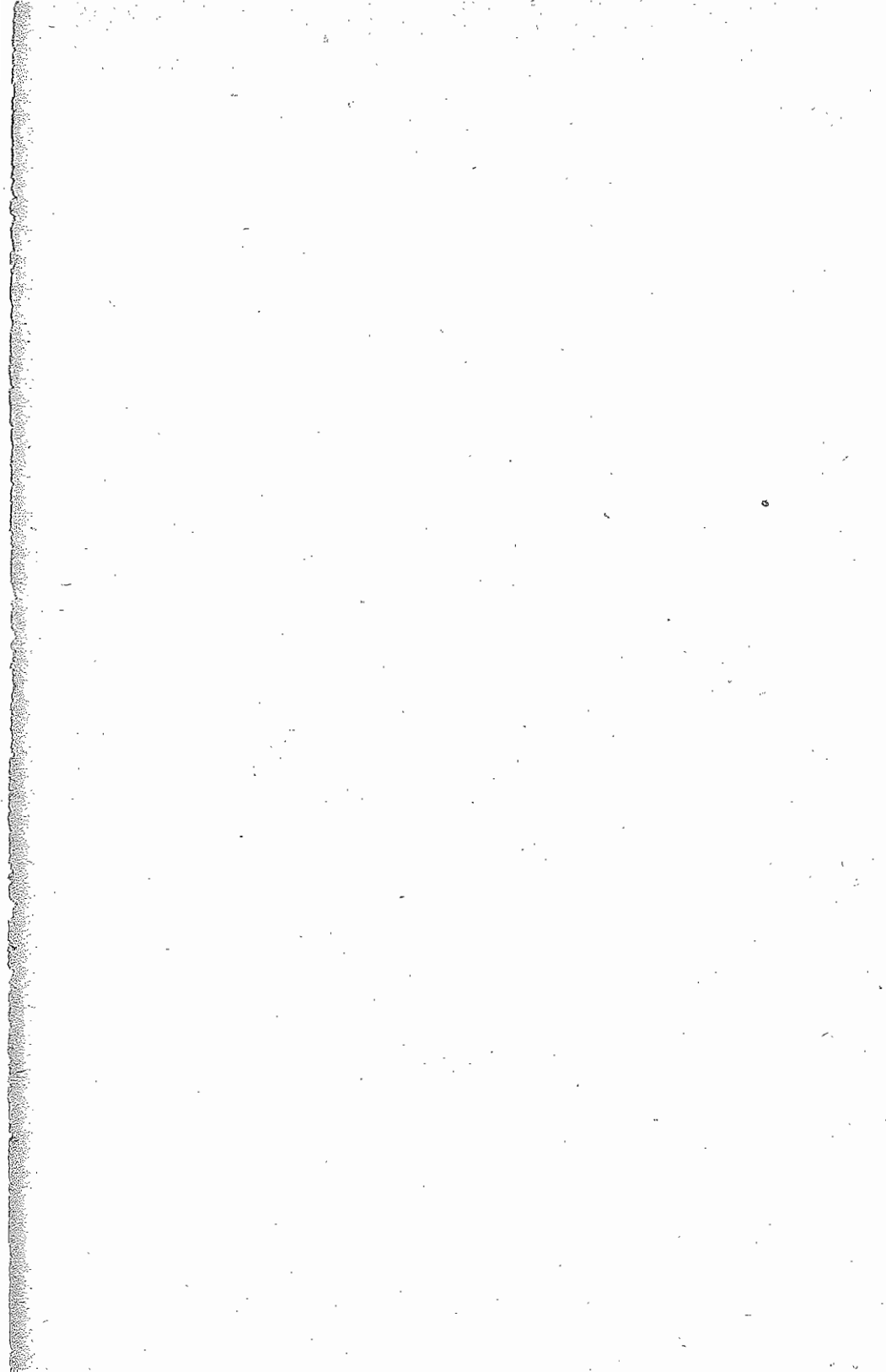
**4.** Classis Sioux Center petitions Synod to arrange for the payment of the salaries still due to its former classical home missionaries out of the Church Extension Fund, since Classis has found and finds it impossible to make any appreciable progress in paying these arrearages. With regard to these salaries, now past due since 1936, Classis has made definite efforts to pay these arrearages but to no avail.

(Classis Sioux Center.)

**5.** Classis Pella overtures Synod to grant Tracy \$600.00 subsidy although it is above schedule. *Ground:*

Tracy's debt payment makes a higher salary payment impossible.

(Classis Pella.)





**6.** **Subsidy.** Classis Wisconsin herewith recommends the churches of Birnamwood, Delavan, Second Randolph, and Vesper to your honorable body for subsidy to the following amounts: Birnamwood, \$700.00; Delavan, \$600.00; Second Randolph, \$700.00; Vesper, \$500.00.

(Classis Wisconsin.)

**7.** Since Middelburg's Consistory received no satisfaction from the Executive Committee for Home Missions, Classis Orange City overtures Synod to grant Middelburg \$150.00 from the Fund for Needy Churches during the period of June to December, 1940. *Ground:*

Middelburg absolutely needs this support.

*A Word of Explanation concerning the above mentioned overture.*

C. GROOT, S. C.

During the spring meeting of Classis, held at Ireton, Iowa, Feb. 28, 1939, Classis Orange City recommended Middelburg to receive \$300.00 from the Subsidy Fund. The Executive Committee for Home Missions, however, did not recommend Middelburg to Synod and as a result no Subsidy was granted or promised. The Executive Committee gave no reasons for their action. During the fall session of Classis, held at Worthington, Minn., Sept. 19, 1939, Classis decided that since Middelburg's Consistory was disappointed because the Subsidy, asked for, was not granted, to instruct the Classical Home Mission Committee, working with the Consistory of Middelburg, to try to get the Executive Committee for Home Missions to grant the support to Middelburg which was asked for at the Spring session of Classis. In a letter dated Dec. 15, 1939, the Executive Committee answered that it did not see its way clear to grant the request, and gave the reasons for its action. The Consistory of Middelburg felt, however, that the reasons given were very weak, and therefore addressed a letter to Classis, held at Sanborn Feb. 27, 1940, wherein the reasons given by the Executive Committee were mentioned and answered by the Consistory of Middelburg.

So far the word of explanation.

C. GROOT, S. C. (Classis Orange City.)

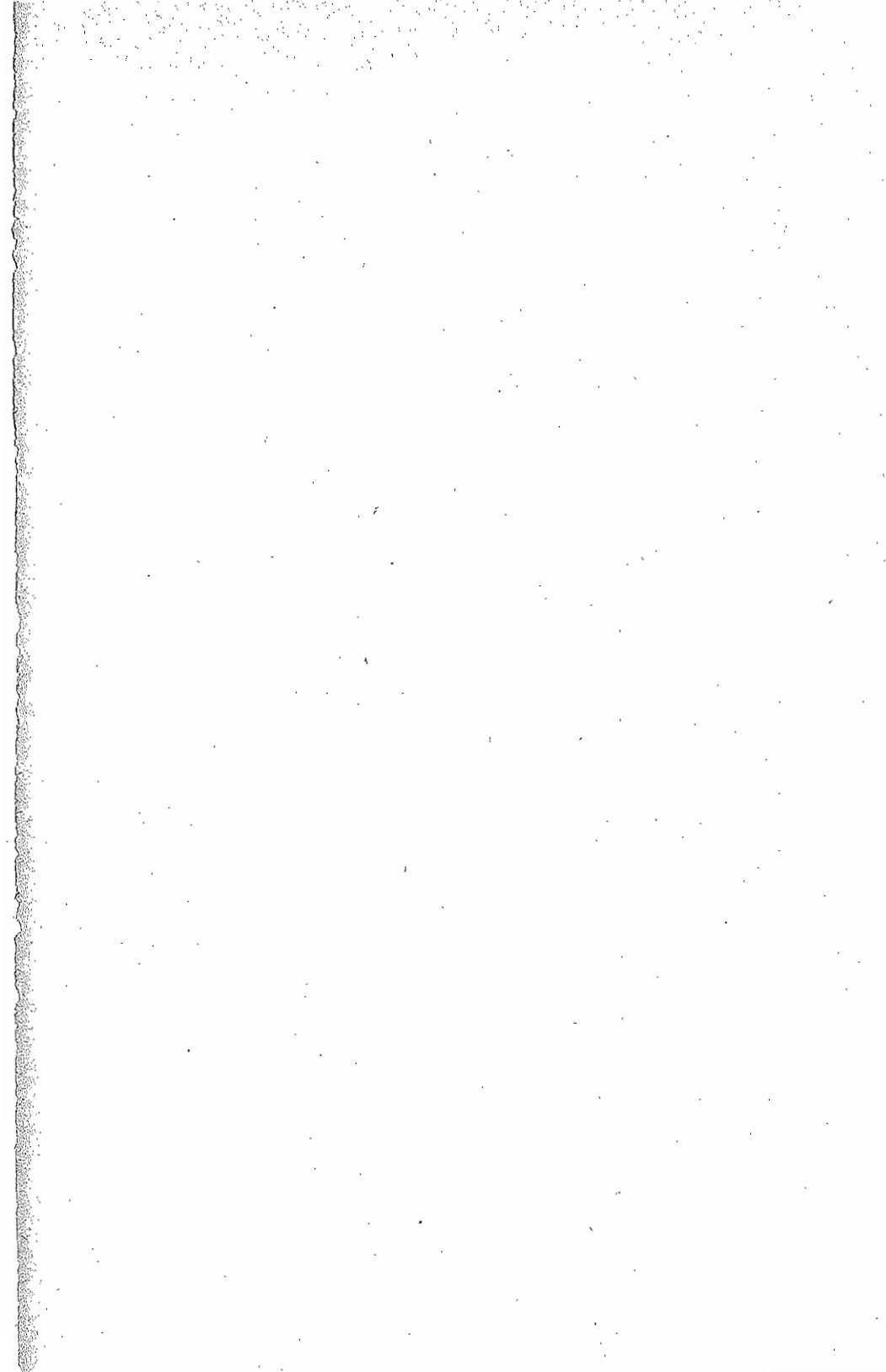
In connection with the above named overture Classis decided to send the following letter to Synod:

Orange City, Iowa, Feb. 7, 1940.

Classis Orange City,  
Convened at Sanborn, Iowa, Feb. 27, 1940.

*Esteemed Brethren:*

The Executive Committee for Home Missions in refusing to recommend Middelburg to Synod for Subsidy, has given various reasons for their action. The Consistory of Middelburg feels, however, that the reasons given are very weak and the following serves as an answer to the reasons given by the Executive Committee:



1. "Whereas your church property is evaluated at \$6,000.00 you have but a debt of \$650.00. Now we would not advise churches to continue to labor under a debt, but the debt in this instance is so small that it is well nigh negligible."

From this argument we must conclude apparently that if a congregation is to receive subsidy it must necessarily have a large debt, say by building very costly buildings, whereas a congregation which always tries to stay out of debt as much as possible, by getting along with buildings, even though these may be very inconvenient, must be told — no help for you. Is this fair? Furthermore, if a large debt is necessarily required to receive subsidy, quite a number of congregations, who now receive subsidy must be taken from the present list. Is the standard used to determine the need of subsidy different in one case than it is in another?

2. "You claim to contribute more than \$52.00 per family per year which figure leads us to believe that you are not hard pressed but that you can raise your pastor's salary."

By way of comparison we find that congregations such as Eastmanville, Harderwyk, Bemis, and others with even more families, less debt, and bringing up as much or more per family, receive subsidy. (Think also of such congregations as North Blendon, Wright, Ada, and Otley.) Is it fair to give this as a reason for refusal in the case of Middelburg?

3. "You call our attention to the loss in families. However, as we check back some 15 years, your congregation has always numbered between 40 and 35 families."

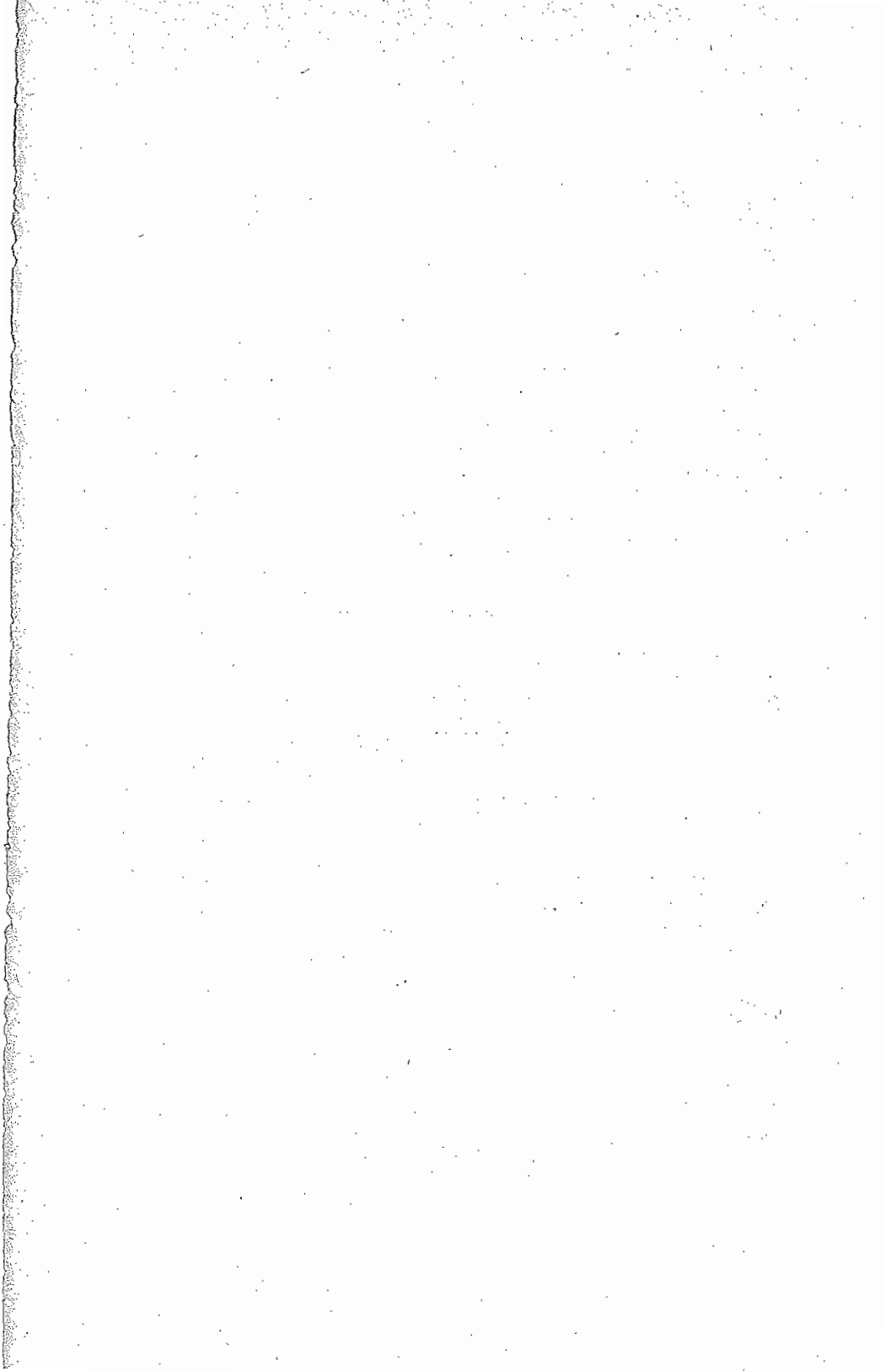
We immediately agree that this is true, and although we respect every one of our families belonging to our congregation, we all know that there is a vast difference between family and family as far as the financial support is concerned, the difference between a well-established farmer and those just starting out with farming (of such we have a few) and those earning wages from relief agencies (of these we have four) is indeed great.

4. "You add that the past year (1938) you had a good crop."

Anyone knowing what the rent is in this territory, and what the prices are for farm products will know that these are far from satisfactory, and that the burden becomes very heavy, especially since this is resting upon comparatively few.

5. "Your financial burdens according to your questionnaire consist in the support of an Indian child, new furnace in church, electric wiring and fixtures. Now surely you can hardly expect to have us help you with these. If the first is a burden and you can hardly meet your needs, the honest thing to do is to discontinue supporting the Indian child. And as to the others you can hardly expect to receive aid from this fund for that purpose. That would rather be sought with the Church Erection Fund."

As to the Indian child we can say that this is only a systematic way to bring up as much as possible for our quota for Indian Missions, and not something extra and outside of the quota. The congregation has expressed itself by vote that it has no desire to discontinue this, but that the Subsidy Fund is the first to suffer under the present circumstances. As to new furnace, etc., we can say that Middelburg does not ask that this be paid from the Subsidy Fund; this



was merely given as information, which was asked of us, and besides, to say you cannot receive subsidy because you made expenses of this kind, must we conclude that this holds true of all churches which receive subsidy, also those which have made huge expenses for costly buildings, and yet receive subsidy, although good-sized congregations?

The Executive Committee also states: "Now we simply gave our reaction to your questionnaire. But the members who served on the advisory Committee of Synod who hailed from the West pressed the point much stronger than did we. So that it was ultimately not our work, but theirs when this matter was presented to Synod."

We were indeed sorry to hear that the men serving on the advisory committee, and hailing from the West, did not support us, but in connection with this we would like to make one remark or ask one question: Looking at the Acts of Synod we find that in the committee referred to above there were three men of whom it could be said that they hailed from the West, or at least from this section, so that they could have some knowledge of this territory. Granted that all these members (three in number) would express themselves as not being in favor of granting this request, does the Executive Committee for Home Missions place more confidence in the opinions of a few men who are not acquainted with the actual conditions, than in the recommendation of a whole Classis who is directly concerned, and who knows the need of congregations belonging to that Classis?

Brethren, as Consistory, we fail to see that the reasons given by the Executive Committee carry any weight as reasons given for refusing to recommend our church to Synod for Subsidy.

Consistory of the Middelburg Chr. Ref. Church,  
(Was signed) C. GROOT, *President*.  
S. WIERSMA, *Clerk*.

(Classis Orange City, C. Groot., S. C.)

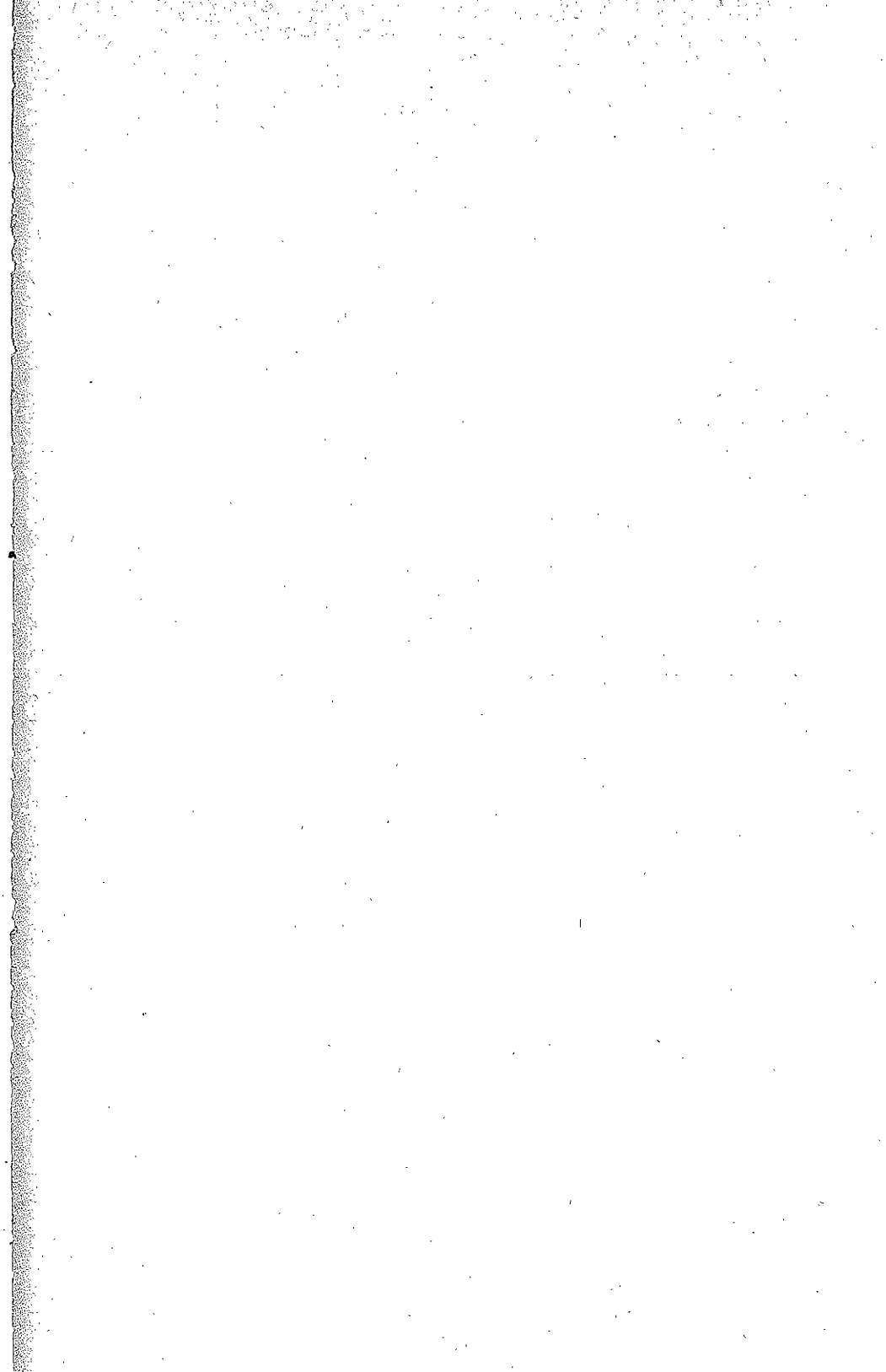
**8.** Subsidy. Classis recommends the following churches for subsidy:

Grangeville, \$600; Vancouver, \$900; Sunnyside, \$450; Lynden III, \$200; Sumas, \$550; Shepherd, \$700; Monarch, \$400; Granum, \$600; Zillah, \$600; Conrad, \$650; Sultan, \$600.

(Classis Pacific.)

**9.** Classis requests Synod to make good the difference due to discount when the contributions of the Canadian Churches is transposed into United States money.

(Classis Pacific.)



**10.** **Subsidy . .** Shepherd, Montana. Classis Pacific *appeals* to Synod to grant Shepherd the subsidy which Shepherd *needs* and which has *not* been *fully* granted. Classis investigating the history of the case finds the following *grounds*:

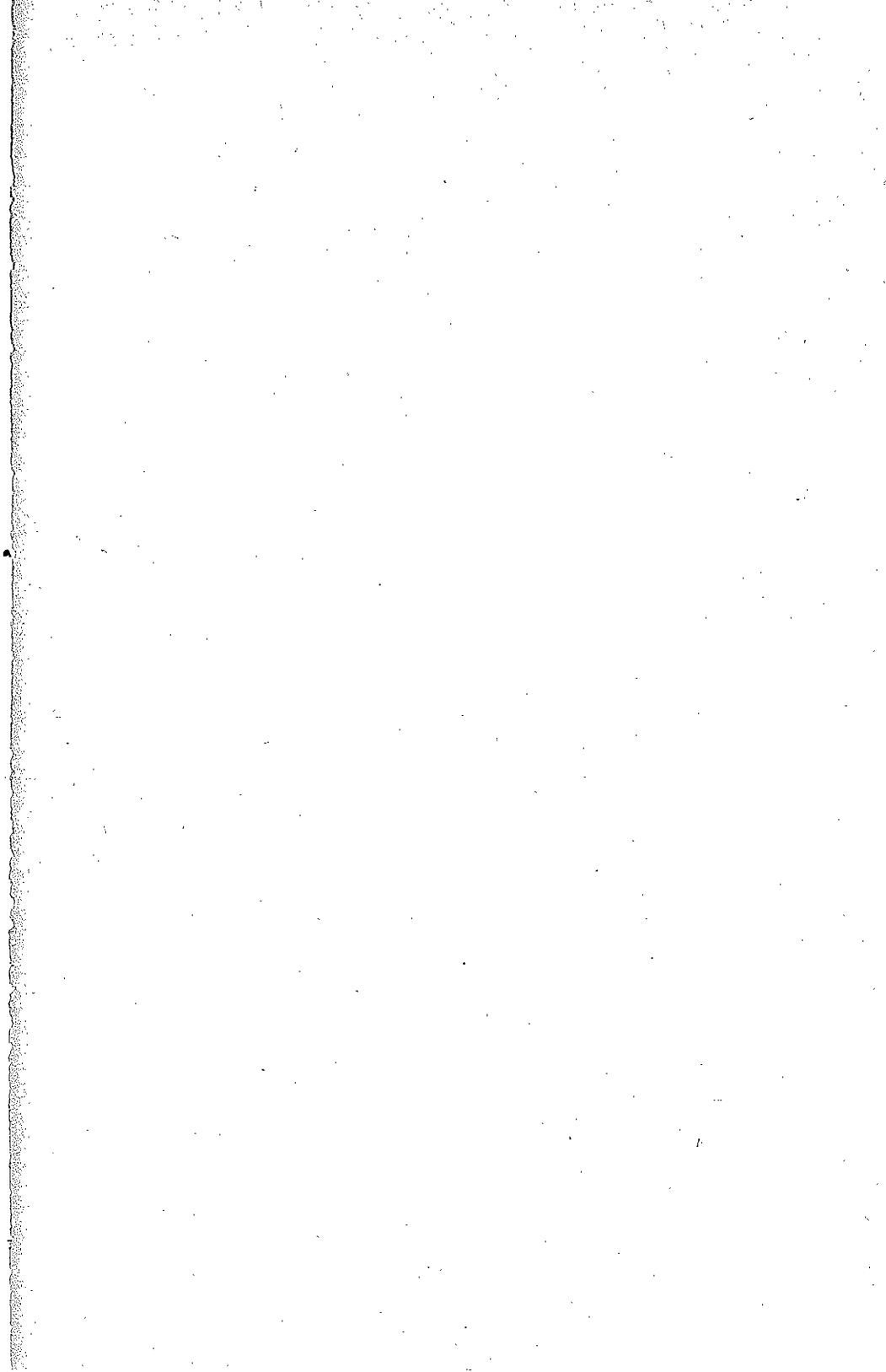
- a. Shepherd's financial carrying power is not as strong today, having lost five of its better-fixed families, while two of the remaining are supported by aid allowance — as when it called its present pastor with subsidy allowance amounting to \$700 per annum;
- b. We feel that the advice of our Home Missionary-at-large, Rev. H. Baker, given when visiting our Classis March, 1939, should have been followed in this matter. His advice to Classis Pacific was that Shepherd is entitled to the maximum allowance, namely, \$700;
- c. Rev. Star has done all he could and has obtained good results to get Shepherd to bring up its full quotas, seeing it is a bad policy to have a congregation supply only to home-running expenses and minister's salary, and not to denominational expenses, or outside causes, i. e., Missions, etc.;
- d. Though the Executive Committee claims that this gives no additional new light on the case, nevertheless we claim the opposite is true, and it was never refuted.

(Classis Pacific.)

**11.** The Synod of the Christian Reformed Church shall henceforth recommend no society or organization for moral or financial support to our churches unless such a society or organization shall have filed with the Synod a copy of its latest annual report and a complete statement of its receipts and disbursements during that year. An adequate extract of which shall appear in the Acts of Synod for the information of the churches that may feel inclined to lend assistance. *Ground:*

Since a full report with complete financial statement is required of our own denominational commissions and boards, it would only seem right and fair that outside organizations seeking our financial support should be required to do the same.

(Classis Muskegon.)





### III. CHURCH ORDER MATTERS

REPORT SYNODICAL COMM.; REPORT ECUMENIC SYNOD COMM. et al; LORD'S DAY ALLIANCE et al; SUNDAY LABOR REPORT; REPORT HIST. COMM.; REPORT DELEGATES CORR. CHURCHES et al; REPORT TRANSPORTATION SECRETARY

#### 12. Classis Pella decided to send the following overture to Synod:

Synod devise such ways and means that the divine services held prior to the formal opening of the synodical sessions be conducted in such a way that all extras such as solos and other special musical numbers be banished from these services. *Ground:*

By introducing and tolerating solo singers, etc., in this service, we create the impression as if Synod, and hence our church, sets the stamp of approval upon an element in public worship which is discouraged by Synod. See Acts 1930, Art. 30, page 101.

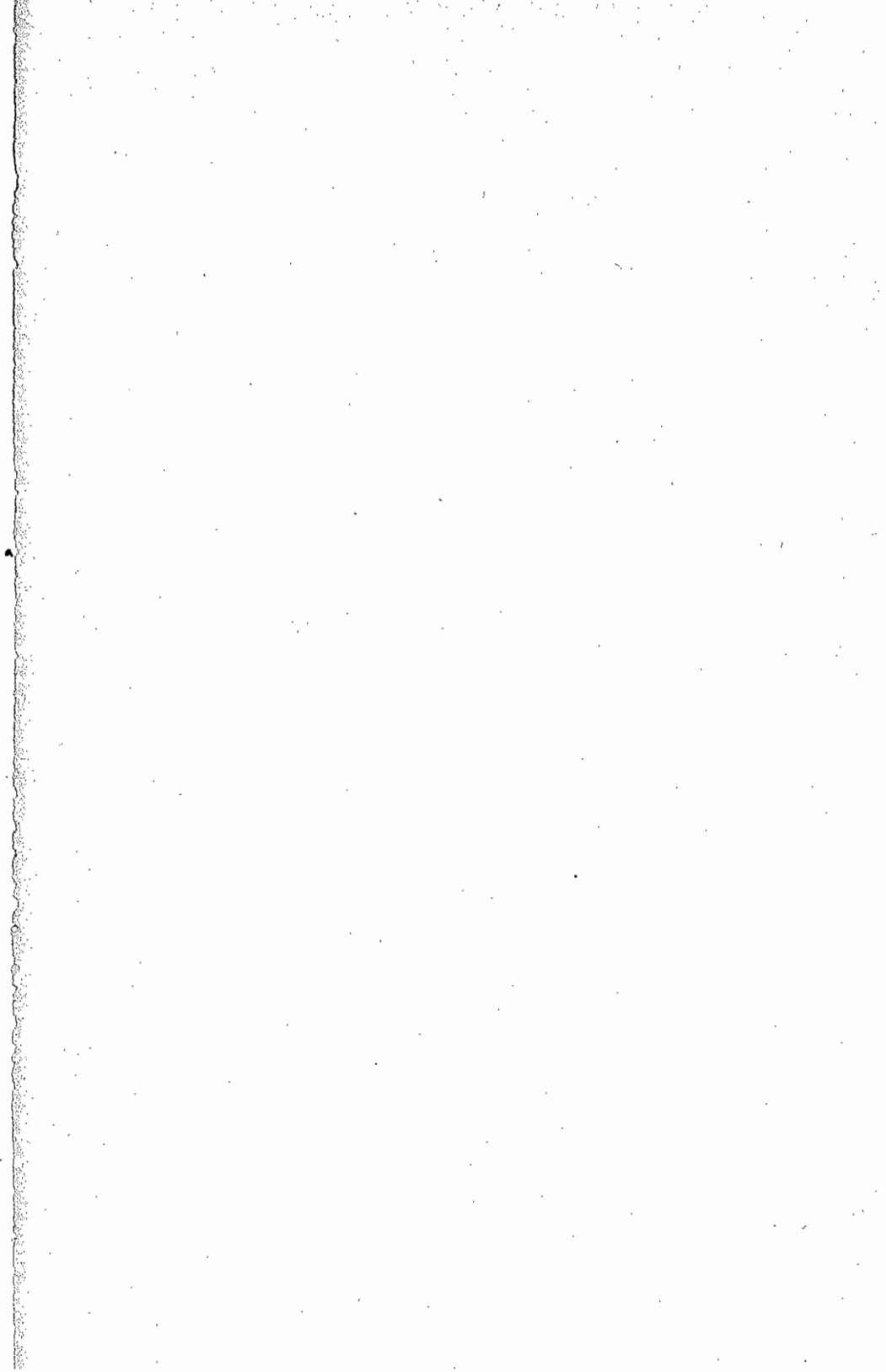
(Classis Pella.)

#### 13. Classis Pella overtures Synod to revise Art. 65 of the Church Order that it shall clearly state the principle that underlies the prohibition contained therein and that it shall also more definitely indicate what is actually prohibited. Classis deems it imperative, in our age particularly, that we as a Christian Church have the principles that govern us in our practices clearly before us and that our rules should clearly indicate our position. As it now stands Article 65 does not indicate that there is any principle upon which it rests, nor does it specify the essential element with which it is concerned as well as it might.

Classis respectfully proposes the following formulation, and overtures its adoption by Synod upon the grounds appended thereto:

Since funerals are not ecclesiastical affairs they shall not be conducted in the presence of Christ's Church nor shall they become occasions for public worship and the ministry of the Word. *Grounds:*

1. This formulation has the advantage that it positively declares the Reformed principle that funerals are not ecclesiastical in character. As it stands now the Article merely expresses a prohibition without any intimation that there are positive grounds for such a prohibition;



2. This formulation expresses the essential element of the rule, namely, that funerals have no place in *the church*. This is the prevailing interpretation of Article 65, but it is not literally stated. Consequently no distinction is frequently made by the public between the assembly of friends and relatives of the deceased for the funeral and of the congregation of the church of Christ, especially when the church building is used for the obsequies;
3. By further stating that funerals shall not become occasions for public worship and the ministry of the Word, this formulation more clearly defines what is really prohibited. "Funeral sermons" or "funeral services" may be used in a looser sense on these terms. And then it may rightly be said that we have them among us in spite of Article 65. "Public worship" and "the ministry of the Word" among us refer to the official exercises of worship and preaching in the assembly of God's people. And it is specifically these exercises that are prohibited.

Note: For the term "Christ's Church" see Art. 70 of the Church Order, and for "ministry of the Word" see Art. 3 ff., Art. 55.

(Classis Pella.)

## 14. As the result of a concrete case Classis Grand Rapids East submits the following to Synod:

Synod decide what kind of certificate or testimonial to give to members who wish to join an Orthodox Presbyterian church, and what to require of members of an Orthodox Presbyterian church who may wish to affiliate with one of our churches. *Considerations:*

1. The Orthodox Presbyterian Church has not yet taken a stand on the Lodge issue or on the Worldly Amusement issue;
2. The question of the relation of the Orthodox Presbyterian Church to the Christian Reformed Church has not been settled. The only decision regarding this is the one of the Synod of 1936, reading as follows:

"In regard to eventual correspondence with the Presbyterian Church of America, we advise Synod to state as follows: Inasmuch as the Presbyterian Church of America has not finally adopted its Consti-



tution, Synod decides to postpone the question of correspondence with said body. This does not exclude, however, the sending of greetings, and the sending of delegates to each other's major assemblies. Adopted." Acts 1936, pp. 97, 98.

(Classis Grand Rapids East.)

**15.** At our meeting in Hanford Feb. 28, 1940, the classical committee reported it had received a request from *Rev. C. Van Dyk* through Glendale's Consistory to petition Synod to continue his ministerial status as heretofore. A motion to endorse this request fails to carry, but rather, it is decided to inform Synod that as far as our knowledge extends, Classis has no objection to *Rev. Van Dyk's* request being granted by Synod.

(Classis California.)

Synod, Chr. Ref. Church in America,  
To convene at Grand Rapids, Michigan.

*Esteemed Brethren:*

Last year my ministerial status was considered by the Synod in connection with an overture of Classis California and my request for an extension of this status, approved and endorsed by the Consistory of Glendale and the Classical Committee of California, was granted, with the provision that the extension was to the Synod of 1940. I take this to mean that you will again review the matter now and I am respectfully requesting that you will extend my ministerial status in our church for another year.

During the period since last June, I have written a number of vacant churches, in an attempt to become acquainted with them through filling their pulpits, and I filled some engagements. I have done what I could to obtain a call but to this date in vain. My desire to remain in the ministry of our church, if at all possible, is unchanged and I feel that the matter could and should be given more time.

I would very much appreciate the Synod's favorable consideration of my request.

Respectfully submitted,

CASPER VAN DYK.  
600 Central Ave., Apt. 14,  
Alameda, California.

To the Synod of the Christian Reformed Church, June, 1940.

*Esteemed Brethren:*

At his request the Consistory of the Chr. Ref. Church of Glendale, Calif., recommends for favorable consideration the request of *Rev. C. Van Dyk* for the continuation of his status as minister. We on our part do not know of any reason why this cannot be done, and we trust that his request will be granted.

Yours very sincerely,

J. J. WEERSING, *President.*  
FRED SCHOO, *Clerk.*



**16.** Classis Muskegon overtures Synod to send to Congress a suitable protest against the appointment, by the President, of Mr. Myron C. Taylor as his "personal representative" to the Vatican. *Grounds:*

To withhold such a protest would silently amount to acquiescence on our part;

As Protestant Christians Congress ought to be made aware of *our* disapproval, as well as that of other Church bodies.

(Classis Muskegon.)

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#### IV. EMERITI MATTERS

REPORT EMERITUS BOARD. SEE AGENDA REPORTS in re.

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#### V. PUBLICATION AND LITURGICAL MATTERS

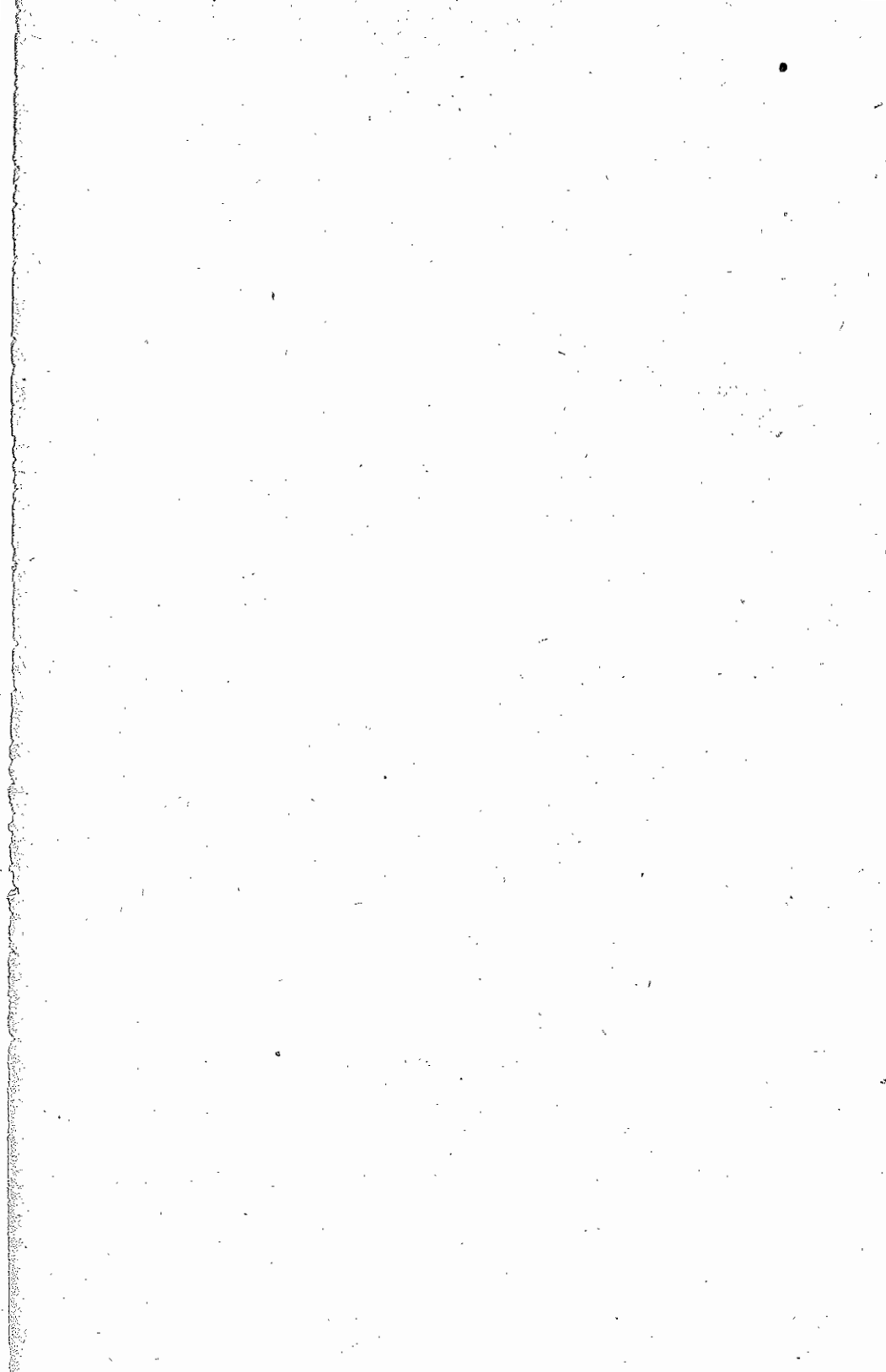
REPORT BOARD OF PUBLICATIONS et al; REPORTS COMPENDIUM; ENGLISH SERMONS; RADIO REPORT

**17.** Classis Sioux Center overtures Synod to prepare an official American translation of the "Conclusies van Utrecht" endorsed by our Church in 1908. *Reasons:*

1. This important document, setting forth the official position of our Church on salient matters, is not accessible now for our constituency; for it is buried in Acts of Synod not now available. It is buried, moreover, in a language with which perhaps the majority of our people are no longer conversant;
2. It appears from time to time that some of our people openly express dissent with the theology contained in the "Conclusies". If there is to be agreement with this theology among us — a thing highly desirable — it is first of all necessary that our people have access to it;
3. The "Conclusies", we are sure, contain theology that our generation needs, especially in view of the Baptist Fundamentalism of our day.

(Classis Sioux Center.)

**18.** Classis wishes to call Synod's attention to an inaccuracy that has found its way into the current American translation of our "Form for the Baptism of Infants". Specifically the answer to the third question put to



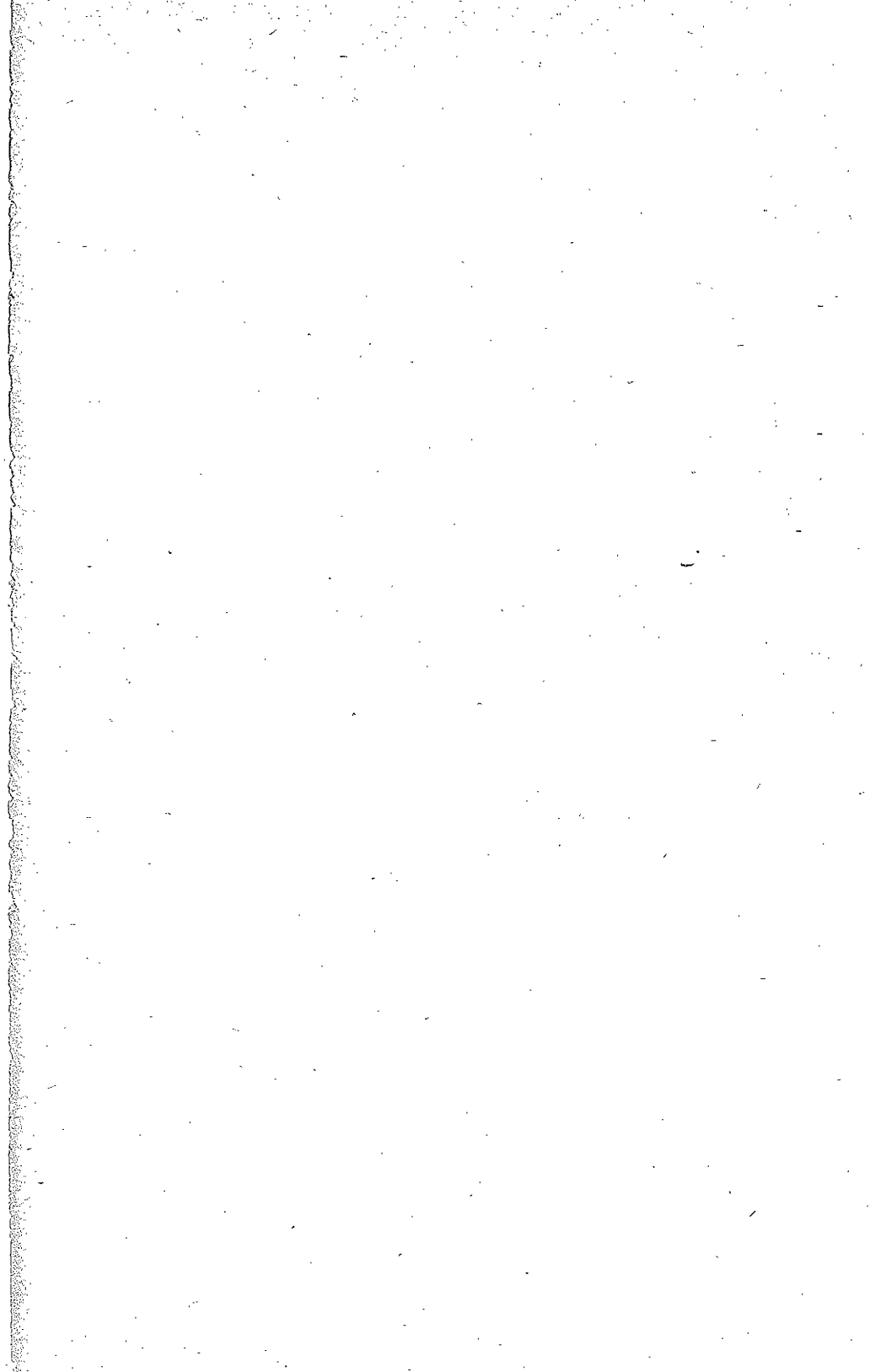


the parents. The Dutch version requires a promise from the parents that they shall instruct their child in the Christian faith "als het tot zijn verstand zal gekomen zijn". This expression has been rendered "when come to years of discretion" in the American translation. We are convinced that this is a mistranslation and that it should be corrected. Permit us to argue these two points at some length:

a. *This translation is a mistranslation.* This becomes evident when we compare these two expressions. The expression, "als het tot zijn verstand zal gekomen zijn," refers to a very tender age, the age of teachability (cf. Wielenga, "Doopsformulier", p. 316).

Turning now to the American translation we find that the expression, "When come to years of discretion", points to a much later period in the life of an individual, the age of adolescence, of early childhood. We have interpreted it so in our liturgy, for in the paragraph which heads our "Form for the Baptism of Adults" we read: "When those who are not baptized in their youth, upon coming to the years of discretion, desire to receive Christian Baptism, they shall first be instructed, etc". Here it is evident that the expression, "years of discretion" is commonly taken to mean the age of adolescence, of early adulthood; it stands, according to this quotation from our Liturgy, for the age at which Infant Baptism is no longer permissible. Surely that is widely different from the intention of the Dutch expression!

b. *This mistranslation should be corrected.* For the discrepancy is not a mere technicality but a thing fraught with great importance, from almost every point of view. First of all, the Dutch expression is far preferable in the light of good pedagogical theory. All authorities are agreed that the time to influence a child through education and training (and be it remembered, that is exactly what our Form is speaking of when it introduces the expression) is when it is young, very young. Our Christian School advocates are continually insisting upon this matter. And yet a parent, as far as the promise in this third question is concerned, can turn a deaf ear to this argument and the plea for Christian grade schools based upon it; for he has promised no more than that he will "instruct, or cause to be instructed" in the Christian faith when the child has attained to High School age. With our present translation we can hardly say that people have solemnly bound themselves in



the Baptism vow to make use of the Christian day school. And a parent that does no more than what is implied in our present version will fail miserably as a bringer-up of Covenant children; for he will have waited until the best time has slipped by.

In the second place, the idea expressed in the Dutch version seems to be far more Biblical. For one can hardly exegete Deut. 6:6, 7 and Eph. 6:4 for example, as referring to the education of adolescents. Paul links Timothy's very satisfactory condition with the fact that from his *childhood*, not from his adolescence, he has known the sacred writings. Prov. 22:6 certainly contemplates the training of a young child, rather than that of a youth.

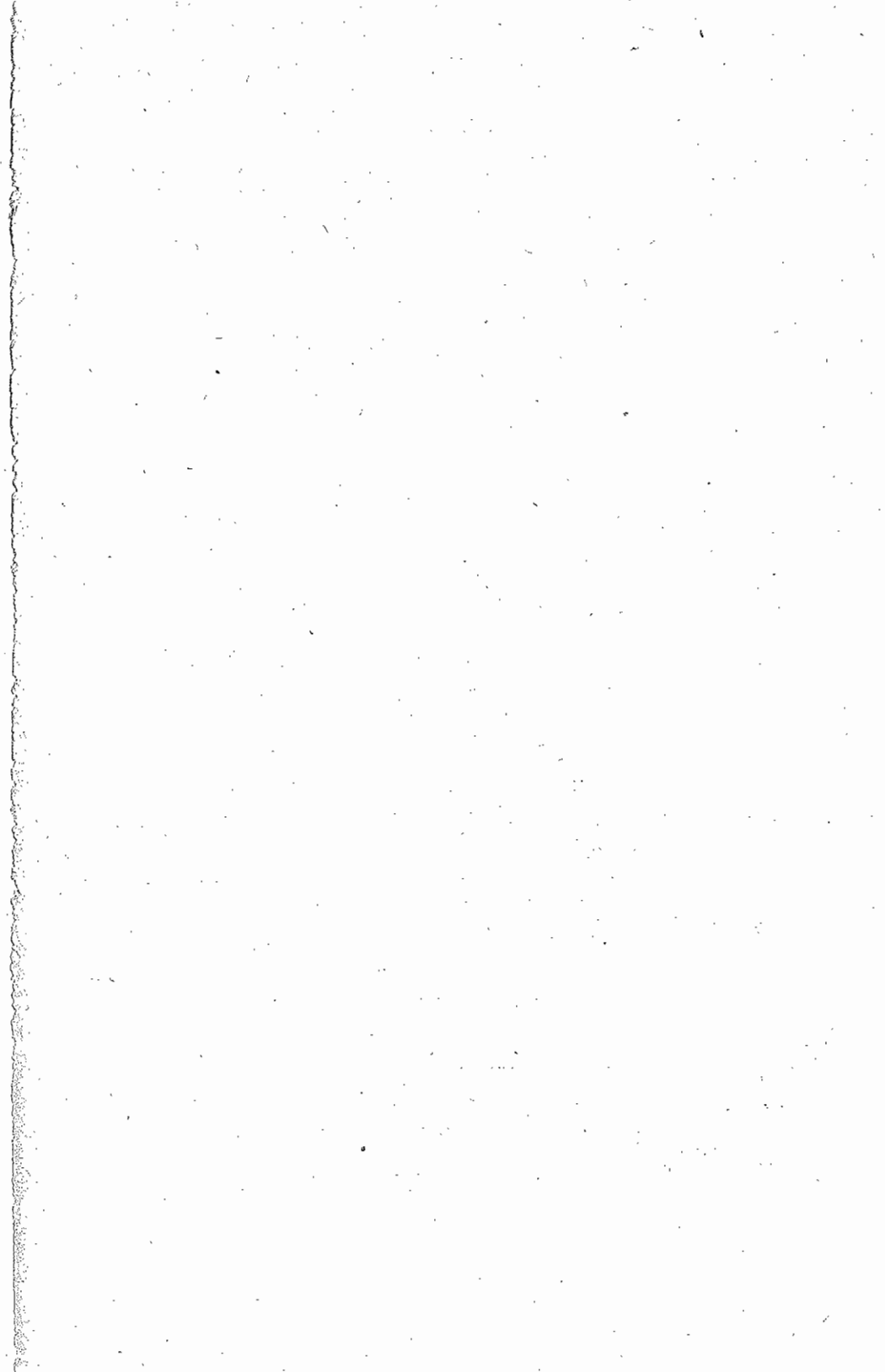
Finally, our current translation seems not to comport with our Reformed doctrine of the Covenant but to give quarter to error of the Baptist instead. Our Form should confess, as our Dutch version *does* and our American version *does not*, that at birth a child enters a post-natal matrix (that of the Christian home) which shapes and molds it spiritually quite as certainly as the pre-natal matrix shaped and molded it physically. According to Reformed thought it is not true that the ideal time to approach a child with the Gospel is when it has arrived at the age of discretion.

Seeing that what we now have is a mistranslation that should be corrected, we petition Synod to correct the erroneous translation given in the expression, "when come to years of discretion", rendering it, "when it has become educable" or some such expression.

(Classis Sioux Center.)

**19.** Classis Sioux Center overtures Synod to adopt the following: That the Synod of 1940 instruct its Publication Committee to edit a department in *The Banner* — and that in both a popular and systematic way — where all the different aspects of our confession are treated according to the needs of our time. *Reasons:*

1. Our time demands a popular indoctrination of these fundamental truths of God, if our church is to retain its identity in future years to come;
2. Our people do not have hold of these fundamental truths sufficiently, therefore every avenue (including radio and the church papers) should be used to bring this about and improve conditions;



3. Of late we hear the cry everywhere "Back to God Hour", but we no less need the same thing in the realm of fundamental teachings of our Christian faith in the periodicals of our day, including the church papers;
4. It is perhaps true, that there may be some aversion to such a department on the part of some. But the question remains just the same, that even those have need of such an indoctrination just the same. No doubt the reading public of *De Wachter* in re "Dogmatische Onderwerpen" has been trained through all these years to appreciate the value of such articles. Only by creating a taste throughout the years, can we gradually hope to realize such a reading public.

(Classis Sioux Center.)

**20.** Classis Minnesota, at its sessions at Prinsburg March 26-27, decided to overture your honorable body as follows:

Classis Minnesota wishes to call attention of Synod to the tardiness in the appearing of the Reports (Agenda, Part I) to Synod. According to the Rules of Synod these should arrive in January. If they arrive as late as they did this year it is impossible for any of our Consistories to bring to the attention of Classis, and thus of Synod any matter arising from this part of the Agenda, nor for our Consistories and Delegates to give the reports the study they demand. We believe this is true of all Classes that meet but twice a year.

We request Synod to take such practical measures as will assure the carrying out of the Synodical Rules in this matter in the future.

(Classis Minnesota.)

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## VI. ARREARAGES

**21.** Classis recommends Holland Center to Synod for the cancellation of its arrearages amounting to \$392.90 on the ground of crop failure and inability to meet these debts.

(Classis Sioux Center.)



**22.** Classis recommends Doon to Synod for the cancellation of its arrearages to Calvin College and Seminary and the Emeritus Fund amounting to \$1725.45. Doon is unable to pay. It is still burdened with a loan made to pay former debt to these funds. Doon has also to support a Christian School.

(Classis Sioux Center.)

**23.** Classis Sioux Center recommends Lebanon to Synod for the cancellation of its arrearages to Calvin College and Seminary and the Emeritus Fund amounting to \$1124.04. Lebanon feels that it will never be able to pay this debt since it is unable to pay even its yearly assessments. It is but a small congregation consisting almost entirely of farmers of very ordinary means and of families which are barely able to support themselves. The flourishing Christian School it once had was closed for lack of funds.

(Classis Sioux Center.)

**24.** Rotterdam requests Classis to recommend that Synod cancel our arrearages to Calvin College and Seminary (\$361.00), to the Emeritus Fund (\$186.43), together with the old arrearages prior to 1934 totalling \$73.00 (Calvin College and Seminary \$52.00, and the Emeritus Fund, \$31.00). *Reasons:*

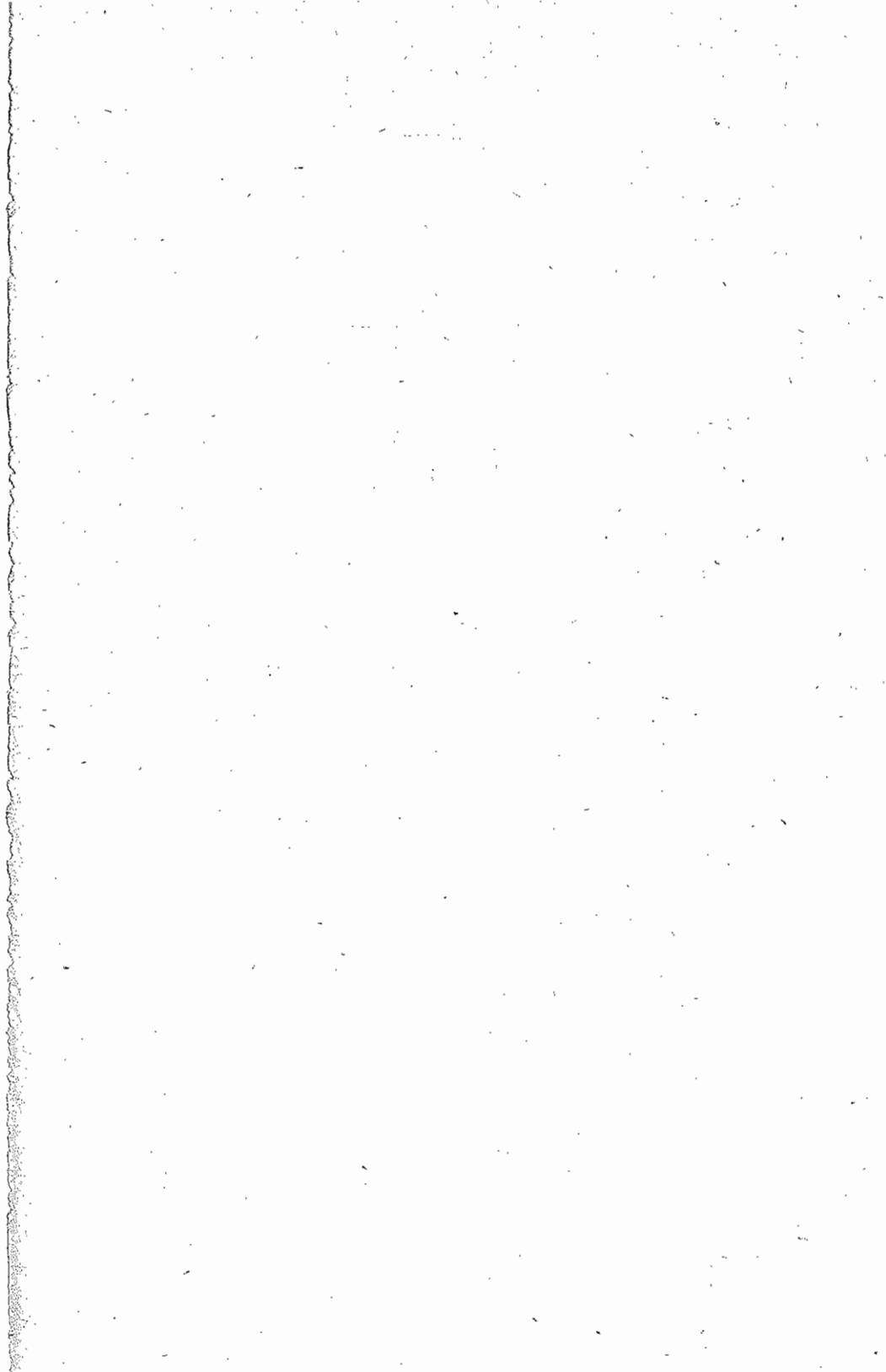
- a. During the past ten years crops in our locality have been failures almost continually due to drouth, insects, and excessive heat;
- b. Our failure to raise the quota in the past has been due to inability and not to disinclination or indifference;
- c. We are unable even to meet our current quota, to say nothing of our past debt.

Classis grants this request and recommends that Synod cancel all the arrearages of Rotterdam.

(Classis Pella.)

**25.** Classis Pella wishes to inform Synod that the Rotterdam Christian Reformed Church has changed its name to Dispatch Christian Reformed Church.

(Classis Pella.)





**26.** The Classis of Illinois recommends to the Synod the petition of the consistory of Des Plaines to excuse this church from the assessment arrearages for Calvin College, since it will not be able to make up these arrearages.

(Classis Illinois.)

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## VII. PROTESTS, ETC.

**27.** *Dear Brethren of Synod:* The Consistory of the Dennis Avenue Christian Reformed Church respectfully submits the following for your consideration and advice:

The Rev. B. J. Danhof came to us from Drenthe on January 31st, 1937. His regular salary was paid to him by the Drenthe consistory up to July 31, 1937. At that time, Classis Zeeland, pursuant to the stipulations of our Church Order, decided to support the Rev. Danhof and his family to the extent of \$800.00 for the first year. This amount was paid to Mrs. Danhof during the year ended July 31, 1938.

Classis Zeeland decided to again grant a similar amount for the following year. In a letter addressed to our deaconate, the Classis states that the money supplied to this family during the first year, was borrowed by Classis Zeeland, and in the same letter (dated Feb. 9, 1939) they state that they will NOT BORROW money again for this purpose, but that they "will simply send in whatever the consistories are able to secure from the churches." This same letter also says that "because of the exceeding bitterness about the affair it is wellnigh impossible to secure any money." The facts seem to bear out the truth of this last statement, since the total amount paid to the Danhof family for the year in question (July, 1938 to July, 1939) was only about \$120.00, leaving an unpaid balance of \$680.00. This meager support proved entirely inadequate, and therefore the Dennis Avenue deaconate has had to extend help to this family, at the rate of \$25.00 per month.

Inasmuch as our consistory is of the opinion that the support of this family should be taken care of by Classis Zeeland, the deacons have appealed to Classis Zeeland twice by letter, and our pastor, the Rev. Weidenaar, made a personal appeal at one of the meetings of the said Classis, with no apparent result.

Because of the failure of Classis Zeeland to do their duty in this case, it has become necessary for our deaconate to extend support, which, due to the heavy demands of our own poor, works a hardship on both the deaconate and those who are rightfully entitled to our support.

Therefore we, the Consistory of the Dennis Avenue Christian Reformed Church, herewith appeal to you for aid in securing for the needy Danhof family justice and the exercise of Christian charity on the part of Classis Zeeland.

Respectfully submitted,  
J. WEIDENAAR, *President.*

Done in Consistory 4/1/40.



Below is a faithful copy of the advice of the Synodical Delegates of Classes Grand Rapids East, Grand Rapids West, and Holland, given at the meeting of Classis Zeeland yesterday, November 8, 1939.

With fraternal greetings,

HENRY VERDUIN.

Zeeland, Michigan,  
November 8, 1939.

To Classis Zeeland of the  
Christian Reformed Church.

*Esteemed Brethren:*

Complying with your request for advice in the case of the Rev. B. J. Danhof we have examined the new material submitted to us. In regard to this document from the record of the Probate Court of Ottawa County we find, that it does not conclusively settle the fundamental question of the case, namely, that of the sanity or insanity of the accused. This is evident from the fact that, according to the accompanying sheet, signed by the register of court, the Rev. B. J. Danhof is still listed as one who is "mentally diseased". We also wish to observe that the document must be read in the light of its purpose, namely, to secure his release from the hospital at Ann Arbor, thus ending his period of observation there. Consequently our convictions in the case remain unchanged. We therefore repeat to you our advice, given on October 2, 1938. This, naturally, means that we do not approve deposition of the brother involved.

Respectfully submitted,

The Synodical Delegates of Classes Grand  
Rapids East, Grand Rapids West, and  
Holland,

(Was signed) D. D. BONNEMA.

HENRY VERDUIN.

P. JONKER, JR.

28. Communications of C. J. Scholten and C. Stroos-  
bosser in hands of Protest Digest Committee,  
(p. 98, Acts of 1939 Synod).

*Correct copy.*

*Henry Beets, S.C.*

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



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