

ACTS OF SYNOD
OF THE
CHRISTIAN REFORMED CHURCH

HELD FROM JUNE 20 TO 29, 1906

AT HOLLAND, MICHIGAN, UNITED STATES OF AMERICA

MORNING SESSION, JUNE 20.

Article 1.

Address
and
opening
Rev. E.
Breen.

In the published hour of prayer, on the evening before Synod, held in the old historic Van Raelte Church, Rev. E. Breen, the chairman of the previous Synod, spoke on Philippians 3:16, and then called on the name of the Lord for his blessing on the work to be performed by Synod.

The following morning the delegates assembled in the Fourteenth St. Church. After all the delegates were seated in their Classically arranged places, Psalm 68:10 was sung, and Rev. Breen read I Corinthians 3. He then briefly addressed Synod as follows:

"Beloved brethren in our Lord Jesus Christ, fellow-delegates and Pre-advisers of this Synodical assembly.

Grace, peace, and mercy be granted you from God, the Father, and from Jesus Christ, our Lord, and from the Holy Spirit, Amen.

It is a pleasant task for me to bid you a hearty welcome. We have much to be thankful for to the King of the Church, joyful and in good mood

to accommodate ourselves to the weighty task that confronts us. It is almost a half century ago that our Church retreated from a foolish step it had made and returned to principles we so lightly and recklessly forsook. Surely, for its sins it has received painful punishment, and it took a long time before ~~it~~ it to a certain extent received back its strength and significance. But, thanks be to God! it has been restored, and although it is not large---one has to give it a place. It is here to stay, and to do something. It does not and will not sit still. Many times it is suggested as if we do contribute a little for emotional preaching and catechizing, and that our future ministers are being prepared for this, but that we do not have an eye scholarship and development. But, whoever acquaints himself with our academy, and our attempt to establish a fullfledged college, and what we are doing in the field of theology, knows better. It is said that we as a Church must die anyway, because we do not want to cooperate in Americanization. That we are gathered in this church building belies the accusation. No, fortunately we are not asleep, but have our eyes open, and shall consider the circumstances by which through the providence of God have come to this good country. We shall calmly, earnestly, zealously, and prayerfully develop ourselves, and accept our calling faithfully, and become what we must be, in order to reach the goal which the Lord has in store for us. We are, however, not in great haste. That goal is not to receive, to enjoy, or to be something, but with steadfast, thorough, and resolute character, innate to the Dutch, and with our genuine Calvinistic principle, seek to be a blessing for the religious and moral life of our nation. To be this we could not allow ourselves to be immaturely swallowed up. But in this new land and under new influences, we were called to develop ourselves naturally and independently, and only in this could we perform a powerful influence on our society. Our fathers did not understand this, when it united with an English Church, being in America only a couple of years. What the entire people of Dutch origin here

thus should have been and done, now became the task of our small Church. A small army, smaller than Gideon's band, had now to resolve before God to be and accomplish which should have been done together by all. We must be well convinced of our task; with our whole heart we must apply ourselves to our calling. That we are still small must not discourage us; if the Lord is with us, we can accomplish great things. A little salt prevents decay; but the salt must be genuine, and not become tasteless. Let us then apply ourselves for a healthy development, free and independent, so that we can be of service. Let us keep watch over our school, because thereby we can be a great blessing, but also the reverse.

Brethren! we must take care that our posterity can walk in our footsteps, and whereto we have come, that they with the Word of God in their hand can therein walk according to the same rule, and experience the same.

That we with this calling before us, and in the consciousness of our responsibility, may we begin our work as Synod. And while the mind of each of us is too small for this great work that lies before us, we need one another; but above all it is necessary to have the light and the leading of the Holy Spirit. Let us therefore together pray that the Lord may be in our midst.

Article 2.

Dele-
gates
to
Synod.

The Classical Credentials are present and reads:
It appears that the following brethren have dele-

gated to Synod:

Classis Grand Rapids East
Revs. L. Berkhof, J. Groen, J. B. Hoekstra
Elders J. B. Hulst, B. S. Sevensema, S. S. Postma

Classis Grand Rapids West
Revs. J. Robbert, H. Keegstra, M. J. Bosma
Elders T. Vander Veen, G. Hazenberg, M. Alterda

Classis Hackensack
Revs. S. I. Vander Beek, J. A. Westervelt, J. N. Trompen
Elders H. Demarsst, P. Stam, Edward Vander Vliet

Classis Holland
Revs. A. Keizer, G. D. De Jong, J. Post
Elders J. Nijhof, I. Marsilje, H. Alofs

Classis Hudson
Revs. H. Van Hopgen, G. Westenberg, D. Vander Ploeg
Elders D. Koek, S. Tamminga, H. Soodsma

Classis Illinois
Revs. E. Breen, H. M. Vander Ploeg, L. Van Dellen
Elders C. L. Clousing, T. Den Dekker, S. Dekker

Classis Iowa
Revs. P. Jonker, W. Stuart, R. Bolt
Elders D. A. Van Zante, J. Dkker, D. Sjaardema

Classis Muskegon
Revs. J. W. Brink, L. Veltkamp, J. Smitter
Elders W. Winter, J. Kleinhesselink, P. Boelesma

Classis Orange City
Revs. W. P. Van Wyk, F. Fortuin, H. J. Heynen
Elders J. Wierema, T. B. Vander Hoek, A. Van Duyne

Classis Oost Friesland
Revs. W. Bode, H. Fryling, J. H. Schultz
Elders H. Beninga, G. J. Peters, L. Groeneveld

The credentials are accepted and approved. The Professors of the Theological Schools: G. K. Hemkes, F. M. Ten Hoer, and W. Heyns take their seats with advisory vote. Also the secretaries of the Boards as well as the Stated Clerk are seated, besides the missionary Ministers of the Word of our Church: Revs. L. P. Brink, J. R. Brink, and G. G. Haan.

Article 3.

The following were elected as officers of Synod:

Officers of
Synod.

Rev. H. Van Hoogen, President
Rev. L. Berkhof, Vice-President
Rev. J. W. Brink, First Clerk
Rev. J. B. Hoekstra, Second Clerk

Article 4.

Comm. for Comm. of Pre-ad- Public Decl. The Chairman speaks a brief word of introduction pertaining to the work, and appoints the following brethren as a Committee to select the Committee of Pre-advice: Revs. J. Groen, H. Keegstra, J. A. Westervelt, G. D. De Jong, D. Vander Ploeg, L. Van Dellen, Wm. Stuart, J. Smitter, W. P. Van Wyk, W. Bode. Thereafter he read the Public Declaration, which the Synod rising assented to with a solemn yes.

Closing Devotions.

AFTERNOON SESSION, JUNE 20.

Article 5.

Opening Devotions.

Article 6.

Ses- Decided that sessions be held from 8:00 to 11:
sions 30 in the morning; 2:00 to 6:00 in the afternoon,
with recess at 9:45 A.M. and 3:30 P.M.

Article 7.

Obit. The chairman appoints the following as Obituary
Comm. Committees: Revs. M. J. Bosma and L. Veltkamp. (See
Art. III and Supplement IX).

Article 8.

Recep- As members of the Committee of Reception of dele-
tion gates of corresponding churches, the chairman appoints
Comm. Revs. E. Breen, J. N. Trompen, and A. Keizer.

Article 9.

Rev. W. De Groot is at the meeting as alternate
for Rev. A. Keizer.

Article 10.

A request is placed on the table from the Coun-
cil of Hope College

Hope Col-
lege Com-
mencement.

that Synod be represented by delegates at the Commencement Exercises of Hope College. With appreciation this invitation is accepted, and delegates appointed are: Revs. J. N. Trompen, W. Stuart, and W. P. Van Wyk.

Article 11.

Report
Syn.
Comm.

The first report on the table is that of the Synodical Committee; Rev. H. Beets, reporter. The report is received and approved. (Supplement I.)

Article 12.

The Committee for the appointment of Committees for Pre-advice (Art. 4) presents its report by means of Rev. G. D. De Jong.

As Committee of Pre-advice it proposes:

I. Theological School

Revs. J. Groen, H. Keegstra, P. Jonker, J. Smittet; Elders Edw. Vander Vliet, H. Soodsma S. Dekker, J. Wierama, H. Benings; Advisor, Prof. F. M. Ten Hoor. To report Monday afternoon, June 25.

This committee receive the mandate to propose nominations for professors.

II. Domestic Missions and Church Help

Revs. W. P. Van Wyk, W. Stuart, L. Berkhof D. Vander Ploeg; Elders J. Nijhof, S. S. Postma, C. L. Clousing; Advisor, Rev. M. Van Vessem. To report Tuesday morning, June 26.

III. Heathen Missions

Revs. E. Breen, J. A. Westervelt, J. Post, L. Veltkamp, H. Fryling; Elders T. Vander Veen, D. Koek, D. A. Van Zante, A. Van Duyne, B. S. Sevensma; Advisor, Rev. F. Beets. To report Tuesday afternoon, June 26.

IV. Jewish Missions

Revs. L. Van Dellen, J. Robbert; Elders W. Winter, D. Sjaardema, P. Boolema; Advisor, Prof. W. Heyns. To report Thursday afternoon, June 21.

V. Emeritus Fund

Revs. J. H. Schultz, H. J. Heynen; Elders J. Kleinhesselsink, I. Marsilje, S. Tamminga; Advisor, Rev. M. Van Vessem. To report Thursday, June 21.

VI. Publication

Revs. M. J. Bosma, S. I. Vander Beek, A. Keizer, F. Fortuin; Elders T. B. Van den Hoek, B. S. Sevensma, J. B. Hulst. To report Friday afternoon, June 22.

VII. Church Order

Revs. F. Fortuin, H. M. Vander Ploeg, G. Westenberg; Elders G. Hazenberg, P. Stam; Advisor, Prof. W. Heyns. To report Thursday afternoon, June 21.

VIII. Protests

Revs. J. B. Hoekstra, W. Bode, R. Bolt; Elders L. Groeneveld, M. Alberda; Advisor, Prof G. K. Hemkes. To report Friday morning, June 22.

IX. Varia

Revs. J. N. Trompen, H. J. Heynen, L. Van Dellen, J. Robbert; Elders G. J. Peters, J. Dekker, T. Den Dekker. To report Wednesday morning, June 27.

X. Appointments

Revs. J. H. Schultz, H. M. Vander Ploeg, J. Groen; Elders S. Dekker, D. Koek.

Article 13.

Rev. J. Noordewier, the Synodical Treasurer, presents the list of Synodical expenses figured at 13¢ per family:

Synodi-	Classis Grand Rapids East	\$189.67
cal Ex-	Classis Grand Rapids West	216.45
penses.	Classis Holland	317.72
	Classis Muskegon	212.81
	Classis Illinois	210.21
	Classis Orange City	153.27
	Classis Hudson	137.68
	Classis Iowa	75.01
	Classis Ost Friesland	60.71
	Classis Hackensack	43.29

Article 14.

Report Rev. M. Van Vossem presents the Report of the
Emeriti Emeritus Board. Received as information, and place
Board. in the hands of the Committee of Pre-advice ad hoc.
(Supplement VI.)

Article 15.

Del. Rev. Ralph K. Atchison from Allerton, Iowa,
Assoc. delegate of the Associate Presbyterian Church ad-
Presb. dresses Synod. He brings the greetings of his church,
Church. points to the spirit of the times, gives a short
sketch of the A. P. C. and closes with a request
that our church send delegates to their next Syndi-
cal assembly. Rev. L. Berkhof in the name of Synod
addresses the brother with warm, appreciative words.

Article 16.

Rep. Rev. M. Van Vossem reads the Report of the
Dom. Board of Domestic Missions. Received as information,
Mission and placed in the hands of the Committee of Pre-
advice ad hoc. (Supplement III.)

Article 17.

Report Rev. G. D. De Jong reports for the Curatorium
Cura- of our Theological School. This report is received
torium as information, and sent to the Committee of Pre-
advice for the Theological School. (Supplement II.)

Article 18.

Report The report of the Jewish Missions is presented
Jew. by Rev. J. I. Fles. Received as information, and
Miss. placed in the hands of the Committee of Pre-advice
ad hoc. (Supplement V.)

Article 19.

Chi. Elder S. Dekker, member of the Committee for
Hebr. the Chicago Hebrew Mission reads his report. Re-
Miss. ceived as information, and with the report of Rev.
J. I. Fles is sent to the Committee of Pre-advice
ad hoc.

Article 20.

Rep. Heathen Miss. The Board of Heathen Missions presents its report through Rev. H. Beets. It is received as information, and placed in the hands of the Committee of Pre-advice ad hoc. (Supplement IV.)

Article 21.

Rep. Church Help Rev. J. Manni reports for the Committee for Church Help. Received as information after it is decided that Rev. J. Vander Meoy, the Treasurer of this fund, restore the \$50.00 used for the purchase of a safe, and be placed in the hands of the Committee of Pre-advice ad hoc. (Supplement VII.)

Article 22.

Rep. De Wachter The Committee for the Supervision of De Wachter Reports through Rev. J. W. Brink. Received as information, and placed in the hands of the Committee of Pre-advice for Publications. (Supplement VIII.)

Article 23.

Rep. Divorce Diaconate, Psalm Rev. The Committees for Divorce, Diaconate, and Psalm Rhyming appointed by the last Synod, have had their respective reports published in De Wachter according to mandate. The printed reports are accepted and placed in the hands of the Committee of Pre-advice for Church Order(Divorce) and Varia (Diaconate and Psalm Revision.) (See also Supplements X, XI, XII.)

Article 24.

Rev. M. Van Vessem reads the Report concerning Muskegon Baptismal Question (Acts 1904, Art. 159, No. 20). Synod receives the report as information and approves the work of the Committee. (See also the Report, Supplement XIII.)

Article 25.

Closing Devotions.

MORNING SESSION, JUNE 21.

Article 26.

Opening Devotions.

Article 27.

The minutes of yesterday's sessions are read, received, and approved. Also roll call. No revisions.

Article 28.

Rep. Comm. Emeri-
tus Fund.

The Committee of Pre-advice for the Emeritus Fund reports by Rev. H. J. Heynen. It reads as follows, also with that which has been decided:

Esteemed Fathers and Brethrens

1. Your Committee first of all found on the Agenda the following from Classis Illinois: "The Consistory of Vesper requested the Classis to grant emerititation to Rev. M. De Lange. Classis noting the entirely peculiar position wherein Rev. De Lange relates to the congregation and Classis and Synod did not dare assume the responsibility to make a decision in this matter but refers th s request to Synod."

Your Committee advises Synod not to enter into the matter of this request, because it believe that reasonable groundsfor emerititation are lacking.

Decision. To grant Rev. De Lange an interim sum of \$250.00 until the next Synod. This sum shall be paid from the treasury of Domestic Missions.

2. From Classis Hackensack: "Declaration of the emerititation of Rev. G. A. Haring." Concerning this, your Committee advises to approve this declaration. So decided.

3. Requests for allowances for emeritus minis-
ters, ministers' wives, and orphans.

Your Committee advises to approve the re-
quests of the Board of the Emeritus Fund.

Namely to expends the following per years:

Rev. A. Vanden Bok	\$500.00
Rev. G. Broene	300.00
Mrs. A. Van Houten	150.00
Mrs. Tempel	200.00

Mrs. Broekstra	\$200.00
Mrs. Stuit	200.00
Mrs. Haan	200.00
Mrs. Remm	200.00
Mrs. Langereis	200.00
Mrs. Stadt	150.00
Mrs. Vorst	150.00
Mrs. Veenstra	150.00

The proposal of the Board for a quota of 22\$ per family be approved. So decided.

Article 29.

The Committee for the proposed revision of the Church Order reports. Rev. H. Beets, reporter. It is as follows:

Re-
port
Revi-
sion
of the
Church
Order.

Esteemed Fathers and Brethren:

Your Committee with respect to the Revision of the Church Order requested and granted at the last Synod, Art. 125, 2 and 159, reports as follows:

1. As ordered by Synod a communication was sent to the Netherlands concerning this matter, but no reply was received.

2. Meanwhile the revision of the Church Order made by the Netherlands Reformed Churches appeared.

3. The Committee was of the opinion that the revisions made by them did not answer sufficiently to the mandate of Synod, which had in mind a more basic revision.

4. Hence your Committee let the matter rest and did not correspond with Claessis Hackensack as decided in Art. 132, believing that correspondence concerning the desired uniformity had no practical result as long as the Church Order was not basically revised.

5. Also the translation into the English naturally could not be undertaken. Since your Committee was forced to be inactive, the desire for a basic revision still exists, and we are certainly inclined to have this done as an independent Church.

We would call to the attention of Synod the desirability to take up this matter and to appoint a Committee with a well circumscribed mandate.

Humbly submitted, your Committee,

F. M. Ten Hoor, President
J. W. Brink
Henry Beets, Secretary

Received as information and placed in the hands of the Committee of Pre-advice for Church Order for consideration, and to report concerning the advice. (Cf. Art. 35, 16.)

Article 30.

Report of Comm.
Pre-advice
Jewish Miss.

Rev. L. Van Dellen reports to Synod for the Committee of Pre-advice on Jewish Missions. It is received and acted upon in point sequence. It is as follows:

Honorable Synod:

Your Committee after giving painstaking consideration of the reports concerning Jewish Missions in our Church, and the instruction of Classis Grand Rapids West concerning it, shares the conviction that as soon as possible Synod must make this mission become independent.

It shares this convictions:

- a. Because of the sizable sum over which our Church annually has at its command.
- b. Because of the unecclesiastical manner in which this mission is conducted.

With an eye on one thing and another, your Committee feels it must advise the following:

- a. That this Synod appoint seven delegates to whom the welfare of the Jewish Mission be entrusted until the next Synod.
- b. That these delegates prepare Rules for the Jewish Mission of our Church, and present it to next Synod.
- c. That in connection herewith the named delegates for the present keep in hand the Chicago Hebrew Mission, and as much as possible try to lead it into the ecclesiastical bed, in order, through the blessing of God, not only to lead into faith in Christ, but also to bring it into the right relationship with the Church.

Decided that with respect to this mission to remain with the present manner of doing things.

Article 31.

Dr. P.
Moor-
dyke,
D.D.

Dr. P. Moordyke, D.D., delegate from the Reformed Church comes to the meeting. He brings the greetings of his Church, and points to the zealous activities of the Reformed Church with respect to higher education and missions; and asks

with respect for the striving for unity so noticeable these days, the questions How far can we and must we cooperate? and ends with the wish that God's best blessing rest upon Synod. The chairman responds with appropriate words.

Article 32.

Natl. Chr. Ass'n. Rev. J. Groen, representative of our Church to the National Christian Association of Chicago, gives a brief report concerning one thing and another. This is received as information, and the Committee of Pre-advice for Nominations is requested to present a nominee from our Church to this organization. (Cf. Art. 53.)

Article 33.

Closing Devotions.

AFTERNOON SESSION, JUNE 21.

Article 34.

Opening Devotions.

Article 35.

Report Comm. Pre-Advice Ch. O. The Committee for Pre-advice for Church Order renders its report to the assembly. Rev. H. M. Vander Ploeg, reporter. The report is accepted, and is discussed point by point. The report with the decisions made is as follows:

Esteemed Brethren:

Part. Synods. Your Committee reports that it has found the following matters with respect to its mandates:

1. An instruction from Classis Orange City as follows: "Synod decide and make the necessary regulations for the introduction of Particular Synods in conformity with Art. 47 of our Church Order." Your Committee advises that Synod does not at the present accede to this request because:
 - a. Great distances;
 - b. The increase of all kinds of questions;
 - c. Discipline cases be shoved upon a long road.

Adopted.

No Syn.
Comm.

2. Another instruction from Orange City: "That Synod dispense with the Synodical Committee as well as the permanent Classical Committee in accordance with the Church Order, that henceforth the execution of various matters be entrusted to the delegates who, from one meeting to another, be appointed with well circumscribed mandates."

Decided to appoint a Committee which shall make a thorough study of this matter and report to the next Synod. (See Art. 108.)

3a. Classis Holland placed on the Agenda: "Synod review Art. 5, 9, of the Church Order (1905 Edition), and replace it with: "Congregations are not permitted to call a minister from a congregation before he has served there at least 1½ years without the consent of the Classis where the called minister resorts."

The advice of your Committee is to remain with the present rule. Adopted.

3b. An instruction from Classis Orange City as follows: "Synod declare with respect to Art. 125, 3, Acts 1904, whether that is the correct formulation of the decision taken."

Your Committee is of the opinion that a more correct formulation is: "Calling a minister twice in the same vacancy shall not take place within a year without the advice of Classis." Adopted.

4. Instruction from Classis Holland: "Synod declare the desirability of English speaking congregations hold worship services on Sunday afternoons

- a. For maintaining the fourth commandment.
- b. To promote spiritual life.
- c. To maintain the unity in the Church."

Since the regulation of worship services is in the domain of the Consistory your Committee proposes not to enter into this matter. Adopted.

5a. Instruction from Grand Rapids West: "Synod make a declaration with respect to the Form for the ordination of missionary ministers of the Word and of Professors of Theology, taken up in the new edition of the Church Order, either be approved or disapproved. (Cf. the report of the Committee of this edition, Art. 65.)"

Your Committee advises to approve these Forms. As long as they have been in use, no objection against them has been raised. Adopted

5b. Classis Grand Rapids East asks Synod that the beginning of the Formula of Subscription be revised so that it is suitable, according to the demand of Art. IV, 12, to be signed by Candidates for the ministry of the Word.

Your Committee recommends that after the word Deacons to insert: "Candidates for the ministry of the Word."

Rejected, although Synod decides to appoint a Committee be appointed to investigate when someone must be considered as a Minister of the Word, directly after accepting a call, or after he has been ordained, and report to the next Synod. (Cf. Art. 108.)

6. With respect to a review of Art. 137, Acta 1904, with respect to the administration of baptism by a certain J. Vanden Broek, concerning which the Classis Grand Rapids East, Grand Rapids West, Orange City, and Holland have overtures in the Agendas, your Committee has a majority and a minority report.

The majority report is as follows:

Upon the grounds of three objective givens, which have been established by the Reformed Churches, namely, to investigate whether baptism has been administered;

1. According to the institution of Christ,
2. In a gathering that had a certain form of a gathering of believers,

3. By a leader which by this assembly was considered as a legal minister, your Committee proposes that since the administration of baptism of Vanden Broek answers these demands, to consider them as valid.

The minority report:

Synod is advised to maintain Art. 137, Acta 1904, upon the ground that baptism is only legal when it is administered in the name of the Triune God, in the midst of a gathering of believers, by a legal minister of the Word, and Vanden Broek cannot be acknowledged as a legal minister of the Word.

The majority report is adopted.

7. From Classis Holland comes an overture as follows:

"Synod determine the minimum salary of ministers." Your Committee is of the opinion that Synod leave this to the prudence of the Classis, since the local situations of congregations differ.

Approved, with the addition of this amendment: that

Synod earnestly advise each Classis to establish a minimum in its own circle.

8a. With respect to Church songs there are two overtures from Classis Orange City as follows: "Synod be assured that in both our English and Dutch speaking Churches, with respect to songs in their public services, Art. 69 of our Church Order be observed, and by renewal call to the attention of the Churches Acts 1895, Art. 88.

The advice of your Committee is, that, considering the principle to which here is pointed by our Church and has been accepted, and thus must also apply, that Synod pay attention to this overture.

Rejected, however, Synod decides to appoint a Committee to prepare plans with respect the Psalm singing to obtain unity in our entire denomination.

8b. Then also: Synod advise that by the eventual use of the new rhyming, the 52 hymns used by Classis Hackensack be eliminated."

Your Committee advises to take over this overture in this manner:

a. While this has reference only to the binding of the books.

b. Since with the permission by the union with Classis Hackensack with respect to hymns given, makes no encroachment. Placed in the hands of the above Committee.

9. With respect to obtaining official translation of our Confession, Liturgy, and Church Order, Classis Hackensack and Classis Grand Rapids West for an English and Classis Oot Friesland for a German translation.

The advice of the Committee is:

a. That Synod provide for such official translations, and Committees be appointed to implement this work.

b. That the Committee with respect to a German translation appointed by the Synod of 1902 be continued. The Committee Revs. Timmermann, Hoefker, Schultz. (Acts 1902, Art. 142.)

c. That Synod appoint a Committee for the English: Revs. L. Berkhof, M. J. Bosma, W. D. Van der Werf, and J. N. Tren. en. Adopted.

10. Overture from Classis Grand Rapids Weets: "Synod give Biblical grounds for the good of the

Consistories in nominating office bearers for the congregation.

Your Committee is of the opinion that this point does not belong here, since it does not come under the matters that should be considered by Synod. See Art. 30 of the Church Order of Dordt. But to meet the request of Classis, your Committee could mention these three grounds:

1. According to the Scriptures the Church as Institute is a body from which follows that there should be a harmonious cooperation between the office-bearers and the congregation. Such harmonious co-operation is present then, and only then, when with the election of office bearers the Consistory gives the leadership and assumes the responsibility to make a nomination, and the congregation makes its choice therefrom.

2. The example of the Apostles. With respect to the choice of the 12th Apostle, Acts 1, it nominated two, and by the choice of deacons it was pointed out by them what talents these person should be endowed with. In clauses in choosing elders "with the raising of the hands" and "from city to city to appoint elders" it appears in every instance that in the Apostolic times the election of elders did not take place outside of the office bearers, but that they gave the leading therein.

3. The principle, that in matters of Church government consideration must be given to the profit of the Churches, grounded in God's Word, Ephesians 4:12, and that surely the profit of the Churches in such a manner of the election of office bearers, whereby the Consistory makes a nomination, and the congregation chooses. Adopted.

11. Overture from Classis Hollands: "Considering that there is a difference in practice with respect to profession of faith for young people, who have lived in physical relationship with each other before the consummation of marriage, and later make confession, Synod make a fast rule for all the churches to make confession in such cases."

Your Committee is of the opinion that the case is driven too far to make everything conform. The circumstances, in cases mentioned here, are very different, and each case must be judged by itself. Hence your Committee proposes not to make a general rule but to leave to the prudence of the Consistory the manner of confession, by directing to Art. 75 of the Church Order of Dordt. Adopted.

12. Overture from Classis Illinois: "Synod declare

that making use of public conveyances on Sunday unless absolutely necessary be prohibited, especially not for ministers or consistory members."

Considering that the overture speaks of the making use of public conveyances on Sunday unless absolutely necessary, your Committee advises that Synod declare that such is not permitted. Adopted.

13. An overture sent through from Roseland II: "Is the Consistory called upon to continue exercising discipline, which is applied to two sisters of the congregation, who have been forbidden to partake of the Lord's Supper, because both are separated from their husbands? Both sisters claim that it is impossible to live with their husbands because of the extreme ungodliness which they reveal, and the bad treatment which they had to experience when they lived together."

Your Committee proposes that Synod declare, that upon the ground of I Corinthians 7:11 that the separated life of both sisters is permissible and therefore are not censurable, but that the Consistory continue to make attempts to bring about reconciliation.

Decided to refer this matter back to the Consistory.

14. Overture from Classis Muskegon: "Synod sanction the decision of Classis with respect to the Grange order."

Your Committee advises Synod not to enter into this matter since former Synods have defined the characteristics of G. G. plainly, so that it is no longer necessary to name names, and moreover has failed to furnish us its decision concerning the Grange order. Adopted.

15. A belated overture from Classis Grand Rapids West: 1. Whether ministers without a charge are on the same level as emerited ministers. 2. Whether both may administer the sacraments.

Your Committee advises that with respect to the first point they be referred to Art. 11, 3 of the Church Order of Dordt, and that with respect to the second point not to consider it since there is no concrete case. Adopted.

16. The Committee with respect to the revision of the Church Order pointed out in item 5 of its report concerning the desirability of commencing this task, and a committee be appointed with a well defined mandate.

Your Committee proposes that Synod appoint

a committee with the mandate to present to the next Synod a concept of revision, upon the condition that the principles upon which the Church Order is based shall remain unchanged. Adopted

See Art. 108 for the members of this committee.

17. Report of the Committee for Divorce.

Your Committee declares that it is in agreement with the report, and advises Synod to adopt the conclusions of this report. Adopted. Suppl. X.

18. Still another overture from Classis Grand Rapids West; Classis asks Synod upon what grounds it bases its judgment. Cf. Acts 1890, Articles 65,66.

Your Committee declares that it is not in a position to give the grounds, since they are not in the Acts. Adopted.

19. A belated overture from Classis Grand Rapids East: "Seeing that there are various matters that appear in the Church Order that are not in conformity with Synodical decisions, Classis requests Synod to publish a more accurate edition of the Church Order." (See the report of the Committee, Art. 65.)

1. First of all it should be stated that Classis failed to give a list of remarks, so that a basic investigation might be instituted.

2. That we have investigated all the points that appeared on an unofficial list, with the result that according to our opinion there is no objection to accept this edition, and therewith what has no official sanction, to give it; the more so with an eye to the decisions of this Synod with respect to the revision of the Church Order of Dordt a new edition can soon be expected.

3. That we nevertheless propose to delete Art. 22,2, the last part, commencing with the words "because there is opportunity, etc."

Art. 38,1,4, completely.

Art. 38,1,5,a&b, up to: "who by the first vote."

Art. 44,3, completely

Further that in Art. 38,1,1 between the "Classis" and "signed" to incorporate the following clause: "if possible supported by the Consistory."

This motion is defeated, and in place thereof this substitute is adopted: "Since the changes which should be made, are not of great significance and we are not in accord to give our sanction to this

edition, Synod returns to the order of the day.⁶ (Cf. further Art. 65 concerning this material.)

Article 36.

Rev. J. B. Jonkman, and others (Art. 140, Acta 1904.) report through Prof. W. Heyns, that by means of the blessing of the Lord the Committee succeeded in reconciling the differences and in such a way that the situation remain satisfactory. Synod expresses its appreciation with respect to the work and discharges it.

Article 37.

Re-ports of delegates to Corr. Churches. Rev. H. M. Vander Ploeg, delegate to the Synod of the Reformed Presbyterian Church, Rev. M. J. Bosma, delegate to the Reformed Church, Rev. G. L. Hoefker, delegate to the Assembly of the United Presbyterian Church, and Rev. J. Bolt, delegate to the Associated Presbyterian Church, present their reports orally or by means of letter, which were received as information.

Article 38.

Closing Devotions.

MORNING SESSION, JUNE 22.

Article 39.

Opening Devotions.

Article 40.

Roll call. It appears that Rev. J. Timmermann is present as alternate for Rev. M. J. Bosma.

Article 41.

The minutes are read, received, and approved.

Article 42.

Rev. H. Beets gives a brief report concerning the work of

Comm. Ps. Rhyming. the Committee for the Rhyming of the Psalms. Synod with appreciation takes cognizance of the work and continues the Committee. (Supplement XII.)

Article 43.

Report of the Committee of Pre-advice concerning Protests. Rev. R. Bolt, reporter. It is acted upon item by item, with decisions, as follows:

Esteemed Fathers and Brethrens

1. The first matter concerning which we have to report is the protest of Mr. H. Houtman, of the First Christian Reformed Church of Roseland against Classis Illinois. Mr. Houtman is not satisfied with the action of Classis because he considers that Classis was misled by an elder of the Consistory of Roseland I, who only presented those minutes, which he believed should be read to the Committee of Classis. At first it appeared that he was willing to submit to the decision, yet he believed to be convinced upon good grounds that that the minutes were not sufficiently read, and thus he came to the following meeting of Classis with a protest; the classis, however, refused, and gave him the right to appeal to Synod.

Your Committee is of the opinion, that it was the duty of Mr. Houtman, to show to Classis that which he claimed, claiming the truth; also in the protest and the explanation which your Committee received, not a single point has been shown, that anything would be contained in the minutes, pertaining to this matter, that would have been investigated by the Committee of Pre-advice. To prove this was the duty of brother Houtman.

Your Committee advises Synod hence that the protest of Mr. Houtman be returned with the stipulation that Mr. Houtman show that there is more in the minutes, and that, if Mr. Houtman can prove this, the Classis shall be dutibound to consider the protest again.

The advice of the Committee is adopted.

2. A request from the Consistory of Fisher Station, to review the decision of the decision of the previous Synod. See Acts 1904, Art. 139, 5.

Decided: "that the judgment of the Committee of 1904 is not in agreement with the conclusion, and that everything on page 54 the words: "Your Committee is of the opinion; that

---" to page 55 the words: "So the advice of your Committee---, should be deleted so that the conclusion remains as is."

3. Protest of the brethren H. W. Korfker and J. Zimmer of the Third Muskegon congregation of Muskegon, concerning an objection against the action of the Consistory, which excommunicated a family of the congregation upon the ground of obstinate objection to the Synodical decision of 1898, and yet later went to the conception of baptizing children of baptized members.

Your Committee, having read the protest, acknowledges that it is formally correct. Considering, nevertheless, that Classis Muskegon is convinced that the Consistory has returned to that decision, not because it does not agree with that Synodical decision, but just to make the congregation ripe for the application of that Synodical decision. Yet Synod with all earnestness urges to come to the full application of the Synodical decision as soon as possible.

Decided with respect to the protest of Korfker and Zimmer, to return it to the protestants. Reasons: In the protest that has been at the Consistory and the Classis, after which the protestants addressed themselves to Synod, and as we were informed the matter was this: the baptism of children of baptized members, notwithstanding the Holy Scriptures and the decision of the Church. In the protest that comes to Synod the question is: the ecclesiastical action of a family, who, out of dissatisfaction over the former action of the Synodical decision withdrew from the congregation, worships elsewhere, etc. Thus the one case comes as protest against the Consistory to Classis; another case comes by means of protest against the Consistory to Synod, without its ever having come to the Consistory or the Classis. (Cf. Art. 92.)

4. Protest of Classis Hudson against Classis Hackensack in admitting Rev. C. N. Van Houten as a minister in our churches.

From the Agenda it appears the Rev. Van Houten formerly was a member of the Free Masons, the membership of which is condemned by our Church; he resigned, although according to the protest of Classis Hudson, not out of conviction, which appears clearly from the answer given to the question: If a Christian could be a member of the Free Masons? "Nine tenths of the ministers and elders of the Southern Presbyterian Church belong to this order, and these are the most faultless persons. I also have been

a Free Mason, and at the same time a member of the Church; however, I had no time left and therefore resigned my membership with this order." Therefore the opinion of your Committee is that Classis Hudson was justified in bringing this protest to Synod, but that the further explanation which is added in the Agenda, should have been omitted, whereby the content of the protest was made public, which is not the rule.

Your Committee advises Synod, that Synod declare not to be able to acknowledge Rev. Van Houten as a minister in our Church, as it now stands, and therefore demands that Classis Hackensack withdraw its decisions concerning the admittance of Rev. Van Houten, unless he gives complete satisfaction.

Your Committee also received two petitions, one from the Classical Committee of Classis Hackensack and one from the Third Church of Paterson Consistory. The petition of the Classical Committee, in the first place, is an objection against the manner in which Classis Hudson allowed the above mentioned protest to be published in the Agenda. Your Committee judges that the explanation of the protest, which is here meant, should not have been placed, for the above mentioned reason.

The second objection in the petition of the Classical Committee with which the objection of the Consistory of Paterson III agrees, concerning an article written by Rev. G. D. De Jonge, concerning the above mentioned matter in De Wachter. Your Committee is of the opinion that Rev. De Jong had the right to write about this matter, since the protest had been made public, but the manner in which he did it was too severe, and that therefore it would have been better if it had not happened.

Your Committee advises Synod declare that concerning this Rev. De Jonge give satisfaction to Classis Hackensack.

Concerning the first mentioned matter it is decided:
Considering: 1. "that the delegate of Classis Hudson had serious objections concerning the admittance of Rev. C. N. Van Houten and Classis Hackensack nevertheless admitted him, while it should have postponed this for the time being, in order to confer further with Classis Hudson.

2. That this delegate of Classis Hudson did not present his objection to Classis Hudson, in order that it might confer with Classis Hackensack, but sent the protest directly to Synod, it is sent back to both Classes who are concerned therewith. (Objection against this, Art. 98.)

Concerning the second matter, the article by Rev. De Jong in

De Wachter, the advice is rejected, but the protests to be sent back to the protestants.

5. Protest of Mr. C. Wierda.

Mr. Wierda protests against the failure to carry out the Synodical decision, Acta 1904, Art. 139, and because nothing has been produced by the Consistory of the Grandville Ave. Church, and demands that it be compelled to restore him in his rights, and that the Consistory acknowledge its guilt in its far reaching unecclasiastical actions.

Your Committee advises Synod not to go further than the decision of 1904, Art. 139, because nothing has been sent in from the Consistory of Grandville Ave., why it did not carry out the decision, what, if there are basic reasons, should have been done by the Consistory. Furthermore, your Committee also took note of the fact that the matter has again been before Classis, but we received nothing from Classis either, whereby it shows that the Consistory has the right not to comply with the decision of Synod. At the same time the Consistory has intricately acknowledged that Mr. Wierda can be a member of the Christian Reformed Church, where his membership papers have been sent to the Fifth Ave. Church of Grand Rapids.

After lengthy discussion Synod decides: a. To accept the advice of the Committee with this understanding that "unasked for" be deleted; b. That Mr. C. Wierda is a member of the Grandville Ave. Church until another congregation accepts him.

6. A document is received from Mr. Vander Meide of Pella, Iowa, containing an objection against the unjustifiable action of the Consistory concerning his case. Your Committee advises not to enter into this case, since not a single ground can appear to be found why the Consistory acted illegally, and at the same time because this protest appeared neither before the Consistory nor Classis. This advice is adopted.

7. Your Committee also received a letter from the Netherlands Reformed Church of Fremont, Mich., signed by Rev. P. Court Van Woerden containing information that the Christian Reformed Church of Fremont, Mich., accepts members, who, according to this writing were under censure by them. Your Committee advises not to consider this matter. This advice is adopted.

8. Your Committee also received a request from brother H. Kamps to be restored to the office of the ministry. This request

was first directed to Classis Muskegon, which sent it on to Synod.

After having given mature consideration to this request, your Committee advises the following: Taking into consideration,

1. that the sin committed by brother Kamps was accompanied by aggravating circumstances concerning which restoration to office is morally impossible;
2. that he by his marriage to the sister of his deceased wife, he has made the restoration more difficult, since such marriages according to Leviticus 18 is by the best expositors controversial; your Committee advises not to enter into the request for restoration.

Decided: Not to accept the advice of the Committee, but to direct brother Kamps to Classis Orange City in conformity with Art. 79 of the Church Order of Dordt, since the old Classis Iowa, which handled this matter, has been divided into Classis Iowa and Classis Orange City.

Article 44.

Chi.
Hebr.
Miss.

Rev. Jos. R. Lewek of the Chicago Hebrew Mission is given the floor. He thanks the Church for its support, speaks concerning the work of the Mission and its expansion, and shows how in every possible manner the Gospel is brought to the Jewish people.

Rev. L. Berkhof replies in a hearty manner.

Article 45.

Closing Devotions.

AFTERNOON SESSION, JUNE 22.

Article 46.

Opening Devotions.

Article 47.

Rev. F. Doezena is present as alternate for Rev. J. Robbert.

Article 48.

The Committee of Pre-advice for Domestic Missions

Calling through its reporter, Rev. Wm. Stuart, comes to Synod
Of Mis- with the followings Your Committee of Pre-advice for
sion- Domestic Missions feels that before it can enter
erries. into the broad proposal of Classis Orange City it
By is necessary to place the following proposal before your
whom? honorable assembly: "Synod declare that the calling
of Missionaries should proceed from the local church;

1. Since the Holy Scriptures give us an example
thereof in Acts 13,

2. Also according to the Church Order the cal-
ling of the Ministers of the Gospel proceed from the
local Church."

This proposal is replaced by a substitute mo-
tion which after some discussion is adopted. It
is as follows: Synod declare that missionary pastors
be called by local congregations and not from Boards.
The question of whether a call can be extended by a
Classis or Synod is for the time being not decided.

At the same time it is decided that the Com-
mittee ad hoc of Synod nominate a committee to study
this matter, and report to the next Synod. (Cf. Ar-
ticles 108 and the conclusion of 78.)

Article 49.

Closing Devotions.

MONDAY AFTERNOON, JUNE 25.

Article 50.

Opening Devotions.

Article 51.

Roll Call. There are no changes.

Article 52.

The minutes are read, received, and after a few
remarks are approved.

Article 53.

Dr. Blanchard, D.D., President of the National Christian Association, addresses Synod in the interests of opposing secret societies. He alerts Synod to advise the ministers to preach at least once per year against this evil, and the churches to take a collection for this association. Rev. L. Berkhof replies, and points out that our Church is active in the spirit of the remarks he has made and greatly appreciates the work of the association. (Cf. Art. 32.)

Article 54.

Prof. Test Rev. M. Van Vessem sends a protest to Synod concerning the present rule of the Emeritus Fund as not being in conformity with Art. 13 of the Church Order, and the petition just adopted concerning the sending of missionary pastors. Synod decides not to take up this matter, since it does not seem wise to make in this any other regulation.

Article 55.

Report of Syn. Treas. Rev. J. Noordewier, the Synodical Treasurer, files his report. The summary is as follows:

In 1904 there was a shortage of	\$ 12.03
Disbursements	<u>757.73</u>
Total	\$1,069.76
Receipts, 1904-1906	<u>1,045.88</u>
Shortage	\$ 23.88

Article 56.

Report of Comm. of S. S. School and Plans. The Committee for the Sunday School and its plans files a written report. Rev. G. D. De Jong, reporter. It is received as information and placed in the hands of the Committee of Pre-advice of Varia. At the same time it is decided to appoint a Committee to show the relationship between the Church and the Sunday School, and to report at the next Synod. (Cf. Art. 108.)

Article 57.

Traveling expenses.

With respect to the payment of traveling expenses of the delegates to Synod, it declare that the rule is to pay only for traveling expenses to and from Synod.

Article 58.

Closing Devotions.

MORNING SESSION, JUNE 26.

Article 59.

Opening Devotions.

Article 60.

Roll call. No changes

Article 61.

The minutes of the last session were read, received, and approved.

Article 62.

Re-
port
Comm.
Pre-
advice
Theol.
School

Rev. G. D. De Jong reports for the Committee of Pre-advice for the Theological School. It is received, acted upon, and adopted point by point. I. reduction of the membership of the Curatorium. The Classes Grand Rapids East and West, Holland, Iowa, Orange City, Ost Friesland. Your Committee proposes no change be made except that instead of two Synod appoint one member at large besides the delegates from the Classes, and do this with a view to the Treasurer. Grounds

1. In the main it can be said that the adduced grounds for a reduction are of a material nature.
2. To refute these grounds the following can be said:
 - a. Twelve members can conduct the matters of the school.

Answer. Taking the examinations into consideration the present number is necessary to do justice to the students,

and to guard the scholarly standing of our Theological School. Also with a view to the expansion of the Literary Department reduction is not advisable.

b. That there be parity in membership with the Domestic and Heathen Mission Boards.

Answer: To place the Curatorium on a equal basis of the other Boards does not hold water. 1. Since the Curatorium of the Theological School is of greater significance than the other Boards. 2. Since it is not desirable that the representation of each Classis consists of only one member. 3. Since in the Church there will always be a difference of opinion, it could happen that only one shade of opinion would be represented.

c. Saving time and expense.

Answer. This is more in pretext than in reality. Concerning time it must be remarked that the work has to be done, so that reduction on the one hand increases it on the other. And concerning expenses it is to be observed that generally the Curators are present for other functions too. Adopted.

II. Items from the Report of the Curatorium.
(Cf. Supplement No. II.)

1. Your Committee proposer to approve the action of the Curatorium with respect to the Dormitory, because in the given circumstances nothing else could be done. Adopted.

2. Classis Illinois proposes increase in the salaries of the professors. The Curatorium also.

Your Committee proposes that the minimum and maximum salary of the Literary professors be set \$700.00 and \$1,100.00. The further stipulation mandated to the Curatorium in conformity with the two principles enunciated in the report. Grounds: The duty of the Church to act according to the precept of Scripture: "Thou shalt not muzzle the ox when he treadeth out the corn."

3. Your Committee proposes that:

a. The salary of Prof. Heyens be increased \$100.00

b. The salary of the two professors to be called be set at \$1,400.00. Adopted.

4. Your Committee proposes to grant Prof. Kuiper at his request another year leave of absence. Fairness requires to give him the opportunity to complete his Theological Studies. Adopted.

5. Your Committee proposes that the course of study drawn up for a six-year course in the Literary Department be approved. Grounds: a. Since this course of study presents an appropriate preparation for the study of theology.

b. Since this course of study meets the scholarly requirements for institutions preparatory for secondary education with a six year course.

First it is decided to extend the course in the Literary department to six years, and thereafter the advice of the Committee is adopted.

6. Your Committee proposes that for the preparation for the study of theology as a rule the six year course of study become a requirement.

Grounds: Our future ministers for many reasons should receive a wellrounded development. Adopted.

7. Your Committee proposes to revise the Rules of the Theological School, Articles 5 and 9 (deleting the courses in Article 5. etc.) Mandated to the Curatorium to execute the same.

8. Your Committee proposes that tuition be determined; For one person \$26.00; for two person from the same family \$20.00 each; For every person above the two from one family \$10.00. Adopted.

III. Overtures on the Agenda.

1. Classis Grand Rapids West requests return to the former quota for the Theological School.

Your Committee proposes that the quota for the Theological School remain unchanged at 60¢ per family for each congregation.

Grounds: The circumstances of the times merit the increase of the salaries of the professors, so that a decrease in the quota would be undesirable. Adopted.

2. Classis Muskegons:

The Church encourage qualified students, having completeds their studies at our school, to continue their studied at other Reformed Schools.

Your Committee proposes not to take up this matter.

Grounds: This is a purely personal matter, in which the Church has not right to exert authority. So decided.

3. Classis Muskegon:

Synod take heed of what has already been done for our own college, and take the desired steps for prosperous continuation

of this work. If possible that then this year it become a complete Junior College.

This overture is answered according to the desire of Classis Muskegon in point II, 5 of this report.

4. Overture from Classis Illinois.

Synod request each Classis to appoint one or more correspondents to collect annual contributions for the College, and also gifts, legacies, etc. All of which is to be placed in the Endowment Fund for the College, until a capital of at least \$100,000.00 is obtained.

Your Committee proposes; Synod mandate the Curatorium with respect to the collection for a future College to be erected in the way that has been decided, and to request the Classes, especially to work with those congregations who, up until now, have done little or nothing.

Grounds:

- a. The results with respect to the present way of doing things are satisfactory according to the report of the Curatorium.
- b. Fairness demands that all congregations work together for the realization of something that has been decided in general, and at the same time serves the welfare of all. Adopted.

5. Overture from Classis Muskegon.

"Synod appoint a Committee for the purpose of obtaining land for the John Calvin Junior College."

Your Committee proposed not to go into this matter. Grounds:

- a. There are no funds which could be used for this purpose.
- b. This matter is related to questions which still must be answered. Adopted.

6. Overtures from Classis Hudson and Classis Grand Rapids West.

"Classis advises that the erection of a college go forth from the Church and remain bound to the Church." Cl. Hudson

"Classis Requests Synod to review Art. 89, c of the Acts of 1904. There we reads: 'That instruction shall proceed from Reformed principles.' It be revised to reads: 'Instruction shall proceed from Reformed principles, expressed in the Three Forms of Unity.'" Cl. Grand Rapide, West.

For this particular point of the Curatorium see Supplement II, proposal 4.

Your Committee proposes, that Synod pass the following decision. The Curatorium is called upon,

to give consideration to the questions, which from the nature of the matter here in question, must be considered, thought through, and report to the next Synod. Approved.

IV. Appointments.

a. Your Committee,

1. Having noted the letter from Prof. E. Seven-sma, in which he states that in order to continue his studies to tender his resignation,
2. Having taken note of the applications for professorship in the Literary Department,
3. Having considered the advice of the Curatorium:

Proposes the reappointment of Rev. K. Schoolland, A. E. Broene, W. Rinck, E. Van Dellen, for a period of two years. Adopted. However, for Prof. Schoolland see Art. 68.

b. Your Committee proposes for final appointment Prof. F. M. Ten Hoor for Systematic Theology.

It is decided with respect to Prof. Ten Hoor to vote by ballot on this matter. The result of the vote is that by a large majority Prof F. M. Ten Hoor is appointed.

c. Your Committee proposes that for Exegetical Theology, (vacancy Dr. R. Janesen) the following Trio: Revs. L. Berkhof, G. D. De Jong, and Dr. C. Van Gelderen.

After a brief discussion a vote was taken by ballot, and Rev. L. Berkhof was elected by a large majority.

d. Your Committee informs Synod that the following ministers were chosen to serve the Church in the Curatorium.

CURATORIUM OF THE THEOLOGICAL SCHOOL.

Classis Grand Rapids East
For 2 years - Rev. J. Groen
For 4 years - Rev. L. Berkhof; Alt. Rev. J. Bolt.

Classis Grand Rapids West
For 2 years - Rev. J. Noordewier; Alt. Rev. J. Keizer
For 4 years - Rev. J. Robbert; Alt. Rev. F. Doezena

Classis Holland
For 2 years - Rev. G. D. De Jong; Alt. Rev. J. Manni
For 4 years - Rev. A. Keizer; Alt. Rev. W. De Groot

Classis Muskegon
For 2 years - Rev. J. I. Fles; Alt. Rev. J. Smitt
For 4 years - Rev. H. Walkotten; Alt. Rev. J. Wyngaarden

Classis Illinois

For 2 years - Rev. K. Kuiper; Alt. Rev. P. Van Vliet
For 4 Years - Rev. S. Breen; Alt. Rev. H. M. Vander Ploeg

Classis Iowa

For 2 years - Rev. P. Jonker; Alt. ?
For 4 years - Rev. J. A. Gerritsen; Alt. Rev. T. Vander Ark

Classis Ost Friesland

For 2 years - Rev. J. H. Schultz; Alt. Rev. H. Ahuis
For 4 years - Rev. G. L. Hoefker; Alt. ?

Classis Orange City

For 2 years - Rev. I. Van Dellen; Alt. Rev. J. Vander Mey
For 4 years - Rev. F. Fortuin; Alt. Rev. W. P. Van Wyk

Classis Hudson

For 2 years - Rev. K. Van Goor; Alt. Rev. G. Westenberg
For 4 years - Rev. H. Van Hoogen; Alt. Rev. D. Vander Ploeg

Classis Hackensack

For 2 Years - Rev. J. Westerveit; Alt. Rev. J. O. Voorhis
For 4 Years - Rev. J. Dolfin; Alt. Rev. J. N. Trompen

Wherefore Synod added the name of Mr. S. S. Postma,
437 Broadway, Grand Rapids, Mich.

Approved.

V. Further Matters:

1. Your Committee has investigated a protest
of Rev. L. J. Hulet.

The matter is this: At the June meeting, 1905,
Rev. F. M. Ten Hoor presented a couple of questions
and requested an answer. The Curatorium decided not to
consider them.

Your Committee, having considered the grounds
of this protest by Rev. Hulet,

having heard the reasons why the Curatorium
decided as it has,

is of the opinion, that the Curatorium could
have appointed a Committee in order to adduce grounds
for the standpoint taken by the Church up to this time.

Decided: to mandate the Curatorium concerning
this matter to serve Synod with advice at the next
Synodical assembly.

2. Your Committee has considered a document
from the Theological Professors.

After Synod heard the report of the Commit-
tee of Pre-advice, it is decided to place the protest

in the hands of the Curatorium, while entering into the matters spoken of in this protest, would be to anticipate the work entrusted to the Curatorium with respect of the protest of Hulst.

Article 63.

Closing Devotions.

AFTERNOON SESSION, JUNE 26.

Article 64.

Opening Devotions.

Article 65.

Re-
port
2nd
edi-
tion
of the
Church
Order.

Prof. W. Heyns reports as follows for the Committee for a second edition of the presently functioning Church Order.

Esteemed Brethren:

The undersigned, appointed by the Synod of 1904, to produce a new edition of our Church Order, have the honor and the pleasure to report to Synod that they have completed their task, and have published the fruits of their labors, which, on the whole, has been favorably received.

Concerning the manner for the performance of our task, we call to your attention the following:

1. That we, although aware of the fact that we had no right to make any changes in the Church Order,

yet we believed to be within our rights to simplify and clarify, that which had already been deleted and placed in parentheses, and place them in footnotes at the bottom of the page.

2. Also with respect to the text of our Ecclesiastical decisions, we have remained with that which is official. A few times we have included something, which we believed would receive general approval, but for the rest we have made no changes. Often it created difficulty for us, and had we received a mandate from Synod to receive its approbation before publication, we would have proposed in more than one instance some revision. But such a mandate was not given us, and a new edition could not wait for the same.

3. What we have included in this edition: a. the

Synodical decisions, which were taken since 1898 concerning point of church government; b. certain usages which have not been officially decided, but in our ecclesiastical life have gained a firm foothold, and certain indications of Church polity as suggestions, and c. a few forms, which, although not officially adopted, yet are used, be it in a Classis, or generally. They are the forms for a call letter, for Classical and Consistorial credentials for ministers who are leaving, which both have been drafted and adopted by Classis Iowa for its own use, and the forms for the ordination of Missionary Ministers and Theological Professors, which have been in use in the Church for a long time. We believed that the inclusion of these items would enhance the value of this edition.

4. That we above all have provided for a better arrangement and numbering of the Ecclesiastical Decisions under the various articles of the Church Order of Dordt, and have added a little of the history and the authority of the Church Order, a short table of contents, and a rather elaborate index.

From one thing and another it appears that in this edition certain things were incorporated which have not been officially decided. Hence Classis Grand Rapids West asks Synod that it either approve or disapprove both of the Forms for ordination. With the request of this Classis we are in complete agreement, not only for those two but for all unofficial elements as far as Synod deems necessary.

However, we stand completely opposed to the decision of Classis Grand Rapids East, which, according to De Wachter of last June 6, judged that various matters in this edition do not conform to the decisions of Synod, and decided that Synod publish a more correct edition. It desires nothing less than that Synod banish this edition. And if we were as arbitrary in our work as the judgment of this Classis claims, then it would be a just reward. But we did not receive even a small list officially from this Classis concerning remarks, and with respect to all the remarks made by this Classis we cannot find one that is in opposition to the Synodical decisions. They are all remarks about points which lack official confirmation or have been officially decided, but which evidently Classis desired to be otherwise. Remarks like the last ones will

continue as long as there is a difference of meaning with respect to any edition of the Church Order. Moreover, every Synod will always have to make changes in every edition of ecclesiastical decisions, as long as we have not reached perfection. Hence we believe that a decision upon such a ground, putting it mildly, is unreasonable even against this edition, which would have every right to demand compensation. We gladly acknowledge that our edition has faults, but these according to the commendable way of Classis Grand Rapide West can be remedied.

With esteem,
Your Committee Ad Hoc,

G. K. Hemkes
Henry Beets
W. Heyne

Synod receives this report as information. The Committee is thanked for its manifold and scrupulous work, and the publisher, Mr. J. B. Hulst, for his neat publication.

Concerning the remarks with respect to the editing of a few points, see Art. 35, sub 5a and 19.

Article 66.

Rev. T. H. Acheson, of the Reformed Presbyterian Rev. T. H. (Covenanter) Church, is presented to Synod. He speaks concerning the Church represented by him, and its work among the negroes, Indians, Chinese, and in Syria and China. Thereafter he presents the character and goals of the National Reform Association. The aim of this organization is to promote the sovereignty of God, the authority of Christ and the Word of God, the introduction of the Bible in the public schools, better laws concerning divorce, keeping the Sabbath, etc. Rev. L. Berkhof presents to the brother the feelings of Synod.

Article 67.

Report Domestic Miss. The Committee of Pre-advice for Domestic Missions presents its report. Rev. W. Stuart, reporter. After having listened to it, Synod discusses it item by item and with a few emendations accepts it in toto. It is as follows:

Esteemed Fathers and Brethren:

Your Committee of Pre-advice with respect to matters pertaining to Domestic Missions has the honor advise Synod concerning the following:

Concerning the Report of the Board of Domestic Missions:

I. Synod approve the action of the Board with respect in releasing Rev. A. J. Brink concerning his call to South America for the following reasons:

- a. The great expense connected with the journey. Traveling expenses alone for him and his family one way would amount to \$600.00.
- b. Taking into consideration the small number of personnel on our own field.
- c. His call to the church at Oak Harbor.
- d. Climatic objections for his family.

Synod revise Art. 66, Acts 1904, and approve the action of the Board in not calling another minister for this field.

Considering the following objections:

1. Necessary preparation in the Spanish language.
2. The following matters were beyond the competence of the Board:
 - a. Determination of the missionary's salary.
 - b. Decision with respect to the length of time to be spent on the field. A year would be impractical.
 - c. Determination concerning vacation. When and how long.
 - d. Provision of capital for the missionary and his work.
 - e. Appointment of a Classical Committee for Domestic Missions under which he would work.

Approved.

II. Having taken into consideration the broad proposal of Orange City with respect to the reorganization of Domestic Mission methods, and considering the decision of Synod, Art. 48, concerning the calling of missionaries, your Committee advises Synod to decide the following:

1. That Synod place in the hands of the respective Churches and Classes the entire work of Domestic Missions, with this understanding:
 - a. that there be a contractual relationship between the calling church and the Classie, for whose responsibility and under whose supervision the missionary stands;

- b. that each Classis will have its own treasury;
- c. further that there is to be a general fund from which needy Classes can draw;
- d. that the name of this general fund shall be "The General Fund for Domestic Missions."
- e. that each church shall take a collection twice a year for this work, the first collection for the Classical Fund and the second collection for the General Fund.
- f. Synod shall arrange for the requests for aid, the administration of the Fund, and the performance of its decisions through a committee, which shall be appointed at each Synod, and at the same time designate a congregation which can legally receive funds. (Amended in such a way that the committee will recommend a congregation to Synod. See Art. 109.)

With a view to the Reorganization Synod decides

A. Concerning the Boards

- a. that it will be chosen at this Synod in the customary way, and shall function until the meeting in June, 1907, and then be disbanded;
- b. that when it is disbanded it shall turn over to the Committee for the General Fund the documents and finances.

B. Concerning the Committee for the General Funds

- a. that it shall consist from appointed members of the disbanded Board of Domestic Missions, or their alternates which were appointed by their respective Classes;
- b. that directly after the disbanding of the Board in June, 1907, this committee shall be organized by choosing officers consisting of a president, a vice-president, a secretary, and a treasurer, and to designate how these positions are to be filled in case of vacancies;
- c. that at its first meeting in June, 1907, it shall decide how much aid the needy Classes shall receive and recommend the same to the Synod in 1908;
- d. that it may reduce the amount in the course of the year, such as by the departure of one or more missionaries, whereby the expense decreases considerably;
- e. that the officers, if needs be, shall hold a special meeting. A proposal of the officers shall

be accepted, if three of the remaining six members vote for it;

f. if necessary the Committee call for a special collection;

g. that the treasurer, in the event there is a shortage shall make disbursements on a percentage basis, and pay in full as soon as the treasury permits;

h. that the Committee shall meet in June, 1908, through official notice by the secretary, in order to consider the requests, serve Synod with advice, and file its report to Synod.

C. Concerning the Missionaries:

a. that the missionaries with the disbanding of the Board shall be under the supervision of the Classes as follows:

Rev. G. G. Hean: Classes Muskegon and Holland.

Rev. J. R. Brink: Classes Grand Rapids East and West.

Rev. M. Botbyl: Classis Iowa.

Rev. F. Stuart: Classis Orange City.

Rev. H. C. Bodes: Classis Ost Friesland.

For calling:

One Missionary for Classes Hudson and Hackensack

One Missionary for Classis Iowa, and

One Missionary for Classis Orange City.

b. that after the Board has disbanded the missionaries shall be under the supervision of the Classes, and for whom the Classes shall be responsible, and should a Classis become delinquent in its responsibilities as far as the missionary is concerned, the Committee of the General Fund shall pay his salary, which shall be considered as a loan to the Classis, and until repaid will receive no further aid.

D. Concerning the Classes:

a. that before the Board is disbanded they are to organize according to the new regulations;

b. that their requests for aid should be presented at the first meeting of the Committee for the General Fund;

c. that they are obligated to furnish the Committee for the General Fund with the necessary information;

d. that every year they must make application for aid to the Committee for the General Fund;

e. that each Classis shall be represented by a member on the Committee for the General Fund, and appoint alternates for the respective members, who shall fill vacancies

of those who may leave Classis or for other reasons. The Classes are obliged to notify the Committee of any changes;

f. that each Classis provide a quarterly report for publication in De Wachter concerning the work in its midst.

E. That Synod require of the Treasurer to post a \$1,500.00 bond, and grant him a salary of \$60.00, and the secretary \$40.00. Adopted.

III. As Committee for Study and Research re: "Whether the calling of Missionary Ministers of the Word can also proceed from the Classis or the Synod; to report at the next Synod," (Art. 48):

Professors Ten Hoar and Heyns,
Revs. Fortuin, Hoekstra, De Jong, Berkhof.

IV. Synod approve the list of subsidies as given in the report of the Board (Supplement III). Adopted.

V. Concerning the overture of Orange City: "Synod raise the salary of all the Domestic missionaries to \$1,000.00, so that they will all be the same."

Considering the advice of the Board: "That missionaries shall be called on a salary of \$800.00 and free rent,"

Considering that the Board has already acted, we recommend:

That Synod set the salary at \$800.00 and free rent.

Because: This promotes better equality.

This is truly not too high.

Adopted.

VI. For members of the Board of Domestic Missions see Art. 83.

Article 68.

Decided to review Art. 62, IV, 3, concerning Prof. Schoolland. He has received tenure.

Article 69.

The first clerk casts a ballot for the formal election of the members of the Curatorium. (Art. 62, IV, d.)

Article 70.

Heath-
en
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sion
Mat-
ters.

Rev. L. Veltkamp reports for the Committee of Pre-advice for Heathen Missions as follows:

Esteemed Brethren:

Your Committee finds the following in the Agenda:

1. That Synod take the necessary precautions so that the mission among the Indians be led in a more Reformed channel.

a. Because as it is now going, it gives the appearance as if Sunday Schools and Societies are the driving force, which naturally is unreformed.

b. Because the idea of using the children in order to get to the parents is not biblical much less reformed. And the Church if it goes in that direction, will be involved in all kinds of business.

c. Because in several of our congregations the dissatisfaction with the present method is rather huge. ---Classis Grand Rapids East.

Agreeing with this is the following, which we read on page 24 of the Agenda:

Classis requests Synod that our Heathen Mission be led in a more reformed channels:

a. First of all with a view to Reheboth in order that it does not give the appearance of a Sunday School or Society project. ---Classis Hudson.

Concerning this your Committee reports as follows:

The Committee is not assured that our Heathen Mission among the Indians is not in Reformed channels.

Concerning a of the above mentioned instruction which reads: "because as it is now going, it gives the appearance as if the Sunday Schools and the Societies are the driving force, which naturally is unreformed," your Committee advises Synod to declare:

a. that as far as appearance is concerned as if our Sunday Schools and Societies are the driving force, according to its view has no ground, since it only concerns the financial support, which is offered by the Sunday Schools and Societies;

b. that, if the Sunday Schools and the Societies acted too independently from the Consistory, this was not the purpose of the Board, and came about by lack of coordination, which should not happen from now on;

c. that Sunday School and Societies which desire to give money to the Mission or desire to support

children, constantly have contact with their Consistory.

Adopted.

2. Concerning b the overture which states; "because the idea of using the children in order to get to the parents is not biblical much less reformed. And the Church, if it goes in that direction, will be involved in all kinds of business," your Committee declares;

- a. that it is in agreement with the spirit of the overture;
- b. that the purpose is not to get to the parents through the children, nor to get the Church involved in all kinds of business;
- c. that at Rehoboth work is also performed among adults;
- d. that the school at Rehoboth is a Christian School;
- e. that it is impossible to have a day school at Rehoboth because of distances, and hence a boarding school;
- f. that it is very desirable to have these children grow up in a Christian boarding school in a Christian atmosphere;
- g. that these children are not enrolled contrary to the will, but with the conviction and approval of the parents;
- h. that the parents can always visit their children;
- i. that the separation of parents and children is not as bad as it would appear, because it is only temporary, and such separation for the Indian is not such a hindrance.

Adopted.

With respect to the Church getting involved in all kinds of business, your Committee maintains that it is not the purpose of the Board to do this, but the ideal it has in mind is for Rehoboth to become an industrial place, a Christian-Indian town, on a self-sustaining basis, something which is very well possible. Naturally our Mission will have to give guidance for the realization of this ideal.

Adopted.

3. The Agenda states; Classis overtures Synod with respect to the Heathen Missions:

1. To appoint a Committee with the mandate:
 - a. to draft a mission order which binds itself to God's Word, and the principles found therein, and closely joined to the peculiarities of our ecclesiastical life and that which is characteristic of our Mission field.
 - b. To draft transitional regulations, so that this

this mission order can gradually be introduced without bringing confusion in the churches and harm to the mission.

c. If possible to report a year before the next Synod so that the proposals can receive mature consideration.

2. Not to make any drastic changes along these lines until we have arrived at a firm well settled method." Classis Orange City.

Your Committee advises Synod in the spirit of this overture to decide;

a. Considering that from more than one overture on the Agenda there is a desire for change or improvement.

b. Considering that the time does not seem to be ripe to make drastic changes with respect to Heathen Missions, since our mission is still very young and that such a change as is proposed by various overtures, would not be to the advantage but rather obstruct the present activities.

c. Considering that this overture points to the best and safest way, prevents hasty changes and decisions, and gives opportunity conscientious study, elaboration, and consideration of matters.

Adopted. Committee members, see Art. 108.

4. Your Committee reads in the Agenda:

1. Classis Iowa, considering that the work of our Heathen Mission is twofold:

a. The preaching of the Gospel among adult heathen, by the missionary called, sent, and supported by the Church.

b. The work of mercy among the heathen-children in Christian boarding schools, it advises Synod henceforth to direct our Heathen mission as follows:

a. The calling and sending of missionaries to be done by the local church, a group of churches, or of the entire Church.

b. The work of mercy among the heathen-children at boarding schools to be done by the congregation which mandates the diaconate, in accordance with its calling, to provide good means therefore."

We also found on the Agenda:

"Considering that all organic life every organ is in direct, and not indirect, relationship to the organism, and that this is also applicable to the life of the church, so let the Church stop with its unnatural life of Boards or the

Committees, as independent parentheses, and cause the ordination to office, etc., to proceed from the Consistory, Classis, or Synod.* Classis Hudson.

Decided: To place the overtures of Iowa and Hudson in the hands of the Committee appointed for the overture of Orange City. See Art. 108.

5. Finally your Committee reads from the Agenda: "Synod mandate the Boards of our Missions to devise a program, suitable for monthly mission services in our churches, and commend its use to the congregations, to create a greater zeal for missions in our Church." Classis Muskegon.

Defeated.

6. Proposals of the Board. See Supplement IV, the last part. Upon the advice of the Committee they are all approved.

7. At the request of the Board the \$200.00 debt to the Board by Rev. D. R. Drukker for tuition is cancelled.

Article 71.

Closing Devotions.

MORNING SESSION, JUNE 27.

Article 72.

Opening Dovotions.

Article 73.

Roll call.

Article 74.

The minutes are read and approved.

Article 75.

First
State
Bank
of
Holland.

The Synod expresses its gratitude to the First State Bank of Holland for cashing personal checks gratis, and granting drafts without cost for our Domestic Mission. Rev. G. D. De Jong is appointed to convey this motion to the officers of the bank.

Comm.
for
Church
Help.

Article 76.

The report of the Committee of Pre-advice for Church Help is presented by Rev. W. Stuart. As approved and adopted by Synod, it reads as follows:

Esteemed Fathers and Brethren:

Your Committee of Pre-advice concerning matters pertaining to Church Help, has the honor to advise the following:

1. With respect to the overture of Classis Illinois, page 28 of the Agenda, Synod decide:

If any congregation suffers loss through fire, storm or other disaster, which cannot be borne by that congregation, it should first seek the help of the Classis under which it resorts, and if it can give sufficient help, then after the approval of the empowered Committee(Church Help) a request may be made to the entire denomination.

2. After having investigated a protest by the brethren Rev. P. Kesten and H. Huisingsh concerning their objection to raising the interest on the notes loaned from Church Help;

Having taken knowledge of the overtures of Classes Grand Rapids East, Orange City, Muskegon, and Iowa concerning the same matter, pp. 28, 29, of the Agenda, your Committee advises:

Synod decide that henceforth Church Help request no interest for loans, but that they make an annual repayment of the loan of five percent at least.

- Grounds: 1. To be of real "Help".
2. To encourage repayment.

Adopted.

Article 77.

Closing Devotions.

AFTERNOON SESSION, JUNE 27.

Article 78.

Opening Devotions.

Article 79.

Educa-
tion of
the
Theol.
Proff.
It is considered desirable that further decisions concerning the qualifications which the professors of our Seminary will have to meet so that there may be objective information for our Church and for our Professors. The Curatorium is appointed to draft this matter.

Article 80.

An-
nounce-
ment to
Rev. L.
Berk-
hof. The Chairman acquaints Rev. L. Berkhof of his appointment as professor of our Theological School. Thereupon he thanks the Synod for the great and unexpected honor bestowed upon him, and says that he will give this call his prayerful consideration, and give his decision before Synod adjourns.

Article 81.

Cancel-
lation
of tui-
tion
debt. A request is received from an aged minister of our Church, who still owes tuition, and who can no longer regularly serve in the ministry, cannot pay, and that his debt be cancelled. Placed in the hands of the Curatorium with power to act.

Article 82.

Letter
from
Mr. H.
Kreulen. A letter addressed to Synod by H. Kreulen of Kalamazoo, requesting Synod to speak on Christian Unions is read, and concerning it decides that Synod should not enter into it, but if he needs advice to go to his Consistory.

Article 83.

Members
of the
Domes-
tic
Mission
Board. The brethren elected by their respective Classes as members of the Domestic Mission Board are approved. They are:

Classis Hackensack	Rev. J. G. Voorhis
" Hudeon	Rev. K. Van Goor
" Muskegon	Rev. J. W. Brink

Classes Grand Rapide East	Rev. L. Berkhof
" Grand Rapids West	Rev. M. J. Bosma
" Holland	Rev. M. Van Vessel
" Illinois	Rev. B. H. Einink
" Iowa	Rev. W. Stuart
" Orange City	Rev. W. P. Van Wyk
" Ost Friesland	Rev. C. Bode

Article 84.

Closing Devotions.

MORNING SESSION, JUNE 28.

Article 85.

Opening Devotions.

Article 86.

Roll call. All present.

Article 87.

The minutes were read, received, and approved.

Article 88.

Report of the Publication Comm.
Rev. F. Fortuin reports for the Committee of Pre-advice concerning Publication Matters. Synod decides as follows:

Esteemed Brethren:

Your Committee for Publication Matters has the honor to report, after careful consideration, to propose the following to you:

A. Concerning De Wachter:

1. For improvement (proposed by Classes Hudson, Grand Rapide West, and Orange City) to divide De Wachter into the following departments: I. Meditation; II. Glances in Various Directions; III. From and for the Press; IV. An Article of dogmatic or ethical nature;

V. Views and Questions of the Day; VI. Missions;
VII. Voices; VIII. Young People; IX. Sunday School
Lesson. Adopted.

2. To enlarge the format to 8 pages in about the same form as De Grondwet.

a. since financially there is no objection, since the increase will be only \$500.00 per year, taking into consideration the increase in advertising, that is there would be an increase from \$3,500.00 to \$4,000.00, which can well be done financially.

b. the increase of departments makes this necessary.

Adopted.

3. For the Departments IV and V appoint two co-editors, for which we present trios, namely, for Department IV: the brethren L. Berkhof, F. Fortuin, and J. Timmermann, and for Department V: the brethren J. Vander Mey, W. Stuart, and W. P. Van Wyk.

Synod decides not to appoint co-editors, but to leave this to the Committee for the supervision of De Wachter.

4. Not to increase the price of business advertisements, but to charge 10¢ for birth, marriage, and death announcements, if not more than one inch is used.

Adopted.

5. To leave the matter of acceptance or rejection of advertisements to the judgement of the Committee for Supervision.

6. According to an overture of Classis Hudson it is decided to place the date of expiration after each address.

7. Synod agrees that all institutions of Christian mercy in our country be placed upon the list of support upon the recommendation of two ministers.

8. The request of the Committee of Supervision to approve all criticism of persons, Consistories, and Classes, concerning the administration or the content of De Wachter, to be sent to the Committee of Supervision, and not to be placed in De Wachter without consent.

Adopted.

9. To leave the number and the place of the advertisements to the judgment of the Committee of Supervision.

10. To make the salary of the newly appointed co-editors the same as the others Adopted.

11. Concerning De Wachter personnel functioning

at present be continued, i.e., the editors, the business manager, the printer, until the next Synod.

Adopted.

Concerning Sunday School Lessons see Art. 107.

B. With respect to Art. 126, Acts 1904, Synod decide to urge a better compliance of this article. So that

- a. The churches can better communicate;
- b. the delegates will be enabled to make a better study of the questions. Adopted.

C. Concerning the publishing of The Banner of Truth, (overture from Classis Hackensack) decide to take over this overture in this manner:

1. To instruct all treasurers, and secretaries of the ecclesiastical boards and funds to send their official reports regularly to The Banner, for the benefit of the English speaking congregations, in order to awaken or to maintain an interest in the activities of the Church.

2. To mandate the Stated Clerk to give a summary of all official notices and Synodical decisions in The Banner.

D. Concerning the Board of Publication (overture of Classis Muskegon) not to enter into the matter, and that for the following reasons:

- a. Because recommending and sanctioning a business corporation under the ecclesiastical flag is in conflict with the reformed conception of the calling of the church, and
- b. Because in this way the door is opened for all kinds of requests for ecclesiastical sanction.

E. With respect to Art. 124, Acts 1902, concerning the publication of a daily paper, Synod decide not to publish or to sanction such a paper, upon the same grounds as given in this matter by the Board of Publication. So decided.

Article 89.

Paragraph 12 and 13, Art. 18, page 37 of the New Edition of the Church Order are declared deleted.

Article 90.

Decided not to have a session this afternoon, but instead an evening session beginning at 7:30 o'clock, and ending at 9:30 o'clock. Closing Devotions. (Cf. Art. 102:1).

EVENING SESSION, JUNE 28.

Article 91.

Opening Devotions.

Article 92.

Protest Korfker. A protest is received from W. Korfker against Synod (Art. 43, 3). It is rejected with indignation because a reflection is made against the action of Synod.

Article 93.

Comm. Pre-advice Varia. The Committee of Pre-advice for Varia presents its report by Rev. H. J. Heynen. It is considered item by item, and is adopted as follows:

Esteemed Fathers and Brethrens:

Your Committee has the honor to present the following:

Rules for numbering families. I. From Classis Hudson an overture is found on the Agenda concerning the general rule of numbering families for official statistics. Your Committee advises Synod to adopt the same. It is decided to number families as follows:

- a. Where husband and wife are both confessing members.
- b. Where the husband or the wife belongs to the congregation either by baptism or confession of faith.
- c. Where the wife, being a widow, represents the family as head.

Rela- tion of Church to S. S. II. Classis Grand Rapids West as "Synods" "What is the principal relationship according to our Confession between the Church and the Sunday School and other religious societies."

Your Committee advises Synod to appoint a Committee to prepare an answer to this question and to report at the next Synod, since your Committee does not deem it advisable to give a hasty answer to this question since it is related to other principal questions. So decided. (See Art. 103 for members.)

Neo-Mathusianism. III. The following comes from Classis Grand Rapids West: "That Synod earnestly warn all ministers of the Word against the sin of Neo-Mathusianism. Decided as follows;

This this evil is a cancer gnawing at the social and moral wellbeing of our national existence, and is also a danger for our people, every Christian, including the minister of the Word, is called to warn against this shameful sin.

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ry.

IV. Another overture from Classis Grand Rapide West: "Classis direct the attention of Synod of the desirability to take appropriate measures to commemorate the fiftieth anniversary of the founding of our denomination (since through action in 1857 it came into being).

Decided: To appoint a committee of five persons, who shall make preparations to commemorate this fact that in 1907 it will be fifty years ago that our churches returned to the standpoint which it left in 1849. (For members see Art. 108.)

Revi-
sion
of
Art. 36.

V. From Classis Grand Rapids East, the following is received:

"Synod make provision for the revision of Art. 36 of the Belgic Confession of Faith according to sound church government."

From Classis Illinois:

"Synod center its attention upon, and proclaim its judgment upon that which the Synod of Utrecht, 1905 did with respect to Art. 36 of the Belgic Confession of Faith."

From LaGrave St., Grand Rapids:

"Synod consider the desirability and the necessity of revising Article 36 of our Confession, as has been adopted by the Netherlands Gereformeerde Kerken."

From Classis Grand Rapids West:

"Synod take note of a gravamen received from Classis Grand Rapids West against Article 36 of our Confession."

Taking note of all these overtures, your Committee advises:

1. That Synod declare that a revision of Art. 36 is desirable and necessary.

2. To implement this revision by sound church polity.

a. Until the next meeting of Synod this Synod call upon the concistories to give consideration to this matter.

b. Although the Netherlands Gereformeerde Kerken have revised this Article in its own circles, Synod attempt to obtain the judgment of our sister churches, so that in connection of one thing and another, we can come to a definite decision with respect to this article.

Grounds:

- a. According to God's Word the government may not exercise authority over the religious convictions of people, and thus there can be no question of rooting out all kinds of heresies by means of the sword of the government.
- b. While here there is concern for the revision of only a part of the Confession, it is necessary that all Churches are hereof to be acquainted.
- c. Because of the relationship with the Reformed sister churches requires that they be informed when a basic revision is being considered. Adopted. Committee, Art. 1CB.

**Conclusions
of the
Synod
of Ut-
recht.**

VI. On the Agenda your Committee found overtures from Classes Grand Rapids East and West, Hudson and Iowa, wherein the attention of Synod is called to what the Synod of Utrecht, the Netherlands, 1905, decided concerning four points of Reformed doctrine.

Your Committee submits to you a majority and minority report:

Majority Reports:

Your Committee, although not fully in agreement with the content of the conclusions, advises Synod not to enter into these overtures, because, according to the judgment of your Committee, further exposition of points of doctrine concerning our Confession should be given by Synod only in case of great necessity, for example, if the Confession is incomplete, or if there is danger for the church concerning the purity of doctrine.

Since there are no official protests concerning matters have been registered, it is evident that there is no necessity among us to adopt the Conclusions of the Synod of Utrecht.

Minority Reports:

Your Committee advises that Synod express its agreement with the four Conclusions of the Synod of Utrecht taken with respect to doctrinal differences, and that these Conclusions be incorporated in the Acts of Synod as a supplement.

- Grounds:**
- a. Because here as well as in the Netherlands concerning these doctrinal differences are known to our people and create division.
 - b. Because the Conclusions find general agreement, and are thus appropriate to promote peace and harmony.

After the majority report has been rejected, and

Sun-
day
School
Les-
sons.

a lengthy discussion is held with respect to the minority report, it is decided to table the matter.

VII. With respect to the report of the Committee for Sunday School lessons and plans, your Committee advises:

a. That in place of the International Sunday School Lessons, our own series of Sunday School lessons be devised as given in the report; namely, in agreement with the age of the pupils.

1. Lessons for the little ones dealing with the history of Biblical characters.
2. Lessons for the middle classes, concerning Biblical history.
3. Lessons for the highest classes dealing with the Bible book by book.

b. That Synod appoint a Committee execute this plan. Adopted (Comm. members see Art. 102.)

VIII. A letter was placed in the hands of your Committee from the Reformed Church on the island of Schiermonnikoog, Netherlands, asking for help in building a church. Decided not to take up the matter.

IX. The Diaconate.

At the Synod of 1904 (Cf. Art. 125, 9,) Classis Iowa sent an overture which is of the opinion that there should be more clarity and development of the office of deacon.

Synod decided to appoint a committee to compile a memorandum for clarification with respect to this matter. Committee: Rev. I. Van Dellen, Rev. P. Ekster, and Prof. W. Heyne.

After having examined this memorandum of clarification, your Committee advises the following:

1. Synod express its agreement with this memorandum of clarification, and thank the brethren for their labors.
2. That this memorandum of clarification be placed in the supplements. (Supplement XI).
3. That Synod point out to the Consistories that it is their duty to labor that the office of the deacon come to its own rights based upon the Word of God as explained in this memorandum of clarification. Adopted.

Article 94

Closing Devotions.

MORNING SESSION, JUNE 29.

Article 95.

Opening Devotions.

Article 96.

Roll call. No changes.

Article 97.

The minutes of yesterday were, received, and approved.

Article 98.

Pro-
test
Dele-
gates
Classis
Hudson

The delegates of Classis Hudson register their protest concerning the decision of Synod concerning the differences between Classes Hudson and Hackensack (Art. 43, 4). It is as follows:

Protest of the delegates of Classis Hudson against the decision of this Synod in the matter of the protest of this Classis concerning the action of Classis Hackensack with respect to Rev. C. N. Van Houten.

To the Honorable Synod of our Church, in session at the present time.

Esteemed Brethren and Fathers:

We, the undersigned, delegates of Classis Hudson at this Synod, can find no peace with the decision in the matter of our appeal as Classis. However loath, we are nevertheless necessitated to register this protest, that it have the power of a legal protest, that as a result will be taken up in the official Acts of Synod. Only in this way can we experience ourselves as having acted responsibly for our Classis as delegates.

In our humble opinion this appeal was legally before Synod, and that for the following reasons:

1. To begin with the most important reason, take note of the fact that Classis Hackensack has shoved a protest from its table, which was sent against the

acceptance of Rev. Van Houten, by a legal representative of the Christian Reformed Church, appointed to such a position by Classis Hudson at the behest and power of the Synod.

This appears, in our judgment, clearly in the Acts of Synod, 1904, Art. 64, h, thus: "In order to promote greater harmony with Art. 4 of the Church Order of Dordt, Synod appoint deputies for Classical examinations."

As answer of the Committee the following was adopted a a Synodical decision:

Your Committee advises: Synod mandate each Classis at the next meeting to appoint a deputy for examination, and declare, that at each Classical examination two deputies must be present, one from its own, and one from a neighboring Classis, and that they at the Classical examination have a concurring vote.

From this it is clear that the deputies ad examina are more than Classical delegates, and that they are present by the authority of Synod, and consequently by the authority of the Church. If this were not the case, there would be no need for a deputy ad examina from its own Classis, because of representatives of Classis these delegates are present. Also in particular it should be noted that no one can be appointed by the same body at its own meeting as its deputy. This would be a contradiction in adjecto.

If Classis Hackensack believed that the brother could not file a legal protest, in the name of his Classis (that still has to be proved), then it would have to accept as the voice of the deputy ad examina of the Church.

2. Furthermore, we plead for the legality, that the matter presented by a Consistory to classis, and by Classis to Synod, cannot be dismissed.

This instruction also was not based on conjecture, because the attitude of Rev. Van Houten is no secret. He freely spoke on this matter, before any ecclesiastical action was taken. Because of our ecclesiastical rules he will not advocate that his youth nor the youth of the Church join free masonry, but we have heard no declaration from him that he will advise them not to join, because the Lord hates this work of darkness.

Again we plead for the legality of this case because our own Classical Committee has the mandate from our Classis,

that in all matters that demand haste to act in its name. That this matter also belonged to its mandate is manifest, while Classis had already declared itself unanimously, and its deputy ad examina had performed a like mandate. That this matter demanded haste leaves no doubt, since the time of ordination had been determined, and that the quickest steps had to be taken to prevent this matter from being realized before Synod had an opportunity to make a decision.

3. There is also great objection to the decision of Synod because Rev. Van Houten will have to be admitted two full years as minister of the Word in our Church, to reveal his feeling concerning the experience of having been a 33rd degree Mason.

4. This is not a matter that is only mutual for Classes Hudson and Hackensack, but a matter that concerns the entire Church, and that the Church should be alerted to this matter.

5. Synod also take note that our opponents are observing us, and from this decision will come to the conclusion that we ^{have} taken the first step of consent.

Delegates of Classis Hudson,

H. Van Hoogen
D. Vander Ploeg
G. Westenberg
S. Tamminga
H. Sondsva
D. Koek

Article 99.

Closing Devotions.

AFTERNOON SESSION, JUNE 28.

Article 100.

Opening Devotions.

Article 101.

With gratitude information is received that Prof. K. Schoolland has accepted his appointment. (Art. 62, IV.) The same with respect to Prof. F. M. Ten Hoor, and the newly appointed professor, Rev. L. Berkhof.

Decided that the President will install the last named.

Article 102.

Motions
of
thanks.

Synod accepts motions of thanks.

1. To the Graham and Morton Transportation company for the pleasant steamboat ride for the Synod given gratis on Thursday. A copy is to be sent to the above named company.
2. To the Consistories and congregations of our Church in Holland for their hospitality during the time of the assembly of Synod, and for the refreshments given on the boat.

Article 103.

Prayer
Day.

The Synodical Committee is mandated to send letters to the denominations of our country with the purpose that they send letters to the authorities of our country to issue a proclamation for Prayer Day for agriculture, etc., as is now done with Thanksgiving Day.

Article 104.

Art. 13
O. O.

Synod decides to forego the writing of a pamphlet wherein the significance and the justice of Art. 13 of the Church Order of Dordt is historically and exegetically explained, since at the present time there is no need for such. (Acts 1902, Art. 136.)

Article 105.

Dele-
gate to
So. Afr.

Decided not to send a delegate to the Synod of the South African Church because of the many objections connected therewith. (Acts 1904, Art. 53.)

Article 106.

Rev. J. W. Brink reports concerning Unions for the Committee as follows:

Report
on
Unions.

Beloved Brethren in Christ:

Your Committee with respect to Unions has found that the union movement in this country increasingly

is going into two directions more widely separated from one another. They are; the genuine Labor and Trade Unions, and the socialistic organization, consisting mostly of members of the Socialist Labor Party. Up until 1905 the last named annually sent delegates to the Convention of the American Federation of Labor, but they could never obtain the right to vote. If we are correctly informed, the Party has decided henceforth to send no delegates. Which surely for the American Federation of Labor is a desirable decision. Thereby the difference in purpose and means between and the socialists become clearer.

During the last two years, and especially last year the Unions have increased markedly in number and in membership. In all countries where civilization and labor are found, one finds the agent; there literature is distributed, and a Union is established. In Europe over 5 million craftsmen belong to various unions. In America, without dispute, the strongest organization of workers is the American Federation of Labor. This organization according to the report of 1905 consists of 2,600 local unions with a total membership of 2,000,000. A quarter of the workingmen of our country belong to this organization. It has 1,180 voluntary and 28 salaried organizers. Its various departments publish 185 news magazines each month or oftener and 179 weekly papers. And furthermore a stream of books, pamphlets, tracts, etc.

Your Committee has also learned that the labor movement is increasingly gaining more significance and power and give occasion to more thinking and writing. Its influence is seen especially in the country's legislation. In England the worker's party has gained 54 members in Parliament. This body has recently passed a law whereby the Union ^{is} exempt from legal prosecution of any damage done to somebody's business through a strike. In our country the leaders of the movement are busy presenting legal proposals with the intent that they become law in the state and national legislatures. No attempt lies fallow to get all laborers to join the Union; associations of female workers are multiplying by the day, work hour are increasingly becoming 9 or 8, wages are increasing, something which was needed. The

Agents of the Unions spend the entire day getting after the employers, who employ children in their mills and factories, children who are too young to work. And it must be admitted that the Unions have brought about great improvement in the industrial sphere. The public appearance of the labor organizations in many places is more mature. They have profited from mistakes of the past, and take into consideration more of the public opinion, which is powerful in this country.

Yet there are many things that merit disapproval, actions which are in conflict with God's Word and in the interest of the laborer both in and out of the Union. Concerning strikes and boycotts one does not hear so much as formerly, and if there is a strike where violence takes place, the Union is the first to express its disapproval. It seeks to work things out by means of arbitration, conciliation, and mutual understanding between the employer and the employee.

This relationship between the employer and the employee is not nearly so explosive as formerly. The occasion for this desirable fact is that the number of employers is increasing who understand that the employee is inclined and expects to be treated as though he is a man even as the employer, and the power of the Union necessitates others to be more careful and just, as more contractual bonds are being made between the heads and the members of the industrial world. Above all we must at least not forget to mention the Civic Federation consisting of 12 representatives each of Labor, Capital, and Public. This Federation has as its purpose to act as mediator between the employer and the employees in the event there is a difference, however not unasked or for arbitration, but requested and seeking reconciliation. It works mostly for obtaining conferences from both parties in the dispute. It has already performed outstanding services. The same can be said of many Boards of Arbitration, called into being by the States or the Unions, to act as judges in questions between both sides of the industrial world.

But the Unions have not yet come to the acceptance, regulating, and maintaining of the principles expressed in the following propositions: "God is absolute sovereign in all spheres of life and thus also in the world of industry, and must also be officially acknowledged; God's word offers for all of life the general principles of conduct, and to that word both employer and employee are bound; both should acknowledge and so conduct themselves, also in organizations. The human race

is an organism, from which it follows that the industrial world is a fellowship of head and members, an organism in microcosm." This must be placed upon the foreground by both and brought into practice. That is to say it must be an organization of employers and employees. Where this does not yet seem possible, one must work for that end. These two may not live separately. The Union continues to make this separation between the head and the members, between the employer and the employee, and closes the door of the first named from its organization. It does not give the slightest prospect that this abnormality will be changed. To the contrary it accepts the abnormal, and regulated it to a law to such an extent that if a laborer becomes a boss, or becomes an owner, his membership lapses at once. This is a separation that is sinful.

The laborer in his Union, is still doing much which is not coming to him. The Union in its regulations often lays hold of the rights of the employer with respect to hours of work, apprentice system, wages, etc. It sometimes poses itself as being the sovereign in the sphere of labor and the boss as a by-product. They came to this point of view more because the employer refused to give the employee his rights, and was delinquent in performing his duty in ever so many ways. But that which came into being by necessity should at the same time come to an end. The Union runs the danger of continuing it.

There is a great need that the laborer be instructed in the principles laid down in the Word of God, concerning the relationship, wherein the employer and the employee stand over against one another, and the rights and duties flowing forth therefrom. The ignorance in this area is colossal. Many know something concerning the Bible, but with respect to the Reformed conception in this sphere even many who are Reformed have no idea. And the situation is generally no better with respect to the employer.

Our Church togetherwith other denominations, has a high calling overagainst the labor movement. Without being a director, it has as much as in its power, to present the principles of Scripture in the world of labor. Overagainst those who claim that society and also the industrial world cannot possibly be constructed according to the teaching of Scripture, the Church must show clearly that this can be done and must. The

Word of God has been entrusted to the Church to bring it to the world, to bind it on the consciences of people in God's name, also in natural life. Should not the Church have at heart everything that concerns man? Especially if man is in misery and needs help to regulate his matters? The labor movement is exceptionally human, and a life's question for man. The laborer is in distress, seeking a way of escape, but often in the wrong way. He is looking for freedom from labor, but will not find it in his self chosen way. In this way he will not attain the ideal. The Church has the means in its hand to help this miserable man to obtain a right understanding both of his misery and the way of escape, with the blessing of God. And that means is the Word of God. May it keep silent? Must it not act officially fulfilling its double service of prophet and priest of God? Surely. The Church has generally ^{been} ~~been~~ delinquent concerning the laborer. The laborer has also in many instances come under the impression that the Church is hostile to him, but favorable to the capitalist. The result is that the working class has become more and more estranged from the Church, suspicious of it if not hostile. We as a Church, however, have nothing to complain about as far as our members are concerned. But what does not exist now will appear in the next generation unless the Church takes the right attitude toward the labor movement. Our American speaking congregations possibly hear more of the suspicion and the cool attitude of many workers against the Church than our Dutch congregations. They come in contact more with the American workman, because they speak the language. And among them we find the estrangement of the Church.

In the last years a new factor has entered this field, which definitely must be taken into consideration, if one want a correct understanding of the situation. We have in mind the associations of capitalists and owners, known under different names, and for the most part included in the Citizen's Industrial Association, Pres. D. M. Parry, Headquarters in Indianapolis, Ind. This association was established in October 1903 in Chicago. The motto is: Individualism. It wants complete freedom in the control of its own time, work, and possessions taking into consideration the rights of others. It opposes all contracts between the employer and employee, all government arbitration, and all concerns which robs the laborer of the right

when and for the wages he wants, and the employer to hire whom he will for the wages that he wants to pay. Everyone is free, and no organization can object who does not belong to it.

Their means are: organization of all working-men, lectures, distribution of literature, influencing legislation, lawsuits, etc. More than a hundred thousand business and factory men have joined. Through their activities mostly more than 1,200 employers declared themselves against the closed shop and in favor of the open shop. This is a thorn in the eye of the Union.

These associations can exert a great influence. If they are well organized they can be a means for prevention or correction as far as the Union is concerned. The union must reckon with them whether it wants to or not. At present these two organizations are far from being friends. It appears to us that some of the members of the Citizens' Industrial Association, D. M. Parry and C. W. Post, Pres., and member of the Executive Committee are sometimes bitter, unjust and fanatic in their opposition to the Unions. They sometimes give the impression that they have a personal grudge against the union man. All the evil that can be found is widely measured out, and of all the mischief and evil in the field of labor, the Union is given the blame. Which naturally in the long run will fall upon their own heads, and the cause which they represent, will be more harmed than promoted.

Furthermore, your Committee must report that it has carried on correspondence with the Presbyterian Churches in this country, with the Church Association for the Advancement of Labor, and the Christian Social Union, both organizations of the Protestant Episcopal Church of America, and Rev. Charles Stelzle, Superintendent of the Department Church and Labor of the Presbyterian Church North. Addresses of other corporations came too late, who also are making a study of this matter. We did not contact leaders in the Netherlands. There was no time for everything, because of time demanded for congregational and denominational activities.

Only one Presbyterian Church, The Presbyterian Church

North, appears to be actively engaged in this field. It added to its Home Missions a department to which it gave the name: Department of Church and Labor. Rev. Charles Stelzle was appointed as superintendent. Just the man for this work. And he was given a free hand to engage in this work as he judged best. He must, however, have as his goal to prevent further estrangement between Church and Labor, and to bring back the estranged. Naturally under the blessing of God. He has already shown that he knows how to put his shoulder to the wheel and has already done much in this direction.

The Protestant Episcopal Church of the United States and the Congregational both have standing committees, which have been divided into sub-committees, whose work is to make a special study concerning all social questions, that is the question of the times. At their broadest assemblies these committee make their report. Besides leaders and renowned men in this field are requested to address these Councils concerning this matter. In the Protestant Episcopal Church there is also an organization consisting of the most important men both ministers and laymen, known as the Church Association for the Advancement of the Interests of Labor. One of its sub-divisions is called: Christian Social Union. The purpose is to activate the principle of Christianity in social and economic situations. There are standing committees for organized labor, investigation of strikes, promotion of peace, restoration concerning misunderstandings, etc. It has a publication called: Hammer and Pen. The only ecclesiastical publication especially concerning the labor question.

In this entire country, as far as your Committee knows there is only one specifically Christian Union. It is the Christian Builders Union of Chicago, organized in 1901. It is an organization of all, who have any interest in the building trade, employer and employee, dealer in wood, seller of metals, building materials, etc. Its motto is: The Golden Rule, Matthew 7. Its platform is: The promotion of Christianity in the building trade. Harmony between capital and labor. To each person the right to work according to his own choice....The consciousness and the acknowledgment of the Fatherhood of God and the Brotherhood of Man. The replacement of king Alcohol and abuse by moderation and justice. It was predicted meanwhile

that such a Union could not exist or at least could not exert any influence. but history does not substantiate this prophecy.

In the years since 1902 and 1904 according to the opinion of your Committee there has not been much change, so that the reports of those two years and the decision with respect thereto are of no value. For which reason we direct your attention to the reports and decisions, without elaborating on the matters there considered.

The question that now concerns us is: What must our Church do in such a weighty matter? If it is not considered a presumption, we want to present the following considerations to your honorable assembly:

This Synod:

1. Appoint a Standing Committee of three persons with the mandate, purposely to make a study of the principal and historical labor movement, both from the side of the employer and the employee; give it the right according to its findings to add to its number, re-imburse it for expenses in the purchase of books, magazines, correspondence, etc., mandate it to publish its work from time to time in De Wachter, and the printing of literature, and the spread of knowledge with respect to the labor movement at the cost of the Church, and to serve as a bureau of information, and request that it file a report at the next meeting of Synod.

2. To make no new positive decisions in this matter and abide by the practice of the decisions of 1904, Atcs pp. 35,36,II.

3. To alert all ministers to make a sincere study of the labor movement, and in preaching and otherwise to give it consideration, for enlightenment and direction for the congregation. Also that from Synod there be an arousing to the members of our congregations that they pay more attention to the signs of the times to understand and promote their Christian calling.

Synod adopted the three conclusions with this decision concerning 1: That the books, pamphlets, etc., purchased by the Committee at the cost of the Church shall become the property of the Church and be placed in the library of the Theological School.

As members of this Committee the following were appointed: Rev. J. W. Brink, Prof. K. Schoolland, and Rev. J. Groen.

Article 107.

S.S. Decided to remain with the present regulations
Lessons. concerning the writing of our Sunday School lessons.

Article 108.

Synod made or approved the following nominations:

1. Deputies for Corresponding Churches. To be made by the Synodical Committee.
2. Emeritus Board: Rev. M. Van Vessel and Elder J. Herringa.
3. Synodical Committee: Revs. J. Groen, G. D. De Jong, K. Kuiper, and the Stated Clerk, Rev. H. Beets, ex officio.
4. Committee for the Revision of the Church Orders: Revs. H. Beets, W. Heyne, F. Fortuin, W. Bode, and J. Westervelt. (Cf. Art. 35, 16, p. 21.)
5. Delegate to the National Christian Association: Rev. J. Groen.
6. Committee for Art. 36 of the Belgic Confessions: (Cf. Art. 93, V) Revs. I. Van Dellen, F. Fortuin, W. P. Van Wyk.
7. Uniformity in Church songs: (Art. 35, 8) Revs. J. Timmermann, J. W. Brink, and J. Westervelt.
8. Deputy for the Joint Committee of the Revision of the Psalms: Rev. H. Beets, Alt. Rev. H. Vander Werp.
9. Committee for Approval of the revision of the Psalms: Revs. L. Berkhof, H. Vander Werp, K. Poppen, and J. N. Trompen.
10. Synodical Treasurers: Rev. J. Noordewier.
11. Stated Clerk: Rev. H. Beets.
12. Committee to devise a plan for the abolition of standing committees: Revs. E. Breen and I. Van Dellen. (Art. 70, 4, pp. 45, 46.)
13. Re-appointment of the Committee for Jewish Missions: Revs. E. Breen, J. I. Fles, Prof. W. Heyns, Elders S. Dekker and S. S. Postma.
14. Committee for Church Help: Revs. I. Van Dellen, J. Manni, J. Vander Mey.
15. Committee concerning the questions Relation of the Church to

Appoint-
ments.

Ap-
point-
ments.

the Sunday School (Art. 93, II), and the Sunday School lessons and plans (Art. 93, VII); Revs. G. D. De Jong, H. Keegstra, J. B. Hoekstra.

16. The Committee for Supervision of De Wachters Prof. K. Schoolland, Revs. J. Manni and J. W. Brink.

17. Committee for Planning the 50th Anniversary of our Church in 1907; Revs. J. Noordewier, E. Breen, H. Beets; Elders G. W. Molma and I. Verlee.

18. Committee for Revision of Article 36 of the Belgic Confessions; Revs. S. S. Vander Heide, L. Veldkamp, and J. Nyngaarden. (Art. 93, V, pp. 53, 54.)

19. Committee to draw up a Mission Order (Art. 70, 3); Revs. E. Breen, H. Beets, G. D. De Jong, I. Van Dellen, and F. Hoekenga.

20. Re-appointed as Treasurer of the Board of Heathen Missions; Hon. J. W. Garvelink.

21. Committee for translation of the Confessions, etc. into English (Art. 35, 9); Revs. Berkhof, Bosma, W. D. Vander Werp, and J. N. Trompen.

22. Committee for translation of the Confessions, etc. into German (Art. 35, 9b); Revs. Timmermann, Hoefker, and Schultz.

23. Committee concerning the questions "When must someone be considered a Minister of the Word" (Art. 35, 5b) and : "Whether the calling of a missionary may proceed from a Classis or Synod," (Art. 67, III, p. 42); Proff. Ten Hoor and Heyns, Revs. Fortuin, Hoekstra, G. D. De Jong, and L. Berkhof.

Article 109.

Appointed to receive testamentary arrangements: Holland Central Ave; Orange City, first alternate; Passaic Hope Ave., second alternate.

Article 110.

The
next
Synod.

Decided that the next Synod be held in Muskegon, Michigan. The Conestatories of the four churches there to be the conveners.

Article 111.

Obit-
uary.

The report of the Obituary Committee is read by Rev. Veltkamp. Received as information. Supplement IX.

Article 112.

Today's minutes were read, received, and approved.

Article 113.

Ad-
journ-
ment
of
Synod.

Synod came to the end of its activities. The Chairman addresses the assembly, pointing to the important matters which were discussed, the unity and brotherly spirit that prevailed, of the great amount of work that shall have to be done before the meeting of the next Synod, etc. He thanked the members of Synod and his fellow officers for the respect and love shown him, who is seventy years old. The Vice-President thanks the President in the name of Synod. After singing Psalm 103:1, Rev. Van Hoogen leads in earnest and thankful prayer. Finally Psalm 134:3 is sing.

Rev. H. Van Hoogen, President
Rev. L. Berkhof, Vice-President
Rev. J. W. Brink, First Clerk
Rev. J. B. Hoekstra, Second Clerk

True Copy:
Henry Beets, S. C.

SUPPLEMENTS

SUPPLEMENT I.

REPORT OF THE SYNODICAL COMMITTEE TO THE SYNOD OF 1906.

Esteemed Fathers and Brethren:

Your Synodical Committee this time also has comparatively little to report.

According to the mandate of the previous Synod, it appointed some brethren to represent us at the broadest assemblies of Corresponding Churches as follows:

United Presbyterian Assembly, 1905, Rev. G. L. Hoefker;
General Synod, Reformed Presbyterian Church, 1905, Rev.

J. G. Voorhis and Rev. D. Vander Ploeg;
Synod, Reformed Presbyterian Church, 1906, Rev. H. M.

Vander Ploeg;
Synod, Associate Presbyterian Church, 1906, Rev. J. Bolt.

All these brethren fulfilled their appointment and will undoubtedly report to you.

Because of the important matters to be considered at the Synod of the Gereformeerde Kerken in the Netherlands, your committee took the liberty to delegate Rev. K. Kuiper to this Synod, since he would be in the Netherlands on a visit at that time. We also took the liberty to grant him \$25.00 for traveling expenses to the place of meeting, and trust you will approve our action.

In September 1905, your Committee decided not to consider the request concerning certification of Rev. W. R. Smidt, since it did not believe that this belonged to its mandate.

In January 1906, we took the liberty to recommend a general collection for the small congregation of Grant, formerly Sun, which lost its church building through fire, and whose request was powerfully supported by the Counselor and the Classical Committee.

We hand over to you various late protests and other matters. Thankful for the confidence placed in us, we this time also place our mandate as Synodical Committee again.

in your hands. Also with this Synod the four year term of the Stated Clerk has expired.

Your in the Lord's work,

J. Groen, President
G. D. De Jong
K. Kuiper
Henry Beets, Stated Clerk

SUPPLEMENT II.

REPORT OF THE CURATORIUM OF THE THEOLOGICAL SCHOOL
TO THE SYNOD OF 1906.

Worthy Brethren:

The Curatorium of our Theological School has the honor to present the following report to Synod.

Before all things it is a necessity for us with gratitude to acknowledge to the Father of lights, from whom all blessings flow for the manifold blessings which he has granted us in the two years since Synod last met. It is apparent that both professors and students took their studies seriously as is seen by the examinations. Some students felt necessitated to leave, since they were afraid they would not be able to reach the proposed goal. Where it was necessary the faculty in conjunction with the Committee of Supervision applied discipline. Not one of the students, however, was expelled because of slipshod work or bad behavior. And no one has left the school because he thought the instruction was without incentive or insufficient. One difficulty caused by difference of conception which obtained between the professors and students, both between themselves, and in a moment threatened to become the cause of separation, was settled ~~and~~ and adjusted.

Our school continues to expand; the number of applicants each year is above expectations. And with each festive commemoration of Dies Natalis, March 15, there is constantly more interest displayed. Although in the first years the auditorium of the School was large enough for those in attendance, in 1904 it appeared that a larger auditorium must be located. In 1905 the consistory of the Commerce St. Church, and in 1906 the consistory of the East St. Church generously granted permission to use their auditoriums for this purpose; both times these large churches were filled to overflowing. This year for the first time we held fitting commencement exercises in the Lagrave St. Church.

a. The Faculty.

First of all we can inform you that Prof. E. S. Sevensema, A.B., appointed by the previous Synod as instructor, has accepted this appointment. And since Synod granted Prof. A. J. Rooks, A.M., a leave of absence for the school year 1905-1906, Mr. W. Rinck, A.M., in view of his qualifications in the field of mathematics, was appointed in June 1905, for a salary of \$750.00. Mr. W. Rinck accepted this appointment.

Upon the advice of the faculty, and convinced that this advice was basically sound, and at the same time considering that the state of the treasury would offer no hindrance, and considering that the Curatorium was acting in accordance with the spirit of Synod, which has charged the Curatorium with the expansion of the Literary Department, it appointed another instructor for the year 1905-1906 in the person of Mr. E. Van Dellen, A.B., for a salary of \$650.00.

The following are thus affiliated with our schools: G. K. Hamkes, D.D., F. M. Ten Hoor, and W. Heyne, professors of theology, and R. Janssen, Ph. D., lector. Further A. J. Rooks, A.M., J. G. Vanden Bosch, A.M., B. K. Kuiper, A.B., A. E. Broene, A.B., E. S. Sevensema, A.B., W. Rinck, A.M., and E. Van Dellen, A.B., professors in the Literary Department. It is expected that in September Prof. Rooks will resume his work at the school.

Synod will have to make provision for the following vacancies:

Prof. F. M. Ten Hoor was appointed for a six year period in 1900.

Dr. R. Janssen was appointed for a period of two years in 1904.

Prof. K. Schoolland was appointed for a period of six years in 1900. Professors A. E. Broene and E. Sevensema for two years in 1904, and professors W. Rinck and E. Van Dellen for one year in 1905.

b. The Curriculum.

The curriculum has essentially experienced little change. We are not saying too much that instruction has made marked improvement with the increase in our teaching force. The Committee for investigation from the University of Michigan declared that our school meets the qualifications, so that it has been placed for another three years on the list of "Diploma Schools", so that our graduates are admitted to the university without entrance examinations. The fifth year in the Literary Department has been divided into two sections, so that the opportunity is there for study on the same footing as a freshman class in college. The latter has been done with the expectation that Synod may see its way clear to expand the Literary Department to a Junior College so that our students who subsequently wish to specialize in a field at the university can remain at our institution.

c. Expansion of the Literary Department.

At the direction of the previous Synod the Curatorium has gone ahead to collect the necessary funds to establish a Junior College. At the request of the Curatorium the Classes have appointed one from their midst to take care of this matter. Thus far the sum of \$30,967.50 has been collected or promised. To this must be added \$7,000.00 a legacy, which sum as yet naturally is not bearing interest. The above mentioned amount has been received as follows:

Classis Grand Rapids East \$3,084.50; Classis Grand Rapids West \$2,169.50; Classis Holland \$7,121.25; Classis Muskegon \$3,514.75; Classis Illinois \$2,187.50; Classis Iowa \$2,132.05; Classis Oatfriesland \$296.00; Classis Orange City \$6,771.00; Classis Hudson thus far \$372.75 (from this Classis so far no report has been received); Classis Hackensack \$802.00. In our opinion the time has come for Synod to express itself whether the time has not arrived for the Literary Department to be expanded into a Junior College.

d. The Examinations.

In September 1904 fifty-two new students were enrolled, 20 for the theological preparatory course, 13 for the teachers course, and 19 for the college course. In June 1905 eight students were admitted to theology, and six were made eligible for a call. In September 1905 thirty-nine new students were enrolled, 16 for the theological preparatory course, 10 for the teachers course, and 11 for the college course. Two who had received their A.B. from Hope College were admitted to theology. In June 1906 six students were admitted to theology, and six were made eligible for a call, of whom two intend to continue their studies at Princeton Seminary.

e. Finances.

The books of the Treasurer were found in good order. The status of the various funds are as follows:

SCHOOL FUND

Balance, May 31, 1904	\$ 4,986.73
Receipts, June 1, 1904-May 31, 1905	11,751.79
Total	\$16,738.52
Disbursements	<u>11,345.23</u>
Balance, May 31, 1905	\$ 5,393.29
Receipts, June 1, 1905-May 31, 1906	12,661.73
Total	\$18,055.02
Disbursements	<u>12,112.66</u>
Balance, May 31, 1906	\$ 5,942.36

LIBRARY

Funds, May 31, 1904	\$5,899.46
Receipts, 1904-1905	<u>507.00</u>
Total	<u>\$6,406.46</u>
Disbursements	<u>485.96</u>
Balance	\$5,920.50
Receipts, 1905-1906	<u>284.25</u>
Total	<u>\$6,204.75</u>
Disbursements	<u>330.86</u>
Balance	\$5,873.89
Outstanding Funds	\$5,800.00
Funds on hand, May 31, 1906	<u>73.89</u>
Total	<u>\$5,873.89</u>

DORMITORY

Receipts, 1904-1905	\$ 462.45
Disbursements	<u>421.00</u>
Repayment on loan from the School Fund	\$ 41.45
Receipts, 1905-1906	\$ 863.25
Disbursements	<u>851.28</u>
Repayment on loan from the School Fund	\$ 11.96

DOLLAR FUND

Balance, May 31, 1904	\$ 263.00
Received and disbursed to the General Student Fund, 1904-05	40.00
Received and disbursed to the General Student Fund, 1905-06	40.00
Balance, May 31, 1906	263.00

GENERAL STUDENTS FUND

Balance, May 31, 1904	\$.27
Receipts, 1904-1905	<u>95.47</u>
Total	\$ 95.74
Disbursed to Classical Student Funds	<u>95.67</u>
Balance	\$.07
Receipts, 1905-1906	<u>234.65</u>
Total	\$ 234.72
Disbursed to Classical Student Funds	<u>234.72</u>
Balance	\$ 0.00

FUND FOR THE EXPANSION OF THE LITERARY DEPARTMENT

Receipts to May 31, 1905	\$3,139.48
Receipts, 1905-1906	<u>6,771.09</u>
	Total
	\$9,910.57
Expenses	<u>56.03</u>
	Total
	\$9,854.54
Outstanding Funds	<u>7,750.00</u>
Balance, May 31, 1906	\$2,104.54

Synod is requested to take the following matters into considerations:

1. Revision of Articles 5 and 9 of the rules of the Theological School.
2. That in 1907 it will be 50 years ago that our Churches returned to the point of view which they left in 1849.
3. The last Synod rejected the request of the Curatorium to build a suitable dormitory. For various reasons the first building occupied was unsuitable. A few persons suggested building a dormitory for about 30 students upon the following conditions:
 - a. That the rental price per apartment be set at \$3.00.
 - b. That the Curatorium exert its influence that the Church shall not build a dormitory within the next five years.
4. That Synod make a declaration to eliminate a misunderstanding: "The college to be erected is the property of the Christian Reformed Church."
5. The Curatorium recommends the reappointments of the Literary Professors Schoolland, Rinck, Van Dellen, and Broene.
6. The Curatorium recommends that Prof. Ten Hoor be called as professor of Theology; taking into consideration his six years of service at the school.
7. The Curatorium believes that the salaries of the professors should be increased, and that with the determination thereof the following matters be taken into considerations:
 - a. The period of time that a professor has served the school.
 - b. His preparatory studies.
8. The Curatorium informs Synod of the request of Prof. B. K. Kuiper, at present studying at the Free University of Amsterdam, to obtain the degree of Doctor of Theology, for another year's leave of absence. The Curatorium supports this request.
9. The Curatorium presents to Synod a course of study for six years in the Literary Department for its approbation.
10. The Curatorium informs Synod that for the instruction of the devised course of study for the present six professors

will be sufficient, if the courses in philosophy, logic, and psychology are taught by the theological faculty.

11. Synod decide that future theological students will be required to take six years in pre-seminary courses.

G. D. De Jong, Secretary

SUPPLEMENT III.

REPORT OF THE BOARD OF DOMESTIC MISSIONS

FOR THE SYNOD OF 1906.

Esteemed Fathers and Brethren:

The Board comes to you with the assurance that according to ability the work has been carried forward on this mission field, and that not without blessing.

The missionaries, according to Classical Reports, worked with zeal and blessing.

Since your last meeting the following ~~the following~~ brethren served this mission: J. Dolfin, W. Stuart, A. J. Brink, J. Gulkér, F. Stuart, M. Botbyl, H. C. Bode, J. R. Brink, and G. G. Haan, of which the last five still serve.

Calls were extended regularly; we were disappointed that the following declined: Candidates Volbeda and Van Vliet, Rev. J. Timmermann, Rev. F. J. Drost, Rev. G. J. Haan, Rev. G. D. De Jong, Rev. D. Vander Floeg, Rev. P. Bloem, Rev. M. J. Marcusse, and Rev. E. J. Krohne.

Let it be observed that at the repeated and urgent requests of Classes Grand "Aids East and West," the Board called a missionary to labor in these Classes;--it is the appointed field for missionary J. R. Brink.

The Synod of 1904 charged us to send a missionary to South America; immediately the Board appointed missionary A. J. Brink, which he accepted. He was to leave at the beginning of 1905.

By means of investigation the Committee came to the conclusion in November 1904 to postpone the departure of Brink until after the Board meeting in June 1905, for the following reasons:

- a. Scruples concerning expenses, etc.
- b. The small number of personnel on our own field,
since missionary Dolfin went to Englewood, N. J.
- c. The Committee felt that the Board re-examine this
whole matter before sending Brink.

Thereupon it was stated that from a medical point of view that it would be imprudent for the family of missionary Brink to leave because it would be detrimental to their health. While these matters were being tossed about

brother Brink received a call to Oak Harbor, and since he believed that the Lord called him there, he requested to be released from the mission. The Board released him, and decided to bring this matter to your Synodical assembly.

Should Synod decide to abide by its decision to send someone to South America, that it then decide to call a man especially for the South American field, and at the same time determine:

- a. How much time he may take to prepare himself in the Spanish language.
- b. His salary.
- c. Length of term.
- d. When and how long a vacation.
- e. How much money he may have in his control for the performance of his duties.
- f. Under which Classical Committee he shall labor and be supervised.

That Synod delete from the Rules for this Mission the words "complete control" from Article 4, which it apparently ascribes to the Boards.

- a. It is in conflict with Scripture.
- b. Never so intended by the Church.
- c. Has not been exercised by the Board nor desires to.

The Board informs Synod that it calls missionaries with the stipulation that they receive a salary of \$800.00 and housing.

The books of the Treasurer were examined and found in good order. His report is as follows:

1904 - 1905

Balance	\$ 1,756.15
Receipts	<u>6,994.53</u>
Total	\$ 8,750.68
Disbursements	<u>7,636.69</u>
Balance	\$ 1,113.99

1905 - 1906

Balance	\$ 1,113.99
Receipts	<u>9,698.85</u>
Total	\$10,812.84
Disbursements	<u>9,248.68</u>
Balance	\$ 1,564.16
Lubbers Fund	\$ 1,550.00

That Synod approve the following for subsidies:

Classis Iowa

Harvey	\$200.00
Otley	150.00
Firth	200.00
Galesburg	200.00

Classis Grand Rapids East

Cleveland East Side	\$150.00
East Paris	100.00
Byron Center	150.00

Classis Orange City

Bemis	\$100.00
Doon	200.00
Carnes	200.00
Edgerton	200.00
Lebanon	150.00
Leota	150.00
Oak Harbor	100.00
Ebenezer	125.00
Friesland	100.00
Iowa and Orange City - Extra	200.00

Classis Grand Rapids West

Eastmanville	\$200.00
Burton Heights	200.00

Classis Muskegon

Caldwell	\$200.00
Ellsworth	175.00
Muskegon IV	150.00

Classis Holland

Rusk	\$100.00
Harderwyk	200.00
Hudsonville	200.00

Monsey	\$100.00
Hackensack and Hudson - Extra	150.00

Classis Illinois

Englewood II	\$200.00
Extra	50.00

Classis Hudson

Rochester	\$150.00
Sayville	100.00

Classis Ostfriesland

Emden	\$200.00
Kanawha	175.00
Ostfriesland	125.00
Pearce	125.00
Extra	50.00

This mission is undoubtedly a power for the Church and requires much prayer and sacrifice.

Synod place great emphasis on this mission and request the churches to increase their offerings.

The Lord bless you in your activities, and give you the light of his Spirit also for this missions.

In the Name of the Board,

M. Van Vensem, Secretary

SUPPLEMENT IV.

REPORT OF THE BOARD OF HEATHEN MISSION

TO THE SYNOD OF 1906.

Esteemed Fathers and Brethren:

Your Board of Heathen Mission according to custom and in accordance with the Rules once again comes with its Synodical Report. Permit us to report consecutively concerning the mission field, the missionaries, the mission work, the work of the Board, and finally proposals by the Board.

I. The Mission Field. According to the permission given by the previous Synod, the mission property at Fort Defiance was sold to the government for \$1,250.00. In one respect the mission field is not as large as when the last Synodical report was read. It now comprises Tchatchi, Zuni, and Rehoboth. But by means of the expansion of the last named organization the curtailment just mentioned is to an extent compensated. Our Indian Boarding School at the present time number 18 children. They are as follows with name, age, grade in school, and the name of the Sunday School or society or persons who promised \$100.00 support. Also the birthday is given as determined by the missionaries.*

Albert Gardener, 14 years (April 24) 3rd grade,
Alpine Avenue Mission Society, Grand Rapids.
David B. Evans, 7 years (March 15) 2nd grade,
Lagrange St. Sunday School, Grand Rapids.
Charles Livingston, 12 years (June 28) 3rd grade,
Commerce St. Mission Society, Grand Rapids.
Robert Moffat Livingston, 7 years (February 22) 2nd grade,
Brothers Schuur and Datema, Grand Rapids.
Gertrude Alger, 11 years (November 3) 4th grade,
C. Remers Penny Society, Grand Rapids.
William Alger, 6 years (February 9) 1st grade,
Sunday School, Lansing, Ill.
Henry Whipple, & years (August 21) 3rd grade,
W. De Wit, Luctor, Kansas.
John Elliot, 11 years (August 15) 4th grade,
Broadway Sunday School, Grand Rapids.
Clarissa Pierson, 10 years (December 25) 4th grade,
Girls' Society, Chicago, Illinois.
Christina Belz, 8 years (September 8) 4th grade,
Sunday School, Fremont, Michigan.
*Cf. De Wachter, Aug. 29, 1906. The list given there also includes Calvin Yazzie, 7 years (August 11); George Van Dyken, 14 years, (January 5); Ruth Yazzie, 8 years, (March 20).

Marcus Whitman, 7 years, (May 2), 2nd grade,
Goldbrook Sunday School, Grand Rapids.
Thomas Chalmers, 8 years, (March 3), 2nd grade,
Sunday School, Drenthe, Michigan.
Marinus Williams, 8 years, (May 30), 2nd grade,
Sunday School, Drenthe, Michigan.
None Gordy, 8 years, (May 7), 3rd grade,
Dennis St. Sunday School, Grand Rapids.
Domingo Toris, 10 years, (January 5), 1st grade,
1st Church Sunday School and Society, Pella, Ia.
James Evans, 12 years, (June 20), 4th grade,
Ninth St. Sunday School, Holland, Mich.
Joseph Luna, 9 years, 1st grade, Girls' Society, Chicago, Ill.
Mattie Green, 6 years, (January 1), 1st grade,
Sunday School East Saugatuck, Michigan.

Information was received from Rehoboth that next September the full number of 24, approved by the last Synod, will hopefully be enrolled. Surely a beautiful expansion since the last Synod when only 6 Indian children were supported.

II. The Missionaries. Rev. L. P. Brink continues as our missionary stationed at Tohatchi. He also functions as principal. Mr. A. Vander Wagen labors regularly at Zuni, since the last Synod when he was re-employed.

At Rehoboth there is an entirely new personnel. At the present time Miss Katie Rosbach, assistant matron, serves as interim matron; Miss Anna Derkx has charge of the kitchen, and teaches the girls in the culinary arts; Miss Mattie Van Dyken has charge of sewing and the teaching thereof, besides being teacher pro tem for the last half year; and Mr. Lee S. Huizenga, who helps in teaching especially as manual training teacher, teaching the boys many hand skills.

To our regret this brother will leave the field next September to continue his studies according to agreement. Miss Van Dyken will also be leaving by September to take nurses' training. Both hope thereby to be able to serve our mission with greater efficiency.

Miss Cocia Hartog will arrive at Rehoboth in the middle of July as teacher for the lower grades.

And before long Mr. Henry Schram hopes to take the place of brother Huizenga as manual training teacher, something which is necessary for our boys to learn.

Mrs. D. Vander Wagen, nee Noordhof, and her husband, left the Mission Field the last part of September, because the Mrs. was afflicted with nervous prostration, even of a very serious

nature. The Board gave honorable dismissal. On December 31, 1905, their relationship with the Board ceased.

In a letter dated December 15, 1904, just at the time when the Fort Defiance property was sold, Rev. H. Fryling believed it was his duty to request the Board to accept his resignation.

He urgently requested this for four reasons:

1. Because he considered his moving to Tohatchi, (the Board intended that he replace the principal), something he could not do. Fryling called it, "Sending me from bad to worse."

2. He meant, the board could not appoint him to a better place than Fort Defiance.

3. The health condition of his wife makes it necessary to find a lower climate. And finally, he wrote:

4. "I believe that under the present circumstances, with such little faith for and confidence in the present course of events, I am unable to labor with fruit on our mission field."

Since brother Fryling already before had refused to move to the "Z. I. Ranch", in order at first to assemble some children to teach them, and even considered the entire purchase as undesirable, your Executive Committee did not believe it could ~~not~~ take a different course of action, no matter how regrettable, than to grant the request of Rev. Fryling to be released. The other members of the Board, and the Board in session June 1905, approved this action.

III. The Mission Work. Concerning the work of the missionaries we take information from the four-monthly report of the principal.

He writes as follows:

"Concerning the work of Mr. A. Vander Wagen at Zuni I can state that since my last report he has made remarkable progress. He has made splendid progress in Bible translation. He has completed the Gospel of Mark, as also the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. He has also translated a considerable part of the book of Genesis, and constantly translates that portion of Scripture, which he uses in his preaching.

"Attendance at his preaching is steadily increasing. We also can state that the Word of God upon the hearts of some appears to be gaining ground. Therein we must rejoice."

Concerning our Zuni convert, Rev. Brink learned that she made confession for her unfaithfulness to the Lord, by participating in idolatrous rituals of her people, that many times she prayed to the Lord for forgiveness, and spent much time nights in the reading of God's Word, and desired to partake of the Lord's Supper, and have her child baptized. The fanatical character of her people, creates for her, as the only confessor of the Lord, a difficult struggle.

Brother Vander Wagen catechises regularly from week to week a few times with a dozen or dozen and a half.

Every Sunday he has Sunday school with 25 to 50 in attendance, . and preaches regularly twice a Sunday with a changing attendance, of a dozen, sometimes two, three, or four dozen, and sometimes more.

In the above mentioned four-monthly report the principal expressed the desire to place a missionary at Black Rock, where the government has a large boarding school with a reservoir. This missionary could then not only work among the children at Black Rock, which is just a few miles from Zuni, but also at Neutria and Pescado, farming places, and assist in the town of Zuni. Brother Vander Wagen then could work Zuni and Ojo Caliente, a third farming place. Rev. Brink also thought that there was a chance, after the opening of the Black Rock school, to start a day school in Zuni. Room could be made in Vander Wagen's house for such a school, and children for this school would stay in Zuni, especially the little ones. The Board did not dare venture in these matters, although convinced that they were beautiful opportunities for the future, which call us to go forward. The Board is of a mind; We must bring and keep the entire Zuni reservation under our control.

If we could engage in caring for the sick there, this would be a blessed expedient for the mission. May the Lord open the way!

Concerning Tohatchi the principal writes "The Synodical decision to sell Tohatchi could not be executed since there was no buyer. It would appear to me that God had a purpose therein, and that this was a wise leading of his Providence.

"We could continue to work without interruption among the Indians, old and young, from near and far. God has blessed us more than ever before in granting opportunities for work among the school youth, and we are led to believe that He has performed a work of grace in the hearts of a few. And more than ever before He has awakened interest among the adults. In our work amongst them a new period has begun, with which we and the Board must surely take into consideration.

"We are making good progress in language study. We completed Genesis. Also part of Exodus; also Ruth, Jonah, and Psalm 23. We also translated nine chapters of the Gospel of Luke, and seven of Mark, which we hope to complete soon. We are also working on a new dictionary, which, when completed, will have more than 10,000 words. This is a gigantic task. We revised the little work of Rev. Fryling, (Borstius Primer of the brethren Beets and Bosma, in the Navajo language); we found therein

many valuable suggestions. We also made various improvements.

"We have not yet completed our work for printing. The following reasons led theretos Among the Navajos there are different missionaries. All are more or less engaged in language study and translation. Uniformity of spelling and expressions which are repeatedly used is in every respect desirable. To obtain ^{the} goal we have established a conference, which is expected to meet this coming July. Then we can go ahead with publication."

From the usual monthly reports from brother Brink it appears that he receives more calls from adult Indians increasingly.

Every week he has four catechism classes, except during the vacation period.

Every Sunday in the morning he functions as superintendent and teacher, while in the evening he conducts a worship service. His audience consists of the Indian children who attend the government school, a few Indian adults, and some employees of the school.

The meeting places the government school.

The regular traveling of the brethren to the various mission stations consumes much time which tends to great family inconveniences, since it is very difficult, yes, irresponsible for a woman with three small children to be left alone day after day in this great desert. Synod, we think, may well take this into consideration, in the interests of salary to be found in the proposals that will follow.

Let us incidentally mention that the missionary at Tohatchi informed the Board that all our Navajo converts, with the exception of one, have returned to the Reservation. It is necessary to labor with them, but the given circumstances create a difficult problem.

We noticed, to our joy, the good news concerning their conduct.

Concerning Rehoboth we already noted the number of children, and the division of work. Concerning the work itself let us report that the principal constantly speaks with great praise the devotion, the love for missions, and the mutual harmony of the workers. There is much involved with a group of heathen, strangely wild, and uncultured children, whose language is not understood, while these little ones do not understand English, and in addition possess the Indian characteristic of being introverts.

The children made good progress in the field of elementary education. The older ones can already read, write, and engage in arithmetic with thoroughness. The girls also learn sewing and kitchen duties, and the boys are instructed in carpentry, shoe repair, milking, gardening, etc.

Therein also they made good progress.

Faithful labor is devoted to direct the children to the things that are above which pertain to eternal salvation, as well as a life here on earth to the glory of God.

From time to time small indications reveal themselves that this work is not in vain in the Lord, but according to the nature of the changing mood of children they dare not say anything more of a positive nature. Round about the mission building and also the interior much improvement has been made under the energetic leadership of brother Huizenga.

A windmill, tank and tankhouse, and an engine were procured. At the present time they are busy building a suitable barn, a great necessity for Rehoboth, as a shelter for live-stock, hay, buggies, horse drawn wagons, carpenter shop, etc., etc.

If we could ever reach the point of building a Mission Hospital here, this would be a wonderful undertaking! There is a great need for such an institution, and it would be a welcome maid-servant for the mission. May the Lord also in this open the way.

It is also desirable that work be instituted among the older Indians in the vicinity. The Board also believes it is desirable to give the school children religious instruction in the Navajo language. Before long we hope to go in this direction.

When Miss Hartog arrives we are thinking to institute the courses of study according to the schemes of the government schools, so that our students will not fall behind the others, and give the government authorities no opportunity for complaint.

And then something more about Rehoboth. There is an urgent need for an expansion of the school building. Our bedrooms are filled. There is no sick room. Our schoolroom is too small. The new teacher needs a home. Convinced of these needs, the Board took the liberty with respect to this matter to present a proposal to your assembly, with urgent recommendation. In the following section the particulars will be enumerated.

Finally, concerning the future of Rehoboth, and which is reflected upon in the Agenda, the ideal and the expectation of the Board is a gradual development of an industrial place, a Christian-Indian village, on a self sustaining basis, which already, we believe, was accepted in principle by the Synod of 1902, Acts, p. 95.

IV. The Work of the Board. During the Synodical year much work has been performed by the Board and its Executive Committee. The Board met twice in regular session. The Executive Committee repeatedly. The latter, also, more than

once had to miss the presence of its faithful and diligent treasurer because of sickness and weakness.

To give a complete review of all this work is not possible because of the manifold decisions that were made.

What personnel was discharged or employed has already been reported earlier in this report. Repeatedly calls were extended for Zuni, but all the brethren, Brink, Breen, Hoekenga, Vander Ploeg, Hoefker, and Beets felt they had to decline.

Discouraged it was then decided to postpone calling. But at our last meeting, convinced that calling must continue, it was resumed. Rev. I. Van Dellen with prayerful dependence upon the Sender was chosen.

Although the last Synod gave the Board permission to buy the "Z. I. Ranch" after the sale of Fort Defiance, it did not dare to do so. Although acknowledging that this place is of great import, the Board did not experience the liberty to acquire the same because of the high expenditure for the land, the high cost of constructing buildings, and the upkeep of a boarding school or an orphan asylum.

We believed that it would be much better to develop what we have at Zuni and Rehoboth, in as far as the workload permitted, than the building of a second boarding school, and more crumbling away.

We trust that your Synod is of the same mind.

During the past Synodical year a rather sizable sum of money was disbursed. Besides the salaries first \$795.00 and later \$1,346.99 were expended at Zuni for the chapel, house, and stable. Last year \$626.18 was spent at Tohatchi. There was much repair necessary. This year the expenditure was \$888.03 for this place, including a home for the interpreter, chapel, barn, new buggy, interpreter's wages, etc.

Rehoboth had an expenditure of \$2,217.11. By the continual increase in the number of children the expenses increased this year to \$4,556.78.

The fierce winter of 1904-05 here and at Tohatchi, and especially at Zuni was the cause for high expenditures as far as repairs were concerned.

Concerning the expenditures at Rehoboth, an increase was created by the purchase of a flock of sheep, goats, a number of cows, a windmill, an engine, horses, etc., besides the above-mentioned stable, estimated at \$700.00, which amount has already been sent.

The following gives an idea of the status of the treasury:

Balance, May 31, 1904	\$2,971.68
Receipts, June 1, 1904 to May 31, 1905	8,641.94
Disbursements, June 1, 1904 to May 31, 1905	<u>\$7,616.73</u>
Balance, May 31, 1905	\$3,996.89

Balance, May 31, 1905	\$3,996.89
Receipts, June 1, 1905 to May 31, 1906	9,007.15
Disbursements, June 1, 1905 to May 31, 1906	<u>10,787.60</u>
Balance, May 31, 1906	\$2,216.44

With the increase of disbursements, God be praised, the well disposed offerings increasing from year to year is to a great extent to be credited to our young people, which is increasing in number in our churches, and, as we trust, under the supervision of their consistories, is encouraged.

V. Proposals by the Board. Finally, your Board of Heathen Missions takes the liberty to present the following matters to your honorable Synod with requests and proposals:

1. The Synod grant permission to set the salary of the missionaries at \$1,200.00 per year because of the high cost of living, the expensive medical help, the high expenditures for employing help, and traveling expense, etc., besides the expense necessitated for the education of the children, who for the present are ~~now~~ in a difficult position to be educated locally as far as instruction and environment is concerned.

2. Synod grant permission to build two wings of adobe, each wing 22x42 feet, to be built on the present school building, (22x72 feet). The cost will be approximately \$2,000.00. To pay for this, Synod request the churches to take an extra collection.

3. Synod declare that henceforth, that when our missionaries take their four-year vacation, (Rules, Art. 33), that half the railroad expenses for them and their families to and from the mission field be paid by the Board, since in some instances it is practically impossible for them to meet these expenses themselves.

4. Synod approve the following brethren, who have been elected by their respective to Classis to the Board:

Rev. H. Walkotten, Classis Muskegon
Rev. J. B. Hoekstra, Classis Grand Rapids East
Rev. H. Beets, Classis Grand Rapids West
Rev. J. Dolfin, Classis Hackensack
Rev. H. Van Hoogen, Classis Hudson
Rev. W. Borgman, Classis Holland
Rev. E. Breen, Classis Illinois
Rev. H. Ahuis, Classis Ostfriesland
Rev. R. Bolt, Classis Iowa
Rev. H. Vander Werf, Classis Orange City

Respectfully submitted,

For the Board of Heathen Missions,

Henry Beets, secretary

SUPPLEMENT V.

REPORT OF THE COMMITTEE FOR JEWISH MISSIONS

Esteemed Brethrens

With joy your committee assumes its task to report on its work among the generation of Abraham, during the two years since the Churches met in their broadest assembly, the Synod. The reason that we make our report with joyous and thankful hearts because the Lord has blessed us, so that we could perform our calling and promise. It is already 14 years ago that Synod appointed a committee to interest itself in a mission under God's covenant people. It was in 1892. We cannot testify otherwise than that Jehovah has placed his stamp of approval on it. The people have shown readiness to show love to the erring children of Jacob, to whom we, according to the word of the apostle, are indebted, because the congregation of the Lord understands that praying and working for the salvation of Israel go hand in hand. Shall our prayers for this people of old, that all Israel be saved, ascend without the savor of our offerings? What kind of a name should we give such prayers? And although it is true that by no means all the congregations of our Church take up a collection for this branch of labor, and by many is shoved in the background, there are others who believe that the Lord Jesus Christ, who was pleased to permit the titles "the King of the Jews", to be posted in the three leading languages of the world, does ~~not~~ look with approval upon the work under this people for their salvation.

To proclaim the Gospel to this people is a high calling, as well as to any other people; the one we shall do and the other we shall not fail to do.

By this means we express our hearty thanks to all the congregations, societies, and individual persons, who, with their liberal gifts, have supported and continued this work. Now we cannot point to conversion by the ten-folds, which, in our country, with us, is fortunately not yet the custom, yet we can point to several favorable indications.

Your reporter had the privilege to visit the mission in Chicago a week before Christmas, and to see a group of at least 50 children between the ages of 10 and 14 years attentively listening to the history of salvation which was told them, the recital of texts concerning prophecy and fulfillment, and singing songs concerning Jesus Christ, the Lamb of God, the King of Israel. There are also those

truly born in Zion, young as well as old, and that makes the work, to which there is a great deal of difficulty attached, pleasant. What the apostle Paul was willing to suffer, if he might save a few of them.

We shall now acquaint you with respect to the financial status of our treasury:

Balance, June 1, 1904	\$1,044.46
Receipts to May 31, 1905	<u>2,763.84</u>
Total	<u>\$3,808.30</u>

Disbursements:

Chicago Hebrew Mission	\$2,600.00
Hebrew Mission, St. Louis	30.00
Hebrew Mission, Brooklyn	30.00
Hebrew Mission, Brownsville	30.00
Hebrew Mission, New York	30.00
American Tract Ass'n	12.00
Travel, postage, etc.	<u>22.25</u>
Balance, June 1, 1905	\$1,054.05
Receipts, June 1, 1905-May 31, 1906	<u>2,795.25</u>
Total	<u>\$3,849.30</u>

Disbursements:

Chicago Hebrew Mission	\$2,800.00
American Tract Ass'n	25.00
Travel, postage, etc.	<u>31.12</u>
Balance, June 1, 1906	\$ 993.18

And herewith, esteemed brethren, your committee is of the opinion that it has performed its duties to the best of its ability. A report of that which the committee will be of service with respect to the condition concerning this mission will be placed before Synod by Rev. Breen and Mr. Dekker, especially with a view to that which appears in the Agendas. However, whatever Synod may or may not decide, we call to you: Forget not, Oh forget not that people of old of Jehovah, because He does not want to forget them.

Glory not in the branches, because you do not carry the root, but the root you.

We close with a verse from Da Costa:

Maakt berg of bergen opgetast,
Den Zoon van Babel dan vermetel,
Sjb Lemini* die Berg staat vast,
En vast Staat Zions Koningezetel.

*Zit aan mijn rechterhand.

En vast, ochristen, ook uw kroon,
En vast gansch Israels herleving.
Alleen, blijf staren of den Zoon
Met juichende overgaaf en...beving.

S. S. Postma, President
W. Heyns, Secretary
J. I. Fles, Treasurer

SUPPLEMENT VI.

REPORT OF THE EMERITUS BOARD FOR THE
CHRISTIAN REFORMED SYNOD
OF 1906.

Esteemed Fathers and Brethrens:

The Board comes to your assembly with the glad tidings that during the past two years it was able to pay 100% of what was promised.

While for a short time the demands on the treasury were eased through the death of Rev. W. H. Frieling, God in his providence called us to provide for greater needs through the emeritization of Rev. Vanden Bok and thereafter Rev. G. Broene. Thanks be to God for the legacy from the Lubbers estate by which we for the time being could provide for these brethren.

The Board brings to your attention that we request \$500.00 for Rev. Vanden Bok, \$300.00 for Rev. G. Broene, and \$150.00 for Mrs. A. Van Houten from Classis Hackensack, which were recommended by the respective Classes. For Rev. Vanden Bok there was a request originally for \$550.00.

Synod is requested to approve the following allowances:

Mrs. Tempel	\$200.00
Mrs. Broekstra	200.00
Mrs. Stuit	200.00
Mrs. S. R. Haen	200.00
Mrs. Remein	200.00
Mrs. Langereis	200.00
Mrs. Stadt	150.00
Mrs. Vorst	150.00
Mrs. Veenstra	150.00

Should Synod approve the allowances, then our diebursements would be approximately \$2,600.00, and for the entire Church an annual quota of 22¢ per family.

The books of the Treasurer were examined and found in good order. The report is as follows:

1904 - 1905: Receipts	\$2,295.57
Disbursements	<u>2,120.79</u>
Balance	\$ 172.58

1905 - 1906: Receipts	\$2,410.82
Disbursements	<u>2,293.22</u>
Balance	\$ 117.60

Synod is reminded that two Board members must be chosen. The retiring members are the brethren J. Heerings and M. Van Vessel.

With gratitude for the confidence placed in us, we pray for the guidance of the Spirit in all your deliberations.

In the name of the Board,

M. Van Vessel, Secretary

SUPPLEMENT VII.

REPORT OF THE COMMITTEE FOR CHURCH HELP

Esteemed Brethren:

Your Committee has the pleasure to report the following: Church Help might function again for two years and help various weak churches. The finances are as follows: With respect to the payments of notes these past two years \$377.00 was received. Also \$195.92 interest was received, while the collections amounted to \$1,994.54.

Two years ago there was a balance of \$260.74, so that there was a total of \$2,828.20.

The sum of money deposited in the Hosper's Bank of Orange City, now five years ago, has been repaid except for \$55.82. There is no hope of receiving this balance. Subtracting this \$55.82 from the \$2,828.20, leaves a balance of \$2,772.38.

Help was granted to the following congregations:

Volga	\$300.00	Hudsonville	\$200.00
Sun	300.00	Alamoea	400.00
Carnes	300.00	Zillah	300.00
Rochester	400.00		

Including the expenses for administration the disbursements amounted to \$2,229.65. The balance is \$542.73.

The following paid their notes in part or in full:

Sully	\$ 10.00	Middelburg	\$125.00
Platte	42.00	West Sayville	100.00
Atwood	100.00		

We have at the present time notes from the following Churches:

Noordeloos	\$ 30.00	Pella II	\$ 90.00
Platte	50.00	Sully	50.00
Rock Valley	75.00	Leota	130.00
Caldwell	100.00	Hull, Iowa	100.00
Rock Valley	50.00	George	125.00
Hull, Iowa	50.00	Vesper	100.00
Sully	15.00	Edgerton	250.00
Sullivan	50.00	Oak Harbor	275.00
Palmer	150.00	Byron Center	200.00
Leota	125.00	Kenosha	200.00
Hull, Iowa	100.00	Harvey	100.00
Platte	200.00	Rusk	100.00
Atwood	100.00	Oak Harbor	100.00
Caldwell	200.00	Hudsonville	300.00
Kanawha	200.00	Lebanon	200.00
Rudyard	100.00	Ellsworth	200.00
Maxwell City	100.00	Volga	300.00
Rudyard	50.00	Sun	300.00
Ellsworth	100.00	Carnes	300.00
Lynden	300.00	Rochester	400.00
Harvey	250.00	Hudsonville	200.00
Pease	100.00	Alamosa	400.00
Hosper	200.00	Zillah	300.00
		Total	\$7,415.00

As one can clearly see, the receipts for this synodical year were a good \$600.00 more than the previous. But the requests are also more than formerly. Because necessity required it, we have promised three congregations \$1,300.00. Of this \$1,300.00 we have on hand only \$542.73. How shall we within a short time obtain the required \$757.27? We expect much from sacrificial giving from our churches. We also hope for the repayment of the notes. While making this report a request for \$500.00 came from Chicago, Ohio. Surely there is need. Our struggling congregations must be helped. Let us all cooperate, also those congregations who have never yet contributed to Church Help.

With thanks for the confidence placed in us,

The Committee for Church Help,

I. Van Dellen, President
J. Manni, Secretary
J. Vander Mey, Treasurer

SUPPLEMENT VIII.

REPORT OF THE COMMITTEE FOR THE SUPERVISION OF DE WACHTER.

The Committee for the supervision of De Wachter has the following to offer you.

1. It met 9 times. Each time all the members were present. Unity prevailed.

2. In the last two years the subscriptions increased from 4250 to 5080. This should fill us with joy. But herewith we should not forget, that, if everyone, who has the opportunity, would endeavor to get more subscribers, and the members of our Church in general would read De Wachter, we could have closer to 10,000 subscribers instead of 6,000.

3. In examining the cash book of the Business Manager, which was found in order, it appeared that from June 1904 to May 1905, receipts with the balance amounted to \$7,056.25. And from June 1905 to May 1906 the amount of \$7,786.88, making a total from 1904 to 1906 of \$14,843.13. The disbursements for the first year were \$6,298.50, and for the second \$6,881.26, for a total of \$13,179.76. Of this amount in 1904 \$2,000.00 was paid to the Treasurer of the Theological School and in 1905 a like amount, making a total of \$4,000.00. At the end of May of this year there was a balance of \$905.62.

Next your Committee proposes that De Wachter be enlarged, since the times makes it absolutely necessary. The format could be like De Grondwet, eight pages, or like The Banner, 32 pages. For either of the enlargements your Committee has the cost, should your assembly like a comparison.

The Committee requests Synod to decide that all personal, consistorial, or classical criticism be sent to the address of De Wachter Committee, and not just be placed in De Wachter, as happens these days, especially in the reports of the Classes.

Your Committee also finds it necessary that Synod, with an eye to the gauge of the intellectual development of the members of our churches, and for the benefit of those who are studying among its readers, a new decision be made of what it expects from its editors, especially the lead article of the Editor-in-Chief. Concerning De Wachter changing times demand a change in the decision with respect to content.

Finally, it should be reported that with respect to De Wachter that from its readers it must receive this year from
3595 subscribers \$5,392.50
while 741 subscribers prepaid 1,111.50
so that what can still be received is \$4,281.00

Your Committee recommends the De Wachter Committee for another term.

Respectfully submitted,

J. Manni, President
K. Schoolland
J. W. Brink, Secretary.

SUPPLEMENT IX.

REPORT OF THE COMMITTEE FOR RESOLUTIONS OF SYMPATHY.

Esteemed Fathers and Brethren:

Although this time too a Committee for Resolutions for Sympathy had to be appointed, we may nevertheless with thanks to God look back upon the time that has elapsed since the last Synod.

At that time with sorrow we were reminded that six brethren passed away, all of them still in the active ministry. In the course of the last two years just two brethren died, and both of them had received honorable emerititation.

They are the emeriti ministers W. H. Frieling and H. Greve. Rev. W. H. Frieling died on November 29, 1905, at Grand Rapids, Michigan in blessed age of approximately 85 years. Not less than 47 years he might proclaim the unsearchable riches of Christ. The following congregations were served by him: Dalfeen, Deventer, Bedum, Sappemeer, Burum, in the Netherlands, and Vriesland, Ridott, Graafschap, Muskegon I, Cincinnati, Grand Rapids Alpine Ave., Lamont, and Spring Lake, in America. He was granted honorable emerititation in 1894.

Rev. W. Greve died March 16, 1906, at Englewood, Ill., in the blessed age of 70 years. The Lord would use him for several years in his vineyard. He served the congregations of Cincinnati, Chicago, Passaic, a second time at Cincinnati, a second time in Chicago, Borculo, Grand Rapids Grandville Ave. After a period without a charge he served the congregation at Hull, Iowa, until 1903, after which he received honorable emerititation until he went into the eternal rest.

Striking instances of similarity existed between these two brethren. Not only did both reach a ripe old age,

and became old in the service of the old, but both have also used the talents and strength God gave them while it was day. Both, we trust, share in the rest, which remains for the people of God.

To these two there must also be added Rev. Garrit A. Haring from Bergenfield, New Jersey. Rising Synod granted him honorable emerititation, and a few days later news came to the assembly that he had died. In the high age of 77 years he went. He was born in Rockland County, New York, November 18, 1829. The first part of his life he worked as a farmer, but the Lord had work for him in his vineyard. After being trained and instructed by Rev. J. Y. De Baun, in April 1865 he was admitted to the ministry by Classis Hackensack. The first and only church he served was Schreienberg, where he was ordained in 1869, and where he proclaimed the gospel until October 1905. Then because of physical weakness he received honorable emerititation, which was approved by Synod. And a couple days later news was received that Rev. Haring had died on the evening of June 24, 1906.

These brethren still speak, after they have died, to the brethren still in the militant church: "Be faithful until death, and you shall receive the crown of life."

The God of all comfort, comfort the bereaved by his Holy Spirit.

And may they and we follow in faith, behold the termination of their journey.

The Committee,

L. Veltkamp, Reporter

SUPPLEMENT X

REPORT OF THE COMMITTEE TO EXAMINE WHETHER

I CORINTHIANS 7:15 CAN BE AFFIRMED AS

A SECOND GROUND FOR DIVORCE

Esteemed and Honorable Brethren:

At the Synod of 1904, cf Art 125, 4, a proposal came from Classis Holland as follows: "Synod review the decision with respect to divorce taken in 1896 (Acts, Art. 62) and return to the decision taken in 1894; as ground for divorce it be acknowledged; willful desertion by an unbeliever, I Cor. 7:15.

Synod decided: "Since there is not a concrete case, and

there exists a difference of opinion concerning the point in question with respect to the mentioned text, your Committee advises that a Committee be appointed to examine this matter, especially exegetically.

As members of this Committee Professors W. Heyns and R. Jansen, and Revs. J. Manni, J. Vander Mey, and J. Groen were appointed.

Your Committee has the following to place before your honorable assembly. To give a brief survey of this extensive material, we shall first have to touch briefly upon the historical aspect, then especially emphasize the exegetical, and in the third place briefly concerning the practical aspect.

I. The Historical Side. Marriage is one of the most glorious institutions of God. With the terrible destruction which sin brought upon man, this institution is one of the richest gifts of his grace, in order to resist the exploitation of this destruction. Yet man can have no peace with that which God commanded in his Word. And even when he confesses to believe in that Word, he seeks various means by which to resist this glorious institution. We see this with respect to the Jews, Matthew 19, and many Christians have inclinations to follow them in this.

As soon as Christianity began to spread, it had to struggle everywhere with the corrupt principles of man with respect to marriage and divorce. Only slowly could the leaven of the Gospel work through this moral corruption. With all the influence which the Church of Jesus Christ endeavored to exert to keep marriage pure and resist divorce, it stumbled against the greatest difficulties. The Church of Rome did succeed to impress in the consciousness of its laity the indissolubility of marriage. But when it entered into a completely wrong direction, and made it a sacrament, the reformers had to resist this conception.

Although centuries have now passed since the Gospel began its course, yet the difficulty continues to persist concerning the understanding of divorce.

We may freely say, that the civil authorities exert a great influence in this matter with respect to their laws. No state in our country in its laws give many grounds whereby divorce is permitted and obtained. One state may be more limited, the other more free, yet from the number of divorces that are annually granted, it is clearly evident that there could be a great improvement as far as the laws are concerned. The sad cause is that there is no correct understanding of what marriage is, that it is considered merely as a contract performed according one's own will, and therefore according to one's own will can be broken. Against this the Church of Jesus Christ must offer resistance, considering that the legislation gives an entirely

wrong conception of marriage, and has a tremendous influence upon the married life of its members.

Marriage by virtue of its institution by God can be broken but not according to the arbitrariness of man. One must rather hold fast that in general it is indissolvable. Marriage must be called such, above other agreements, where it has been consummated according to requirement. This has been so from the beginning, according to the indication of Jesus, who said to the Jews that what they were doing "was not so from the beginning". The ground for this is that marriage is not only a civilian legal union, but divine, which has been instituted by God himself and bound by a fixed ordinance. "What God has joined together, let not man put asunder." Separation or breaking of this union cannot take place without causing great damage to both parties. The indissolubleness of marriage for us must be permanent. And if there is to be talk of dissolution, then it must only be based on the grounds, which God himself has given us in his Word. That the Word speaks of adultery as a ground for divorce is affirmed in Matthew 19.

And in I Corinthians 7:15 many are of the opinion a second ground is found for divorce or dissolution of marriage not only by what is called desertio religionis causa, desertion because of difference in religion, but also malitiosa desertio, malevolent desertion. Through this arises the greatest difficulty for the Church. Although one speaks only of the first, there is then such an exaggerated use of the word "unbeliever", and also so much is deduced from the words "is not under bondage." Now the difficulty for our churches would not be so great if unanimity were found among Reformed expositors. But where a great deal of difference is found, one always finds that they cite this or that writer. The main ideas concerning this text are these:

a. That one must think that here exclusively of an unbeliever, a definite rejector of Christ out of Jews or Gentiles, who deserts the Christian party, and that then this Christian has the right to enter into another marriage.

b. That by analogy here is taught that willful or malevolent desertion is ground for divorce, since such action gives evidence of not wanting to submit to the ordinances of God, especially with respect to marriage, and therefore the one forsaken may not be placed under bondage and thus is free to marry again.

c. That in its totality there is no question for a ground for divorce, nor to the cause of the one deserted by an unbeliever, much less where malevolent desertion takes place, while there is also

a remarkable difference found with respect to exegetical understanding.

It will be to our benefit that we here permit some Reformed writers speak. We begin with Calvin. "In the second part, (I Cor. 7:15) the apostle speaks," so says Calvin, "that the believing man is free, who, for his part, is ready to live with his unbelieving wife, which is rejected by her, and likewise the wife, who is without guilt, for her part is rejected by the man. For in such a case the unbelieving party actually attempts more a divorce against God than against his wife. There is therefore here a particular reason, considering that the highest and most important union is not only dissolved, but broken. Although some believe that we at present are practically in the same condition as the follower of the pope, we must nevertheless give careful attention what the difference is, so that no one undertake anything superficially."

It is evident that here Calvin accepts a second ground for divorce, but only that which concerns desertio religiosus causa. It has been attempted and the attempt is still being made to show from Calvin's writings that he also has permitted the malitiosa desertio as a ground for divorce, but from his explanation of I Cor. 7:15 this may in no way be deduced, no matter how some would gladly do so.

In the second place we point to Beza. He speaks about the second ground with respect to I Cor. 7:15 as follows: "I call him guilty of desertion, who, as the apostle says, does not want to live together, breaks the entire living fellowship. With respect to living together or obligated mutual willingness I understand it thus not only as a physical relationship, which by means of a strange term which also is called a fulfillment of the marital duty, but the mutual complete parts of the entire life, and thus also emphatically the highest unity in all what belongs to a holy walk of life. I add this "holy" to it, so that we may know that for the deserter he also is to be held accountable who does not refuse to live together, but stubbornly adds certain ungodly conditions. Besides, considering that all kinds feuds and arguments appear because of difference of religion, which now and then become so great that they walk away from one another, so there must be added to the aforementioned, that then one must be accounted as a deserter, when there is not a semblance of doubt remaining concerning his disposition, to break the entire life relationship because of his hatred against religion."

It is difficult to come to any other conclusion than that Beza is speaking here of a desertio religiosus causa. Because speaking later of "unmanageable subjects, whose unmanageableness cannot be contained", he gives the advice "that they be permitted

to separate from one another, but that then the marriage bond must remain intact upon the ground of Christ's unchangeable proclamation." He also says: "It is not within the province of the Magistrate to accept other reasons as grounds for divorce besides adultery and desertion."

Voetius speaks more specifically. He accepts upon the ground of I Cor. 7:15 that willful desertion is ground for divorce. After having established that adultery is a ground for divorce, he comes to the question: "If the unjust deserting party has just and sufficient reasons to request a formal breaking of the marriage bond, and enter into a new marriage." He answers: "The Protestant and Reformed Theologians and Jurists confirm this because of strife; and the Reformed government authorities in practice agree. The practice is based on I Cor. 7:15. What the Apostle says here concerning desertion because of difference of faith, is valid for every other kind of desertion for threefold reasons:

- *1. Concerning the analogy.
- *2. According to the law of nature, because by such a desertion no real unity exists any longer.
- *3. Because of the absurdity of that which would follow; the malevolent one could thus condemn the innocent party to a factual unwedded life. One must leave the time to the judgment of the public authority." Voetius is thus very clear.

Let us now also mention De Moor in his Commentary on a Marck. He declares himself absolutely opposed to the acceptance of another ground for divorce than the one mentioned by Jesus. Against the conception as if I Cor. 7:15 must become another ground, he opposes this by citing the word of the Holy Scriptures in Matthew 5:32; 19:9; Romans 7:2,3; I Corinthians 7:39 and I Corinthians 7:10 and 11, and maintains that what the Lord has stated that except for adultery the general rule must be maintained: "What God has joined together, let not man put asunder," according to Matthew 19:6.

It is not necessary to mention more Exegetes or Theologians. Following Voetius some choose for willful or malevolent desertion as a ground for divorce; others hold fast the emphatic declaration of Calvin, while still others join themselves with De Moor and a Marck. Also at the present time, so it appears to us, there are men in the Netherlands who follow in the footsteps of Voetius as appears in the work of Mr. Anne Anemas: "The grounds for Divorce in the Netherlands civil law."

After this brief historical introduction, your Committee shall attempt to give an exegetical explanation of the aforementioned text.

II. The Exegetical Side. As is known, Paul deals with marriage matters in I Corinthian 7. In the first verse he says that they had written him about this matter. Evidently they had asked him questions, and desired him to answer them. In answer to these questions the Apostle gives directives in the first nine verses concerning marriage in general, which we can pass by without any detriment to question at hand, but in verse ten he deals with a question like those which the Pharisees had previously placed before Jesus; "Is it lawful for a man to put away his wife for every cause?" From that verse on we must listen carefully to him.

"But to the married," so he writes, "I give charge, yea not I, but the Lord, That the wife depart not from her husband" ---and evidently the last words of verse 11 also belong to this passage, "and the husband leave not his wife."

Herewith he first of all gives an answer concerning this matter in general, and that answer is a reference to the words Jesus himself gave. Such a declaration we find in Matthew 5:32 and 19:9, and there is no doubt that this declaration is meant by him. "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her, when she is put away, committeth adultery," thus the Lord spoke, and the Apostle only has to refer to that word. Therewith was established, regardless of what Jewish traditions or Gentile morals taught, according to divine ordinance marriage was indissolvable. This command of the Lord was placed in the foreground by the Apostle as a fundamental law. Concerning all matters pertaining to marriage, that word must stand as a pole above water.

But they have written to him of instances where a man and his wife could not absolutely live together. The answer to this is given in the first part of verse 11, which actually forms a parenthesis; "(but should she depart, let her remain unmarried, or else be reconciled with her husband)."

Herewith Paul acknowledges that such cases exist, and now he does not write that against every price to keep such people together, but parenthetically through such instances in his reference to the ordinance of the Lord, he places them in the full light of that word of Christ. And then there follows from this declarations: If it was not because of fornication that the wife departed, then she has no right to final separation. She must remain unmarried, or reconcile herself with her husband, but she may not break the marriage. No matter how many reasons she may have to depart, the right to divorce is not included. This is the more evident because the Apostle does not use a word that resolutely

refers to a separation, that is, a dissolution of the marriage, but separation, thus, on the contrary, speaking of a separated life. Thereby it appears to us as if the question of divorce is totally not brought into question here. But that only a local separation is spoken of here.

Paul does not speak of the husband. But that he brings these instances directly under the judgment of Christ, it is as clear as day, that it refers to him too. If there is no fornication, and if the wife is ever so evil minded, he does not have the right to divorce. Factually these two must remain united. The marriage bond remains. There may be no question of remarriage. Also the admonition to reconcile shows that the bond may not be considered as dissolved. The wife must still consider the man as her husband.

These matters in a high measure deserve our attention. Indeed, if we want to derive proof from I Corinthians 7 for the lawfulness of divorce upon the ground of evil willful separation, it is then done concerning what he says concerning mixed marriages, and then apply to marriages of which both parties are Christians. But here Paul speaks directly of marriages whereof both parties are Christians, and clearly and emphatically declares that for those marriages Matthew 19:9 applies; so that with the word of the Lord decides everything for such marriages.

Questions have also been raised with respect to mixed marriages, and what he answers is this:

Vs. 12. "But to the rest I say, not the Lords If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.

Vs. 13. " And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.

Vs. 14. "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brothers else were your children unclean; but now are they holy."

That Paul means with "to the rest" in verse 12 those who live in mixed marriages in differentiation of those, who as husband and wife are Christians, where of he spoke in the previous verses is clear from the entire connection, and concerning this there exists no difference. And the "say I, not the Lord," of verse 12, hardly needs explanation.

Concerning such marriages the Lord has established nothing in particular. There was no occasion to. If there is now concerning this special ordinances necessary, then they must be given by the apostles. As apostles they have thereto the fullest right, and their ordinances are ordinances for Christ sake, and thus have the same authority, but that these ordinances

are not from the Lord himself, but from Paul, the Apostle, the Corinthians must know. But it speaks for itself that these ordinances cannot be entirely different ordinances, as if those mixed marriages were entirely different marriages than other marriages, marriages concerning which the word of the Lord would absolutely not be applicable. Contrariwise. Marriage belongs to civil life, to the realm of common grace. In essence all marriages as such are alike, and what the Lord has said upon the ground of the essence of marriage, is applicable for mixed marriages as well as for others. The situation is only that those mixed marriages, which belong to new situations, cause relationships and situations, which demand particular regulations. This is what we are concerned with and nothing else.

Evidently they had asked him: How must we deal with a married couple, the one a believer and the other not, and this unbeliever nevertheless wants to remain with the one who became a believer? Can he or she continue to exercise the marriage relationship with the unbeliever? Would not he or she by such a relationship with a party outside the covenant become profane and unclean? Indeed the believers are sanctified in Christ Jesus; may they then have such an intimate relationship with the unsanctified as exists in marriage?

The Apostle's answer is: With respect to this question I cannot refer you to the Lord's own command, like concerning the former, because the Lord has not expressed himself with respect to this. But concerning it, I say in agreement with his commands: If the unbeliever is satisfied to continue to live with the believer, then there may be no question with respect to leaving or separation. And your fear that the believer thereby would become unsanctified and unclean is without ground; because the unbeliever is sanctified through the believer, whether he understands and appreciates this or not. Your own children are proof thereof, aren't they? Were such a relationship incapable by virtue of God's covenant ordinance to sanctify, then your children would be unclean. The fact is, however, that they are holy as children of believers, and so then "the unbelieving man is sanctified through his wife, and the unbelieving wife is sanctified through the man."

Thus far again the Word of the Lord, Matthew 19:9 is strictly maintained; no divorce than alone because of fornication.

But, evidently the Corinthians further questioned, what must be done if the unbeliever absolutely will not remain with the believer? Upon this the answer Paul is found in

1 Cor. 15. "Yet if the unbelieving departeth, let him depart; the brother or the sister is not under bondage in such cases, but God hath called us in peace."

Two matters are soon made clear. In the first place that this

precept is intended specially for mixed marriages, and thus cannot be applied to marriages in general, unless the right thereto was shown through clear and convincing grounds. In the second place, that it was not given for all separations and partings, which can occur also with mixed marriages, but specifically departures because of faith. Separations thus, whereby the departure of the unbelieving party is specifically an action of hate against Christ and the Gospel. The Apostle does not say this in so many words, but it is clear that this party would not otherwise separate, but does so now, because the other has become a believer. Thus a revelation of devilish enmity, and a deed in direct conflict against God and his Kingdom and against the marriage partner just because this party belongs to his Kingdom and embraces his service. To compare every evil parting with such a parting is a risky undertaking. Whoever wants to do this ~~xxxxxx~~ has to show convincing grounds, that he has a right thereto. Calvin himself warns to be careful in the application of I Corinthian 7:15 in marriages with Catholics.

Yet we do consider that also here the Apostle does not use the word for divorce, absolute dissolving of the marriage bond but also again the word separation, wherein both are Christians, is used, then it follows:

1. That the Christian party may not even take the initiative to live in separation, from his side he never has the right thereto, if the non-Christian party finds it agreeable to continue to live together.

2. If, however, the non-Christian party separates, then the precept of the Lord, it is true, is not fulfilled, who demands living together, but in such a case the Christian is not guilty that the command of Christ was transgressed, he is not under bondage or subjection, nor made subject to servile servitude.

When the unbelieving party separates then the Christian is not subject to bondage, and he may not consider himself such. He is not the cause, that there is a conflict with the command of the Lord. Not subject to bondage to the command of the Lord means: he (or she) must have for his (or her) conscience no guilty feelings. He (or she) must have peace for his (or her) conscience, because the Apostle expresses this clearly with the words: "But God hath called us in peace." And in peace you must remain, , if the heathen is the cause for the transgression of the Lord's command.

But if we do accept, although for us we are convinced that there is here no question of legal divorce, but alone a life of separation, that is, of bed and board, the more current interpretation, which is found among the older expositors and theologians, viz., that the word

for legal divorce may be used and the "not under bondage" has reference to the being bound to the man, does Paul in this text give the right for final separation and enter into a new marriage with another for such marriages and such separations which are designated with the name of malevolence? That naturally must first of all be proved, if one wants to use this text as Biblical proof for divorce caused by malevolent separation. If one has proved this, then one is still not out of the woods. One must then still prove:

1. That one can apply to all malevolent separations which would be permitted for separation because of faith; thereafter
2. That one can apply to all marriages, what in clear differentiation of other marriages, especially what is a precept for mixed marriages, and then finally,

3. Make clear how the Lord could say: "Whosoever shall put away his wife, except for fornication...committeth adultery," if there was another legal ground for divorce. But that here in this intended case, the right to divorce to be given must first be evident. And, says Meyer in his commentary, that is not explicit, then we must repeat after him, that this as such is not yet explicit. With words that are not capable of any other explanation it is not said. For the parting unbeliever Paul says: Let him go; nothing more. For the believer he says: the brother or sister in such cases are not under bondage; "but God has called us in peace." And that this then would say as much as that brother or sister is free to consider being dismissed by the parting person, and to enter into a new marriage is far from clear. From v. 11 it appears that Paul does not consider the marriage bond to be broken when a separation takes place; the essence of the marriage is not thereby terminated. It may be permitted that the parties live in separation from one another, but in fact remain bound to one another, and they may not marry another. What ~~that~~ pertains there, pertains also here, because marriage is a civil matter. The essence of marriage is the same whether both parties are Christians or not. It is not in the least clear that with these words Paul would say, this brother or sister is free of the marriage that through this separation has not yet been broken, now from his or her side actually to break and marry another.

And hereupon we lay great emphasis, because we have to deal with the ordinance of Christ, to which Paul has also pointed. The Lord has said: "Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery, and he that marrieth her, when she is put away committeth adultery. the Lord has there said as a general

rule, and upon the ground of the permanent character of marriage. The character of marriage is the same for the pagan as for the Christian, because marriage belongs to the realm of common grace. The ordinance of Christ is also an ordinance for marriage as such, for all marriages, for Christian marriages, and for pagan marriages and for mixed marriages. For all of them it applies: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." And therefore before we accept that Paul here gives a second ground for divorce with respect to mixed marriages, we may, yea, must present as a decisive demand that it is plainly stated by him, said with words which is not capable of any other explanation, and that it is not a case: It is not a question: can anyone distil a meaning from the words of Paul, can he from those words give such an explanation, that with a certain measure of possibility one can read from it such a meaning. But the question is: can it be clearly and irrefutably shown that the words of Paul have that meaning and none other. And that cannot be done.

That meaning cannot be derived from the expression "let him depart." Because the word is not used by Paul for actual divorce, but simply means "depart, going away". We have seen that it has this meaning in verse 11, and there is no proof that the meaning here in verse 15 should be different. This is accepted, but it cannot be proved; one does violence to the connection.

And that meaning can much less be taken from the words: "The brother or the sister is not under bondage in cases, but God hath called us in peace."

Concerning the last expression: it states, "but God hath called us in peace." that "in" shows that like as commonly the calling by Paul is a powerful call, and the calling with him is what is elsewhere called regeneration, which he himself calls new creation, so that here also it is a calling that is actually transferred in the peace, as, for example, in Galatians 1:6 called in grace would say through this calling placed in grace. From this it could then well follow, that the Apostle means to say, that the life and the environment of the Christian should be peaceful in agreement with the peace in the Kingdom of God into which he has been transferred. But he who would prove from this that the believer has the right to break every marriage bond that is not peaceful, would thus prove too much and thus prove nothing. The entire ordinance of the Lord would thereby simply be set aside.

And then the words: the brother or sister is not under bondage in such cases. It is thus, overagainst "under bondage" stands in contrast to "be free", but free in how far? To be in bondage means

heres Slavish servitude, bound as a slave. In verse 11 the Apostle has said of the wife: "But should she depart, let her remain unmarried, or else be reconciled to her husband. He gives her a certain measure of freedom, but at the same time keeps her bound to the man. She remains in bondage under the law of the man, that is under the ordinance of Christ, and that is no slavish servitude. And what proof is there that this should mean more? The brother or sister is free to let the unbeliever go. He would not be able to keep such a hater of God and his service to himself, then through that unbelief and that hatred of God come into slavish servitude. And that must not happen, says the Apostle, because God has called us in peace. Hence let him go. But naturally you remain bound to the ordinance of Christ, but this is no slavish bondage. On the contrary, this is the true freedom. Moreover the fault does not lie with the believing party, therefore his or her conscience shall not be pained through the robbing of the peace.

We maintain our conviction that the words: "The brother or sister is not under bondage in such cases, but God hath called us in peace," do but scant justice when we understand them thus: The brother or sister in such instances are not obligated to do what he or she would to a certain extent be obligated to do, if the separated partner were a believer, namely, to exert every effort to keep the partner with her, or, if separated to bring him back, and thereupon in order to keep him with her to prevent all kinds of discord, to be resigned in all things, and deny one's self in all matters. Besides being placed not only in bondage to Christ's command, but also a slavish bondage under unbelief, and the devilish hatred against Christianity of that unbeliever, a servitude that would not conform to God's calling, whereby the believer has been brought into the peace.

And that which follows naturally joins itself with it. Thus verse 16: "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" If you could with certainty expect, that if you kept the unbelieving party with you, you would thus become the means for his conversion, and thus living together with difficulty would last only for a certain time, in order thereafter to reap blessed fruits, then it would be something different. But husband or wife, what do you know about that! How could something so completely uncertain force you to subject yourself to such slavish bondage? And finally verse 17: "Only, as the Lord has distributed to each man, as God has called each, so let him walk. And so ordain I in all the churches." What the Apostle ordains in all the churches, namely, that each one remain in the place wherein he by God has been called, so here also he ordains, because

this ordinance applies also to marriage. One remains in the marriage to which he has been called, even though the other party remains an unbeliever, live together if they can, and part if they must.

We may even go further. Suppose that we must grant that in I Corinthians 7:15 it is not only spoken of as a local separation of bed and board, but that there is here spoken of a legal separation, Religionis causa, then the application thereof becomes *matiliosa desertio*, malevolent separation, which we have found with Vossius, and in following him, we find many others, yet expressed by great logical objections. One then comes to an application through an analogical proof. The analogical proof goes forth from the principle, that where two things are in agreement with one another in a number of points, they also will agree in another point, found only by one of the two or by neither.

The weakness of this proof is seen in two things.

1. It is only an apparent proof, and thus never gives complete assurance, and the value of this argument in a certain sense depends on the acknowledged points of agreement and the number of points that must be accepted. Those now in this matter with which we are here dealing and which is spoken of by Paul in I Corinthians 7, will take the trouble to take the points of agreement, that they are not nearly so striking as would appear at first glance.

2. In the use of the analogical proof there lies bound up in this matter an important concession. Though many have tried to prove upon exegetical grounds from I Corinthians 7:15 that *matiliosa desertio* is a legal ground for divorce. But one cannot make it and therefore jumps from exegesis to analogy. When one then notwithstanding takes his refuge in analogical proof, there lies there in bound up the explanation that one cannot through exegesis arrive at it, and needs help by means of an apparent proof. Thereby they confess that it cannot be proved exegetically.

Let us look at another and important objection against this method of proof.

The analogical proof can and may not always with good justice be employed. Many times through ignorance or through sophistry one permits himself to be controlled, and thereby misled through its use. (Cf. Bain Logic, p. 372.)

In order to clarify this misuse of analogy here, we must direct our attention to the regulations in Scripture with respect to separations. That is permissive, and thus are exceptions to an existing law, that commands otherwise. Nowhere does God command that the one party leave the other. But does permit in one single instance. The ideal of marriage is that it is indissoluble.

In the beginning it was planned this way, and it maintains this meaning also in the condition of sin. There is no command whereby an explicit command is given that the marriage bond might not continue. The highest ethical stand is taken by him or her, who under all circumstances is disposed to forgive the guilty party, and continue the married life. Then most clearly the symbolism as image of the spiritual marriage between Christ and his church is seen.

If, however, the regulations in the Gospels for legal divorce and in I Corinthians 7:15 for separation of bed and board are merely concessions and not commands whereby they must part, then one also loses all rights through analogy to generalize or expand them. A command or prohibition expresses a principle, and everything is commanded or prohibited that comes under the principle. For example God says: "Thou shalt not steal," then everything is prohibited which falls under the principle such as dishonesty, usury, etc., etc.. So too is the command of the Lord with respect to marriage. "Thou shalt not commit adultery," therefore there can be no question with respect to the dissolution of marriage, except where the Lord permits it. And whereas the Lord has established an exception, we may not expand this to something not explicitly stated by the Lord. The command is valid in everything which falls under it, and only the exception given by the Lord himself, gives one the right to legal separation, or as in I Corinthians 7:15 a separation of bed and board. A permission always falls short of the ideal, which is presented to us in the command. If this were not so, the expression thereof through analogy would in the final analysis lead to a total abolition of the command, and the exceptions would take the place of the command.

III. The Practical Side. And what will the practical concern be if this ground could be given for divorce? It is certain, if God gives us a ground for divorce, that we then do no have to ask concerning the benefit or the result of the matter in practical life. But if it is determined that there are no grounds except that mentioned by theavior, given to us, then we certainly have to reckon therewith, that promotion of divorce grounds will have the most dangerous consequences for practical life.

As has been remarked earlier, one finds in the legislation of every State and all Christian peoples, the grounds for divorce being multiplied. What results does this multiplication show? Divorces are requested by the hundreds, also by members of Christian churches, which acknowledge more than one ground for divorce. The deepest ground for willful or

malevolent separation, or other causes where separation is sought, is often love for another. And does this one find satisfaction? Already the example of David and moreso Solomon give proof to the contrary. Can we say that marriage by means of such a practice answer more to the will of God? Or that marriage is the better understood as the institution of God? Rather the foolish doctrine is promoted, that marriage is only a sort of contract, that can be mutually dissolved, even as they as such were entered into. Or does it promote the building up of civil and social life? Where it does not lay a true foundation for home life, there civil and social life shall never be promoted, which must be built up by means of the home life. Practical life teaches explicitly that when we cast a glance in those circles or those peoples where divorce is promoted, that the saddest results in practical life are not eliminated. Also for the confessors of Jesus Christ in our churches it will consequently reveal the most sorrowful results. Practice as such teaches that as in I Corinthians 7 a different ground for divorce is given, and that by willful desertion, which is arrived at by deduction, upon the ground of separation generally called "Religionis causa", one shall thereby come, also in the Churches of Christ, to the general practice, which is found so much, whereby continual separations take place, just like the children of the world. The result will be that also other grounds, that stand on an equal basis with willful desertion, shall have to be acknowledged, such as a sentence to a long-term imprisonment, attempted murder, gross ill-treatment, etc. In most instances it leads to this, that they make life difficult, so that a separation takes place. In many instances the forsaken party is more guilty than she has been forsaken, than the one who forsook. Though in most cases it is difficult to discover the true grounds.

But, as is remarked by many, do not the experiences of life of many teach that the sins multiply greatly, where people, who cannot live in peace with one another, are necessitated to remain with one another, if they cannot separate, or if they live separated from one another, at the same time must remain unmarried? One must agree, that with an eye to the divorce question that the practice in such instances, that, where the bond of love is not found, where no true affection is found toward one another, where often the emotions reveal themselves vehemently, that such a life is a sad affair, and far from what it should be according to the Word of God, and consequently is therefore a very sinful life. Therefore the experience may be, that because of the sins, which take place in such a life,

may it not be possible to fall into another sin? We would say here with a scholar of the past and also one in the current times: "If here and there an innocent one must suffer, it is better that this be borne, than that thereby an explicit ordinance of God ruthlessly and impermissible legislation is promoted, yes, is violated." That then the innocent party for God's sake, whereto she has been called, and she shall in no way lose her reward.

The Apostle has said, so one continues: "It is better to marry than to burn." One may not be permitted to use this as a rule for the forsaken party to marry again. Once joined together, God's Word calls us to subjection. And thus because of sin also in this the innocent must suffer, and that he or she suffer, and bear this suffering, praying God for subjection. Does not experience teach that often the innocent party is also guilty before God? Does not one often through carelessness inadvisedly walk into danger? How many do not reckon with the great difference in religious life. Other know ahead of time of drunkenness and other sins. Or no attention is paid to character, work surroundings, or other matters. One begins with great carelessness. One enters marriage without God, and the sad part is, that the results are not eliminated.

If living together is wholly impossible (there are people who seem to have laid aside all that is human), so that there is absolute danger to one's life, then the innocent party can remain in the Church of God in a separated life "a mensa et thoro" without having the marriage dissolved, or that a separation with the right to marry again. Also now such instances are found in the churches because of necessity laid upon them, even though no decision as far as we know has been made in any of the States as has been done in other countries. The innocent party must never consent to a separation, much less seek separation, so that no right to re-marriage be given to the guilty party, nor for himself be given the right to remarry by seeking a forbidden way.

By increasing grounds for divorce, this manifold evil not be opposed, that reigns in some families, where people live together, but the unrighteous deeds will multiply, as experience confirms where divorce is easily obtained. Knowing that there is opportunity to become completely separated, where the affection of love begins to wane, every opportunity will be seized to promote this instead of opposing it. The result will be

that, where love is wholly absent, there is the inclination to take a liking to others, and thus causes are sought to make life difficult for one another, until one of the parties feels necessitated to leave the home, so that thus divorce can be obtained by the forsaken party. The causes by closer examination for the request before the courts many times give the clearest indications thereof. The evil, which one would seek to prevent, increases in a manifold way. And if once the dissension by the married couple has advanced so far that they part from one another, then it is difficult to heal the rupture, even on the part of the least guilty party.

With the least aversion to one another, that there is the prospect of a possible separation, no consideration will be given for each other's wellbeing in every sphere of life. Each party draws within himself. The pleas for separation testify abundantly thereof. This leads to the result that any spark of affection is extinguished. However, where divorce is made impossible, except for the one ground mentioned by Christ, there shall and will be a promotion of mutual concern, seeing that marriage pertain to the entire life. There will have to be a giving in and a yielding. One will not make life bitter for minor causes. One learns to bear and be patient, and at the same time prevent causes that lend themselves to disputes.

And what will the result be for the children? Do not the results reveal to us where divorce is on the increase show that they are great and detrimental? As soon as the thought arises in the heart for the desire of separation, the children in their nurture are neglected, while they are called to nurture their children in the fear and the admonition of the Lord. They can no longer give their attention to their children in the right manner. And if the children have a place in the heart of their father or mother, then this also is an experience, that they are taught to choose between one or the other. And so the child learns to hate his father or mother, whom he should love. Hundreds of examples can be found in society. In the experiences of life it cannot be otherwise with such parents.

And what can be expected of these children, being taught in these things, for the future? They, who follow the mother, are in many instances just as unfortunate as those who follow the father. When these parents marry again, these children receive parents who show little love for them. They become adults and can never form good ideas about marriage. They are in great danger to live in the same sins, and to make it worse than their parents.

Having thus considered this matter, although briefly, a matter of such importance, which makes its appearance in the churches time and again, your committee believes the conclusion should be as follows:

Having considered:

1. That the Lord Christ upon the question for legal grounds for divorce, explicitly and clearly answered: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery;"
2. That this ordinance of the Lord is in fact valid for all marriages; for mixed marriages as well as others;
3. That Paul in his discourse here points to the ordinance of the Lord as the legal ground, and maintains it in verse 11 where both of the marriage partners are Christians, and in verses 12 and 13 concerning mixed marriages;
4. That despite the fact that the Lord expressly has declared that there is only one ground for divorce, that it might be acceptable that Paul here adduces another ground, if it were stated clearly and unequivocably;
5. That in place of such being the case, the explanation that also in verse 15, what we call separation from bed and board can only be meant;

We as a committee judges:

That I Corinthians 7:15 cannot serve as Biblical proof for the legality for divorce.

With the declaration that the content of this report in the main reproduces the conviction of your committee, although there remained differences in particulars, the committee thus has the honor to submit this report for the judgment of Synod.

W. Heyns
R. Janssen
J. Manni
J. Vander Mey
J. Groen

SUPPLEMENT XI.

* REPORT CONCERNING THE DIACONATE.

Esteemed Father and Brethren:

At the Synod of 1904, see Art. 125, 9, an overture was received from Classis Iowa, that is of the opinion that greater clarity is needed concerning the development of the office of the diaconate in the life of the Church.

Synod decided that a report of elucidation be prepared with respect to this material.

This was entrusted to Rev. I. Van Dellen, Rev. P. Ekster, and Prof. W. Heyns, see Art. 159, Acts 1904.

Your Committee has the following to report to you honorable body under five points:

- I. The significance of the diaconal office.
- II. The calling of the diaconal office.
- III. Why the Lord wants the care of the poor to be performed in an officia capacity.
- IV. What the diaconate actually is among us at present.
- V. What can be done to raise this office to what it should be.

I.

The Significance of the Diaconal Office.

To understand the meaning of this office we must refer to Acts 6, which speaks of its institution. When the number of disciples increased, there was a murmuring among the Greeks against the Hebrews, because their widows were neglected in the daily ministration. The Apostles said to the multitude of the disciples: "It is not fit that we should forsake the word of God, and serve tables." The seven men were appointed to minister to the widows.

According to Acts 6 the deacons served tables. According to accompanying notes it is stated the money and food was placed on the tables for the poor, and at the tables it was distributed. See also Acts 4:34,35.

The work of the diaconate was not a general charity, that arises from nature, but Christian mercy, which bears a holy character.

Their work was not merely a materialistic care, but the work has a spiritual side, namely, with comforting reasons from the Word of God, they must give help to the poor and distressed.

So too the prayer for the gathering of the deacons says:

1. To distribute alms to the needy;
2. To comfort those who are in misery, with the Word of God.

The form for the ordination of deacons says:

a. The work of the deacons consists in the faithful and diligent ingathering and preservation of alms and goods which are given to the poor; yes also to be diligent to help superintend that many good means may be found for the help of the poor.

b. The second part of their office consists of distributing, where it is demanded not only to be alert and careful to give alms only where it is necessary, but also with a sympathetic heart and kindly disposed mind to help the poor cheerfully and with simplicity.

c. And the deacons shall show help to the poor and wretched with comforting reasonings from the word of God.

The Church Order of Dordt, Art. 25, speaks in the same fashion.

From these references it appears that a deacon is an officer of mercy. He nevertheless does not bestow to the poor, that is to say, the deacon is not the greater, who distributes to the lesser; but his office is sharing. "That the rich are willing to communicate." I Timothy 6:18, Romans 12:13.

This sharing expresses the relationship of the members of the same body; it expresses the communion of the saints; brotherly love. There is a principal difference between the distribution of the authorities of the county or city, and the sharing of the deacons in the name of Christ, the Merciful High Priest. The government comes with compelling force. It demands money for the poor in the taxes it imposes. And finally it is nothing more than a cold funnel through which the taxes flow for the help of the poor.

Therefore it is expressly to be disapproved that the Church leaves its poor to be taken care of by the State. The State only considers them as needy citizens, but the Church looks upon them as members of the body of Christ, as brothers and sisters in the Lord. The Church stands in an entirely different relationship to the poor than the State, and by virtue of this entirely unique, intimate, and tender relationship, it can do what the State cannot do, namely, to communicate out of mercy in the name of the Head of the Church. And should the Church leave it to the State, that which it can do better than the State, then it would neglect its glorious calling, and cause the poor brothers and sisters to suffer, although not materially yet in every instance spiritually.

Already this consideration alone should prevail upon our diaconates to take and keep the poor under the wings of the Church in every instance. Material considerations may never entice them to create a great loss spiritually to the poor members of Christ's body. Thrift often deceives wisdom.

That which was first apparently considered as a gain, later appears to be a heavy loss, because of some of the members suffer harm, the whole body of Christ also suffers. When one member suffers, all the members suffer. And the more strongly warning must be given to this unspiritual consideration, because one is so easily tempted. It is so difficult to have to give, first as citizens through taxation, and then once more as members of the Church upon the altar of love, and this is especially burdensome because there are so many needs for School and Church, and there are so many other causes, so that the care for the poor in whole or in part is left to the State. Considered superficially there is a strong plea to shew the care of the poor from itself, and leave it over to the State. One thereby helps through the tax that is obtained. And if the care by the Church bore no other character than that of the State, it would certainly be foolish for the Church to support the poor. That would be the same as throwing away money that could be used so handily for the needs of God's Kingdom. Just this entirely unique character of the care of the poor by the Church, the sharing in the name of Christ, forbids one to listen to the whistling of those who devote themselves for the care of the poor by the county and city.

More could be said about this important subject. It would, for example, not be difficult to show, that the care of the poor actually does not belong to the realm of the State; that this concern of the State as so many other matters with which the State is concerned often is derived from a revolutionary principle, and leads us into the arms of Socialism; and in the end that the care of the State for the poor logically prosecuted, will mean the death of all ecclesiastical and particular acts of love. We believe, however, that it is sufficient to point to the entirely unique character that the sharing of gifts that is performed by the diaconate.

That this is so often misunderstood, avenges itself in still another area. In the estimation of some it is the greatest humiliation, if one, as it has been said, has to go to the diaconate. One is too proud for this. Rather one would try any other expedient for help, than to be served by the diaconate. And the result often is, that one joins secret societies with its insurance, or by some other impermissible ways which the world grants, which Christ through his officers will give. Oh! that by both members and officebearers this holy and blessed character of diaconal care were better understood.

As soon as one is convinced of his relationship to Christ according to the Scriptures, and is convinced of his relationship to the brothers and sisters in the Lord, one cuts himself off from all impermissible relationships of those who are at enmity with Zion or those who do not understand the significance of the Church, or those who do not have a correct understanding of the office of the deacon, or do not

experience their union with Christ, who takes care of all of his own, or seek luxury instead of necessary help.

If every member in the Church of Christ understood his calling, one would never have to complain about an empty table (Acts 6). Then there would always be enough, and the diaconate would serve the tables with joy and gladden the hearts of the poor.

Let the rich give generously, and the poor acknowledge that they are the care of the Lord, then we are in way of the Lord.

Attention must be paid to two matters:

a. The diaconate must take care that alms are not misused.

The poor must not be cared for in such a way that they get a taste for it, and, at the cost of the congregation, live a life of ease. Nothing should ever be shared for Christ's sake except after careful investigation.

b. The diaconate instruct the poor that all legally permitted help comes directly from the Head of the Church, given them through the agency of mercy.

By means of preaching the light concerning this matter should be shed with clarity, and the elders should also speak about this at the proper occasion. However, the diaconate above all are the most qualified to give the word and the intimations concerning this matter.

But this directs our attention to the second points

II. The Calling of the Office of the Deacons. It is not an easy task to describe what this calling is. It can be understood in the narrower sense in so far as it is applicable to the congregation. It can also be understood in a broader sense concerning the wretched, who are outside of the church. Thus lines like these can be drawn: The diaconate has a calling with respect to the poor, towards widows and orphans, with respect to those who through sickness or accident are in temporary need, towards those of the household of faith, who do not belong to the congregation, which has placed the deacons in offices; and a calling towards those who are outside. Thus the office of deacon is extensive. There are those who believe that it should be so, and there are others who claim that this description is too extensive.

Dr. Kuyper in his Encyclopedia points to three matters.

a. The Prophylactic to prevent poverty and suffering by giving advice. To give a sum of money to start a small business, to rescue the brother and save the congregation from shame.

Dr. Kuyper shows in this point the prevention of poverty and suffering. As an example: The diaconate learns that somebody wants to start a business of smaller or greater compass, and can figure out ahead of time from existing circumstances that the business will fail; then the diaconate must discourage the brother. Thus poverty is prevented.

At times it happens that a mother is sick. The daughter of the home, who otherwise earns a good wage, in order to help her mother, who is a widow, quits her job, because she must stay home to care for her sick mother. The calling then is to advise this daughter to return back to her job, because she earns a good wage, and to engage a helper for her mother, who can be obtained at a lower wage.

The diaconate must also prevent suffering. Many times families are found who lack cleanliness and neatness. How much is not lost, which would not occur if better care were taken especially by the mother of the home.

Sometimes a family lives in an unhealthy place, e.g., where the ground is swampy, whereby fevers occur. Then it is the calling of the deacons, in the first case to advise cleanliness, and in the second to move to a different place, if at all possible.

b. Dr. Kuyper calls the second point Boethetieks; that help must come from the diaconate to ease poverty and suffering. This help should then be given to the poor, sick, widows, orphans, aged, blind, idiots, insane, etc.

Herewith one could by the way mention that the diaconate does not offer as parsimoniously as possible any help, but if possible to help them out of their suffering.

As a rule help is given in the absolutely most necessary cases in order to keep the poor alive. Sometimes this is sufficient. But there are also instances, where there is great weakness, strengthening means are necessary, to help the suffering one out of his misery.

Often not enough attention is given to this. And yet it is necessary to give this extra help; especially where the money collected for the poor lies in the bank.

c. The third point of Dr. Kuyper is called Lepsieks; that the diaconate provide such means, in order to answer to its calling. That it diligently collect alms. It must take from the table of the Lord, but also to take care that the table becomes empty. It must take care that the poor are helped, but also that the wealthy give generously. It can also give a good boost that the art of giving be promoted in the congregation.

The poor must be cared for, not in so far as the treasury allows, but as far the needs demand.

1. If we follow the lines, which we just pointed out, then we could begin with the point that Dr. Kuyper points out under Prophylactic, namely, the prevention of poverty. Such people are meant, who live in large cities, people who

are healthy, but who make their work by begging and stealing. There are people who are spendthrifts and drunkards. There are those, who live a high life, who do not seek thrift and consideration. And others who are slovenly and dirty.

Now in this instance by means of preaching, by church government, and by instruction in the schools, much good can be done in order to oppose these misunderstandings. The Apostle says in Ephesians 4:28: "Let him that stole steal no more but rather let him labor, working with his hands the things that is good, that he may have wherewithal to give to him that hath need."

See also I Thess. 4:11,12, and II Thess. 3:10,11,12. But the diaconate has also a calling to fulfill, so that the generosity concerning these above named abuses are not supported and extended. Also here it is pertinent: "to be alert and careful, to give no alms, except where it is necessary."

2. The diaconate has a calling with respect to the widows and the orphans. In I Timothy 5 the Apostle directs attention to the widows, who really are widows. The marginal notes says Widows, who are without children, and next of kin, and who expect no help from there. This at once leads to a twofold care.

a. By children or grandchildren; because according I Timothy 5:16 blood-relatives should remunerate their elders. "If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed."

From this it appears that the diaconate has the duty of caring for the widows may not be taken from the shoulders of the blood-relatives, unless the blood-relatives are unwilling, unable, or are unbelievers. If they are unwilling, they are to be admonished, and if they continue to refuse, discipline will have to be exercised.

b. If there are no blood-relatives that can take care, then the deacons are to grant sufficient help to the widows.

And so it is also with the orphans. First of all the believing family members must provide help. And thereafter the diaconate.

3. The calling of the diaconate with respect to those, who, through sickness or accident, must receive temporary aid.

Those, who in this respect need help, must be cared for in love from the hand of those who must exercise the office of mercy.

Also here one can think of a twofold situations

a. There are those who through accident are in need. Those who squander. Those who spend their income as soon as they get it. Who for

the unfavorable day, which comes, have nothing. These must be admonished, and have pointed out to them the sinfulness of their actions, and that they improve themselves. . Should they continue their unchristian life, then the diaconate at long last will have to withdraw itself.

b. But there are also cases, who get into accidents, which they could not prevent. They are orderly, thrifty, careful, and yet they experience an accident. Think of someone who just came from Netherlands as an immigrant. Think of the misfortune of a harvest. Think of floods. Think of the burning down of a factory, and that those who worked at this factory could not obtain other work. Then in such cases the diaconate must offer help. And those who have experienced these misfortunes should thank the Lord that that He provides help in these situations. And it is no dishonor to be helped in such situations. In the final analysis, it is the help that he receives directly from Christ. And is there not much to say than that in the final analysis this is the only legal way?

4. The calling of the deacons with respect to the sick. The Church has a high calling concerning the sick. Matthew 25:36. "He, who became ill for our sakes, wills that with respect to the wretched we act with common sense."

In many churches they leave the care of the sick to the governmental authorities or to individuals. Only the Reformed understand the office of the deacons as one of the offices instituted for the care of the poor, and the sick.

Decisions of Synods confirm this.

The Synod of Antwerp, May 1, 1564, Art. 19, says: The deacons must visit the sick, to offer them comfort both spiritually and physically.

The Synod of Wezel, 1568, Articles 5 and 6, says: That a portion of the deacons shall mostly busy themselves with the sick, those who met with accidents, and prisoners, and further, that they diligently inquire from the elders, who and how many sick and weak members there are in their districts, who must be served with comfort and be supported. In our day it has become the custom to bring the sick to a hospital. There everything is easier. There one finds the doctors and nurses. There you have everything for the body, but alas, nothing for the soul. The rule therefore is, if possible, to keep the sick in our midst. Not long ago a sick mother in a hospital said to a Minister of the Word: "can't sleep here; at night there is so much action of those who are admitted, and with those who need care, that my nervous system suffers on account of it. Here I am not in my own home. Not a word is said here for my soul. So it is many times. The nurse is cold, the doctor an unbeliever. And the sick member is delivered up to them with whom mercy is frigid.

Has not the Church a weighty calling through its deacons? Calvin also wanted to have the sick cared for by the

deacons. He differentiated between two kinds of deacons; those that had to care for the poor, and those who had to care for the sick. So too the Synod of Wesel 1568, articles 5 and 6.

The Synod of Middelburg 1581 judged that with pestilence or other diseases, women could be of service to women, when such would not be fitting for the deacons.

Do not the services of Phoebe point in this direction? Romans 16:1,2 and I Timothy 3:11 and 5:9,10. At any rate it appears from this, that in the days of the Apostles women were chosen by the congregation to minister as deaconesses. In extra large congregations the deacons were called upon to obtain help for the sick.

With respect to the point of caring for the sick by the diaconate, there were differences of opinion.

The one opinion was that the deacons had to care for all kinds of ailments. For the deaf, the blind, nervous sufferers, the insane, epileptics, consumptives, etc. And as ground therefore they point to Jesus, that as merciful High Priest he healed the sick. Where he showed compassion for the sick, so too his Church must do the same. It must do this by means of the office of the diaconate. This it gives evidence of its love, also to the world. One day Jesus will reflect upon this according to Matthew 25.

Others are of the opinion that the diaconate then finds that its field is much too broad, it would have to care for great multitudes, and ultimately would be powerless to give help. This would then also be the task of all believers; from this particular initiative it would be a revelation of a healthy, Christian congregational life of fellowship.

Much is to be said for both. The most virtuous way would evidently be to have contact between the diaconate and the particular initiative.

5. The calling of the diaconate for the wretched who must be cared for outside the home.

Thus we have some sufferers, who cannot be cared for in their own home, as it should be. Persons who must undergo surgery. Sufferers, who stay within their own circles contrary to the laws of hygiene; namely, contagious diseases.

Sufferers who lack one of the senses of the brains the dumb, the blind, the insane, the idiots.

The lot of these terribly afflicted ones should be the concern of the Church of the Lord. They must be able to discern that there is a close relationship between them and the Church of the Lord. It should not be a matter of indifference who helps us and how we are helped. All these wretched ones should be taken care of in a Christian atmosphere. Hence it is so necessary to have Christian hospitals. And the calling is that the Church of Christ keep its sick under its own wings.

6. There is one more point which could be mentioned as the calling of the deacons, and it is this: The deacons must first of all give aid to the members of the household of faith, and thereafter to strangers.

So says the Ordination Forms: "Show benevolence to all men." "Distribute goods to strangers." Synod of Wesel, 1568, Art. 8. The Scriptures says: "Do good to all men." The office of mercy is not to be confined within the walls of the Church.

III. The third question, which we consider is: Why the Lord wills that the care of the poor and naturally also the sick should be done in an official way?

1. The basic cause lies in the offices of Christ, and more specifically the priestly office, being the office of mercy. The Church is the body of Christ. A body can only function by means of organs. The official organs are threefold: prophet, priest, and king. Such was man also in paradise. All three offices were one in him. But he was this no longer when he fell. This is restored in Christ. In Him all three offices are one. The Apostles also at first were clothed with all three; but it appeared that in the long run they were incapable of performing all three.

Hence the neglect, Acts. 6. The imperfection of the person, which the servants of the Lord are, causes these offices to be separated. Now we find the prophetic office of Christ in the minister; in the elders the kingly office; and in the deacons the priestly office. So it is Christ himself, who cares for the poor and the sick through this office.

Herewith the humiliating aspect of this care is taken away. The gifts and the necessary care are received from Christ, the King of the Church.

2. A second reason, why this care must be performed in an official capacity, lies herein, that much care must be given. Where there is no official institution, there is no particular care. The Lord, having instituted this office by means of his Apostles, says thereby: The poor and the sick, the widows and orphans are members of the Church. The Lord, having instituted this office, wants to have persons, who will give particular attention for these kind of needs, first of all naturally to such who are in the congregation. Their strength, their talents, and their time must be devoted to these needy.

So the Lord provides for a daily, continuous need.

3. The third reason is: Now it can be done more systematically.

Were the care of the needy left to all the believers in general, then surely the one would receive too much and the other

receive nothing, just as in the congregation at Jerusalem the Greek widows were neglected.

We often see that when there is one in need, there is first some concern to provide care; but because in this respect sin brings about laxity, the thermometer of concern as a rule goes down, or at any rate the needed care is not given. Every one's calling finally becomes nobody's calling. But, if there is now a separate office for this, then everything is taken care of systematically, and the care is given according to established rules, and care is extended to those in need.

IV. The fourth point is: What the diaconate among us actually is at the present time. To answer this it must be said: that there are situations of efficiency, and other of inefficiency. We cannot point out how things are being done in each congregation, but only give a few particular instances. In some congregations the diaconal office has been completely revised, that is, it no longer bears the character of its establishment; and out of custom the form is still read with respect to the ordination of the deacons, but in practice the significance of the form no longer appears.

1. First of all many of us know, especially those who have been chosen as Church Visitors, that some Consistories have answered: we have no poor, hence nothing has to be done with respect to providing care.

There are still deacons there; because according to Scripture they must be there. It would not be good to have a congregation without deacons. But literally they are embarrassed with their office, because they find no work that should be done. And the congregation does not receive the opportunity, at least not regularly, to contribute to the Benevolent Fund; and thus Christian charity does not come to its full right. See the Catechism, Lord's Day 38.

2. Another abuse found in some congregations, the deacons do nothing for the sick. If there are, they are left to the mercy of the minister or the elders. With the deacons then there is no comfort for the distressed and the wretched. They do not visit the widows and the orphans, which especially falls within the scope of those office-bearers. So, many deacons no longer know the meaning of their office.

3. A third abuse is undoubtedly this, that the care for the poor and suffering is too cold, too mechanical. Then the deacons show more the character of rulers than of servants of mercy, even though is not so meant.

Has it not happened that although the diaconate knew that here there was a need, they made no work of it to institute an investigation

but waited to offer help until a request was made? Or also where a request was made for help, and the poor and the sick were helped but they had to go to the deacons to get it? Or where one was given aid by means of a hurried call of a deacon without taking time to offer prayer or to speak words of comfort.

4. Another abuse is the fact that especially in large congregations where there is plenty of work in the duties with respect to the poor and the sick, they are called upon to visit the homes to collect the minister's salary, to collect money for the payment of debts on church property. So they, in the final analysis have plenty of work. They are altogether too much the money-men of the church. While the fact is that this is rather the work of the elders, or persons from the congregation under the supervision of the Consistory.

Undoubtedly other instances could be added to these abuses. But this much is true that along with the good situations there are also many that are bad.

No diaconal family visits, No caring for the sick. No prayer. No word of comfort for the distressed. No evidence of love. No indication of the work of mercy. We find in them nothing of the compassion of our merciful High Priest, who visited the wretched and comforted them.

Instances can be related, if it were permitted, where for months the deacons paid no attention to the poor and the sick. Sometimes there was more interest shown by the world, than by the Church through the office of the deacons.

V. What must be done to raise the diaconate to the plateau where it should be.

1. Above all the diaconate must understand what is said in the second point of the calling to the diaconal office. Observe that point in the Form.

2. Their office, the meaning thereof and at the same time the faithful exercise thereof must again be placed in a clear light. The preaching should especially shed light on this matter.

The Consistories should be made to understand that they have no right to demand that the deacons collect the minister's salary and collect for reduction of debts on buildings, and such other financial matters. In many congregations it has become entirely too much the custom to consider the deacon as a man who must take care of financial matters, and has nothing to do with spiritual matters. The form for the ordination teaches otherwise. Undoubtedly the reason for this has been that the elder was called upon ^{to pray} for the minister when they were ready to begin the worship service, to the exclusion of the deacon. Why?

3. Furthermore, the Consistory will have to pay attention when it makes nominations for deacons, if the nominated brethren possess the spiritual talents, those qualifications, to which the Apostle points in I Timothy 3:8-13.

And at the same time whether they possess the gifts in order to be able to answer to the content of the Form for Ordination.

Too often the meaning of the office had wide latitude, as though the office of elder demanded especially qualified men, but there was not that concern for the deacons.

4. The deacons must learn the broad scope with their holy calling demands.

The example which Jesus describes in Matthew 25, and which so plainly presents the demands, and at the same time places so much emphasis on the matter of mercy, must be understood by every Christian, but especially by the deacon. If one understands his office and calling and provokes true love, then the sufferings of others will draw the deacon to extend the hand of mercy. The heart of the deacon must beat warmly for the totally distressed.

Above all he must be conscious of the significance of the highpriestly work of Christ. Indeed, he represents the office of Christ. In the poor, the sick, and the distressed he serves the Lord Christ.

5. Congregations, which have no poor, and such there are, are called upon to help those congregations who have many poor and needy. The fellowship of the saints requires that one congregation be of assistance to another that is burdened which is too heavy to bear. So those of Macedonia and Achaea helped the poor brothers and sisters at Jerusalem. Congregations must understand that which they offer are alms; Greek, Acts 10:2, ele ee mosunee ---van ele-eeoo, show compassion by an act or by a gift. The poor collections are thus biblically correct in our public worship services. The one congregation that itself has no poor, is thus not excused of its obligation with respect to the poor. Compare I Corintians 16:1,2. Collections which are taken for the saints.

6. It is also necessary to act in a more unified way. Conferences should be able to be held, as takes place in the Netherlands, to consider questions that pertain to the office of the deacons. That would give a good deal of clarity, there would be more efficiency of operation in this work, one would spur each other on, one would alert one another, and many of the poor and distressed would reap richer fruit.

7. And what would there be against it, if certain delegates besides the Minister and elders, of deacons would be sent to Classis or Synod, to give consideration to matters concerning their office even though they would not have a decisive vote?

If along these lines the work of diaconate were taken to heart, we would certainly do more and more efficiently, than has taken place up to the present; the members of the Church, even the poor, would receive an understanding of the gifts that are given to them; they would therein see the care of their Savior, to take away the scorn, that according to the judgment attaches to the gifts, and see it taken away. And that would also work together for the conversion of those, who, now often seek help in secret societies, in insurance, and in organizations, because the help of the Church, the help directly from Christ is downgraded for them.

May the poor understand that he must honor Christ in the office of the deacon.

I. Van Dellen
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SUPPLEMENT XII.

THE NEW AMERICAN RHYMING OF THE PSALMS.

For a number of years our American churches have had a great need for a new rhyming of the Psalms. The poetic interpretations in use until the present, as well in our as in other English speaking churches, are of scottish origin. And the Scots believed that the Psalms had to be as literal as possible in rhyming. They preferred to do it without rhyming. But naturally, the nature of music and song required an accurate measure, and thus from necessity it permitted rhyming. But just because they wanted to be as closely conformed to the original text as possible, the translation in many places was a crippled rhyming, and in most instances crippled in both feet. Here, for example are a couple of examples, and yet of the most recent and comparatively of the best rhyming, namely, of the United Presbyterian Church, also in use by our own American Churches.

Psalm 85:8

"Truth met with mercy, righteousness
And peace kissed mutually;
Truth springs from earth, and righteousness
Look down from heaven on high."

Psalm 91:9-11

*Because the Lord, who ever is
 My refuge and my aid,
Evn God Most High, has been by Thee
 Thy habitation made.

No plague shall near thy dwelling come,
 No evil thee befall:
For thee to keep in all thy ways
 His angels charge He shall.

They in their hands shall bear thee up,
 Still waiting thee upon,
Lest thou at any time shouldst dash
 Thy foot against a stone."

Psalm 22:25,26

*Earth's fat ones eat and worship shall
 All who to dust descend
Shall bow to him; and no one can
 His soul from death defend.

A seed shall service do to him,
 It to Jehovah shall
A generation counted be
 Evn unto ages all."

There surely is no need for fine poetic feeling to discover that such rhyming is very imperfect. This certainly has been experienced in our country, especially in the last years, now that the literary standards are much higher than formerly, so that the farmer as well as the city-bred have enough poetic gifts of differentiation, to understand that such rhyming is far below the standard of ordinary poems. The people in our own American churches experience this, and thus can be satisfied with difficulty with such defective translations.

The greatest defectiveness, however, with respect to the rhyming of the Psalm in our country is the spiritual poverty. In order to cling scrupulously to the Hebrew text, they have, so to speak, placed handcuffs upon the spirit thereof in many places. The glorious worshipful spirit of the Psalms cannot spread out its wings far enough in such narrow boundaries. This is especially understood by those among us, who from their childhood were fed with the glorious Dutch Psalms, and whose hearts were exalted by the broad, free, evangelical wingspread of the rhyming of 1775. Surely there is a great poverty in the spiritual, New Testament meaning. As

an example thereof we cite a few more stanzas from the Psalter of the United Presbyterian Church, and next to it the same portion of Scripture in the Dutch translations

Psalm 68:1-4

"Let God arise, and scattered far
 Let all his en'mies be,
And let all those who do him hate
 Before his presence flee.

As smoke is driv'n, so drive thou them,
 As fire melts wax away;
Before God's face let wicked men
 So perish and decay.

But let the righteous all be glad,
 Rejoice before God's sight;
Let them exult exceedingly,
 And joy with all their might.

O sing to God, and praise his name,
 Extol him with your voice,
That rides on heav'n with his name JAH;
 Before his face rejoice.

Over against this place the Dutch rhyme of exactly the same portion of the unrhymed Psalm what a riches, beauty, and majesty shines forth from the Dutch translation. This is like the sun, the English like the moon, and not even a full moon! Just listen to the rich, full tones of this old Hugenot song:

Psalm 68:1-2

"De Heer zal opstaan to den strijd;
Hij zal zijn haters wijd en zijd,
Verjaagd, verstrooid doen zuchten;
Hoe trotsch zijn vijand wezen moog,
Hij zal voor zijn Ontzaglijk oog,
Al sidderende vluchten.
Gij zult hen daar g' in glans verschijnt,
Als rook en damp, die ras verdwijnt,
Verdrijven en doen dolen;
't Godlooze volk wordt haast to asch,
't Zal voor uw oog vergaan als was,
Dat smelt voor gloeiende kolen.

Maar 't vrome volk, in U verheugd,
Zal huppelen van zielvreugd,
Dear zij hun wensch verkrijgen;

Hun blijdschap zal dan onbepaald,
Door 't licht, dat van zijn aanschijn straalt,
Ten hoogsten toppunt stijgen.
Heft Gode Dankbre psalmen aan;
Verhoogt, verhoogt voor Hem de baan;
Laat al wat leeft Hem eerden;
Bereidt den weg, in Hem verblijd,
Die door de vlakke velden rijdt,
Zijn naam is Heer der Heeren."

And this contrast you find in the glorious riches and the disappointing poverty throughout this entire Psalm.
Here, for example are two stanzas (Psalm 68:19-20):

"Blest be the Lord, who is to us
Of our salvation God.
Who daily with his benefits
Us plenteously doth load.

He of salvation is the God,
Who is our God most strong;
And unto God the Lord from death
The issues do belong."

What is now the rhyming in Dutch of these two verses. Nothing less than Psalm 68:10, that invaluable song that is sung so often:

"Geloofd zij God met diepst onzag!
Hij overlaadt ons dag aan dag
Met Zijne gunstbewijzen;
Die God is onze zaligheid;
Wie zou die hoogste majestetit
Dan niet met eerbied prijzen?
Die God is ons een God van H'eil,
Hij schenkt uit goedheid zonder peil,
One 't eeuwig zalig leven;
Hij kan en wil en zal in nood,
Zelfs bij het naadren van den dood,
Volkomen uitkomst geven."

What a tremendous difference in riches and poetic beauty! And don't think that this is the situation with Psalm 68. No, this spiritual poverty reveals itself in the entire English rhyming, at present being used in the United Presbyterian Church and our Church. And that of the Covenanter Church here and in Scotland is much poorer and less poetic.

Where such is the naked truth, each one understands that the believer

who from childhood was nurtured in the Dutch Psalms, and changes to English worship services, will constantly, especially at first be homesick for the old Psalms of his childhood. From this it is to be understood the great urge for spiritual songs which are used in the American churches. At first these hymns found entrance because the Scotch rhyming did not do enough for the Christian heart, which felt a greater need than the stiff, cripple, spiritual poor rhyming, which for centuries were used in the Scottish churches.

Hence there are very few Psalms found in the hymn books of most American churches. Even in our sister churches, the United Presbyterian Church and the Covenanter Church, where, up until now nothing else is sung than the 150 Psalms of David, they have become convinced that it is time to change the landmarks, and to obtain a new and better rhyming.

It is from the two above mentioned denominations that the present movement for a revision of the rhyming of the Psalms has originated.

In 1893 the Rev. Dr. R. G. Brown of the United Presbyterian Church at New Castle, Penna., requested the General Assembly that his denomination put in motion the assembly of a committee of all Reformed and Presbyterian churches in our country, to implement a better rhyming.

This led to the formation of a "Joint committee on a uniform version of the Psalms in meter," as the committee called itself. It met for the first time on April 8, 1897, at Philadelphia, Penna.

At this first meeting a number of rules were established by which the work would be accomplished. They are these:

1. The translation should be faithful to the text.
2. The "Revised Version" would be the standard translation.
3. The rhyming should be in perfect, metrical form, and in idiomatic English.
4. No second translation shall be placed next to the first only by means of great exception.
5. The Scotch rhyming shall be preserved as much as possible.

Rules 1 and 5 were made because of the Covenanter brethren, who were definitely opposed the a free translation.

The committee mentioned above consisted at first of delegates of the Northern Presbyterian Church of our country; the Presbyterian Church of Canada, the United Presbyterian Church, the General Synod of the Reformed Presbyterian Church, the Reformed Church of America, the Associate presbyterian Church, and the Associate Reformed Church of the South.

At the Philadelphia meeting there was not an officially appointed delegate present from our Church.

The Synod of 1900, however, appointed Rev. J. Groen, and the one of 1902 appointed the first undersigned, who since that time has attended various meetings. The second undersigned is the alternate.

Under the chairmanship of Rev. W. J. Dey (Canada Pres.), since April 20, 1900 to April, 1905, the last meeting, the Committee has met eleven times, whereof nine were held in the eastern part of our country and twice in Canada. The average attendance was sixteen.

All the Psalms were revised, some as many as three times. All alterations were voted on by the raising of the hand. Some of the Psalms received completely new rhymes by the most poetically talented committee members. From the best translations the best and most beautiful portions were chosen. At first the Committee held scrupulously to the Scotch interpretation, but later, when some of the more conservative members became somewhat more lenient, and permitted the Committee to choose the best, even though it did not conform to their old Scotch and precious rhyming. A dozen second rhymes of the Psalm most often sung were adopted because of their excellence.

After much work the new rhyming had been completed to such an extent that the Committee felt free to give it to the participating churches, with the idea that they would appoint committees to scrutinize the recommended rhymings; to make suggestions for improvement, changes, etc. to the Joint Committee, and to find out if the new Psalter could for the present be recommended for use.

Our Synod of 1904 appointed the undersigned as a committee for examination. This committee added a number of brethren, which Synod permitted, namely, Revs. Bosma, J. W. Brink, Groen, Breen, Hoefker, Westervelt, Voorhis, Poppen, and Trompen. These brethren each received a complete copy of the Psalms, and examined them. Many small revisions, mostly pertaining to the poetic form, were suggested, which will be compiled by the first undersigned and sent to the Joint Committee.

Possibly, even probably, many of these suggestions will be incorporated in the rhyming in the final revision by the Joint Committee.

All the brethren of our Committee have the highest praise for the proposed rhyming. With one accord they claim it to be a great improvement. To give just one example: On January 11, 1906, Rev. J. Groen wrote as follows: "I have examined the 'Psalms in meter' which you sent to me for suggestions. Since I myself have

attended some of the meetings of the Joint Committee, I am somewhat acquainted with this work. With care and earnestness labor has been bestowed on this important task, and the outcome has been blessed. This English rhyming of the Psalms surpasses all others. May they soon be accepted by all the churches."

Concerning the character of the proposed rhyming, it should be remarked that the poetic form in most of the Psalms is fairly satisfactory, even though it is not as fluent that it can measure up to the Dutch. Possibly this is due partly because of the character of the English language. Some of the Psalms have been translated beautifully, and will easily find a place in the heart of God's people. The proposed rhyming is not perfect, just as evidently none are. The Dutch is not either. Concerning the Evangelical tone, and what makes our Dutch Psalms so precious and even satisfying in the New Dispensation--the new English rhyming must take a back seat for the Dutch sister. But compared with the present translations, it is unquestionably a great improvement, as is generally agreed, an improvement which will be welcomed by our congregations. With longing the new rhyming is already looked for.

Upon the ground of the above unified favorable testimony the undersigned hopes:

- a. That your honorable Synod will show its fascination for the hitherto work that has been performed, and further
- b. Continue its members, so that our denomination, which has an increasing concern with this matter, may continue to work together with other denominations, that finally the new rhyming can be recommended to the churches in final form. By this action our Church naturally is not bound to accept the rhyming in final form for the worship services in the English language. The next Synod may possibly have to face that question.

Humbly submitted, the committee

Henry Beets
Henry Vander Werf

SUPPLEMENT XIII.

REPORT - THE MUSKEGON BAPTISM QUESTION

Esteemed Fathers and Brethrens

Your Committee has accomplished the mandate of the previous Synod, and presents the following:

In order to get an understanding of the matters we investigated:

a. The protest of Muskegon III, and the correspondence of Muskegon I.

b. A copy of all the decisions of the Consistory taken by Muskegon III concerning the Baptismal question.

c. We met on the evening of July 12, 1904, with the Consistory of Muskegon III at which a portion of the congregation was present.

d. On July 13, 1904, we met with Classis Muskegon, and investigated according to the maintenance of the Synodical decision concerning the baptismal question and the roundtable questioning of the maintaining of the decision of Synod.

e. On the evening of July 13, 1904, we met with the Consistory of Muskegon I, with a committee of four present from the Classis.

We were mandated:

a. In the name of Synod to interest itself with respect to Classis Muskegon with respect to the question of Baptism and the standpoint of the Church.

As has appeared to us, in the round table questioning, it was not omitted purposely, but that in the Classis as a whole there is not sufficient effort put forth to overcome this evil. From Classis we received the promise a. that the round table questioning would be done faithfully, and b. that in the future with more power and earnestness maintain the decision of Synod.

b. "The Third Church of Muskegon to be served with advice." A portion of the congregation wanted to return back to the old practice; the Consistory itself was divided. Although we believed that formerly we were somewhat hasty with the application of the Synodical decision, the Committee advised not to retreat but to remain with the decision made because of the small number of baptized members in the congregation, and because of the rule of Synod, and because of the decision of Classis. The Consistory voted on this matter and decided to remain with its former decision. At the same time we promised this Consistory to urge the Classis, and also Muskegon III with respect to the maintenance of Art. 57 of the Church Order of Dordt. Furthermore, we advised not to be disturbed by what is being said by others concerning this question, and with prayerful dependence on the Lord with the decision that has been made, and at the same time to urge the Classis to maintain the decision.

c. "To cause the Consistory of the First Church to understand its calling in this matter, and if needs be, in the name of Synod to bring accusation before Classis, if it continues to pursue the course it presently is following."

We found a situation here that is not like the one in the Third Church. It would be untimely to apply a specific decision to exclude baptized members.

There were also certain members of the Consistory who were opposed foursquare against the decision of Synod, and boldly said so. After having pointed out the calling overagainst the Church as a whole, and submission to its decisions, after having pleaded for the position which the denomination had taken, the following decision was accepted by the Consistory:

"The Consistory of the Christian Reformed Church of Terrace Street, Muskegon, declares that at present it cannot take the step to refuse baptism of children of baptized members, who dare not make confession of faith, but does require of such:

- a. a blameless life.
- b faithful church attendance,
- c. faithful attendance at catechism classes,
- d. a competent understanding concerning the meaning of baptism.

The Consistory believes that by faithfully acting in this manner, the baptismal question will be won, and the Church will be spared undesirable disturbances." Having promised to remain faithful in this matter, your Committee was of the opinion that for the present to let it rest there. Concerning this decision your Committee decided to send a copy both to Classis and Muskegon III.

We believe that herewith we have completed our mandate, hoping that time and faithfulness with the Lord's blessing that will be restored which still may be lacking with respect to peace and harmony.

Respectfully submitted,

Your Committee,

E. Breen
J. Groen
H. Beets
M. Van Veenem