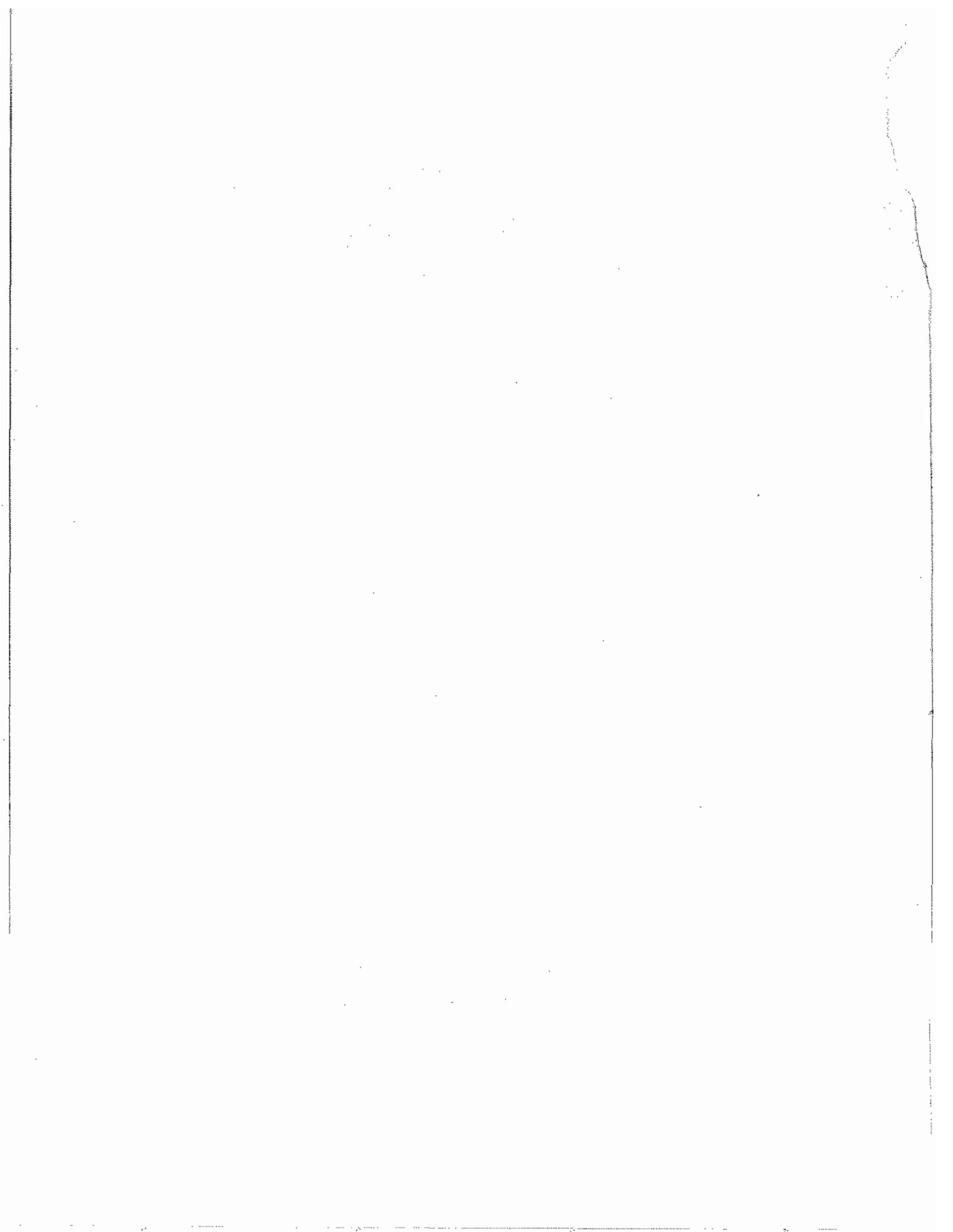


**ACTS
OF SYNOD
1924**

of the
Christian Reformed Church

Held from
June 18 to July 8, 1924
at Kalamazoo, Mich., U.S.A.



1924 Acts of Synod

of the
Christian Reformed Church

Held from
18 June until 8 July 1924
in Kalamazoo, MI, USA

Rev. Henry De Mots, translator

Produced by the Archives of the Christian Reformed Church
Calvin College
3201 Burton Street, SE
Grand Rapids, MI 49546

Synod 1936 approved (Article 59) that old minutes of the denomination be published on a limited basis. As part of that publication effort, minutes, reports and acts in Dutch were translated into English prior to publication. Several years ago we discovered that among the translations of all the other sessions of Synod no translation of the Acts of 1924 could be found. Therefore the Archives undertook the translation that follows.

The translation was done by Rev. Henry De Mots (b. 1911) and proofed and edited by John Knight, both faithful volunteers for the Archives. Typing of the translation was done by Elizabeth Verduin. Portions (pp. 200-41, 247-60, 264-90, and 322-59, bracketed by the “#” symbol in this manuscript) were originally in English and their text remains unchanged.

Richard H. Harms
Curator of Archives
May 2000

and also at this time to address a few words as we open this assembly.

As office bearers in our churches we are grateful to our God that He will use us for the weighty task of promoting those matters which affect the well-being of our churches.

We come together as churches, and this fact delineates our position and also designates our calling. We are gathered here and united by our faith in the Lord Jesus Christ. We profess only One as our Master, there is only One who is our Heavenly Father. Therefore there are no fathers or masters among us. Christ is King and His Word our law.

The task that awaits us is a weighty task. In this, the broadest assembly of our churches, we are not to ask what I want or desire, but rather what is the will of my King?

In all of our discussions and decisions Synod must be guided by the principles of the Word of God, His revealed will. I speak of principles. We do not find a literal rule for everything in His Word. In no instance may we give priority to human wisdom, so that we make ourselves guilty and give cause for the Lord to cast greater clouds of darkness upon us. For this reason we have all the greater need for the rich grace of the Holy Spirit. So often we expose ourselves to the danger of placing our own opinion in conflict with the will of God and give priority to our own point of view.

We are called, first of all, to make use of the means which have been entrusted to us. We are to focus on these not only in our meetings, but be guided by them within our churches when these matters are to be implemented by the local churches, whether they concern the School, or Missions, or local matters of whatever nature. Furthermore this assembly must seriously reckon with the fact that it is here to focus its attention on the specific domain of the Church of the Lord. Nothing outside of this domain may be considered.

If our task is weighty, so are the matters before us of a serious nature. We have all studied the *Agenda*; usually other matters of one kind

or another are added, such as protests which the delegates have brought with them. School and Mission take up a prominent place in the *Agenda*. Added to this are many other matters that fill us with gratitude, but also matters which fill us with sorrow. These matters will occupy our attention for several days.

Esteemed Brothers, we may no longer delay you.

Having come together for the task, we are called to apply the gifts that our God has given us. However, the pressing need of our hearts calls us first of all to turn to the Lord in humble prayer so that the guidance of the Holy Spirit, so sorely needed, may be granted to us. May that Spirit be in our midst from beginning to end so that all we do may contribute to the prosperity of our churches and the praise of His Name, who purchased us with His precious blood and has paid the price for our sins.

Come, let us unite ourselves in prayer to the God of all grace. It is His eternal pleasure to hear us, who are unworthy in ourselves, and to use us within His Kingdom. For this reason He will grant us our petition. Let us then lay our petitions before Him, even though we can do this only in an imperfect manner.

After this address, Rev. Manni leads in prayer.

ARTICLE 3

From the credentials which have been presented we learn that the following brethren have been chosen and appointed as delegates to Synod:

Classis Grand Rapids East

Ministers—L. Veltkamp, Herman Kuiper, E. Van Halsema

Elders—J. M. Vander Wal, Rev. J. Noordewier, J. B. Hulst

Classis Grand Rapids West

Ministers—Y. P. De Jong, H. J. Kuiper, H. Danhof

Elders—F. Vander Ploeg, G. J. Rooks, J. Engelhard

Classis Hackensack

Ministers—H. Bouma, D. De Beer, J. H. Monsma

Elders—H. Van Ostenbridge, S. E. Greydanus, L. W. Prall

Classis Holland

Ministers—D. Zwier, J. L. Heeres, J. M. Ghysels

Elders—G. J. Heetderks, A. Peters, A. Rosbach

Classis Hudson

Ministers—C. Bouma, Leonard Trap, Peter Yff

Elders—Jacob Hoek, D. Velzen, M. Klapmuts

Classis Illinois

Ministers—J. Manni, J. K. Van Baalen, F. Doezema

Elders—M. Stob, S. Dekker, S. Vander Woude

Classis Muskegon

Ministers—H. Fryling, J. H. Mokma, J. Dolfen

Elders—M. Trap, G. Klooster, H. J. Dornbos

Classis Orange City

Ministers—M. Vander Heide, A. Wassink, T. Vander Ark

Elders—C. Geels, J. Verbrugge, Charles Mulder

Classis Ostfriesland

Ministers—C. Holtrop, M. Weeldreyer, F. Schuurmann

Elders—J. De Waard, H. P. Eekhof, I. Vander Wall

Classis Pacific

Ministers—N. Gelderloos, P. Jonker, Jr., D. H. Muyskens

Elders—Rev. A. J. Brink, P. Vanden Berg, G. Vander Griend

Classis Pella

Ministers—D. H. Kromminga, R. Bolt, I. Van Dellen

Elders—J. T. Brandsma, K. Vander Meer, H. Vander Riet

Classis Sioux Center

Ministers—J. Haveman, A. H. Bratt, J. J. Weersing

Elders—W. Bierma, H. Kuiper, P. Tolsma

Classis Zeeland

Ministers—A. Blik, M. Van Vessem, W. D. Vander Werp

Elders—H. Smit, R. Dragt, P. Bareman

ARTICLE 4

Synod chooses the following officers:
President—Rev. I. Van Dellen
Vice President—Dr. Y. P. De Jong
Clerk—Rev. D. Zwier
Assistant Clerk—Rev. J. Dolfin

ARTICLE 5

After a brief address in which he requests the cooperation and intercession of the delegates, the President reads the Public Declaration of Agreement with the Forms of Unity. The delegates express their agreement by rising in unison.

ARTICLE 6

The time for the sessions is set as follows: morning sessions from 8:00 to 11:45 with a brief recess from 9:45 to 10:00; afternoon sessions from 1:30 to 5:45 with a brief recess from 3:45 to 4:00.

ARTICLE 7

The President announces the appointment of the following committees:

1. The Committee on Appointments for Various Pre-Advisory Committees—Revs. Manni, Herman Kuiper, Y. P. De Jong, C. Bouma, J. Dolfin, C. Holtrop, D. H. Kromminga, A. Bliet, and Elders S. E. Greydanus, A. Peters, Charles Mulder, G. Vander Griend, W. Bierma.
2. The Committee to Welcome and Introduce Delegates—Rev. H. J. Kuiper and Dr. C. Bouma.
3. The Obituary Committee—Revs. L. Veltkamp, J. M. Ghysels and Elder F. Vander Ploeg.

ARTICLE 8

The morning session is closed, Dr. Y. P. De Jong leading the delegates in thanksgiving.

SECOND SESSION, WEDNESDAY AFTERNOON, JUNE 18

ARTICLE 9

After the assembly sang Psalm 119:17, Rev. D. Zwier led in prayer.

ARTICLE 10

The President invites the professors of our Seminary and the President of Calvin College to take be seated as pre-advisory members of Synod.

ARTICLE 11

The report of the Synodical Committee is read by the Stated Clerk Dr. H. Beets and is received as information and approved. (See file I, 1.)

ARTICLE 12

The report of the synodical treasurer, Rev. J. Noordewier, is read and is received as information, and is placed in the hands of a committee, consisting of Rev. L. Veltkamp and Elder G. J. Rooks, who will consider a couple of requests of the Treasurer and who will report to Synod about these matters. (See file I, 2.)

The quota for synodical expenses is set at 40 cents per family.

It is decided that the delegates will be reimbursed for their traveling expenses at some time during the sessions of Synod.

ARTICLE 13

The report of the delegate to the General Synod of the *Gereformeerde Kerken* in the Netherlands, held in Utrecht, August to September, 1923, is read and received as information. (See file XI.)

ARTICLE 14

The following reports are read:

- (1) Report of the Committee for South America. (See file X and Art. 68.)
- (2) Report of the Committee for Church Help. (See file VII.)
- (3) Report of the Committee for Heathen Missions. (See file IV.)
- (4) Report from Classis Illinois with reference to the Chicago Jewish Mission. (See file V, 1.)

- (5) Report of the Paterson Jewish Mission. (See file V, 2.) Financial report concerning the Mission. (See file V, 3.) Report concerning General Fund, Jewish Missions. (See V, 4 and V, 5.)
- (6) Report of the Committee for Drawing up Graded Sunday School Lessons. (See file XIV.)
- (7) Report of the Committee for Articles of Incorporation. (See file XV.)
- (8) Report of the representatives with respect to the Federal Council of Churches in America. (See file XII.)
- (9) Report of the delegates concerned with the Pension Fund. (See file VI.)
- (10) Report of the Curatorium. (See file II.)
- (11) Report of the Publication Committee. (See file VIII.)
- (12) A letter from the delegates of the *Gereformeerde Kerken* in the Netherlands for correspondence with foreign churches, and two letters from the delegates of the Reformed Church in Transvaal, South Africa. (According to Art. 68, ix, and Report of the Synodical Committee, file I, 1.)

All these reports are received by Synod as information and are placed in the hands of the respective pre-advisory committees.

ARTICLE 15

The Committee on Pre-Advisory Committees presents the following report:

1. Seminary and College:—

The ministers J. Manni, J. Dolfin, P. Yff and F. Schuurman; elders Rev. J. Noordewier, F. Vander Ploeg, Charles Mulder, H. Kuiper and P. Vanden Berg. Advisors Dr. S. Volbeda and President J. J. Hiemenga.

2. Missions:—

The ministers R. Bolt, W. D. Vander Werp, H. Fryling and J. H. Monsma; the elders Rev. A. J. Brink, G. J. Rooks, W. Bierma, and H. Vander Riet. Advisor, Dr. H. Beets.

3. Publications:—

The ministers J. M. Ghysels, Leonard Trap, and M. Weeldreyer; the elders H. J. Dornbos, J. B. Hulst, and L. Prall.

4. Confession, Worship, Federal Council and Ecclesiastical Correspondence:—

The ministers L. Veltkamp, J. J. Weersing and D. De Beer; elders G. J. Heetderks, M. Klapmuts, C. Geels, Jacob Hoek, and G. Vander Griend. Advisor, Prof. W. Heyns.

5. Church Order and Emeritus Matters:—

The ministers F. Doezema, A. Wassink, and J. Haveman; the elders G. Klooster, H. Smit, H. P. Eekhof, and P. Tolsma. Advisor, Prof. W. Heyns.

6. Protests regarding Dr. Janssen:—

The ministers D. H. Kromminga, H. J. Kuiper, N. Gelderloos, and C. Holtrop; the elders R. Dragt, A. Rosbach, S. E. Greydanus, and S. Vander Woude.

7. The Pella Matter:—

Elder A. Peters; the ministers H. Danhof, M. Vander Heide, and P. Jonker, Jr.; the elders J. De Waard, J. M. Vander Wal, and M. Stob. Advisor, Prof. F. M. Ten Hoor.

8. The Sioux Center Matter:—

The ministers M. Van Vessem, Herman Kuiper, J. K. Van Baalen, and D. H. Muyskens; the elders J. Engelhard, D. Velzen, M. Trap, and P. Bareman.

9. Common Grace:—

The ministers Y. P. De Jong, C. Bouma, E. Van Halsema, T. Vander Ark, and A. Blik; the elders S. Dekker, J. Verbrugge, and J. T. Brandsma. Advisor, Prof. L. Berkhof.

10. Varia:—

The ministers J. L. Heeres, H. Bouma, J. H. Mokma, and A. H. Brat; the elders H. Van Ostenbridge, K. Vander Meer and I. Vander Wall.

The first person named in each committee will function as chairman and the second person named will serve as reporter.

A proposal to replace Dr. Herman Kuiper by appointing another brother to the committee in the Sioux Center Matter is rejected.

Revs. J. Haveman, J. J. Weersing and A. H. Bratt inform the Synod that they are protesting the appointment of Dr. Herman Kuiper as a member of this committee. (See Art. 110.)

The report of the Committee on Appointments is accepted in its entirety and is approved.

ARTICLE 16

In order to give the Pre-Advisory Committees time to meet separately to prepare their reports, Synod decides to adjourn until Friday morning.

ARTICLE 17

Rev. J. Dolfin closes this session with a prayer of thanksgiving.

THIRD SESSION, FRIDAY MORNING JUNE 20

ARTICLE 18

Rev. J. Noordewier asks Synod to sing Psalm 89:8, and then leads in prayer.

ARTICLE 19

It is decided that at the beginning of each session fifteen minutes be set aside for "devotional exercises." The President appoints the Revs. J. M. Ghysels and J. H. Mokma as a committee to arrange this matter.

ARTICLE 20

Roll call is held. It becomes evident that all delegates are present.

ARTICLE 21

The minutes of the first and second sessions are read and after a few corrections approved.

ARTICLE 22

Dr. S. H. Kirkbride, representative of the American Bible Society, addresses Synod. He informs Synod of some of the important and significant work that is done by the Society, and also expresses appreciation for the support that our churches have given in the past and solicits our support and cooperation in the future. Dr. C. Bouma responds with a few well chosen words.

ARTICLE 23

The President appoints the following as a Committee for Appointments. Ministers Herman Kuiper, J. M. Ghysels, J. K. Van Baalen, Leonard Trap, and the elders R. Dragt, J. T. Brandsma, W. Bierma.

ARTICLE 24

The report of the Pre-advisory Committee for Church Order Matters, etc., is read by the reporter, Rev. A. Wassink. Synod deals with the following matters in this report:

I. Proposal from Classis Pella concerning the organization of Classis California.

The Classis requests that Synod review the former synod's decision concerning the formation of a Classis California, including the area west of the western boundary and south of the southern boundary of Colorado. The congregations to be included are the five churches of California and the congregation of Rehoboth, New Mexico.

The reason for this request is that all churches concerned make this request and the Classis believes that the time is ripe, and that the grounds, on which Synod refused to establish a new classis, no longer exist:

- a) The churches are now notably stronger (the six congregations now number 400 families, 1,050 confessing members, 1900 souls). Also there is continued growth and their mission work expands more and more.
- b) Our people in California are increasingly becoming permanent residents.

Classis presents the following grounds for the formation of this new Classis California:

- a) The great difficulty that the churches of California experience in being properly represented at classical meetings, which is harmful to church life, and also costly in related expenses.
- b) The distance and the location of these churches make this self-evident.
- c) The unique needs of this area are not easily understood and cannot be properly considered by brothers who are not familiar with these matters.
- d) There is too much work on the agenda of Classis Pella to give proper consideration to these matters involving California.

(*Agenda*, p. xxxi)

The Committee moves that this request be approved by Synod.

Grounds:—

- a) Because it is quite evident that the objections of the previous synod are no longer valid.
- b) The grounds presented by Classis Pella are sufficient.

Accepted.

II. Instructions from the church council of the First Christian Reformed Church, Chicago, Illinois, concerning Art. 54, *Acts of Synod 1908*:

That Synod provide an interpretation of Art. 54, *Acts of Synod 1908*, the last part.

Grounds:

In this article in the English edition (Church Order by Stuart and Hoeksema) mention is made concerning “interested parties” who can appeal to Synod. Both the church council and those requesting a new congregation are “interested parties.” Even so it appears that in the view of some classes, only those requesting are intended. The question is: Who has the right of appeal? And: What is the intention of the status quo remaining unchanged? Which status quo remains unchanged?

Should Synod decide that, on the basis of previous procedure

those who have the right to appeal, are only the applicants for a new congregation, then Synod should review its decision, and declare that both the church council and the applicants have the right to appeal to Synod concerning the decision of Classis while the matter remains status quo, as it was before Classis made its decision.

Grounds:

- (1) If the church council objects to Classis's decision regarding the forming of a new congregation, it remains that—should the forming of a new congregation nevertheless proceed and only the applicants for a new congregation are allowed to appeal to Synod—the church council would have no right to appeal to a larger assembly. This would be contrary to Reformed Church Order which holds that, without exception, in all matters in which one may be aggrieved, one has the right to appeal to a larger assembly. (Art. 31, Church Order)
- (2) By giving the church council only the formal right to appeal, and to still allow the matter to proceed, the church council is faced with an accomplished fact that cannot very easily be undone. Then the appeal would be of little consequence, and the rights of the church council are denied.

(Agenda, p. xxxiii)

It is the judgment of your committee that this matter is quite clearly connected with a concrete case, which is not mentioned, so that Synod is not required to consider the matter, however the Committee believes that the following clarification ought to be given:

- a) With respect to the expressions "those concerned" and "status quo," it is the judgment of your committee that "those concerned" named in the article refers to the applicants alone, and that "remaining in status quo" means that the organization of the new congregation cannot go forward in this given instance. However, we must not lose sight of the fact that there may be exceptions. See Rutger's Advices I, 175.

b) This does not take away that a church council always has the right to appeal to Synod. It is unavoidable that in some instances this appeal may only have formal significance.

Approved.

III. Instructions from Classis Sioux Center and the church council of First Chicago concerning the right of the Classis to remove a church council:

The Classis requests that Synod appoint a committee to investigate the question of the right of a classis to depose a church council on grounds supported by the Church Order while repeatedly it proves to be of a questionable, very detrimental nature.

Evidences:

- a) In 1918 Classis Muskegon deposed the church council of First Muskegon in the case of the "Maranatha" matter (*De Wachter*, 1918). Such was the practice in this case, that Classis seemed to claim the right to do so.
- b) Even so it is frequently maintained, both in our church papers and at major assemblies, that a classis does not have the right, in any case, to depose a church council (*Acts of Synod 1922*, p. 148, c under D). Also we (even though Synod formally avoids this practice) sense that Synod operates out of principle in some measure (p. 143, b, 1).
- c) There appears to be a contradiction between Art. 36 and Art. 84 of the Church Order. Our professor, Prof. W. Heyns, declares without reservation that a classis has the right, on Church Order grounds, to depose a church council, while Dr. Van Lonkhuyzen, who also gives guidance on Church Order matters to our people, declares the exact opposite.

Our request is: give us certainty, because the problems and difficulties in this matter are constantly increasing.

(Classis Sioux Center)
(*Agenda*, p. xxxiv)

That Synod declares that no Classis has the right to depose a church council, elder or deacon.

Grounds:

To do so is in conflict with a) the Church Order, Art. 84; b) the principles of Reformed church law; c) the judgment of the foremost authorities; and d) our history.

(Church council, Chicago I)
(*Agenda*, p. xxxv)

The judgment of your committee is as follows:

- a) that at the present time we are not ready to make a declaration in this difficult matter;
- b) that it is desirable that we come to certainty in this matter. The present differences in viewpoint are harmful. The history of the last years has taught us this;
- c) therefore we advise that Synod, in agreement with the request of Classis Sioux Center, appoint a committee to thoroughly study this problem and to report to the next synod.

Accepted. (See further Church Order Matters, Art. 77.)

ARTICLE 25

At this time Synod takes up for consideration the report of the Pre-Advisory Committee on Confession, Worship, etc. The report is read by Rev. J. J. Weersing, the reporter for the Committee. The following points are dealt with:

1. With reference to sending a delegate to the General Synod of the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands. Classis Grand Rapids West comes to Synod with the following instructions (see p. xxx of the *Agenda*):

The Classis overtures Synod as follows in regard to correspondence with the Reformed Churches in the Netherlands: Synod decide:

- (1) #That our church should send one of its best, most experienced and respected men as delegate to the future General Synod of these churches in the year 1926;

Ground:

The importance for both denominations of maintaining the closest relations with each other as one

Throughout the document #s enclose text that is English in the original.

of the means of preserving their distinctive, Reformed character. At this Synod various matters of the utmost importance, also for us, will be considered, such as the revision of the confessional standards.

- (2) That the delegate shall be sent entirely at our own expense;

Grounds:

- a) Synod should be entirely free in its choice;
- b) Our churches are able to bear the expense.

- (3) That the delegate and his alternate shall be elected by Synod from a nomination to be made by its officers;

Ground:

This method would be, we believe, the most simple, direct and satisfactory.#

Your committee advises:

- a) If at all possible, to send a delegate who can capably represent us to the General Synod of the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands to be held in 1926.
- b) To make \$200.00 available for the defraying of expenses.
- c) That the synodical committee, through the stated clerk, propose to the next synod of our churches the names of men who are suitable, and that Synod choose from the list of those.

Grounds:

- (1) It is in all respects desirable that our contact with each other is as close as possible.
- (2) There are matters which also for us are of greatest importance, such as the review of our confessional documents.

The Synod cannot find in this advice its own [advice]* and refers the matter back to the Pre-Advisory Committee. (See further Art. 47.)

* Implies incompatibility or not perceiving a way out.

II. Concerning the membership in the Federal Council of the Churches of Christ in America.

The classes of Grand Rapids West and East, Holland, the church council of First Kalamazoo, and Classis Pacific come to Synod with the following instructions: (See further pp. xxxvi, xxviii, and xxix of the *Agenda*.)

#Whereas, the Federal Council of the Churches of Christ in America is an organization decidedly liberal in its principles and tendencies, advocating a humanistic religion, aiming at the "united church of the future," placing the church on one level with all kinds of social welfare organizations and international friendship alliances; and

Whereas, an active propaganda is carried on by the Federal Council to disseminate these modern-ethical principles, and to bring about a realization of its humanistic aim; and

Whereas, the Federal Council, by its commissions, constantly undertakes to act as spokesman for the churches it represents, on many occasions, mostly of a social and political nature, and assumes an authority going far beyond its constitution; and

Whereas, the Christian Reformed Church, by virtue of its membership, becomes jointly responsible for this propaganda and these deliverances,

Classis overtures Synod to sever all connections between our church and the Federal Council of the Churches of Christ in America.

(Classis Holland)

We urge Synod to sever all connections with the Federal Council of the Churches of Christ in America.

Grounds:

(1) Membership in this council is not restricted to orthodox Protestant churches.

We are convinced that ecclesiastical alliances of any kind between orthodox and liberals are contrary to the Word of God;

(2) Liberalism is in control of the council as is clearly seen from its emphasis on the social gospel and its humanitarian tendencies;

- (3) The council stands committed to elaborate programs pertaining to industrial, national, and international affairs which our churches have never endorsed and should not endorse, even if we could fully agree with them, since they do not belong to the province of the church as an organization.

(Classis Grand Rapids West)#

That Synod declare that the membership of the Christian Reformed Church in the Federal Council of the Churches of Christ in America be allowed to lapse.

Grounds:

- a) One of the most important reasons why we joined as a church in 1918, namely, cooperation with other churches in the army, no longer exists.
- b) In the actions taken by the Federal Council it has become increasingly evident that to a dangerous degree it is under the influence of liberal leaders.
- c) The Federal Council indicates as duty of the church what is actually the duty of the individual believer in the social and political realm.

(Classis Grand Rapids East)

That Synod break off the relationship which binds us to the Federal Council of Churches of Christ in America.

Grounds:

- a) The grounds and reasons which were given in *The Ministers' Monthly*, July, 1923;
- b) The grounds and reasons for breaking this union given by Rev. Zwier in *The Witness*, August and September, 1923.

(Church council, Kalamazoo I)

The Classis requests Synod to withdraw its membership from the Federal Council of the Churches of Christ in America.

Grounds:

- (1) The action of the "Council" gives evidence of liberal leadership;

- (2) This "Council" involves itself too much in the area of social, industrial and political matters.
- (3) The principle reason for joining this "Council" in 1918 (the war situation) is no longer valid.

(Classis Pacific)

- a) Whereas the first reason for joining, namely "to give us an official standing among the churches" (*Acts of Synod 1918*, p. 43), has not lost its validity yet;
- b) Whereas the Council at the present time is not under the leadership of liberal men;
- c) Whereas we are strengthening the good element in the Council;
- d) Whereas our membership on the Federal Council can some time prove to be useful; your committee advises that at present we do not withdraw.

Whereas Dr. C. L. Goodell, representative of the Federal Council, is scheduled to address Synod on the coming Friday, Synod decides to table this matter and place it once again in the hands of the Pre-Advisory Committee. (See further Art. 67, 95.)

ARTICLE 26

The next order of business is the report of the Pre-Advisory Committee for Calvin College and Theological Seminary. Rev. J. Dolfin is the reporter.

I. Instructions of Classis Illinois:—

In the event that Synod appoints men to the vacancies that have arisen in our seminary who have no experience in the discipline to which they are appointed, Synod should give at least a year's leave of absence, with pay. This should be done so that through special study they can prepare themselves for their work.

Grounds:

- (1) It is impossible for someone who teaches in a given discipline for the first time, to prepare himself adequately in the short period of time between the meeting of Synod and the beginning of the school year.

(2) Also, quite apart from the above consideration, this special preparation will be to the profit of our school and the churches because it will raise the prestige of our professors (*Agenda*, p. vi).

Your committee advises Synod not to accept these instructions.

- (1) Because Synod under no circumstances should appoint men who lack experience in a given discipline;
- (2) Because, if this proposal were accepted, there is a likelihood that such a rule could be misused;
- (3) Because all special study for professors, or whoever else, would be of profit to the churches.

Rather to decide:

The rule should be that only men who have especially prepared themselves to teach a certain discipline should be appointed. If a year or more might be necessary for special preparation, Synod should appoint such a person and that after one or two years he should assume his work.

Accepted.

II. Instructions from Classis Pella:—

Classis Pella requests that when a vacancy in the faculty of the seminary is anticipated Synod preferably limit the number of those who are being considered for such a vacancy to those whose theological education has been preceded by a scientific or philosophical education comparable to that which is given in the "Seminary Preparatory Course" of Calvin College at the time when a vacancy must be filled.

Reason:

The professors of the seminary must have capability in the general scientific areas so that at least they stand on equal footing with the first year students in theology.

(*Agenda*, p. vi)

Your committee advises that these instructions be accepted but that the word "preferably" be deleted since

the reason given by the Classis makes it necessary that this word be deleted. Synod decides to reject the advice given by the Committee as well as all the instructions.

III. Instruction from Classis Orange City:—

With reference to the nomination of professors, Classis calls Synod's attention to the fact that, especially in view of what the church has experienced so recently, it would be very unwise to nominate a person who does not have the full confidence of the church.
(*Agenda*, p. vi)

Your Committee advises that this be accepted as information.
Thus decided.

IV. Instructions from Classes Zeeland and Muskegon:

As long as the church as a whole cares for the College and Seminary;

As long as the church in its regulations for the school speaks of the education of prospective Ministers of the Word;

As long as the entire church maintains the school financially with the primary purpose of educating the future Ministers of the Word—Classis Zeeland requests Synod, kindly and urgently, to make such a rule that students of a riper age would be able to receive their entire education at the church's school.

Ground:

At the present time Classis is prevented from accepting more mature students who desire to be trained for the ministry and of whom it should not be required that they take a preparatory course elsewhere. (Classis Zeeland)

We instruct Synod to revise the decision regarding the closing of the preparatory department of our school (see *Acts of Synod 1920*, Art. 28, I, p. 35) and to make such a rule that those who desire to prepare themselves for the Ministers of the

Word can receive their complete education at our school.

Grounds:

- (1) In view of the fact that our Christian high schools and academies were not founded for the special purpose of training future Ministers of the Word, we cannot expect that students who study at such institutions will receive the education that formerly was given in the seminary department. It is evident, now already, that the literary students presently at our school will receive less instruction in Greek and Dutch than the students received twenty years ago, before there was a college.
- (2) Because of the present ruling, the classes, in considering aspirants for the E.B.P. [Student Financial Aid] funds, are obligated to do one of two things: either to limit support to those who are graduates of our high schools, or to give support to students from schools other than those of our church founding. Neither of the two is desirable.

(Classis Muskegon)
(*Agenda*, pp. vii and viii)

Your committee advises that Synod not enter into this matter since Synod in 1920 and also in 1922 decided to close the preparatory department. To resume such a department or course would be both difficult and expensive.

Accepted. (Compare to Art. 30.)

ARTICLE 27

Prof. F. M. Ten Hoor closes this session with thanksgiving.

FOURTH SESSION, FRIDAY AFTERNOON, JUNE 20

ARTICLE 28

After the singing of Psalm 81:12, Rev. J. H. Mokma leads in prayer.

ARTICLE 29

Since the Pre-Advisory Committee for Varia and Protests has been given more material than they can handle, the Nominating Committee for the Pre-Advisory Committee suggests that three of the protests be placed in the hands of the following persons who will serve Synod with advice: ministers J. M. Ghysels, L. Trap, L. Veltkamp, J. J. Weersing, and elders H. J. Dornbos, C. Geels, and H. Smit.

Thus decided.

ARTICLE 30

The discussion of the report of the Pre-Advisory Committee regarding Calvin College and Theological Seminary continues.

With reference to the decision recorded under Art. 26, IV, the following proposal is made:

That Synod request the Curatorium, if at all possible, to make arrangements with the Christian schools and academies to provide seminary preparatory courses at their institutions.

This is referred to the Pre-Advisory Committee with instructions that they serve Synod with advice. (See Art. 41.)

V. Instruction from Classis Pella:—

Classis Pella requests that in connection with the decisions of previous synods, steps be taken to separate the college from the church and that a committee be appointed for the purpose of preparing this matter for Synod 1926. (*Agenda*, p. viii)

Your Committee advises Synod not to consider this matter, but rather to declare once more that for the present the college will be maintained as a church institution.

Grounds:—

- (1) According to Art. 1 of the Rules for the Calvin College and Theological Seminary, the college is primarily intended for the training of prospective ministers.

- (2) This is necessary for the College to prosper, not to mention the continued existence of this institution which in many ways remains weak.
- (3) Although, generally speaking, there is no specific calling for the church as an institution to support a college, even so, it has the right to do so when the spiritual growth of the people of the Lord requires that such an institution exists.
- (4) Bearing in mind the various societies for elementary and secondary education, this is not the time to bring more societies to life.
- (5) Attempts to turn the school over to the control of a society would again awaken uncertainty and unrest in the church.
- (6) Such an attempt would surely lead to damage for the school.
- (7) If this were done, the cost would not decrease, but rather increase.

Rather than accepting the advice of the committee, the following substitute motion is made and is accepted:

That in keeping with the instructions of Classis Pella, a committee be appointed to explore which foundational and practical problems are involved in the relationship between Calvin College and the churches, and to serve the next synod with advice.

VI. Instructions from Classis Ostfriesland:—

Classis Ostfriesland urges Synod, with all earnestness, to dissolve the relationship between Calvin College and the Church.

Grounds for this request:

- a) In our churches, we repeatedly hear voices that maintain that as a matter of principle secondary and higher education should be established and maintained by a society (cf. *Acts of Synod 1892*, Art. 48; 1896, Art. 114; 1898, 1900, 1908, 1910, 1912, 1914). Moreover, Calvin has expanded a great deal in the last years so that

many disciplines are being taught which have no bearing on the preparation of ministers of the Gospel.

- b) As far as Christian elementary and middle education is concerned, this principle has been practiced among us for quite some time, and has been crowned with desirable results, for the most part.
- c) As long as there was [only] one college among us, practical objections to the church's support of Calvin College were not so strongly pressed. However, since a college has now been established in the midst of Classis Ostfriesland, conditions have changed considerably. The unfairness becomes immediately apparent when we expect Classis Ostfriesland to continue to be held responsible for the assessment of Calvin College. This is underscored even more when one considers that the support which the church promised to Grundy College in 1922 has now been withdrawn.

(*Agenda*, p. xi)

These instructions are answered by the above decision, under V, which was accepted.

VII. Instructions to Classis Ostfriesland regarding the Assessment (*Agenda*, pp. ix and x):—

Whereas, Classis Ostfriesland, with the cooperation of Synod 1916, was instrumental in the providence of God to establish and erect the school at Grundy Center (cf. *Acts of Synod 1916*), and which through God's blessing has proved to be a great blessing;

Whereas, in later years the attitude of Synod demanded a change, both in the administration and the courses of study, to which Classis Ostfriesland conceded though reluctantly, to wit:

- (1) In administration—that the school should be controlled and administered by a society;
- (2) In courses of study—that the theological department should be removed (cf. *Acts of Synod 1918*);

Whereas, Synod 1920 voluntarily drafted and offered to Classis Ostfriesland, and entered into the so

-called Basis of Agreement, which was to take charge of the seminary preparatory course covering the first two years in college by financing the same (and Classis Ostfriesland also consented to the same);

Whereas, Synod 1922 nullified the agreement of 1920 without even consulting the Classis of Ostfriesland;

Whereas, the repeated adverse action of Synod, e.g. of 1918, 1920, and especially of the 1922 Synod were a severe blow to the Grundy Center school, both financially and morally;

Whereas, Classis Ostfriesland feels morally bound, because of its original connection and the future welfare of the school;

Therefore, it comes with this humble petition to beg of your honorable body to ask of you this favor, that as long as Calvin, in its college department, is a church institution, that what otherwise would be proportioned to the college department at Calvin be given by our classis to the Grundy Center institution. Brethren, the doubling of an assessment would be a burden upon our people and the transfer of the institution to a society does not eliminate our obligation. The school is still in our midst and stands in need of our support.

We further ask that this ruling, if favorably acted upon, shall be effective from 1922, when the Basis of Agreement was nullified.

Your committee advises not to grant this petition.

Ground:—

Whatever Ostfriesland commendably does to support a society for higher education, does in no way relive the Ostfriesland churches from supporting the institution of the church, which they as a constituent part of the Christian Reformed Church helped to erect, maintain, and support.

Accepted.#

VIII. Instructions from the church councils of Rusk and Atwood (*Agenda*, p. ix):

They request that Synod make a different arrangement concerning the assessment for the seminary and the emeritus fund since under the

present arrangement the burden becomes too heavy for small congregations. This financial burden, when one takes note of the following: support of a minister, paying off church debt, running expenses, etc., is greater per family in a small church than in a larger church.

We therefore appeal to Synod that arrangements be made that the per family assessment be set at a lower level than that of the larger congregations.

(Church council of Rusk)

That Synod change the rule so that the assessment for the seminary be set at a lower level for smaller churches as compared with larger congregations.

(Church council of Atwood)

Your committee heard a delegation from the church council of Rusk which placed a plan of action on the table. Even so, your committee advises that Synod does not enter into this matter so Synod will not be confronted with insurmountable difficulties.

Accepted.

IX. Instructions from Classes Pacific and Orange City (*Agenda*, pp. xi and xii):
Classis requests that Synod exempt it from paying \$1,000.00 overdue to the seminary.

Ground:

The dissolution of some and the weak condition of other congregations.

(Classis Pacific)

Cancellation of the debt owed to Calvin College and Theological Seminary. The Classis supports the request of the following congregations and on the following grounds:

- a) Winnipeg: In Winnipeg the congregation has declined by one third; there is danger that it will continue to decline until only one half of the congregation remains.
- b) Brooten: In Brooten the condition is unsustainable. This is evident from the fact that the entire denomination gives assistance to Brooten because of its plight. Here, too, the church has become very small.

- c) Estelline: Here the condition is the same. There is no possibility that this obligation can be met while the minister's salary is \$1,000 in arrears.
- d) Hancock: The above also pertains to Hancock. The congregation has become noticeably smaller so that the financial obligations have become too heavy to bear.

The above-mentioned congregations are simply not able to pay their debts. Therefore we request that Synod cancel their debts.

(Classis Orange City)

The Committee advises that Synod does not absolve the above-mentioned congregations of their financial obligations.

Ground:

Although it may be true that some congregations may have dissolved and others weakened, even so, the members of those churches continue to reside in the same classis. In the event that payment is not possible at this time, we suggest that Synod give them more time to do so.

Accepted.

X. Instructions from Classis Holland (*Agenda*, pp. xii and xiii).

Classis Holland instructs Synod that by way of its deputies (curators), professors of Calvin College be requested to write articles in a popular style about the discipline they are teaching. These articles are to appear in *De Wachter* or *The Banner* at least twice a year.

These articles are to point out the special need for a Reformed emphasis in their [field of] instruction, as contrasted to secular science; and also point out the difficulties which arise when they present instruction as they desire.

Grounds:

- a) Love for Reformed instruction would increase among our people in general and for our college in particular.

b) By these means our people would become better acquainted with our professors and the bond between church and college would be strengthened. Your committee advises that Synod so decide.
Accepted.

(2) Classis Holland requests that Synod in turn request that the Curatorium ask the theological faculty to write with some regularity in *De Wachter* and *The Banner*, and that this be done in a simple style.

The writing of these articles is designed to underscore the great importance which our seminary has for the church; also it is designed to acquaint our people with the various disciplines in which instruction is given.

Grounds:

- (1) The interests of our seminary should be advocated more. This is necessary because little has lately been done to promote our school.
- (2) Along these lines our people will acquire more knowledge about and love for our seminary and be moved to pray more for our seminary.
- (3) The theological professors are best equipped to do this, and it would also enhance the content of *De Wachter* and *The Banner*.

Your committee advises that Synod so decide.
Accepted.

XI. #Report of the Curatorium (See supplement II).

A. Your committee advises to approve of all contained in this report up to page . . . "Attention of Synod."

After discussing the various matters pertaining to this section of the report, all the recorded acts of the Curatorium are approved.

B. In regard to Prof. Ten Hoor's retirement, your committee would advise that the Prof. Ten Hoor and the professor-elect divide the work for the following year, viz., that Prof. Ten Hoor continue to instruct the third

year theologians and the new man, as much as possible, take charge of the first and second year work.

Thus decided. (See further Art. 89.)

C. In regard to nomination for professorships.

Your committee read and considered the various exhibits mentioned in regard to this matter, namely:

Report of the Pre-Advisory Committee;

Report of theological faculty on nominations;

Advice of theological faculty on nominations of Dr. C. Bouma.

With respect to the shifting of Dr. Volbeda and Prof. Berkhof to the chair of dogmatics, your committee had to consider:

The advice of the theological faculty on this matter;

An overture of Profs. Ten Hoor and Heyns;

Objections of the church council of Broadway Church, Grand Rapids.

Your committee would advise not to sustain these objections, but to declare that the board had well-founded reasons for its actions. It would be deplorable if the special study devoted by Profs. Volbeda and Berkhof to their respective courses would be lost to the chairs which they now occupy.

1 and 2 of II are, therefore, recommended for approval.

Synod decides that all the reports concerning this matter be read. During the reading of these reports the time for adjournment arrives. (See further Art. 34.)#

ARTICLE 31

After Synod has gratefully accepted an invitation of the three churches of Kalamazoo for an "auto ride" and a banquet this Thursday afternoon and evening, it was decided to adjourn until Monday afternoon at 1:30.

Elder S. Dekker leads Synod in a prayer of thanksgiving.

FIFTH SESSION, MONDAY AFTERNOON, JUNE 23**ARTICLE 32**

The devotional exercises are led by the President. He suggests that Synod sing Psalm 123:1 and Psalm 72:6. He reads Isaiah 40 and also speaks a few appropriate words based on what was read. He then requests that Rev. J. M. Ghysels lead Synod in prayer.

ARTICLE 33

The minutes of the third and fourth session are read and approved without change.

ARTICLE 34

The matter of the report, Calvin College and Theological Seminary, is once again taken up for discussion.

The reading of the reports which had been sent in, referred to in Art. 30, XI, C, has been completed.

The advice of the Committee to approve the action of the Curatorium, mentioned in their report under II, 1 and 2, is now a matter for discussion, namely:

- (1) Decided not to shift Prof. Dr. Volbeda from the chair of Historical Theology to that of Dogmatic Theology;
- (2) Decided not to shift Prof. L. Berkhof from the New Testament branches to Dogmatics.

Thus decided, after extensive discussion.

In connection with this matter the following proposal was presented: that Synod declare that the decision of 1914, with reference to the appointment of professors (*Acts of Synod 1914*, Art. 29, 2) may not be interpreted to mean that Synod is absolutely bound by nominations made by the Curatorium, which becomes clear from the addition which was made by Synod 1922 (*Acts of Synod*, Art. 11, V, a, p. 13).

Accepted. (See further Art. 38.)

ARTICLE 35

This session was concluded, being led in thanksgiving by Elder S. E. Greydanus.

SIXTH SESSION, TUESDAY MORNING, JUNE 24**ARTICLE 36**

The devotional exercises are led by the following Brothers: Rev. H. J. Kuiper asks Synod to sing Psalm 19:5 and leads in prayer; Rev. J. Noordewier asks Synod to sing Psalm 123:3, reads Psalm 46 and addresses Synod; and Rev. D. De Beer suggests Synod sing Psalm 119:3 and leads in prayer.

ARTICLE 37

The minutes of the fifth session are approved with a minor addition.

ARTICLE 38

Synod continues dealing with the report concerning Calvin College and Theological Seminary.

With regard to the nominees for the Chair of Dogmatics, your committee considered:

Protest of Curators Vander Heide and Voortman against the nomination of Dr. C. Bouma.

The answer of Curatorium against this protest.

Overtures of the theological faculty re nomination of Dr. Bouma.

Overture of the church council of the Broadway Church.

Overture of the church council of Hospers, Iowa.

Overture of the church council of Hull, North Dakota.

Letter of Mr. J. Soodsma of Prairie View, Kansas.

Your committee advises that Synod cannot consider these protests inasmuch as they do not in their totality contain concrete accusations, and it is not possible to respond to presented suspicions. Thus your committee fully agrees with the advice given by the Curatorium in its reply to two members of the Curatorium re their protest.

In place of this advice the following substitute motion is made: that Synod having taken note of the protests against Dr. C. Bouma,

and the accountability of the Curatorium, decides to allow the name of Dr. C. Bouma to remain on the nomination.

During this discussion the time for adjournment has come. (See further Art. 40.) Prof. L. Berkhof leads in closing prayer.

SEVENTH SESSION, TUESDAY AFTERNOON, JUNE 24

ARTICLE 39

After Synod sings Psalm 86:6 and Psalm 89:1, Elder J. B. Hulst leads in prayer.

ARTICLE 40

The discussion of the substitute motion, mentioned in Art. 38, is continued.

After a lengthy discussion the motion is approved.

Also, the nomination of Dr. H. H. Meeter is approved by Synod.

After Synod seeks the face of the Lord through the mouth of Rev. D. H.

Kromminga, Synod proceeds to vote on the two: Dr. C. Bouma and Dr. H. H. Meeter.

Dr. C. Bouma is elected.

The President congratulates the Brother with his appointment and requests that, if possible, he inform Synod of his decision before Synod adjourns. (See further Art. 69.)

ARTICLE 41

Synod continues discussion of the report re Calvin College and Theological Seminary.

The nominations of Dr. M. Wyngaarden for the Chair of Old Testament Exegesis and related branches is approved.

Inasmuch as the Curatorium has presented only one name for nomination, Synod decides to give opportunity to add other names for nomination.

The following names of brothers are mentioned: Dr. William Bode, Dr. Y. P. De Jong, Rev. D. H. Kromminga,

Rev. H. J. Kuiper, Dr. H. H. Meeter, Dr. A. Noordtjij, and Rev. H. Schultze. These names are given to the Pre-Advisory Committee for consideration and they are instructed to serve Synod with advice. (See Art. 46.)

Furthermore your committee advises Synod that the decision of the Synod 1922, *Acts of Synod*, p. 13, which deals with the eventual appointment of professors, point c, which reads as follows: "That anyone must first serve two years before he can be given a permanent appointment" be modified to read as follows, "A person must first serve for a period of two years and then a period of six years before he can be nominated for a permanent appointment."

Accepted.

#D. In regard to the requirement that students should study at our own institution (see Report of the Curatorium, III).

(1) In re this matter; first brought to the attention of the board in March by way of the rector's report and with the advice of the Pre-Advisory Committee, referred to a special committee instructed to report at the annual meeting in 1925; there is a report of this committee before Synod. This report was read, and after consideration your committee would advise not to adopt the recommendation of the Curatorium, namely, the adoption of the conclusions under 1, a, b, and c.

Grounds:

Your committee is convinced that Synod is not able at this time to adopt these conclusions because they are founded upon an exposition of the principle of so-called *vrije studie* [free study], which has not as yet been accepted by the church. A thorough study of this matter should be made before a definite decision is taken, and therefore your committee recommends that it be referred back to Curatorium for further consideration, and report at Synod 1926.#

This advice of the Committee is replaced by a substitute motion which read as follows: Synod decides to place this matter in the hands of a Pre-Advisory Committee and report to the next synod

inasmuch as this matter has far-reaching and radical consequences. Also, it has not been brought to the attention of the churches.

Accepted.

(2) # Your committee would further advise to approve of the decision of Curatorium re conclusions under 2, a, b, and c, and to refer to this same committee for consideration in the instructions of Classis Holland and Classis Grand Rapids East (page vii, Agendum), as well as that of the church council of Wyoming Park, all touching the matter of seminary development.#

These instructions are as follows:

That Synod take steps which will lead to a broadening of our seminary as there is great need that our seminary develop. Also the growth and flowering of ecclesiastical and spiritual life depends to a large extent on healthy and sound instruction of future ministers of the Word.

(Classis Holland)

Synod mandates the Curatorium to make arrangements so that, if possible, a sixth professor can be appointed in 1926 to the theological faculty in the seminary to give instruction in biblical theology (the history of Revelation) and apologetics. If it proves to be impossible to combine these two disciplines, that other arrangements be made to regulate these two branches of theology.

Grounds:

- a) It is necessary that the instruction in the seminary be broadened and strengthened as quickly as possible.
- b) There is great need that instruction in these branches of theology be given at the present time.
- c) Perhaps it will become possible to soon take steps to move toward offering a post-graduate course at our own institution.

(Classis Grand Rapids East)

#“We hereby urge and request Synod to instruct the Curatorium of Calvin College and Theological Seminary to devise ways and means whereby a sixth professor may

be added to the teaching staff of our seminary, by September, 1926. For the following reasons:

- (1) Since the year 1914 the regular number of teachers at our seminary has been five. In the meantime the College has almost doubled its number. Surely, there is no reason why our Seminary should not keep pace with the college department;
- (2) It is impossible for our professors, at least some of them, to do full justice to all the instruction which we require of them. For example, no one person can do justice to the whole field of systematic theology and instruct our students in a thorough and scientific manner in the following branches: dogmatics, ethics, history of dogma, and encyclopedia;
- (3) Since our church has taken up foreign mission work in China, our seminary should also become a practical and more effective training school for our future missionaries. In order to realize this, it will require specialization in these studies, and therefore an increase in our teaching staff;
- (4) Several important branches of theological study, which ought to be taught at our seminary, at this time, are sadly neglected. We mention: apologetics and comparative study of religions.
- (5) By relieving our professors of some of their regular routine work, they in turn will be able to contribute something to the development of theological sciences. This is in full accord with what we find in Art. 18 of our Church Order: "The office of doctors or professors in theology is to interpret the Holy Scriptures, and the pure doctrine against all heresy and to oppose all departures from the faith";
- (6) This would be a step in the right direction, so that eventually a post-graduate course could be given at our own seminary;
- (7) The prestige of our seminary would thereby be greatly enhanced."

(The Church Council of the Wyoming Park
Christian Reformed Church.)#

The advice from the Committee to place this entire matter in the hands of the Curatorium is accepted.

E. Preaching licensure for students (Curatorium Report IV):—

By way of the theological faculty, the Curatorium is alerted to the fact that some classes are giving preaching licensure to students who have not studied at our seminary. The Curatorium does not deny that the respective classes have a right to do this in their own circles, but does judge that this is not conducive to good order.

Therefore the Curatorium requests that Synod take note of this practice and point out to the classes that giving preaching licensure under these conditions is not desirable.

Also, the Curatorium deems it desirable that Synod point out with emphasis that church councils should not allow anyone to preach in our churches who has not previously received preaching licensure.

Your committee advises that this be done.

Accepted.

F. Students who have studied at other schools (Curatorium Report V):—

The board once more presents the following for adoption: Students who have studied at other seminaries must receive instruction at our seminary for at least their last year in order to become eligible for a call in our churches. (*See Acts of Synod 1922.*)

Your committee advises that Synod decide this.

Accepted.

G. Seminary preparatory classes (see Art. 30, the first part):—

With reference to seminary preparatory courses in our Christian high school and academies, your committee advises that this entire matter be referred to the faculty of Calvin College and that they serve the Curatorium with advice at its next meeting.

Grounds:—

- (1) This will expedite the matter by a full year.
 - (2) The Calvin College faculty is the proper body to give advice in this matter.
- Accepted.

#In conclusion your committee begs to inform you that Prof. Dr. Volbeda, the rector of the school, appointed as one of the advisors of our committee, was not present and did not meet with us.#

Humbly submitted,
JOHN DOLFIN, Reporter

With reference to this last matter, the President shares with Synod that because of health reasons Dr. Volbeda was unable to meet with Synod at an earlier time. (See Art. 46, dealing with seminary and college matters.)

ARTICLE 42

Elder C. Geels concludes this session with a closing prayer of thanksgiving.

EIGHTH SESSION, WEDNESDAY MORNING, JUNE 25

ARTICLE 43

The devotional exercises were led by the Revs. F. Doezema, J. L. Heeres, and L. Trap. Synod sang Psalm 25:1, 119:17, and 133:3. The Scripture read was I Corinthians 13.

ARTICLE 44

The minutes of the sixth and seventh sessions were read and were approved as read.

ARTICLE 45

Rev. G. K. Flack, secretary of the Chicago Tract Society, addresses Synod on behalf of this organization which he represents. Rev. H. J. Kuiper responds.

Synod decides that this organization which performs extensive mission work in Chicago and neighboring cities among people of diverse nationality be commended to the churches for financial support.

ARTICLE 46

The Pre-Advisory Committee for Calvin College and Theological Seminary reports concerning the nomination for the chair of Old Testament Exegesis and related matters. (See Art. 41, the first part.)

Synod, having heard the advice of the Committee decides to add the names of Dr. H. H. Meeter and Dr. Y. P. De Jong to the nomination of Dr. M. Wyngaarden.

After having been led in prayer by Rev. J. Manni, in which he asks for the guidance of the Holy Spirit, Synod proceeds to vote from the proposed trio.

Dr. M. Wyngaarden is chosen.

Synod decides to send the Brother a telegram informing him of his appointment and further to request that he inform Synod of his decision before it adjourns, if at all possible. (See further Art. 76.)

ARTICLE 47

The next order of business is the report of the Pre-Advisory Committee for Confession and Worship, dealing with the matter of sending a delegate to the General Synod of the *Gereformeerde Kerken* in the Netherlands.

Point (1) of the instruction of Classis Grand Rapids West is accepted without change.

Regarding point (2), Synod decides that the person who is delegated will receive \$400 for traveling expenses.

With reference to point (3), Synod decides that the delegate and his secundus will be elected without a prior nomination.

Prof. L. Berkhof is chosen as the primus delegate and Dr. S. Volbeda as secundus.

ARTICLE 48

The report of the Pre-Advisory Committee for Publication Matters is read by the Reporter, Rev. L. Trap, and is accepted:
Esteemed Fathers and Brothers:—

Your Pre-Advisory Committee for Publication Matters has the honor to report the following:

A. Report of the Publication Committee (see Supplement VIII).

1. The Printing Office (see report). Your committee advises that everything contained in this agenda item be accepted for information.

Furthermore the Committee advises that the printing of *De Heidenwereld* on our printing presses be approved.

The decision of the Publication Committee concerning the request of the synodical committee for Literature for Young People will be dealt with later in this report in connection with the report of this sub-committee.

Accepted and approved.

2. The Administration. Your committee has received the Audit Report of Mr. W. P. Dreyer, public accountant, and advises that everything that appears under point 2 be thankfully accepted as information.

Thus decided.

3. The Publication Committee. Advice:

- (1) The Synod approve the nomination for Rev. P. A. Hoekstra as a member of the Publication Committee;
- (2) The Synod re-nominate the retiring members: Brothers Drukker, Denkema, Rooks, and Heyns.

Accepted.

4. Editorship. Your committee advises the approval of this [recommended] action:

- (1) The appointment of Rev. K. Bergsma as the editor of the Sunday school curriculum for *De Wachter*.
- (2) The proofreading of *De Wachter* and *The Banner* by a college student in place of the editor.

Approved.

5. The content of our church papers.

a) Advice: that Synod approve the action and decisions recommended, namely:

(1) The addition of the column "Young People's Department" and that Rev. G. J. Vande Riet be appointed as the editor of this column;

- (2) Changing the name of the column "American Church Life";
- (3) The use of smaller type for *De Wachter* and *The Banner*;
- (4) The decision of placing articles of which the entire series is not yet in the hands of the editor;
- (5) The handling of controversial articles, real estate advertisements and complaints about the placement of advertisements for events.

Approved.

- b) With respect to the request of the Publication Committee for guidance to control the requests for help and support of non-church causes that desire to make use of our church papers, your committee advises the Publication Committee that all such requests be referred to the synodical Committee for Investigation and Approval.

Accepted. (On this matter compare Art. 68, IV.)

B. Nominations for editors and assistants.

1. The writings of Dr. Beets. Advice: the Synod receive this for information and expresses its appreciation for the faithful work performed for many years by Dr. Beets.

In place of this advice Synod accepts the following proposal:

The Synod instructs the Pre-Advisory Committee for Publication Matters to request Dr. Beets in a friendly and urgent manner to reconsider his decision. (See further Art. 51.)

ARTICLE 49

This session of Synod was concluded with thanksgiving, led by Elder J. T. Brandsma.

NINTH SESSION OF SYNOD, WEDNESDAY AFTERNOON, JUNE 25**ARTICLE 50**

This session is opened with prayer by Rev. R. Bolt after singing Psalm 25:6.

ARTICLE 51

The Pre-Advisory Committee for Publication Matters informs Synod that they have fulfilled their mandate (see Art. 48, B, 1) and that Dr. Beets has declared that he is willing to reconsider his decision, but that he requests, if necessary, to explain to Synod what prompted his communication.

After Synod has heard Dr. Beets and some of the members of the Publication Committee, it is decided to place the name of Dr. Beets in nomination for editor in chief of *The Banner*. (See further Art. 72.)

ARTICLE 52

The next order of business before Synod is the Report of the Pre-Advisory Committee for the Sioux Center Matters. This report is read in its totality by the reporter, Dr. H. Kuiper. This report reads as follows:

Reverent and Esteemed Brothers:—

Introduction.

A. Your committee had inspected the many documents which have a bearing on the Sioux Center question. Also, your committee has spoken with Rev. Kromminga as representative of the synodical committee in regards to Sioux Center. We have also spoken with the delegates of Classis Sioux Center, one of whom, a Mr. Bierma, is presently a member of the church council of First Sioux Center. In addition to the above we have also spoken with three members of the church council of Second Sioux Center.

B. The following documents were placed in our hands:

- (1) A protest, with accompanying elucidation, from Egbert Star of Corsica, South Dakota, against the decision of Synod 1922 with reference to the Sioux Center Matter.

- (2) A number of documents from Classis Sioux Center, taken for the most part from their minutes, containing:
 - a) A notification from this Classis that the organization of Sioux Center II was not approved by Classis, but that the matter was referred to Synod;
 - b) A critique of two letters which the Classis Sioux Center received from the synodical delegates in which they report about their work in Sioux Center;
 - c) A critique of the work of the classical committee of Classis Sioux Center concerning the organization of Sioux Center II;
 - d) An answer to a number of protests which had been presented to Classis because of its decision not to approve the organization of Sioux Center II.
 - e) A protest against the church council of Sioux Center II because they turned to Synod to protest a decision of Classis, bypassing Classis.
- (3) Protest by Rev. N. Monsma of Hull, North Dakota; from G. L. Vander Lugt and from L. A. Van Duyn of Colton, South Dakota; from the church councils of Rock Valley, Iowa, and Sioux Center II against Classis Sioux Center because of its refusal to approve the organization of Sioux Center II.
- (4) A protest from the First Congregation of Sioux Center against the organizing of Sioux Center II and against the arrangements made by the synodical committee for the organization of Sioux Center II.
- (5) The report of the synodical committee regarding Sioux Center, as it appeared in the *Agenda*.
- (6) Two letters from the synodical committee addressed to Classis Sioux Center.
- (7) A petition of the church council of Sioux Center II against the church council of Sioux Center I.

- (8) A protest, with accompanying elucidation, from the church council of Sioux Center II against the decision of Classis Sioux Center concerning the organization of Sioux Center II.
- (9) Some correspondence between the church councils of Sioux Center I and Sioux Center II and the synodical committee regarding Sioux Center which has reference to the question of how many families are to be reckoned as belonging to each of the Sioux Center churches.
- (10) A request by Sioux Center II that they be permitted to remain with Classis Orange City.

C. Your committee judges that three of the above-mentioned documents should not be accepted and that Synod ought not to enter into a discussion of their content. The three are:

- (1) The protest, with accompanying elucidation, of the church council of Sioux Center II against Classis Sioux Center.

Grounds:

This document has not reached the table lawfully inasmuch as the protesting party did not supply Classis Sioux Center with a written copy of their protest.

- (2) The protest of Egbert Star, with accompanying elucidation, against the decision of Synod 1922.

Grounds:

Brother Star has lost the right to protest against the decision of Synod 1922 inasmuch as he himself was a delegate from Classis Sioux Center and thus was present at the previous synod but did not, while it was in session, make use of the opportunity to protest the decision which had been made.

- (3) The protest of the First Church of Sioux Center opposing the organization of Sioux Center II and the arrangements which were made by the synodical committee in reference to Sioux Center.

Grounds:

- a) At a congregational meeting held on September 28, 1922, the congregation decided by all the votes except one to carry out the advice of the synodical committee. Now surely it is most inappropriate that persons who have decided to accept and carry out the advice of the synodical committee later protest this advice.
- b) The church council of Sioux Center I has cooperated with the organization of the Second Sioux Center Church by sending the membership papers of several families to the Second Church on the date of the organization of the church.
- c) The synodical committee has received no copy of this protest.

D. Your committee has viewed its task as being twofold. It has been our purpose to serve Synod with:

- I. A judgment about the course of events in reference to the Sioux Center Matter since Synod 1922;
- II. Advice as to how this thorny problem should be handled.

I. Judgment concerning the course of events in reference to the Sioux Center Matter since Synod 1922.

A. The organization of Sioux Center II. We mention this fact first because the question concerning the lawful organization of Sioux Center II is beyond any doubt the principal question.

(1) History. The historical facts have been reported quite extensively by the synodical committee in reference to Sioux Center II (see *Agenda*, pp. 2-8). Naturally it is not necessary for us to repeat what you are able to read there. Only allow us to elaborate on this report with a few

additions and also to underscore certain facts. We believe that our attention should be sharply focused on the following facts if we are to come to a just decision in this matter.

- a) Already as far back as the spring of 1921 the church council of Sioux Center cherished the idea that it would be best if a second congregation be organized in Sioux Center.
- b) The conviction that it was difficult for our people to live together in one congregation was strengthened for many in the period between the deposition of the church council and Synod 1922. Before Synod 1922, the question as to whether there should be one or two congregations in Sioux Center was one of the elements of the Sioux Center problem.
- c) Synod 1922 did not itself make a declaration in this matter but left it to an *ad hoc* committee to make a judgment in this matter. (See *Acts of Synod 1922*, Art. 55, III, 3 and 5.)
- d) In the weeks prior to September 3, 1922, the synodical committee negotiated at length with both of the Sioux Center church councils. During these negotiations it was vigorously stated that the coming together of the two groups, which was to take place on Sunday, September 3, did not preclude the possibility that they would separate later.
- e) Both church councils have stated that they thought that it was possible for them to work together. However, it was also true that the Brothers who functioned as a church council in the Hall had expressed the fear, prior to this Sunday, that all the members might not be able to cooperate with the minister.
- f) On Tuesday, September 5, a proposal for the organizing of a second church

was presented by the synodical committee. This request did not come from the organized church council but from the members of the church.

- g) On Wednesday, September 6, the synodical committee complied with the request to organize a new congregation because it appeared to be an impossible task to induce both groups to work together in the future.
- h) On September 11, the request for organizing a second congregation was presented to the church council. On that same day, the church council decided to concur with the declaration of the synodical committee and to grant the request.
- i) On September 18, several brothers, members of the congregation, appeared at the church council meeting to present their protest against the organization of a second church. The church council gave the following response to these brothers:

“In view of the fact that God’s Word does not forbid, but on the contrary, gives instances where separation is necessary and profitable, we are fully convinced to hold ourselves to the advice of Synod, namely, for the benefit of the congregation, to organize a second congregation, if this proves to be necessary, in agreement with the advice of the synodical committee.”
- j) On September 25, the classical committee of Classis Sioux Center decided to support the request for the organization of a second congregation. The classical committee made the following decision:

“Bearing in mind the declaration of the synodical committee in reference to Sioux Center, which deems it necessary that a second congregation be organized in Sioux Center,

the classical committee of Classis Sioux Center decides to support the request of at least eighty members of the Sioux Center congregation to organize into an independent church.”

- k) On September 28, a congregational meeting was held in Sioux Center. At that meeting it was decided by unanimous vote, with one negative vote, to carry out the advice of the synodical committee.
 - l) On October 18, 1922, the organization of Sioux Center II came to pass under the leadership of a committee appointed by the classical committee of Classis Sioux Center with the presence and the cooperation of the church council of the First Church.
 - m) At the spring meeting of the classis of 1923, Classis Sioux Center decided not to approve the organization of Sioux Center II but to refer this matter to the next synod. (For grounds for this decision, see the minutes of the meeting of Classis of Sioux Center, spring 1923, Art. 95.)
- (2) Verdict. Your committee declares and advises Synod to declare that the Second Christian Reformed Church was organized lawfully.
- Grounds:—
- a) The synodical committee handled this matter in a just matter.
 - 1) The assigned mandate (see *Acts of Synod 1922*, Art. 55, II, 3 and 5, pp. 191 and 152) gave it the right to declare the need for the organization of a second congregation.
 - 2) The reconciliation which was effected and the execution of Art. 55, III, 1, a, b, c, and 2 and 3 on September 3, 1922, did not preclude moving on to

the organizing of a second congregation. Reconciliation does not mean that the various relationships which existed before the dispute must now be re-established. Neither should we forget that the carrying out of Art. 55, III, 1, a, b, c and 2 had to take place the way they were carried out; if prior to September 3, 1922 it had been firmly determined that a second congregation was to be organized.

- 3) The judgment of the synodical committee that it appeared in the best interest of the congregation that a second congregation be organized, rests on valid grounds.
- b) The "reorganized church council" acted legally in this matter. It simply had to agree with the advice of the synodical delegates, unless they felt compelled to protest [their] advice at the next synod.
 - 1) The classical committee was right in identifying itself with the advice of the synodical *ad hoc* committee;
 - 2) The action of the classical committee cannot be condemned on the basis of Art. 38, Church Order of Dort. The question as to whether or not a second congregation was to be organized in Sioux Center no longer rested with Classis Sioux Center for adjudication, inasmuch as the matter had been placed in the hands of Synod.
 - 3) Moreover it should be said that the classical committee had no reason to suspect that Classis Sioux Center would set itself in opposition to the organizing of a second church in Sioux Center. Moreover it should be noted that Classis Sioux Center accepted the decisions of

Synod 1922 without comment. Also, the Classis did not express the least objection when the president of the synodical committee informed Classis that the synodical delegates, in the event a second congregation be organized, could turn to the classical committee which could then further promote this cause.

B. The Affiliation of the Second Congregation in Sioux Center.

- (1) History. On March 23, 1923, Classis Sioux Center decided not to approve the organization of Sioux Center II notwithstanding the fact that the synodical delegates had earnestly advised the Classis to accept it into its fellowship. At this point the synodical committee, with the cooperation of Classis Sioux Center, requested Classis Orange City to provisionally take Sioux Center II under its jurisdiction. Classis Orange City acceded to this request.
- (2) Decision. Your committee declares and advises that Synod declare that this provisional affiliation of Sioux Center II under the jurisdiction of Classis Orange City be approved.

Grounds: The refusal of Classis Sioux Center to accept this legally organized congregation under its jurisdiction makes this unusual procedure necessary.

C. The delay by the First Church of Sioux Center in carrying out the advice of the synodical committee.

- (1) History. In the drafting of the regulations for the organization of a second congregation, as drawn up by the synodical committee, we find, among others, the following stipulation: "For the evaluation of the value of the goods of the existing congregation each of the two groups is to choose two men, outside of the circle of the church, and those four men are to choose a fifth person; and these

five men are to evaluate the value of the property." At the previously mentioned congregational meeting of September 28, 1922, this proposal, among others, was approved by all the voting members, except for one negative vote. Not much later, a beginning was made by both groups to carry out this stipulation. On approximately November 24, the committee to evaluate the value of the property resigned. What caused the resignation of the committee was the response they received from the First Church concerning their willingness to accept unconditionally the proposed division of property by the appraisers to both congregations. Their response was: "Our answer is negative, since we have decided to appeal the case to the coming synod." Upon receiving this response the evaluators sent the following communication to both churches, # "We, the undersigned, being the four appraisers appointed by the First Christian Reformed Church and by the Second Christian Reformed Church of Sioux Center, Iowa, state: That on account of the protest and appeal to Synod by the First Christian Reformed Church, the majority of our committee feel that they cannot act in this matter, and we hereby jointly and severally resign as appraisers."#

Following this the synodical committee has repeatedly urged the First Church to honor the previous decision and once again to appoint new appraisers. The church council of the First Church has adamantly refused to appoint other appraisers and in so doing has refused to cooperate in carrying out the advice of the synodical committee. The First Church appears to think that they have no moral obligation to move forward in carrying out the advice of the synodical committee, inasmuch as they have appealed to Synod against the organization of the second congregation and the regulations drafted by the synodical committee.

- (2) Judgment. Your committee declares and advises Synod to declare:
- a) The First Congregation has lost all right of protest against the organizing of Sioux Center II and against the regulations which were made by the synodical committee in reference to Sioux Center.
Grounds: As above (see Introduction C, 3, a and b).
 - b) The refusal of the First Church to cooperate further in the implementation of the synodical committee must be unreservedly judged as being in conflict with justice and fairness.
Grounds:—
 - 1) This refusal is in fact a breaking of a promise made at a congregational meeting held on September 28, 1922. (Art. 4 of the minutes of this congregational meeting reads as follows: Decided to declare that we together will accept and abide by the decisions of the synodical committee, which have been accepted by the church council.)
 - 2) This means that the First Church did not deal honestly with those released members who had entirely different expectations.

D. The conflict regarding the number of families which ought to be counted as belonging to each congregation.

- (1) History. (See *Agenda*, pp. 12, 13.)
- (2) Your committee is of a mind that it ought not to venture into a judgment in this matter. To our best judgment this matter should be investigated *in loco*. (See further Advice E, 1.)

With this your committee believes that it has given a sufficient response to all the protests which came in reference to Sioux Center.

II. Advice.

Having considered everything, your committee comes to you with the following advice:

- A. That Synod declare that the synodical committee has been faithful to the mandate which was given to it in reference to Sioux Center.
- B. That Synod approve the organizing of the Second Congregation in Sioux Center.
Ground: This congregation was organized in a legal way.
- C. That Synod declare that Sioux Center II, in keeping with its own expressed desire, remain a member of Classis Orange City.
Ground: In view of the recent history this appears to be the most desirable.
- D. That Synod declare that Sioux Center I is under obligation to pay Sioux Center II a sum of money in keeping with point g) of the regulations drawn up by the synodical committee. (See *Agenda*, p. 8.)
- E. That Synod appoint a committee which shall be empowered to:
 - (1) Declare how many families will be counted as families of Sioux Center I and how many will be counted as families of Sioux Center II on the date that the organization of Sioux Center II took place;
 - (2) To appoint a total of five appraisers;
 - (3) To set a certain date by which Sioux Center I is to pay its debt to Sioux Center II in full;
 - (4) And further, to serve the congregations of Sioux Center with counsel and assistance should either make request.

M. VAN VESSEM, President
H. KUIPER, Reporter

This is received for information in its totality. It is decided to deal with the recommendations of the Pre-Advisory Committee point by point.

The judgment of the committee, declared in the Introduction, C, 1, 2, 3, is to refuse to deal with three documents referred to above, because they are not properly before Synod, namely:

- (1) The protest from the Sioux Center II church council with accompanying elucidation,
- (2) The protest of Mr. Egbert Star, with accompanying elucidation against the decisions of Synod 1922,
- (3) The protest of the First Church of Sioux Center against the organizing of Second Sioux Center and the regulations for it made by the synodical committee in reference to Sioux Center.

After extensive discussion, particularly on point three, this is approved by Synod together with the grounds as presented by the committee. (See further Art. 57.)

ARTICLE 53

Elder M. Trap closes this session with thanksgiving.

TENTH SESSION, THURSDAY AFTERNOON, JUNE 26

ARTICLE 54

This session was opened with devotional exercises led by the Revs. T. Vander Ark, M. Weeldreyer, and H. Fryling. The Scripture read was Isaiah 54 and a part of Joshua 1. Missionary Mark Bouma, who at this point stands ready to leave for our mission post at Tohatchi, New Mexico, leads in prayer.

ARTICLE 55

The minutes of the eighth and ninth sessions were read and approved.

ARTICLE 56

At the request of the Pre-Advisory Committee for the Pella Matter, Rev. H. Danhof receives permission to leave the gathering after the recess, for the purpose of preparing the report of the committee dealing with this matter.

ARTICLE 57

Continuation of the discussion and treatment of the report of the Pre-Advisory Committee for the Sioux Center Matter (see Art. 52).

The judgment of the Committee, declared in its report I, A, 2, that the Second Christian Reformed Church of Sioux Center was organized in a legal manner, together with the grounds, a, b, and c, is approved by Synod after a lengthy discussion.

The judgment of the Committee, declared in I, B, 2 that for the present time the Second Church at Sioux Center be joined to the Classis Orange City is approved, together with the grounds.

The judgment that the Committee declared in I, C, 2 that

- a) That the First Church has lost all right to protest the organizing of the Second Church, as well as all the arrangements made by the synodical committee in this matter.
- b) The refusal of the First Church to further cooperate in the execution of the advice given by the synodical committee, must be unreservedly condemned as being in conflict with the demands of justice and fairness.

This is approved by Synod together with the grounds.

The judgment of the committee declared in I, B, 2, that the differences concerning the number of families which are to be counted as belonging to each congregation, must be researched *in loco* is approved by Synod.

With this the various protests which have been sent in reference to the Sioux Center matter are declared to have been answered.

II. Synod now handles the advice of the committee:

A. That Synod declare that the synodical committee faithfully carried out its mandate.

Accepted.

B. That Synod approve the organization of the Second Christian Reformed Church at Sioux Center.

Ground: This congregation was organized in a legal manner.

Accepted.

C. That Synod declare that Sioux Center II, in keeping with its own request, remain with Classis Orange City.

Ground: In view of the recent history this appears to be advisable.

This is accepted amended as follows: Synod declares that Sioux Center II, in keeping with its own request, remain with Classis Orange City for the present time.

Accepted.

D. That Synod declare that Sioux Center I is obligated to pay Sioux Center II a sum of money in compliance with point g) of the regulations drafted by the synodical committee. (See *Agenda*, p. 8.)

Accepted.

Elder W. Bierma informs Synod that he reserves the right to protest the execution of this declaration.

E. That Synod appoint a committee which shall be empowered to do the following:

- (1) To make the final declaration in the matter of the number of families which are to be counted as belonging to Sioux Center I and Sioux Center II respectively on the day that Sioux Center II was organized;
- (2) To appoint five appraisers;
- (3) To set a certain date on which Sioux Center I is to pay its debts to Sioux Center II;
- (4) And further to serve the congregation in Sioux Center with advice and assistance should either of the churches make such a request.

Thus decided.

With this the Sioux Center Matter is concluded. The President speaks a concluding word, in which he earnestly urges the Brothers in Sioux Center to abide by the unanimous decision made by Synod in this difficult dispute which has divided hearts for far too long, and to lay this matter to rest.

ARTICLE 58

Rev. A. J. Brink concludes this session with thanksgiving.

ELEVENTH SESSION, FRIDAY MORNING, JUNE 27

ARTICLE 59

Revs. A. Bliet, J. W. Brink and N. Gelderloos lead in devotional exercises. Synod sings Psalm 89:7 and 8; Mark 6:32-46 is read. Rev. J. W. Brink speaks a few words which are based on the Scripture which was read.

ARTICLE 60

The minutes of the tenth session are read and after a few corrections are approved.

ARTICLE 61

The Pre-Advisory Committee for the Pella Matter requests and receives permission to absent themselves from the gathering after the recess this noon in order to prepare their report. Also, Rev. H. J. Kuiper and D. H. Kromminga are absent with permission in order to do committee work.

ARTICLE 62

The report of the Pre-Advisory Committee for Varia and Protests for consideration and determination:

Esteemed Fathers and Brothers:

Your committee has the honor to present the following to you:

I. The matter of Rev. H. Kamps vs. Classis Ostfriesland.

We received two documents which have bearing on this matter: a report of the synodical delegates and a new protest from Rev. Kamps.

Synod 1922 appointed a committee which considered the four protests of Rev. Kamps and now reports that these are without foundation.

They also made a declaration concerning Rev. Kamps asserting that he is a minister in "good standing."

The writings of Rev. Kamps included two protests:

- (1) That the Classis had not treated him justly;
- (2) That the previous synod did not give him sufficient opportunity to personally defend himself.

Your committee advises that Synod declare:

- a) That the report of the synodical committee indicates that the first protest is without foundation;
- b) Inasmuch as Synod has heard Rev. Kamps twice in 1918 and 1920, and that in 1922 a synodical committee was sent to investigate this matter, that Synod declare that the second protest is also without foundation.

Accepted.

II. The protest of Hanenburg vs. the Church Council of Edgerton, Minnesota.

Elucidation: Mr. T. Hanenburg, member of the Edgerton congregation, wrote a letter to Rev. Vander Ark, minister of the Manhattan, Montana congregation, who had been called by the Edgerton congregation. In this letter he accused the church council of proceeding illegally. He refused to admit this and was put under censure. Before our committee he acknowledged that he had acted improperly by not first approaching his church council.

Your committee having investigated the matter and having heard Brother Hanenburg advises Synod to concur with the decision of Classis Orange City, October 9 through 11, 1923, Art. 51, which reads as follows:

- (1) That the church council of Edgerton should declare itself satisfied if Brother Hanenburg

confesses his error by not [first] approaching his church council with his unfavorable judgment, but that he approached Rev. Vander Ark who was still residing in Manhattan;

- (2) "That the church council now lift the censure from Brother Hanenburg and that Brother Hanenburg make no further claims of the church council in this matter."

Accepted. At this point Synod declares that the Brother is to accept this decision and submit to it.

III. The Church Council of Parkersburg vs. Classis Ostfriesland.

Elucidation: The church council of Parkersburg came to Classis Ostfriesland requesting Classis to approve their request to increase censure with reference to four members of the church. Following this, Classis sent a committee with the objective of bringing about reconciliation, if this were possible. This committee did its work outside of the jurisdiction of the church council in their dealing with these censured members and brought a report to the classical gathering, which was processed.

The church council of Parkersburg protested this action and characterized it as "hierarchical procedure by classis which actually paralyzed the church council" they also protest that increased censure was denied on insufficient grounds.

Your committee reviewed several documents and also interviewed a member of the classical committee, as well as the pastor of Parkersburg, and advises Synod to declare:

- (1) That Classis Ostfriesland had no right to attempt to bring about reconciliation outside of the jurisdiction of the church council. This is all the more true inasmuch as neither the church council, nor the members under censure had requested assistance from Classis. All that Classis need do is decide whether or not to sustain or to deny this request. However, Classis did have the right to seek information in this matter;
- (2) That if the grounds on which the increase of censure was requested were not removed

(as the church council maintains in the case) then Classis should grant the request for increase of censure.

Accepted.

IV. Mr. and Mrs. J. Zimmer vs. the Church Council of Los Angeles.

Mr. and Mrs. Zimmer have lived in discord with other members of the Los Angeles church for a long time. They refuse to proceed according to Matthew 18. This matter has been dealt with for a long period of time. Classis Pella, in cooperation with the church council, has not been successful in bringing reconciliation. Finally they were excommunicated. Before this took place they appealed to Synod.

Your committee having studied the protest and many documents that have bearing on this matter, and taking note of the advice of Classis Pella in this matter, which reads as follows:

“In consideration of:

- a) Their living in an unreconciled relationship with other members of the church;
- b) Their refusal to follow Matthew 18 in their conflict with these members;
- c) Their celebration of the Lord’s Supper after censure was lifted, but without them being reconciled;
- d) Their neglect of the Lord’s Supper for about three years because they were unwilling to make any effort at reconciliation.

It is the judgment of Classis that these grounds for censure should remain standing, except for that which is mentioned under c). However, Classis declares that the three remaining grounds are sufficient reason for censure. Therefore Classis decides that it maintains the position formerly taken regarding the increase of censure based upon the grounds mentioned.”

The Committee advises Synod to concur with the action of the Los Angeles church council and Classis Pella.

Accepted. (See further Art. 92.)

ARTICLE 63

It was decided to hold an evening session to begin at seven-thirty.

ARTICLE 64

The next order of business presented was the report of the Pre-Advisory Committee for Mission Matters. The report was read by Rev. W. D. Vander Werp which reads as follows:

Esteemed Brethren:

Your committee has the honor to report and to advise the following:

I. #Proposals—Board of Missions. (See Report of the Board, Supplement IV.)

- (1) Your approval is requested of the plans of the board to erect a new chapel at Zuni with a full-sized basement for community service. Attached to the rear or to the side is to be a two-story building, with two rooms for school purposes below and rooms for employees above. Cost estimated at \$25,000.

Your committee advises that this proposal be approved.

Grounds: The need is urgent that something like this be done if the work in Zuni is to be carried on with vigor and if we are to preserve that which was accomplished through twenty-five years of labor, and which is now endangered because of competition with Rome.

Accepted.

- (2) Your approval is asked that up to Synod 1926 the maximum of three ordained men be sent to China (these in addition to the three men now on our list and for whom calling churches have been obtained, besides one medical missionary).

Your committee advises that this proposal be approved.

Grounds: In China we are responsible for the concern and spiritual cultivation of at least two million people; on behalf of our China Mission it was written that as many "evangelistic workers" could be used as we would be able to send out in the following year.

Accepted.

- (3) We request your authorization for the changing of the name of your board from "Board of Heathen Missions of the Christian Reformed Church" to that of "Christian Reformed Board of Missions."

Reasons:

- (1) The name "heathen" is offensive to the Chinese;
- (2) We are the only board in America bearing such a peculiar name;
- (3) The proposed name is brief and to the point.

Synod is asked to authorize the officers of the board to incorporate under the new name, if such is necessary to satisfy the demands of the state law.
Accepted.

- (4) Your attention is called to the need of a revised missionary manual especially in view of the requirements of the foreign work.

Your committee advises that the board be mandated to serve the following synod with a concept.

Accepted.#

- (5) Approval of the following classical delegates as board members and their secundi:

Grand Rapids East—Rev. H. Guikema; secundus, Rev. M. M. Schans.
 Grand Rapids West—Rev. H. J. Mulder; secundus, Rev. E. J. Pekelder.
 Hackensack—Rev. D. De Beer; secundus, -----
 Holland—Rev. J. C. Schaap; secundus, Rev. J. M. Vande Kieft.
 Hudson—Rev. S.S. Vander Heide; secundus, -----
 Illinois—Rev. Z. J. Sherda; secundus, Rev. W. Bajema.
 Muskegon—Rev. J. Dolfin; secundus, -----
 Orange City—Rev. J. Mulder; secundus, Rev. W. Meyer.

Ostfriesland—Rev. H. C. Bode; secundus, Rev. D. H. Plesscher.
 Pacific—Rev. P. Jonker, Jr., secundus for Rev. C. Vriesman.
 Pella—Rev. I. Van Dellen; secundus, Rev. H. Walkotten.
 Sioux Center—Rev. J. G. Vande Lune; secundus, Rev. J. C. De Bruyn.
 Zeeland—Rev. W. D. Vander Werp; secundus, Rev. A. Blik.

Your committee advises to approve this [list].

Thus decided.

II. Agenda Proposals.

A. That the Synod give instructions to the delegates for our Heathen Missions to strengthen our Mission in China immediately and with speed, because:

- (1) It requires a good deal of time before the missionaries are able to express themselves in the language of the country;
- (2) The church is able and is willing to financially support it.

(Church Council, Archer Avenue)

Your committee responds by stating that action has been taken in keeping with that spirit by accepting Proposal (2) of the board.

Received as information.

B. Classis Illinois declares that, just as the church council, the Board of Heathen Missions is also obligated to follow the Reformed guidelines in calling missionary ministers and in appointing doctors, and not to solicit candidates in advance. The Synod should instruct the board to proceed accordingly.

(Classis Illinois)

The Committee responds as follows:

- a) that as far as solicitation of missionary pastors is concerned, this does not take place as a rule. However, it did take place once by way of exception; and

- b) when it comes to soliciting candidates for the position of doctor and other personnel, no objection based on principle can be lodged, according to our view, although much can be said in favor of doing so.

Synod decides that the board is to conduct itself according to the Missionary Order.

C. Classis Holland requests that Synod grant permission, as an exception to the established rule: "When anyone desires to be admitted to the Ministry of the Word according to Art. VIII, he must present himself to his church council and afterward to his classis," in order that the matter in question, a request from Brother Mark Bouma at Tohatchi, a request which is supported by a very favorable recommendation by the Rehoboth church council, his church council, and to take this request under consideration, together with examining delegates of the three neighboring classes to evaluate the unique gifts of this brother, and if the result of this examination is favorable to declare him eligible for a call and to open the way for him to enter the Ministry of the Word.

Grounds:

- (1) For a considerable number of years Brother Bouma has been in the service of Classis Holland on the mission field at Tohatchi. Better than any other classis, Classis Holland is in a position to judge the desirability and the legitimacy of allowing him to enter into the office of Ministry of the Word. It is not fair to him, nor to Classis Holland that another classis, not familiar with his work, should make a decision in this matter.
- (2) Classis Holland is convinced that they will take the request of Brother Bouma and the church council of Rehoboth in earnest consideration, as is its duty and that the eventual granting of this request will in no way bring harm to the churches, but quite the contrary will be very good for the churches.
- (3) However, Classis Holland does not desire to appear to be pursuing an independent course, but does believe that in this specific case, there is every reason for Synod,

with concern for the profit of the churches, to make an exception to the established rule of the church.

(Classis Holland)

Even though your committee deems it very necessary that an ordained minister be stationed at Tohatchi; and even though your committee appreciates the person and the work of Brother Bouma, even so we advise that the request of Classis Holland be denied

- a) because the way to the office for those who have not pursued the course of studies required lies via Art. VIII of the Church Order;
- b) because Classis Pella maintains that Brother Bouma lacks those unique gifts which are assumed necessary according to Art. VIII as opening the way for one who has not pursued the requested course of studies.

In place of the request the following substitute motion is accepted: Synod decides to deny the request of Classis Holland inasmuch as it lies within the province of Classis Pella to examine Brother Bouma, inasmuch as this brother is a member and an elder at the Rehoboth congregation which resides under the jurisdiction of Classis Pella, and is neither a member nor an office bearer of any church in Classis Holland. (Continued in Art. 68.)

ARTICLE 65

The session was closed with thanksgiving by Elder H. Van Ostenbridge.

TWELFTH SESSION, FRIDAY AFTERNOON, JUNE 27

ARTICLE 66

Elder A. Rosbach opened this session. At his suggestion Synod sings Psalm 25:1 and he leads in prayer.

ARTICLE 67

#Dr. Charles L. Goodell, secretary of the Committee on Evangelism in the Federal Council of Churches of Christ in America, is introduced by Dr. Beets, and addresses Synod. After his address he replies to a few questions which are asked by some delegates.# (Cf. Art. 25, II, and Art. 95.)

ARTICLE 68

The consideration of the report of the Pre-Advisory Committee for Mission Matters is continued. (Following Art. 64.)

II. D. Whereas the work of city missions or evangelism is the calling of all the churches, even though not all churches have the same or equal opportunity to fulfill this calling;

Whereas the interest in the work of city missions is increasing here and there in our churches;

Whereas the possibility exists that wrong methods and practices may be introduced;

Therefore, so that the cause of evangelism may be advanced, we ask Synod to decide the following:

- (1) to appoint a committee of three who will make a study of this work and report on the following synod, so that certain specific principles can be accepted and important advice can be given in those churches who are directly involved in this work;
- (2) to establish a general fund to which contributions can be made, especially by those churches who don't have opportunity to do city mission work. The money from this fund is to be divided proportionally to "storm centers" in our land, where a great deal of city mission work is being done and should be done. In this way some central guidance and necessary support will be established and the autonomy of the local church recognized.

(Classis Illinois)

The advice of your committee is to approve point 1, and as far as point 2 is concerned, to instruct the committee to study this matter and hopefully to come up with a plan.

Thus decided.

E. That Synod declare that the distribution of "Star of Hope," a mission pamphlet, and the financial support

for this mission by our people should be discontinued, because:

- (1) Mr. Stam is not affiliated with any church fellowship;
- (2) he maintains that our preaching, our church and our schools are not trustworthy;
- (3) therefore we can expect nothing else than that this mission will oppose our Reformed mission.

(Church Council, Archer Avenue)

Advice: That Synod declare that our church highly esteems the zeal which Mr. Stam demonstrates, however inasmuch as Mr. Stam and the Star of Hope Mission are not under any church supervision, and inasmuch as Mr. Stam himself has broken all ties to the Christian Reformed Church, we have no assurance that the mission proclaims the pure Word of God. There is even well-grounded fear that what emanates from the Star of Hope Mission undermines the doctrine of our Reformed faith and damages our church. Therefore our church can no longer give financial support and church councils are advised no longer to distribute Star of Hope pamphlets.

This advice is referred back to the Pre-Advisory Committee with the mandate that in addition to the instruction of the Archer Avenue church council, the report of the committee appointed by Synod 1922 be also taken into consideration. (See further Art. 93 and Supplement XVI.)

III. Church Help Matters

A. In response to a related request in the report on Church Help (see Supplement VII) your committee advises to strongly recommend Church Help to the churches. Accepted. (See further Art. 93, 2.)

B. In connection with a request in the same report, which also appears in the report of the synodical committee, (see further Supplement I), and also appears in the instructions of Classis Zeeland, Pella (see *Agenda*, p. xvii), and Classis Grand Rapids East, your committee advises that the following instructions by Classis Grand Rapids East be approved:

"It is the judgment of Classis Grand Rapids East that greater unity should be demonstrated in requests for financial support which are directed to the entire church, and being convinced of the great importance of the Church Help Fund, requests Synod:

- (1) That Art. 7 of the By-laws of the synodical committee be revised and that the following be added: "That the Committee attach no significance to requests for financial support for churches within its own circle, but refer these to the Committee for Church Help.

Grounds:—

- a) to remove the obscurity of Art. 7 of the By-laws of the synodical committee with reference to Art. 6 of Church Help;
 - b) to remove confusion.
- (2) To remind the Committee for Church Help of Art. 7 of the By-laws which includes that delinquent congregations need to be reminded of their delinquency by the Committee, and also Art. 3, 2 and 5.

Grounds:—

- a) the repeated complaint that not all churches collect for the above-mentioned fund; and that
- b) other congregations make no effort to decrease their indebtedness."

Thus decided.

IV. Collecting for non-church-related causes

That Synod declare that the ingathering of money for a variety of non-church-related causes, and the accounting of these in our church papers and our church treasurers, should no longer continue.

Grounds:

- (1) at least 30 persons or agencies not affiliated with our church obtain thousands of dollars for causes over which we have no control. Furthermore, we don't know what is done with these monies;

- (2) we have in our own circles and under our own direction:
- a) all kinds of branches of Christian action for which this money should be given;
 - b) we have in our own church circles institutions of mercy, and we support completely our own educational institutions without asking for or receiving a cent from other circles;
 - c) many of the circles and churches who knock at our door are opponents of our Reformed doctrine and are enemies of our education, against which we must warn in our preaching;
 - d) our Indian Mission is in debt and calls for more helpers; our China Mission should be spread out more effectively; at the same time there is no place for many patients of our own people in Christian institutions of mercy because of lack of money.

(Church Council, Archer Avenue)

Your committee states that the advice of the Archer Avenue church council appears to them to be too vague and too broad; we regret that all kinds of gifts are collected by causes that present themselves to be Christian, while there is no assurance that the gifts are used in an honorable manner and in agreement with the doctrine which is dear to us.

Your committee advises the church councils be given direction so when persons or organizations outside of the fellowship of our church request financial support, they first check with the synodical committee that all is in good order. In the event that this investigation is not satisfying, then the collection of funds is not only discouraged, but the publication of receipts is to be excluded from our church papers.

The above advice, is not deemed to apply to collecting funds for organizations previously approved by Synod.

Thus decided. (Following Art. 48, A, 5b.)

V. Review of Art. 17, 2 of the *Acts of Synod 1908* and the appointment of a General Treasurer.

With reference to these instructions of Classis Grand Rapids East, which can be found in the *Agenda*, pp. xviii-xxv; our advice reads as follows:

Your committee appreciates the good intention demonstrated in that report and also the study made of this subject.

Your committee agrees that the existing rules of the classical treasury can be improved and should be improved. For example all treasurers should report not only what has been collected but also what is not being collected. Also there should be better correspondence between treasurers of classes and the church councils concerning the number of families.

Even so, your committee advises strongly against the appointment of a general treasurer who will be supervised by a committee as set forth in the *Agenda*.

Grounds:—

- (1) This proposal is in direct conflict with the thrust in our church as an institute and the life of the church which seeks to avoid unnecessary centralization.
- (2) No single group in our church, to the best of our knowledge, has found it necessary and profitable to establish such a central office. Meanwhile, in the old world such a bureaucracy, as Prof. Bouwman points out in *De Bazuin*, has lead to undesirable results.
- (3) It will be difficult to find a person who has the suitable and necessary qualifications to fill such an all-embracing position.
- (4) It would give too much authority to one [ecclesiastical] body whose members of necessity already serve so many general church functions.
- (5) Also, we believe that the proposed plan will not result in savings but rather will result in a significant increase in expenses inasmuch as a truly qualified person will require a substantial salary. Furthermore, the Committee of

Administration will, in all fairness, have to be offered reimbursement if the "frequent meetings," etc., as indicated, will actually be required. The general treasurer will also have to employ a secretary who will demand at least \$1,250 annually. Besides this there will be office rent, light, heat, and janitor service. Also, we do not expect savings as far as the classical treasurers are concerned inasmuch as they will continue to serve, according to this proposal and will continue to receive their honorarium. Also, the presently functioning treasurers invest available funds [to earn interest], so this means that the argument in question (p. xx) falls away.

The following substitute proposal is accepted by Synod:

Synod, having taken note of the instructions of Classis Grand Rapids East (*Agenda*, pp. xviii-xxv) and the advice given by the Pre-Advisory Committee, decides to place this matter in the hands of a committee who will study the matter and serve the next Synod with advice.

VI. Decentralization in Foreign Mission Work

Inasmuch as (1) in the present temporary conduct of our foreign mission work, the principle of decentralization, as embodied in our *Zendings-orde* [mission mandate] (*Acts of Synod 1912*, pp. 98-104), is not being applied, but—with the exception of the calling and sending of missionaries and their helpers—all the work is being done by the board; (2) our church has never decided to conduct our foreign mission work according to any other principle;

Synod to decide:

- a) that if the work in the foreign field requires new regulations, these must nevertheless be made in accordance with the principle accepted by our church as expressed in the *Zendings-orde* [mission mandate]. This principle requires, among other things, that the calling churches shall determine the salaries of their missionaries or helpers and shall regulate their work in so far as circumstances will allow;

- b) the contracts now existing between the board and said churches be abrogated and new contracts drawn up which shall harmonize with the regulations to be adopted.

(Classis Grand Rapids West)

Your committee advises not to accept the above-mentioned proposal, and does so based on the following grounds:

- (1) As far as decentralization is concerned, that is simply impossible under present circumstances, inasmuch as we have only one station in Jukao, to proceed along the lines of the Mission Mandate. Even as the board wrote to the West Side churches: "We see no conflict as to the principle of the Mission Mandate of 1912 and the present practice. This Mission Mandate presumes the existence of separate posts maintained by separate churches, but our mission work in China so far, and of necessity, is a unit as to the field occupied and the mission force."
- (2) As far as point (2) is concerned: "Our church has never decided to conduct foreign mission work according to another principle . . ." your committee answers that nowhere is there any evidence that another principle has been accepted. It is a very simple fact that as long as there is only one post and different workers, both men and women are financially supported by different churches, is simply impossible to carry out the decentralization principle in every instance, and neither is it desirable;
- (3) As far as the regulation of salaries is concerned, referred to in letter a), the presently existing regulation in which churches pledge a round figure, and then leave it to the discretion of the board to make more precise regulation in Mexican money, and also pertaining to children's money and other allowances. These regulations are followed by all American boards working in China and has been found by experience to be necessary and useful, just as our experience on the Indian mission field has proved more than once the desirability of equal salaries and children's allowances. In addition the regulation presently in effect has been recommended and approved by our own missionaries.

- (4) Therefore your committee does not deem it wise to proceed with abolishing the presently existing contract as requested under b). This would cause all kinds of confusion here and in China, and be contrary to the lessons of experience which have guided mission boards to [adopt] the regulations mentioned under (3).

In place of the advice of the committee the following substitute proposal is accepted:

That Synod mandate the board to review the Mission Mandate. The board is also instructed, as much as circumstances allow, to reckon with the principle expressed in the Mission Mandate, *Acts of Synod 1912*, Supplement X.

VII. South America.

The Committee for South America proposes the following in their report:

- (1) Continuation of the delegation to promote the interests of the Argentine churches, and to do so with the same mandate as before.

Your committee advises that this be approved.

Accepted.

- (2) To make the usual annual subsidy of \$1,200.00 available, and that this money be obtained, as previously recommended, through offerings for South America twice per year.

Advice: recommended this be approved.

Accepted.

- (3) In addition to the above we request that the arrangement, made in the Netherlands, and approved by Classis Rotterdam and the particular Synod of Zuid Holland, South, be approved:

- a) That it be proposed to the Church of Buenos Aires that they call a Minister of the Word from the Netherlands, and that this be powerfully supported by the Netherlands churches
- b) That it be proposed to the church at Tres Arroyes (in compliance with a request of this

nature which came to the committee in the Netherlands) that they call a Minister of the Word from the Christian Reformed Church of North America and that this ministry be strongly supported by the American church.

This minister will also be charged with the work at San Cajetano. (The work at Rosario will be supervised by Classis Buenos Aires.)

As far as the church position of said minister referred to in b) is concerned, it was agreed that he would be on loan to the South American churches.

It is the intention of your delegates to merely lend a hand in the carrying out point b) inasmuch as it appears that the efforts of Rev. Sonneveldt to strengthen the Reformed element in Argentina by way of emigration from the Netherlands, is being crowned with success. Inasmuch as this appears to be true, your delegates recommend a special collection be taken for Tres Arroyes and also for sending them a minister, including his salary, until the next synod.

Your committee advises that this be approved and that the implementation of the above-mentioned plan be given into the hands of our South America Committee in consultation with the *ad hoc* delegation of the [Dutch] Reformed churches.

Accepted.

VIII. Church Comity.

The following writing came in via the stated clerk: "To the Synod of the Christian Reformed Church in America.

"Fathers and Brethren:—

On behalf of the Western District Committee of the Board of Domestic Missions of the Reformed Church in America, permit me to present to your honorable body a matter which is of vital importance to the Reformed and Christian Reformed Churches in this country.

Some of the church leaders in both groups have recently suggested that the two churches should endeavor to take some steps toward church comity in the home field. A plan of such friendly relationship has existed for a number of years between the other evangelical churches in America and produced splendid results in the way of preventing overlapping in one field and neglecting another.

The statement has frequently been made: 'We are closely allied in doctrine, church government, and historical background. We are practically occupying the same territory. Why should we perpetuate this duplicating of forces in fields where one denomination is adequately able to take care of the work? Why should we continue a waste of men and means at a time when the needs of the Kingdom at large are so urgent? Is it not possible, at the least, to come together in a great conference and discuss the matter of church comity?'

The Western District Committee of the Reformed Church consists of the five members of the Board of Domestic Missions residing in the West, one elder and five ministers. The Committee holds two stated meetings, twice a year following the regular sessions of the classes. The field secretary calls the meeting and lays before the Committee all matters pertaining to the synods of Chicago and Iowa which come before the board for action. These matters are referred to the Committee for their careful consideration. They include the appointment of classical missionaries, applications for supplements towards salaries of missionary pastors, applications for loans from the church building fund to aid in the erection of churches, and other various matters pertaining to church extension and Home Missions. The Committee passes these matters on to the board with their recommendations for approval.

These brethren are ready to meet in conference with a similar committee of your church at any time in the near future for the purpose of deliberating on the subject of church comity between the two denominations.

It is understood that such a gathering as is here suggested would have no power to act. This belongs to the

organized bodies in each denomination. But it would be helpful if men of both churches were to discuss the subject in conference and report to their respective bodies in the event they agreed on something that calls for report.

Wishing you God's richest blessing and hoping to receive a reply, this letter is respectfully submitted

In behalf of the Western District Committee,
Board of Domestic Missions, RCA

(Signed) S. VANDER WERF,
Field Secretary"

Your committee advises Synod that four delegates be appointed, three ministers and one elder, and also our mission director, to confer with the brothers of the Reformed Church and to report to the following synod.

This proposal is rejected.

IX. The Reformed Church of South Africa.

Concerning a request of the Reformed Churches of South Africa that we in cooperation with this church to begin mission work, or assist them should a new field be opened and assist in the continuation of work already begun, your committee advises that we do not accede to this request

- a) because we have a mission field in China and also among the Indians;
- b) because we do not have a surplus of missionaries;
- c) because our financial resources do not allow it.

Accepted.

X. The General Fund for Home Missions

- a) Your committee read the report of the delegates of the General Mission Treasury.

Advice: To accept with appreciation the report; also the auditor's report. (See Supplement III.)

Accepted.

- b) Your committee further advises that the following subsidies be approved, as requested, effective until the following synod:

Hudson and Hackensack (per year)	\$2000.00
Muskegon	\$2000.00
Ostfriesland	\$2500.00
Orange City	\$6000.00
Pacific	\$4000.00
Pella (with Classis California)	\$3000.00
Sioux Center	\$3000.00
Immigration work	\$1000.00
Classis Pacific (travel expense quota)	\$1000.00

\$24,500.00

Thus decided.

- c) Whereas the delegates of the General Mission Treasury request direction for ways and means to increase the income to the treasury, your committee advises that the churches be requested to take up an offering once per year, in addition to the offering received heretofore, and that they reckon with the fact that an average of \$1.20 per family should be contributed.

Accepted.

- d) Brooten. With reference to this church the *Agenda* reads as follows: Classis Orange City commends Brooten to Synod that once again an offering be requested. After gathering information from Classis Orange City your committee advises as follows:

That Church Help investigate the possibility of making some arrangement with the creditors. If it is deemed necessary, that Church Help [then] request a special collection.

Accepted.

XII. Paterson Jewish Mission (Supplement V, 2), and Immigration Work in Hoboken.

Your committee reads the reports of the committees for Jewish Missions and Eastern Home Missions

(the work at Hoboken). The last report came in the form of a report to Classis Hudson.

Our advice is:

- a) We deem it necessary that in view of the information received concerning the Jewish Mission at Paterson, that a trio of delegates be appointed for the purpose of investigating the desirability of continuing this work, and that the delegates be given the power to act.
- b) We deem it necessary that the Eastern Home Missions Committee from now on regularly report to Synod just as other such committees [do].

With reference to point a) Synod decide that the attention of both classes be directed to a further investigation of this mission endeavor to determine if this work fulfills its purpose.

Point b) of the advice is accepted.

XIII. The Seamen's Home at Hoboken.

Classis Hudson approves a budget of \$10,000 for the running expense of the Seamen's Home at Hoboken for the year 1924. That Synod recommend this mission work among seamen to our churches for a generous offering.

(Classis Hudson)

Your committee advises that Synod recommend the mission work among seamen to our churches for their support.

Accepted. (See further Art. 93.)

ARTICLE 69

The President reads the following letter.

"Kalamazoo, Mich., June 27, 1924

To the Synod of the Christian Reformed Church, meeting in Kalamazoo, Michigan, in June, 1924.

ESTEEMED BROTHERS:—

I have earnestly and prayerfully considered your appointment which was verbally tendered me by way of your esteemed president. I express my deep felt appreciation for the honor you have given to me and the confidence

you have placed in me.

The importance of this decision weighs heavily on my heart. I cannot deny that the acceptance of this appointment involves a heavy responsibility. Even so, after prayerful consideration, I do not believe that I should shrink away from this responsibility. However much I am aware of the difficult task which has been tendered to me by you, before God and prayerfully looking to Him, I have decided to accept. With further approbation of my church council, I thus accept your appointment.

May the indispensable approval of our God rest upon this decision and may His power fully sustain the weakness of your brother and co-worker in the Kingdom of our Lord Jesus Christ.

CLARENCE BOUMA”

On behalf of Synod the President offers a word of thanks and congratulations to Dr. Bouma, which in turn was responded to by this brother with an earnest request to remember him, as well as the school which he hopes to serve, in their prayers.

ARTICLE 70

This session was concluded with a prayer of thanksgiving, led by Rev. F. Schuurman.

THIRTEENTH SESSION, FRIDAY EVENING, JUNE 27

ARTICLE 71

After singing Psalm 84:3, Rev. J. K. Van Baalen leads Synod in prayer.

ARTICLE 72

The consideration of the report of the Pre-Advisory Committee for Publication Matters is continued (following Art. 48 and 51).

The order of business is as follows:

B. (2) That Synod accept the communication of Rev. H. Kuiper as information.

Received as information with thanks for the accomplished work.

(3) "Children's Page" and "Young People's Department." Advice: that Synod place the care for these columns in the hands of the Publication Committee.

Thus decided.

(4) Nominations for editors and contributors for *De Wachter* and *The Banner*.

Advice: To receive as information and to vote from the proposed nominations.

Rather than accepting this advice, Synod decides to review the rules adopted in 1918 (*Acts of Synod 1918*, Art. 22, II, 1) relative to this matter, that Synod elect only the editor in chief of *De Wachter* and *The Banner* and that the Publication Committee, in consultation with the chief editors, shall appoint the contributors.

In connection with the placing of the name of Dr. Beets in nomination for editor in chief of *The Banner*, Synod declares that even though the Publication Committee, with the best of intentions, did not place his name on the nomination, even so Synod feels constrained to place his name in nomination.

Rev. H. Keegstra is chosen as editor in chief of *De Wachter* and Dr. Beets is chosen as editor in chief of *The Banner* (see further Art. 82 and 105).

C. Overture—Classis Hackensack: "to have the *Acts of Synod* printed in the English language."

Your committee advises that Synod at present proceed no farther than the decision of Synod 1920 (see further *Acts of Synod 1920*, Art. 14). In only a few classes has English become the official language. When, in the course of time, more classes adopt English as their official language and these classes make a request similar to that of Classis Hackensack, then the time will be ripe to make this change.

Accepted.

D. English sermons designed for use in vacant churches. (See instructions from Classis Pella.)

Your committee advises that Synod

refer Classis Pella to the standing committee for this matter (see further *Acts of Synod 1920*, Art. 57, 5), pages 89 and 94, and *Acts of Synod 1922*, page 86). Your Pre-Advisory Committee judges that the presently existing plan is better than that proposed by Classis Pella, provided it is executed in the right manner and with the required publicity. Also, the points c) and d) in the Pella instructions are met in the present plan, provided they are carried out according to the instructions.

Accepted. (See further Supplement XVII.)

E. Literature in the English Language for our Young People.

To your committee was presented the following material:

- (1) Instruction, Classis Sioux Center;
 - (2) Report, *ad hoc* committee;
 - (3) Letter from the A.F.R.Y.M.S.;
 - (5) Publication Committee Report.
- a) Your committee advises the adoption of the Report of the Committee on Literature (see *Agenda*, Report IV) with the following changes:
- (1) No. (2) to read as follows: "That the A.F.R.Y.M.S. be placed on the accredited list for collections in our churches, and that every congregation be urged to give an annual offering for this cause. The amount thus raised is to be used for the writing and publishing of these books as long as the federation is actually in need of such financial assistance";
 - (2) No. (3) to read as follows: "Synod decide to give the Federation the right to propose a committee and present the same to Synod for its approval and official appointment, this committee to execute the above mentioned plan. This committee shall consist of seven members, three of whom are to be members of the board

of the Federation. This committee is to present a report of its work and of the finances to Synod.

Accepted.

- b) In connection with the letter from the Federation asking for permission to use, if necessary, a part of the monies received from the churches toward the salary of a general secretary, our committee advises as follows: Since an important part of the work of this general secretary shall consist of the superintending of the production and distribution of this literature, the Synod grant this request, leaving the amount to be thus used to the judgment of the committee of seven above named.

Accepted.

- c) Synod approve the decision of the Publication Committee with reference to the publication of said literature (see Report of Publication Committee, Supplement VIII).

Accepted.

F. Graded Sunday School Lessons.

Your committee calls the attention of Synod to the fact that the Committee on Graded Lessons was not able to furnish a series of lessons, their inability being due to their conviction that the adoption of the graded system and the abandonment of the uniform system would be a fatal mistake.

Your Advisory Committee has the same convictions, and therefore recommends that this matter be dropped. (For reasons, see Report of Committee on Graded Lessons, Supplement XIV.)

Accepted.

ARTICLE 73

Synod decides to recess until Monday afternoon at 1:30. Elder J. Verbrugge closes this session with thanksgiving.

FOURTEENTH SESSION, MONDAY AFTERNOON, JUNE 30**ARTICLE 74**

Rev. R. Bolt suggests Synod sing Psalm 89:1, Psalm 119:3 and reads Psalm 87.
 Rev. J. Haveman reads Zechariah 4 and gives a brief meditation after which Prof. W. Heyns leads in prayer.

Roll call is taken and all the delegates are present.

ARTICLE 75

The minutes of the eleventh, twelfth, and thirteenth sessions are read and after one correction are approved.

ARTICLE 76

The clerk reads the following letter which had been just received:

“REV. D. ZWIER,

Clerk of Synod 1924,

Esteemed Brother:—

I have received your telegram today with your congratulations for which I express my heartfelt thanks. Next Sunday I hope to discuss this matter with my church council. Meanwhile I will give it my prayerful consideration. Inasmuch as you request a response while Synod meets, I hope to let you know as quickly as possible, after next Sunday. Daily we pray most earnestly for Synod. May I also request your prayers for me in this matter?

Your brother in Christ,

M. J. WYNGAARDEN

Tracy, Iowa, June 25, 1924.”

This is received as information. (See further Art. 79 and 121.)

ARTICLE 77

Continuation of the discussion of the Report of the Pre-Advisory Committee for Church Order Matters, etc. (Following Art. 24.)

IV. Instruction from Classis Illinois concerning the formation of a Classis

Wisconsin:

That Synod decide that the organizing of a Classis

Wisconsin, consisting of the congregations which lie in the state of Wisconsin, but presently part of Classis Illinois, be effected and that the necessary steps be taken.

Grounds:—

- (1) Classis Illinois is presently composed of 30 congregations numbering 2,797 families. The Classis is thus very large when one considers the number of congregations.
- (2) Of these 30 congregations, 10 are located in the state of Wisconsin, numbering 587 families. These congregations are thus strong enough, as far as the number of congregations and the number of families are concerned, to exist as a separate classis.
- (3) The division of the large Classis Illinois into Classes Illinois and Wisconsin is a natural and necessary division which is very much in the best interest of the churches.
- (4) The work of classical gatherings will not suffer because of this division, but rather will be advanced.
- (5) The congregations in the new classis which are still financially weak need not suffer because of this division inasmuch as they too can be assisted with financial support by the eventual formation of a new classis.

Your committee advises that this request be granted on the basis of the given grounds.

Accepted.

V. Instructions from Classis Sioux Center concerning the classical committee: The classis requests that Synod appoint a committee to investigate the nature, the purpose and the competence of a classical committee.

The synodical delegates, in connection with the organizing of the second congregation in Sioux Center apparently proceeded from the standpoint that a classical committee has the authority to organize a congregation without having a direct mandate from Classis. The classical committee decided this organization [take place] without having a mandate from Classis. Classis, however, judged that a classical committee

cannot do this without a mandate from Classis, and did not approve the organizing of Sioux Center II.

This position of Classis is based on Art. 38 of the Church Order of Dort, which article, according to the judgment of Classis, has not been carried out when a classical committee without a mandate from Classis carries out such organization.

Your committee judges as follows:

- a) That we have nothing to do with this facet of the Sioux Center Matter;
- b) That it sees no good reason to appoint a special committee for a review of this matter. It appears impossible to give a summing up of particulars.
- c) Even so it can be said that as a general rule a classical committee has no authority to act except in keeping with a mandate from Classis, and that no classis should give a virtual interregnum to a committee.

Rather than accept the advice relative to this matter, Synod decides to place this in the hands of a committee to study and to serve the following synod with advice as to the meaning and authority of a classical committee.

VI. Instruction—Classis Holland and Classis Illinois concerning the place of meeting for the next synod.

A request has been received from the congregations of Holland that the next meeting of Synod be held in Holland.

A similar request has been received from Classis Illinois that the next meeting of Synod be held in Englewood.

The Committee advises that Synod meet in Englewood the next time. Grounds:—

- a) Englewood is conveniently located;
- b) Englewood has never had the Synod meet in its midst.

Accepted.

VII. Emeritus matters

a) The following classes request the approbation of Synod with reference to granting honorable emeritation to the following ministers:

- Classis Grand Rapids West—Rev. J. Keizer and Rev. W. Kole;
- Classis Zeeland—Rev. H. Tuls;
- Classis Hudson—Rev. F. Welandt;
- Classis Sioux Center—Rev. J. B. Vanden Hoek.

Your committee proposes to approve this [request].

Accepted.

b) Your committee advises that the following provisional subsidies be approved in keeping with the board's decision.

Rev. Fortuin	\$1000.00
Rev. W. Kole.....	1000.00
Rev. R. Vande Kieft.....	1000.00
Rev. J. Keizer	900.00
Rev. H. Tuls	1000.00

Accepted.

c) The following instructions concerning subsidies were received:

(1) Classis Hudson requests a bonus of \$1200.00 for Rev. F. Fortuin.

Your committee advises a grant of \$1000.00.

Accepted.

(2) Classis Zeeland requests \$1800.00 additional subsidy for Rev. H. Tuls.

Your committee advises \$1000.00 with an extra bonus of \$500.00.

Accepted.

(3) Classis Hudson requests an increase in the average salary in calculating subsidies (See *Agenda*, p. xxxvii).

Your committee advises that Synod maintain the old provision. Grounds:—

- a) The assessment is already at \$1.25 and that would then have to be increased to \$1.50.
- b) Under special circumstances, the board has the liberty to give something extra.
Accepted.

(4) Classis Pella requests \$1000.00 for Mrs. F. Stuart (*Agenda*, p. xxxvi).

After having heard the judgment of the board and having weighed her circumstances, your committee advises that she be given a grant of \$800.00. If Synod decides to go higher then it would be necessary to increase the [grants] of others.

Accepted.

- b) Your committee further advises that the proposed grants for the affected persons be granted (see the Report of the Emeritus Board, Supplement VII), with the addition of Rev. J. B. Vanden Hoek, \$1000.00.
Accepted.

e) Assessment for this fund.

(1) The board informs Synod that for the following two years the budget will be \$25,000 per year. According to our calculation this comes to \$1.25 per family. The Synod is advised to approve this assessment.

Accepted.

(2) Rusk and Atwood (*Agenda*, pp. xi and xxxvi) request that other regulations be adopted in the assessment for this fund.

Your committee advises that we do not move in that direction because to do so would cause difficulty and confusion.

Accepted.

- f) Your committee directs Synod's attention to the fact that two members must be nominated to serve on this board. The retiring members are: M. Trap and S. S. Postma.

Received as information

g) Rev. J. Smitter asks that Synod consider whether or not it would be desirable that he be replaced by someone else since as he has moved.

Your committee judges that Rev. J. Smitter must serve out his time.
Thus decided.

h) Your committee advises that Synod send a letter of appreciation to Mr. S. S. Postma who because of advanced age no longer desires to be considered for service [on this board]. This brother has served on this board for 34 years.

Thus decided.

VIII. Classis Grand Rapids West requests, via Lamont, repeal of a decision made in 1918 concerning resignation of membership.

Your committee advises that a committee be appointed and report to the next synod.

This instruction is sent back to Classis Grand Rapids West.

IX. The Divorce Question. (*Agenda*, p. xxxvi):

That Synod decide at present concerning the question of divorce—see further *Agenda* and *Acts of Synod 1916*—and do that in the spirit of the “Report of the Committee for Marriage Matters, No. 2.”

Grounds and reasons:

- a) The grounds for a similar decision expressed in the above-mentioned report no. 2.
- b) The informative advice of the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands favors such a decision.
- c) This report—report no. 2—in distinction from what was handled at the Synod of Utrecht, confines itself, really, to the point in question.

(Church council, Kalamazoo I)

Synod 1916 decided, concerning this matter, to seek further clarity from the Reformed churches of the Netherlands and South Africa. From both of these churches we have presently received an answer

stating what had been decided. The churches of South Africa also raise the question if it is permissible for anyone to marry the widow of his deceased brother.

Your committee offers in this matter the following advice:

- a) That Synod, at the present time, should not choose a standpoint in this difficult and weighty matter.
 - (1) Because the documents that we have received from the Netherlands and South Africa have not nearly been adequately thought through in our circles, enabling us to come to a decision as desired by Kalamazoo I.
 - (2) Because also in the Netherlands the last word has not been spoken with reference to this matter. The Synod of Utrecht has referred this matter to the churches for further consideration.
- b) That Synod, however, decide the following in order to prepare a decision in this matter.
 - (1) That a committee be appointed for the purpose of studying the documents which have come to us from the Netherlands and South Africa, as well as the materials which have been presented within our own circles and then to report to the following synod. This committee will also be asked to give advice concerning the question raised by South Africa.
 - (2) Furthermore, that the reports from the Netherlands and South Africa be included in this *Acts of Synod* so that this material can be thought through in broader circles. (However see Art. 140.)

Accepted.

X. Instructions from Classis Illinois concerning profession of faith questions.

That Synod:

- (1) exhort all the churches that at the time of public profession of faith the questions which were recommended by the Synod of 1923 of the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands be used;
- (2) that steps be taken to provide an English translation of these questions;
- (3) that a copy of these questions be sent to every church council.

Decided to appoint a committee of three persons who will make a study of this matter and report to the next synod.

XI. Instructions from Classis Illinois concerning petitions (*Agenda*, p. xxxiv).

The instructions from Classis Illinois read as follows:

“That Synod declare that before anyone begins to circulate a petition in an established congregation, or organize any movement toward [starting] a new congregation, that permission first be requested from the church council, and an agreement worked out with the church council.

Grounds:

- (1) A movement which is undertaken at one's own convenience undermines the authority of the church council;
- (2) The church council is thus confronted with an accomplished fact, in which case agreement may no longer be possible;
- (3) The church council loses its leadership over the congregation;
- (4) The church council, if the movement happens to be popular, may be confronted with all kinds of great difficulties;
- (5) The church council then remains unaware of which arguments the congregation is using behind their backs.”

This instruction is thus directed against “using petitions and other organized action” in the congregation, [thereby] circumventing the church council, for the purpose of organizing a new congregation.

Such petitioning is of a wholly different nature than petitions which seek to rally collective opposition or protest against actions of the church council. [Such] joint action against a church council is surely to be condemned as being in conflict with the [normal] exercise of what we call the “right to participate” of communicant members. However, the same cannot be said of actions meant to be a communal *appeal* to the church council.

Why it would be wrong to come jointly to a church council with a request escapes us.

Your committee deems it unnecessary and ill-advised for Synod to make a firm declaration: that such action requires the permission of the church council, or that endeavors must be made to [first] come to an agreement with the church council. Such petitions have frequently advanced the cause of the Lord. And even though the possibility exists that [this] right can be abused, it is impossible to make synodical regulations for every contingency which may occur in church life.

When it concerns matters which cannot generally be condemned as inappropriate, we cannot violate the rights of full-fledged [communicant] members. To abuse [a church council's] authority by "lording it" over the Lord's own people, is equally possible.

Furthermore it appears to us that it is not without danger that, by denying such petitions, every attempt to organize a new congregation can be killed, or made impossible unless interested members use their right to be heard.

In addition it ought to be noted that the instruction makes no mention of a concrete case.

On the basis of these grounds your committee advises that Synod maintain [its] decision of 1920 (*Acts of Synod*, p. 74) which holds that concrete cases must be judged and handled individually, without encumbering [the process]. This declaration takes into account that the circumstances surrounding petitioning can vary in character; this also allows room for various actions, and leaves how matters, as they arise, are treated in the hands of the church council, with the right of the members to appeal church council actions to Classis.

In place of this advice, Synod declares that in this matter no general rule or regulation can be made.

XII. Instruction from the Oakdale Park church council concerning exhorters, as follows:

That Synod modify the synodical decision concerning exhorters in this manner (see *Acts of Synod 1916*, p. 29, 4):

Except for the church rule (regulation) which addresses the appearance of students of theology in our pulpits, no one has the right to speak an edifying word, as it is called, in a public worship unless he has first been examined by his classis with respect to his orthodoxy in doctrine, his godliness in daily life, and his competence to exhort and subsequent permission is granted. Whether or not a person who has been examined and has been approved by one classis shall also be granted liberty to exhort in another shall be left to the judgment of the respective classes, each for their own [geographical] area.

Grounds:—

- (1) A difference of opinion exists concerning the interpretation of the present rule concerning exhorters. (Compare the writing of Rev. K. W. Fortuin in *De Wachter* of May 28, 1924) with various decisions taken by different classes since Synod 1916;
- (2) If the exegesis promoted by Rev. Fortuin is the correct one, then the decision of 1916 does not deal adequately with the demands of the denomination;
- (3) The proposed regulation is in complete harmony with the practice of other Reformed churches, for example the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands. (See Rutgers, Church Advice I, p. 30.)

Your committee advises Synod not to enter into this matter, because the present decision is adequate and just. The Committee judges, however, that this regulation does not exclude the right of other classes to extend this right. (See *Acts of the Netherlands Synod 1914*, Art. 109.)

In place of [accepting] this advice, Synod decides to accept the formulation as proposed by the church council of Oakdale Park.

XII. Instruction of Classis Grand Rapids West as to what constitutes a family.

“Synod clarify and amplify the rule adopted in 1906 (see *Acts of Synod*, Art. 93, p. 52) in regard to what constitutes a family for statistical reports.”

The Committee, having taken note of the instructions from Classis Grand Rapids West, advises that we stick to the old rules because, according to the judgment of the Committee they are clear, adequate and leave nothing to be desired.

The above mentioned rule reads as follows:

“It is established that the following are to be counted as families.

- a) where man and wife are both confessing members;
- b) where the man or the wife, whether it be by baptism or also through confession of faith, belongs to the church;
- c) where the wife, being a widow, is head of the family.”

Accepted.

XIV. Instruction from Lamont about the application of the above regulation.

Your committee advises not to consider this instruction

- a) because the work connected with this [would be] laborious;
- b) because the decision of 1914, Art. 17, 9, meets what Lamont has in mind.

Accepted.

XV. Report concerning Incorporation. (*Acts of Synod 1922*, p. 78)

The previous synod appointed a committee with the mandate to report to this present synod concerning “Articles of Incorporation.” For this report see Supplement 15.

Your committee advises that Synod consider the following observations:

In the “First Article”—change the word “corporation” to “church.”

In “Second”—remove the words “or society.”

In “Third”—change “corporation shall be created” to “church shall be incorporated.”

In "Third"—it cannot be longer than 30 years.

In "Fourth"—remove "or society" or eliminate the entire article.

In "Fifth"—remove "and as based thereon, the Formulas of Unity" as well as delete the subsequent "and."

In "Fifth"—change "subsequent synods" to "and resolutions of general synod, before or after 1914 and not embodied in said Church Order."

In "Sixth"—instead of "Formulas of Unity and Church Order," the following: "the above mentioned standards of doctrine and government." (3 times)

At the end of "Seventh"—"but a vacancy in the office of pastor shall in no way affect such Board of Trustees." What does that mean?

At the end of "Eighth"—change "such" to "this."

In the "Tenth"—drop the word "organization."

In the last paragraph—drop the words "and congregation."

Decided that Synod place this matter, together with the proposed changes, in the hands of the Committee with the power to prepare a final and binding reading.

XVI. Catechism Report. (See Supplement XVIII.)

a) Your committee has considered the extensive report of the *ad hoc* committee in this matter.

At the same time your committee has spoken with Prof. Fakkema, who addressed us on the desirability of cooperation with the "Union of Christian Schools" in connection with this matter.

Also, a letter was received from Rev. L. J. Lamberts who is in the process of preparing a question-and-answer book.

In addition to the above we also read the Acts and the Reports of the Netherlands Synod of 1923 which also dealt with this matter.

b) Advice of your committee: It is scarcely necessary to state that we are dealing with a very weighty matter. We fully agree with the *ad hoc* committee. Our advice is as follows:

- (1) Concerning the catechism books which are to be used: when future efforts are made toward the desired improvement of our catechetical instruction, that Synod determine the following:
 - 1) That it is an absolute requirement that we have a series of booklets which are governed from beginning to end by one plan, and that these be used in all of our congregations.
 - 2) That in these booklets the question method be discontinued and the *thesis* method [collecting of theoretical propositions for presentation] be employed instead. (Report, *Agenda*, p. 35, 2) However, this method should not be followed in the booklets for children under 10 years inasmuch as this method is less suited for little children.
 - 3) That in the book for the older catechism students
 - a. the theological sequence which we find in our Confession of Faith must be followed,
 - b. frequent references must be made to our Confessions and our Liturgical Writings,
 - c. we must reckon with the heresies of our day, and these, particularly the most important must be pointed out,
 - d. all this must be done in an intimate way so a more personal expression of faith and witness will come to expression.
 - 4) That we must have the following booklets:
 - a. two booklets dealing with biblical history, one for children below 10 years and one for children 11 to 14 years,
 - b. one booklet dealing with the content of the Holy Scriptures, as proposed by the *ad hoc* committee,
 - c. a textbook for young people 16 years and above.

- (2) In order to reach this proposed goal, Synod should declare that it is not desirable to use other books, as the *Ad Hoc* Committee suggests, but rather that a committee of three persons be appointed, who will in consultation with the "Union of Christian Schools" provide booklets which will meet the requirements of point b, 1.
- (3) Furthermore that Synod recommend that what is proposed by the *Ad Hoc* Committee under "IV. Additional Helps" and "In Conclusion (1)" be implemented.
- (4) That Synod express its thanks to the *Ad Hoc* Committee for the manifold labors accomplished.

With thanks to the *Ad Hoc* Committee for its report on this matter, as well as to the Pre-Advisory Committee, this report is placed into the hands of a new committee for further work with the mandate to report before June 1, 1925, in our church papers so that the church councils will have an opportunity to study this important matter before the following synod. (See further Art. 87.)

ARTICLE 78

It was decided to hold an evening session to begin at 7:30.

ARTICLE 79

The following telegram is read:

"Tracy, Iowa, June 30, 1924

Rev. D. Zwier,
Clerk of Synod Christian Reformed Church,
Kalamazoo, Mich.

Appointment accepted. The intercession of [the] church for my work would be appreciated. As to leave of absence, I leave decision to Synod or Curatorium. Two months or more in connection with Princeton Theological Library and six or eight months at Free University of Amsterdam would be very beneficial, but am quite willing to begin teaching next September if desired.

M. J. Wyngaarden."

This is received as information, with thanksgiving.

Concerning a "leave of absence," Synod decides that the Pre-Advisory Committee for Theological Matters be asked to serve Synod with advice. (See further Art. 89 and 121.)

ARTICLE 80

Elder H. Vander Riet closes this session with thanksgiving.

FIFTEENTH SESSION, MONDAY EVENING, JUNE 30

ARTICLE 81

After Synod sings Psalm 17:3, Rev. H. Danhof opens this session with prayer.

ARTICLE 82

The President informs Synod that Rev. H. Keegstra has accepted the appointment as editor in chief of *De Wachter*. (Following Art. 72, B, 4.) This is received for information.

ARTICLE 83

The report of the Pre-advisory Committee for the Pella Matter is read by the reporter, Rev. H. Danhof.

After an extensive elucidation concerning the history of this matter, which is kept in the archives of Synod, the judgment of the committee and their advice reads as follows:

II. Our judgment and advice:

A. Our Judgment:

- (1) The present state of affairs in the congregation of Pella I must come to an end. The church council and the congregation must be assisted in such a way that they can move forward along Reformed principles;
 - a) They must come to the point of dealing with the protests, the celebration of Holy Communion, the doing of family visiting, etc.
 - b) Because of this, speedy and vigorous help must be offered to Pella I so that the church may be spared from complete ruin.

(2) The thread [of concentration] must be taken up where Classis Pella allowed it to slip through their fingers.

a) The decisions and the advice of the special session of Classis in December of 1923 and the spring meeting of the Classis of March 4, 1924 must be brought to the fore and must be complied with.

b) Further defining and sharpening of these decisions may be necessary.

(3) We may not ignore when, for negative reasons such as unreformed preaching or improper application, nothing is to be judged or condemned. Rather, it becomes necessary to be ruled by positive Reformed [principles] in all teaching, methodology and applications, in such areas as: preaching, church polity, [observing] sacraments, preserving discipline, family visiting, catechism [instruction], teaching doctrine, and cultivating concepts and [their application to] situations; covenant awareness, and the doctrine of election and reprobation, concerning the church and its offices and the calling of the congregation; advancing the society life of the church and also the cause of education. Also the matter of personal deportment, one's association with the brothers and one's attitude toward outsiders; in all of this it is necessary that one should be positively Reformed.

B. Our Advice:

- (1) That Synod accept the above as its judgment and make this known to Classis Pella.
- (2) That Synod appoint a committee of three to support Classis Pella in urging the church council to accept and carry out the advice and decisions of Classis in the same vein as the above mentioned judgment.
- (3) That, because of the very serious conditions, Synod further emphatically point out that it is required in our churches that the preaching, instruction, governing, leadership, and all exercise of one's duty, without omission or neglect, be done in a positive Reformed way in doctrine and practice. Inability or unwillingness to comply demands that effective measures be taken.
- (4) A copy of this advice is to be sent to all the parties concerned.

Points 1, 2, 3, and 4 of this advice are accepted by Synod.

A word of thanks is addressed to Rev. H. Danhof for his manifold labors in drawing up this report.

ARTICLE 84

This session is concluded with a prayer of thanksgiving in which we are led by Elder L. Prall.

SIXTEENTH SESSION, TUESDAY MORNING, JULY 1

ARTICLE 85

The "devotional exercises" are led by Elder J. B. Hulst and Rev. A. J. Brink. Synod sang Psalm 19:4 and 7; Morning Song 3. A part of 1 Corinthians 12 is read. Rev. A. J. Brink addresses Synod briefly and leads in prayer.

ARTICLE 86

The minutes of the fourteenth and fifteenth sessions are read and approved after one correction was made.

ARTICLE 87

Synod continues to deal with the report of the Pre-Advisory Committee for Church Order Matters, etc. (Following Art. 77.)

XVII. Instructions from the church council of Zillah concerning unions (*Agenda*, p. xxxvi):

The church council of Zillah comes to Synod with the following proposal:

Decided, that we as a church alter our position concerning labor unions and return to the position which was previously taken by us.

Grounds:

- a) Membership in the present day unions is in conflict with the Word and the spirit of the Scripture, where we are warned that we are not to be yoked with unbelievers.

- b) The present-day unions are thoroughly godless.

After extensive discussion about this matter the Committee presents the following advice.

- a) That Synod again appoint a committee to review the decision of 1916 and if possible to come to a clearer and more resolute decision.

Grounds:—

- (1) The decision of 1916 appears to have been a provisional decision;
- (2) In some points it is definitely possible to come to greater certainty and to provide more direction.
- (3) Synod of 1916 also encouraged further studies in this matter.

The task of this committee will not be limited to unions in the narrow sense, but also to make a study of a variety of organizations such as for example organizations of employers, farmers associations, fruit growers associations, etc., which in our time are multiplying and which more or less move along the same lines as unions.

Rather than accepting this advice Synod accepted the following substitute proposals:

Pursuant to the instruction of the church council of Zillah concerning unions, Synod decides to appoint a committee, whose task will be to make a thorough study as to the position which the church must take especially toward unions and also, in general, to all kinds of organizations involving employers and employees in our society. Synod deems it desirable that this matter be studied anew because there appears to be little clarity in our churches causing a great deal of difference in opinion. Also, this is advisable because the decision concerning unions made in 1916 appears to have been provisional. The committee appointed to do this study is to report no later than February 1, 1926 so that the churches will be able to evaluate this report at their leisure.

XVIII. Report of the synodical delegates.

The following delegates reported on their attendance of classical examinations and the admittance of the following candidates to the office of the Ministry of the Word and the administration of the Sacraments:

Rev. E. J. Krohne and Dr. Y. P. De Jong the examination of Candidate Henry Schultze;

Revs. H. Bel, E. J. Krohne and Dr. H. H. Meeter the examination of Candidate J. Zeeuw;

Revs. R. Bolt, S. Eldersveld and J. Gulker the examination of Candidates Andre and Van Laar;

Revs. S. Eldersveld, R. Bolt and H. J. Heynen the examination of Candidate C. J. Scholten;

Rev. S. Eldersveld the examination of Candidate M. Wyngaarden;

Revs. A. Wassink and S. Eldersveld the examination of Candidate E. Van Farowe;

Revs. E. J. Krohne, J. Vande Kieft, and Dr. H. H. Meeter, the examination of Candidates Boeve and Lyzenga;

Revs. J. Gulker and S. Eldersveld the examination of Candidate C. Van Reenen;

Revs. J. Gulker and S. Eldersveld the examination of Candidates N. J. Monsma and R. Rozeboom;

Revs. E. J. Tuuk, J. M. Vande Kieft and D. De Beer the examination of Candidate C. Bouma;

Rev. S. Eldersveld the examination of Candidate Spoelhof;

Dr. Y. P. De Jong, Dr. H. H. Meeter and Rev. A. Keizer the examination of J. L. Koert.

Advice of the committee: Approve.

Thus decided.

At the same time your committee directs the attention of Synod to the fact that in some instances only one report of examination was received.

Received as information.

However, Synod deems it necessary to remind the delegates for examinations concerning the existing rules.

“b) Each peremptory examination must be attended by three delegates from the neighboring classes.” (Heyns, Church Order, p. 10; *Acts of Synod 1912*, Art. 72, 7)

XIX. Committee on the American Legion. (*Acts of Synod 1922*, p. 76)

This committee informs Synod that they had been unable to do their work and therefore request postponement. Also they inform Synod that one member of this committee had left for the Reformed Church and thus another member must be appointed.

Your committee advises:

- a) That the information given by the committee, namely that they are not ready to report, be accepted for information;
- b) That the request for an extension of time be granted;
- c) That another member be appointed to serve on this committee.

Thus decided.

ARTICLE 88

Continuation of consideration of the Report of the Pre-Advisory Committee for Confession and Worship Matters (following Art. 25).

III. In re the affiliation of our Sunday schools with state or county organizations:

Synod enjoin upon the church councils to see to it that their respective Sunday schools do not affiliate with any county or state organizations without having gained assurance that the constitution of such organization comprises an article properly defining its basis in terms that guarantee its doctrinal soundness in harmony with orthodox evangelical Protestantism.

That Synod specify the essential doctrines of Holy Scriptures which are to be regarded as offering an adequate basis for the affiliation and cooperation with existing Sunday school associations or councils.

Grounds:

- (1) The Sunday schools within our church are affiliating with existing local state organizations without due regard for doctrinal soundness, and without proper supervision by the church councils. Such was the case last October with the affiliation of the Sunday School Association of Christian Reformed Churches of the Middle West with the Michigan

Sunday School Council of Religious Education, despite the official declaration of Synod 1918 concerning the relation between the Sunday school and the church councils and the warning therein expressed as to the danger lurking in the independent actions of the Sunday schools. (cf. *Acts of Synod 1918*, p. 151, Proposition 6);

- (2) at least the fundamentals of evangelical Christianity are essential as a minimum for affiliation and cooperation with any organization that purposes to advance God's Kingdom by promotion of the cause of religious instruction through the Sunday schools.

(Classis Holland)

- a) The advice of the committee regarding the first paragraph of these instructions was changed as follows:

Synod calls the attention of the church councils to the danger of our Sunday schools cooperating with any county or state organizations without first having gained assurance that the constitution of such organization comprises an article properly defining its basis in terms that guarantee its doctrinal soundness in harmony with orthodox evangelical Protestantism. Grounds:—

- (1) The Sunday schools within our church are affiliating with existing local state organizations without due regard for doctrinal soundness, and without proper supervision by the church councils;
- (2) *Acts of Synod 1918*, p. 151, proposition VI-B: "In every instance the Sunday school shall remain under the strict supervision of the church so that there is no cultivation of so-called 'Christianity taking precedence over faith divisions.' Perhaps there is no single means in our present time that promotes more weakening of boundaries than the Sunday school as it presently exists all around us.
- (3) At least the fundamentals of evangelical Christianity are essential as a minimum for affiliation and cooperation with any organization that purposes to advance God's Kingdom by promotion of the cause of religious instruction through the Sunday schools.

Accepted.

- b) The advice of the Committee regarding the second paragraph of these instructions:

That Synod specify the essential doctrines of Holy Scriptures which are to be regarded as offering an adequate basis for the affiliation and cooperation with existing Sunday school associations or councils:

Your committee advises that Synod appoint a committee of three to execute this part of the overture.

This advice is rejected. Synod decides not to enter [further] into this matter.

IV. Discontinuation of the Committee for Worship Services.

That Synod discontinue the Committee on Worship Services, cf. *Acts of Synod 1922*, Art. 37, IV, p. 69: the approved decision and the grounds put forward in its defense:

- a) There appears to be little prospect—especially since the decisions of the Synod of Utrecht dealing with this material—to muster up the courage to produce an improved “Order of Service” in a relatively short time;
- b) Under the present circumstances, the existing committee is not able to carry out its mandate in such a manner that it would be able to serve Synod with a well-written report in a relatively short time, and thus would face the danger—should it continue to serve—that later on they would be reproached for having accomplished nothing.
- c) In our view, the churches would be better served by studies and advice from private parties.

(Classis Grand Rapids East)

Your committee advises the Committee on Worship Services to continue to carry out its mandate and to alter its objective as follows: that the committee primarily seek to bring unity and order in our worship services and that it serve the following Synod with advice. Grounds:—

- (1) Because arbitrariness rules in our worship services;
- (2) So that unity may come about in our liturgical expressions.

In place of the above a substitute motion is accepted: that Synod continue the Committee for the Improvement

of the Worship Service, to fulfill its mandate given to it by the Synod of 1922. (See further Art. 143.)

ARTICLE 89

A letter from Prof. F. M. Ten Hoor is received and read in which he requests Synod, on the basis of various considerations, he be tendered immediate emeritation (following Art. 30, XI, B). This request is placed in the hands of the Pre-Advisory Committee for Calvin College and Theological Seminary with instructions to serve Synod with advice. (See further Art. 97.)

This same committee reports concerning the leave of absence which Dr. M. Wyngaarden had placed in the hands of Synod for its consideration (see Art. 79). The committee reports as follows:

“In re suggestion of Dr. M. Wyngaarden in his acceptance of the appointment to the Chair of Old Testament Exegesis and allied branches, concerning a leave of absence for preparation, your committee would advise:

That Dr. M. Wyngaarden begin his work at our school next September,

- (1) Because of the need at the school. For three years the branches to be taught by Dr. Wyngaarden have been cared for by different professors and a minister, which is not for the welfare of the school;
- (2) Because your committee is of the opinion that Dr. Wyngaarden is sufficiently prepared to begin his work;
- (3) Because Dr. Wyngaarden himself has offered no objections to begin his work in September.”

Accepted.

ARTICLE 90

Elder F. Vander Ploeg concludes this session with thanksgiving.

SEVENTEENTH SESSION, TUESDAY AFTERNOON, JULY 1**ARTICLE 91**

Rev. D. H. Muyskens asks Synod to sing Psalm 84:3 and leads in prayer.

ARTICLE 92

Synod continues to deal with the report of the Pre-Advisory Committee for Varia—Protests (following Art. 62):

V. Protests of F. Jongsma and F. Vanden Hoorn against the church council of Oak Harbor.

Inasmuch as the protest had not been handled by Classis Pacific, under whose jurisdiction the congregation resides, and because the protest has not legally come to the table of Synod because the question is still pending with the church council, as appears from the information given by Classis, the Committee advises that this protest cannot be received and is to be declared as not properly before Synod in keeping with Art. 30 of the Church Order.

Accepted.

VI. Korfker vs. Muskegon III.

Brother W. H. Korfker protests the action of the church council of Muskegon III. This church council came to the congregation with a well developed plan to bring about a change in the use of the Dutch language in the worship services of the church. It is the opinion of Brother Korfker that the church council should have first consulted with the congregation and that the plan should have originated in the body of the congregation.

Your committee advises that Synod declare: That the church council has a duty to give leadership and it was perfectly proper on the part of the church council to come with a definite plan concerning which the congregation gave its approval. Therefore the protest of Brother Korfker is without foundation.

Accepted. (See further Art. 142.)

ARTICLE 93

The Pre-Advisory Committee on Mission Matters reports as follows:

(1) Regarding the “Star of Hope Mission” (following Art. 68, II, E):

Your committee advises:

- a) That the report of the synodical delegates *ad hoc* be received for information (cf. Supplement XVI).

Thus decided.

- b) In connection with the instructions of the church council of Archer Avenue, and having received for information the report of the synodical delegates from which it becomes clear that the “Star of Hope Mission” operates without any church supervision, and that Mr. Stam personally has severed all connection with the Christian Reformed Church, and inasmuch as he has indicated that his teaching and his concept of mission work is in direct conflict with the position of our church—therefore your committee advises that our church no longer give financial support to this Mission and that our church councils no longer assist in circulating the “Star of Hope” pamphlet.

Accepted.

(2) Regarding Church Help (following Art. 68, III):

Your committee advises:

- a) That the report of the delegates for this fund be accepted for information. (See Supplement VII.)

Thus decided.

- b) That this action taken by the delegates in regard to the congregations of Ireton and Austinville be approved.

Thus decided.

(3) With regard to the American Bible Society:

Your committee advises:

- a) That the report be received for information (see Supplement XIII);
- b) That a collection for this society be recommended to our churches.

Thus decided.

ARTICLE 94

The subcommittee re protests (following Art. 29) brings the following report:

Honorable Fathers and Brothers:—

Your committee received two protests for inspection and has the honor to report the following:

I. The protest of J. D. Smit, B. Kannegieter, and W. Schippers vs. Classis Grand Rapids West.

Background: In September of 1922, the first named brother protested to Classis Grand Rapids West against the church council because they allowed certain teachings of Rev. G. J. Haan. Classis did not enter into this protest because the brother had not first gone to the church council with his protest. In January, 1923 this brother once again protested to Classis and this time he was accompanied by two witnesses. After investigation, Classis decided as follows (Minutes January 9, 1923, Art. 31): "Since it has not appeared from the official testimonies that Rev. Haan departs from the Reformed doctrine of the Covenant of Grace, the Classis declares that no ground exists for this protest."

At the meeting of Classis in May, 1923, protests from two of the above mentioned brothers, namely Smit and Kannegieter, and others were presented to Classis in which material was included. A committee was appointed by Classis to investigate this matter *in loco*. This committee reported in September, 1923 and the minutes of Classis contain the following (Minutes Sept. 11, 1923): "The conclusions, in which the protests are declared unfounded and the protesters admonished to retract, are adopted. The entire report is approved and ordered filed."

In January, 1924, the three above mentioned brothers, Smit, Kannegieter and Schippers protested the censure which had been applied to them by the church council on the ground that they were unyielding and refused to accept the decision of Classis (cf. the previous paragraph). They requested a reconsidering of this decision. The minutes of classis re this matter reads as follows: "Whereas insufficient reasons are advanced for such action, Classis decides not to enter upon the matter (Art. 18, September 11, 1923).

In May, 1924, the three brothers requested Classis once again to take up this matter. Minutes of Classis (Art. 24, January 8, 1924): "Decided not to do so because the communication received gives no reason for such action."

We do not read in the classical minutes that the brothers

notified Classis that they will appeal to Synod, but inasmuch as all the material with reference to this matter has been sent in by the stated clerk of classis, we declare that this matter may be considered as properly before Synod.

Your committee advises:

(1) That Synod declare its concurrence with the declaration of Classis "that to the extent that Classis has examined the teaching and preaching of Rev. Haan, it is convinced that he does not depart from the expressed doctrine as found in the confessions of the church with reference to the Covenant of Grace and Baptism and for that reason the previously mentioned protests are without foundation."

Accepted.

(2) That Synod declare that the protesters are obligated to comply with the demand of the church council, namely, that they retract "that the teaching is contrary to God's Word and in conflict with the confessions you declare rotten." (Quoted from the church council minutes, Sept. 12, 1922, Art. 5.)

Accepted.

II. Protest of Mr. N. Scholten, Mrs. N. Scholten and Mrs. S.D. Kramer vs. Classis Grand Rapids West.

A. Your committee calls your attention to the fact that this protest has not been submitted to Classis; it has not even been sent in to the stated clerk. Classis therefore has not been able to judge whether or not this protest contains any new material. Also, it has not become clear if, as demanded by Art. 30 of the Church Order of Dort, Classis could settle this matter.

By contrast the protesters sought all possible information from the stated clerk of Classis and following his advise submitted their documents directly to Synod.

Your committee therefore advises that this protest be taken under consideration.

B. In the event that Synod decides to take this protest under consideration we present the following background and advice:

(1) Background: The above mentioned brother and sisters protested at Classis against the censure which was placed upon them by their church council. The ground for the censure was their irreconcilable attitude. Classis decided that the church council

should lift the censure inasmuch as the grounds for the censure were not sufficient.

At this point the church council protested against the decision of Classis. Classis then appointed a committee to investigate the matter *in loco*. After hearing the report of this committee, Classis decided to rescind its previous decision and to vindicate the church council in their application of censure on the ground of the irreconcilable attitude of the above mentioned brother and sisters. Against this decision of Classis, protest was made by six members of Classis.

At the following meeting of Classis the three above mentioned protesters gave notice that they were appealing to Synod.

(2) After having reviewed all the documents and having heard Rev. Haan (as one who represented the church council), and Mr. N. Scholten (as representative of the protesters), your committee presents the following advice:

That Synod appoint a committee of five delegates to investigate and judge the matter *in loco* and to deal with the matter according to their finding. Grounds:—

- a) Because Classis rescinded a previously made decision and made another declaration, and thus seemingly altered the position it held at the beginning. Also, that six members of Classis protested against this latest decision.
- b) Because the matter is too complex for a Pre-Advisory Committee to adequately examine and evaluate in the limited time available to them.
- c) Because such a synodical committee is better situated to deal with the persons involved and thus to bring the matter to a good conclusion.

Accepted.

ARTICLE 95

The Pre-Advisory Committee on Confession and Worship Services reports on the matter of membership in the Federal Council of the Churches of Christ in America. (See the instructions Art. 25, II, and 67.)

Your committee has considered these instructions. And even though these grounds contain a great deal of truth and some

objections remain, even so, having heard the account of the delegates to the Federal Council, your committee believes it should advise Synod as follows:

- (1) Not to act in keeping with those instructions;
- (2) Not to sever our relationship with Federal Council at the present time.

Grounds:—

- a) The first reason for our affiliation with the council is still valid, namely “To give us an official standing among the churches” (*Acts of Synod 1918*, p. 43).
- b) The council at the present time does not stand under the leadership of liberal men.
- c) By leaving we weaken the good element.
- d) Membership in the Federal Council can stand us in good stead at any time.

After a broad discussion it was decided to, with minor changes, accept the instructions of Classis Grand Rapids West:

Synod decides to sever all connections with the Federal Council of the Churches of Christ in America.

Grounds:—

- (1) There is a burdening conviction in our churches that ecclesiastical alliances of any kind between orthodox and liberals are contrary to the Word of God;
- (2) Liberalism is strongly in evidence in the council as is clearly seen from its emphasis on the social gospel and its humanitarian tendencies;
- (3) The council stands committed to elaborate programs pertaining to industrial, national, and international affairs which our churches have never endorsed and should not endorse, even if we could fully agree with them, since they do not belong to the province of the church as an organization.

Thus decided.

ARTICLE 96

It was decided to hold an evening session to begin at seven-thirty.

ARTICLE 97

The Pre-Advisory Committee on Calvin College and Theological Seminary reports on Prof. Ten Hoor's request for emeritation (see Art. 89):

Your committee advises:

- (1) To receive this communication for information;
- (2) To grant Prof. Ten Hoor's request for emeritation;
- (3) That Synod express its thanks to the professor for his manifold labors performed at our school throughout many years;
- (4) That the arrangement for the professor's pension be referred to the Curatorium.

Thus decided.

In the name of Synod, the President expresses a word of thanks and appreciation to the professor, and expresses the wish that after a period of work at our school spanning almost twenty-five years, he may enjoy a rich and blessed life's evening. He also expresses the hope that Synod may, even so, be favored with his advice and be permitted to profit from it.

The professor responds to this address, after which the assembly stands and sings Psalm 134:4, the words being especially addressed to the Professor.

ARTICLE 98

Prof. Ten Hoor closes this session with thanksgiving.

EIGHTEENTH SESSION, TUESDAY EVENING, JULY 1

ARTICLE 99

After singing Psalm 25:2, Rev. H. Kuiper leads Synod in prayer.

ARTICLE 100

The report of the Pre-Advisory Committee in re Common Grace is read by Dr. C. Bouma. In its totality it reads as follows:

Esteemed Brothers:—

Your committee has the honor to report the following:

A. Received Documents and Instructions.

The following documents were placed in our hands by the stated clerk:

- (1) Protest against Grand Rapids East, and an appeal to Synod by three members of the Eastern Avenue congregation (H. Vander Vennen, J. De Hoog, and W. Hoeksema) in regard to their protest against their minister and church council, which protest was returned to the church council of Eastern Avenue by Classis Grand Rapids East at its meeting on May 21.
- (2) Answer of Classis Grand Rapids East concerning the protest of the three brothers of the Eastern Avenue congregation: H. Vander Vennen, J. De Hoog, and W. Hoeksema against their handling of their protest concerning Rev. H. Hoeksema and the church council of Eastern Avenue by Classis Grand Rapids East and their appeal to Synod.
- (3) A transcript of the minutes of Classis Grand Rapids East of May 21, 1924 with respect to the matter at hand.
- (4) A printed copy of the protest which had been lodged with Classis Grand Rapids East by the previously mentioned brothers against their pastor and the church council, in its session on May 21, 1924.
- (5) Protest against Classis Grand Rapids East, and an appeal to Synod by Rev. J. Vander Mey, a member of the Eastern Avenue congregation, re his protest against his pastor, which protest was sent back to the church council by Classis.
- (6) The answer of Classis Grand Rapids East to this matter.
- (7) A printed copy of Rev. Vander Mey's protest directed to the church council of Eastern Avenue.
- (8) Protest of J. K. Van Baalen against Classis Grand Rapids East and his appeal to Synod with reference to his protest against the doctrine of Rev. H. Hoeksema, which protest was sent back to the Eastern Avenue church council by Classis at its session on May 21, 1924.
- (9) The answer of Classis on this matter.
- (10) A copy of the decision of Classis Grand Rapids East in regard to this protest.

- (11) A printed copy of the protest of Rev. J. K. Van Baalen lodged with the consistories of Kalamazoo I and Eastern Avenue with reference to the doctrine of Rev. H. Danhof and Rev. H. Hoeksema.
- (12) Instruction of Classis Grand Rapids East in the form of a petition directed to Synod.
- (13) A protest from Rev. H. Hoeksema directed to Synod concerning the petition.
- (14) The answer of Classis Grand Rapids East concerning this protest.
- (15) A transcript of the minutes of the special meeting of Classis Grand Rapids West held on June 10, 1924 concerning the protest of Van Baalen.
- (16) The majority report of the committee of Classis Grand Rapids West, presented at its gathering of June 10, 1924 regarding the handling of the protest of Van Baalen.
- (17) Printed copy of the protest of Rev. J. K. Van Baalen presented to the consistories of Kalamazoo I and Eastern Avenue regarding the doctrine of Rev. H. Danhof and Rev. H. Hoeksema.
- (18) A letter of Rev. J. K. Van Baalen sent to Classis Grand Rapids West containing his appeal to the Classis with reference to the dispute between Rev. H. Danhof and Rev. J. K. Van Baalen (for elucidation).
- (19) Protest from the church council of Kalamazoo I against the decision of Classis Grand Rapids West concerning the protest of Rev. J. K. Van Baalen against Rev. H. Danhof and the church council of Kalamazoo I.
- (20) Protest of the church council of Kalamazoo III against Classis Grand Rapids West with regard to their decision to hold a special meeting of Classis.
- (21) Protest of the church council of Lamont against Classis Grand Rapids West concerning the matter of holding a special meeting of Classis.
- (22) Protest of Rev. H. Danhof and the church council of Kalamazoo I concerning the matter of a special session of Classis Grand Rapids West.
- (23) Instructions as follows:
 - a) Instructions contained in the *Agenda* from the following classes: Hackensack, Sioux Center, Hudson, Muskegon;
 - b) Late arriving instruction from Classis Grand Rapids West.

(Also, your committee was given a letter, during the sessions of Synod, which had been addressed to the clerk of Synod by the Eastern Avenue church council.)

B. The judgment on these documents.

Your committee judges that the following documents are not legally on the table before Synod:—

Document 19—Protest of the church council of Kalamazoo I.

Advice: Your committee advises to declare: Synod states that this document is not a protest for the synodical table. Grounds:—

- (1) This document is addressed to Classis and not to Synod;
- (2) The document is not signed.

Document 20. Protest from the church council of Kalamazoo III.

Your committee advises to declare: Synod states that this document is not a protest for the synodical table. Grounds:—

- (1) This document is addressed to Classis and not to Synod;
- (2) The document is not signed.

Document 21. Protest of the church council of Lamont.

Advice to declare: that Synod state that this document is not a protest for the synodical table. Ground:—

This document is directed to Classis and not to Synod.

Document 22. Protest of Rev. H. Danhof and the church council of Kalamazoo I.

Advice that the following declaration be made: That Synod state that this document is not a protest for the synodical table. Grounds:—

- (1) This document is addressed to Classis and not to Synod;
- (2) The document is not signed.

The following documents are legally on Synod's table.

I. Protest against Classis Grand Rapids East and appeal to Synod. (See 1.)

Formally this document is legally on the table because they have satisfied the double requirement.

Your committee advises that this protest be allowed to stand. Grounds:—

- (1) The church council has had sufficient time to make a beginning in handling the protest of these brothers against their pastor, something they have not done.
- (2) On this ground, Classis Grand Rapids East should have dealt with this protest at its meeting on May 21, 1924.
- (3) This matter, with concern for the profit of the church, has reached such a stage, that synodical action is required.

II. Protest against Classis Grand Rapids East. (See 5.)

Formally this document is legally on the table inasmuch as the double requirement has been met.

Your committee advises that this protest be allowed to stand. Grounds:—

- (1) The church council has unjustly refused to take the protest of Rev. J. Vander Mey against his pastor under consideration on the grounds that he failed to give a copy of this protest first to his pastor. Classis Grand Rapids East agrees that this was unjust behavior on the part of the church council.
- (2) Based on this, Classis Grand Rapids East could have entered in upon a consideration of this protest at its meeting on May 21, 1924;
- (3) The matter has now come to such a state that, with concern for the profit of the churches, synodical action is required.

III. Protest against Classis Grand Rapids East. (See 8.)

Formally this document is legally on the table, inasmuch as the double requirements have been met.

Your committee advises to let this protest stand. Grounds:—

- (1) The church council of Eastern Avenue unjustly confronted Rev. Van Baalen with the conditions that he first speak with the pastor and then that he appear before a combined

meeting of the consistories of Kalamazoo I and Eastern Avenue; because

- a) The matter with which this is concerned falls under Church Order of Dort 74, and Matthew 18 is not applicable here.
 - b) The proposed combined church council meeting could not be a lawful church gathering.
- (2) Inasmuch as Classis Grand Rapids East agreed that their demands were unlawful, they could not have entered in upon this protest at their session on May 21.
 - (3) The matter has now reached such a state that, with concern for the profit of the churches, synodical attention is required.

With reference to the above-standing points I, II, and III, Rev. E. Van Halsema, a committee member, offers the following minority report:

- (1) With reference to the protest against Classis Grand Rapids East by the three brothers of Eastern Avenue, your committee member judges that Classis Grand Rapids East was right in sending the report back to the church council.
Ground:— The matter was pending with the church council and could not be taken out of their hands on May 21, except
 - a) the church council gave evidence that it was not willing to handle the protest;
 - b) the church council gave evidence that it intended to delay the matter intentionally and unnecessarily.
 Neither the one, nor the other has been proven. Therefore it appears that Art. 30 is applicable;
- (2) Concerning the protest of Rev. J. Vander Mey against the decision of Classis Grand Rapids East and his appeal to Synod, your committee member judges that the Synod should let stand the decision of the aforementioned classis, namely to refer the brother back to the church council;
Ground:—same as under 1.
- (3) Concerning the protest of Rev. J. K. Van Baalen against the decision of Classis Grand Rapids East and his

appeal to Synod, your committee member judges that synod should let stand the decision of Classis Grand Rapids East, namely to refer the brother back to the church council.

Ground:—same as under 1.

IV. Protest of Rev. H. Hoeksema against the instructions of Classis Grand Rapids East to the Synod. (Instruction, see Document 12.)

Formally this document is legally on the table of Synod because it has satisfied the double requirement.

Advice: Your committee having seen the instructions of Classis Grand Rapids East and the protest of Rev. H. Hoeksema against sending these instructions, and also the answer of Classis Grand Rapids East in this matter, advises that the document in question be handled as instruction from Classis Grand Rapids East.

Ground:—Rev. Hoeksema proceeds from the wrong assumption that this document is a protest. Your committee agrees with the judgment of Classis that it came to the classical table as synodical instruction.

V. The Committee states, that according to Documents 15 and 16, Classis Grand Rapids West in its gathering of June 10 decided that Rev. J. K. Van Baalen should approach Synod with his protest.

Your committee advises that it be declared that this protest of Rev. J. K. Van Baalen is lawfully before Synod; this is so in the formal sense and also the usual requirements have been met.

This also is true as far as the material is concerned.

Grounds:—

(1) Classis Grand Rapids West declared that Rev. Van Baalen should approach Synod with his protest.

(2) Rev. Van Baalen had fulfilled the agreement to meet with Rev. Danhof and his church council, which however did not lead to a satisfactory result.

(Compare Art. 108.)

In addition to the above-mentioned documents, which we judged to be legally before Synod, the following instructions were also placed in our hands:

- a) Whereas, the doctrine of Common Grace is absolutely denied by two ministers of our church in the book *Van Zonde en Genade* [Of Sin and Grace], and since the agitation caused by this is detrimental to the spiritual development of the church,

Therefore, Classis Hackensack asks Synod to declare that such denial is contrary to Scripture and to our Reformed Doctrine;

Further, that Synod appoint a committee to make a thorough study of this matter and enlighten the church.

(Classis Hackensack)

Since according to our judgment, the subject of Common Grace as it is set forth in the book *Van Zonde en Genade* [Of Sin and Grace] is in conflict with our Forms of Unity, we feel ourselves burdened; therefore we request that Synod investigate the matter.

(Classis Sioux Center)

With great interest and deep sorrow Classis Hudson has taken knowledge of the bitter conflict which is being waged in our churches concerning the doctrine of Common Grace; concerning that Synod is endowed with the competency to decide in a matter such as differing views in doctrine and thus to preserve the purity in doctrine;

We request that the next synod take such measures, under the guidance of the Holy Spirit, that can serve to preserve the pure confession concerning the doctrine of common grace and if necessary to further restore rest and peace in the bosom of the church.

(Classis Hudson)

That Synod appoint a committee for the purpose of researching the subject of Common Grace in a careful, scriptural, historical and dogmatic manner and thus to come to a definite formulation of this doctrine.

(Classis Muskegon)

b) Two late arriving instructions as follows:

- (1) The above mentioned instructions from Classis Grand Rapids East, previously mentioned (see Document 12).
- (2) A document from Classis Grand Rapids West with the following content:
“That Synod take under earnest consideration, and make a declaration or appoint a committee to investigate the doctrinal question presently pending in our churches, namely, the doctrine concerning Common Grace.
Grounds:—
 - 1) inasmuch as the doctrine of Common Grace is proclaimed in our churches, and is denied by others, and in such a way that the one position absolutely excludes the other;
 - 2) because this question has caused unrest in our churches.”

C. Advice of your committee in general.

On the basis of mentioned documents, declared properly before Synod, and pursuant to the above mentioned instructions, your committee lays before you the following doctrines and points which are related to this matter.

I. In the above-mentioned documents the following points concerning the difference in doctrine were brought to the attention of your committee.

- (1) The favorable disposition of God toward the reprobates.
- (2) The restraint of sin or the restraint of the sinner.
- (3) The doing of civil good by the unregenerate.
- (4) The double working of God's will in election and rejection.
- (5) The placing of election and reprobation on one line.
- (6) The responsibility of man.
- (7) The providence of God and His sovereignty over all things.
- (8) Rev. H. Hoeksema's view of God.

- (9) The emphasis which is placed on the eternal decree and in general on the divine factor.
- (10) The insufficient Gospel-preaching of the above-mentioned pastor.
- (11) The making powerless the second table of the law.
Also the complaint is voiced in these documents that rash accusations are made against office bearers.

II. Your committee judges that Synod should eliminate some of these points in dealing with this matter:

- (1) Concerning that which we find in the instructions of Classis Grand Rapids East under point 2, 5, and 6, and in the protest of Rev. Van Baalen under point B, regarding the presentation of Revs. H. Danhof and H. Hoeksema concerning election and reprobation; concerning human responsibility; concerning the providence of God and His sovereignty over all things:
 - a) because similar expressions have from time to time been used by superlapsarians without being disciplined by the church. (Maccovius: "that the reprobates necessarily sin and are lost");
 - b) because the Brothers Danhof and Hoeksema absolutely reject the conclusion that God is the author of sin, a conclusion which some maintain follows from their declarations.
- (2) What we found under point II of Rev. Vander Mey's Protest with reference to Rev. Hoeksema's one sided emphasis on the eternal counsel of God, and in general on the divine factor:
 - a) Because this protest is based on the preaching of Rev. Hoeksema and your committee lacks the necessary givens to make an impartial judgment about his preaching.
 - b) Because it is characteristic of the superlapsarian to view everything in light of God's plan and this has never been condemned by the churches.

- (3) What is said to us with reference to the less than satisfying Gospel-preaching of Rev. H. Hoeksema as charged in the protest of Rev. Vander Mey, point IV.
 - a) Because this also involves a judgment about the preaching of Rev. Hoeksema about which the committee cannot adequately judge. It would be necessary to hear from many witnesses, and especially the church council concerning their judgment, who as far as is known has never expressed a negative word about the preaching.
 - b) Because we are dealing here with a phenomenon that is seen in our Reformed Churches many times. On page 9 of the Protest we read "In our congregations we have a kind of preaching which is for believers and spiritually mature but nothing for the unbeliever. It's possible that Rev. Hoeksema considers the exclusively objective exposition of misery, deliverance and gratitude as Gospel-preaching for the unconverted, but it is the kind of preaching in which the invitation is missing." This phenomenon is nothing new in Reformed circles and has always been tolerated. (Following Art. 108, closing.)
- (4) Concerning what was said concerning making the second table of the law impotent in the Protest of Rev. Vander Mey, point 5.
 - a) Because we are dealing here with a conclusion of the writer and not a direct statement of Rev. Hoeksema. Not a single statement is cited in which it is openly declared that we are not bound by the second table of the law;
 - b) Because the single expression, cited from the book, *Van Zonde en Genade* [On Sin and Grace] can be interpreted in a positive way, and your committee is in no position to make a judgment about the preaching of Ref. H. Hoeksema.
- (5) Concerning what we find regarding "rash accusations" against office-bearers, as stated in the Protest of Rev. Van Baalen, point E:
 - a) Because the Brothers Danhof and Hoeksema have declared, since the writing of Rev. Van Baalen's protest,

that they did not intend to say that those who believe in Common Grace are in conflict with the confession, while still saying that according to their view this theory is just extra-confessional. They simply intended to say that this theory is not in line with Reformed thinking.

- b) Because in the heat of debate expressions are used by both sides, expressions which would not be used in calmer moments, or at least in each instance would have been expressed with greater clarity.

III. There are however three points on which, in the judgment of the committee, Synod should declare itself specifically, namely

- (1) The favorable disposition of God toward all men, and not alone toward the elect. Your committee judges that this point is of central importance in this question which at present has caused so much unrest in the church. The two following points are intimately interwoven with the first point and are more or less comprehended in it.
- (2) The restraint of sin in the individual person and in society.
- (3) The doing of so-called righteousness by the unregenerate.

Your committee judges that it is necessary for Synod to declare itself on these points.

- a) Because we are dealing here with points in which the Brothers Danhof and Hoeksema have chosen to take positions with thesis for which they have taken responsibility and which they have defended.
- b) Because the confessions make clear declarations concerning these points.
- c) Because it is imperatively necessary that for the rest in the churches Synod take a firm standpoint.

Dealing with the three points.

Point 1. With respect to point 1 the Brothers Danhof and Hoeksema say the following:

On p. 244 of *Van Zonde en Genade* [Of Sin and Grace] the Brothers say,

“Grace does not reside in things, but purely in the good favor of God. And no more are gold and silver, rain and sunshine, gifts and talents, grace in and by themselves. It is possible for grace to work in all these things, but it always remains particular and is given only to His people.”

On page 252, in the same work we read: “Not that grace itself overflows. How would we be able to teach this [on the basis of] our position, and at the same time teach that the ungodly simply receive no grace? . . . No, the intent was nothing more than that the outward gifts which God in His grace grants to His people also fall upon the unrighteous, however, to them simply without grace.”

And on pages 253 and 254 we read, “Unless the grace of regeneration is wrought in the heart, a person may receive ever so many outward gifts, but he is not receptive to grace. However, the question was if the dead sinner, without first receiving the grace of regeneration, without the enabling grace of God, can be a blessing and grace [to others]. And that is precisely what we deny. Outside of regeneration, to state the matter even more clearly, there is no grace which makes a person receptive and without this grace which makes a person receptive, there is no possibility that anything can be a matter of grace for us.”

Also Rev. Hoeksema wrote the following in *The Banner*:

“Our Doctrine,” Art. 29: “it is always maintained that it results in blessings only for this present time. But principally this makes no difference. The fact remains that, in some way, to a certain extent, in a certain measure, all men partake of grace, and hence God must be graciously inclined to all. Now it must be said that in the light of Scripture and in the light of the fundamental conception of our Reformed doctrine, such an attitude of God is utterly inconceivable. . . . To maintain that, objectively speaking, God can assume an attitude of grace to them (the reprobate) say for six thousands years, is to make an attack upon God’s holiness and righteousness. No sinner can stand in any relation to the holiness of God without being deprived of all grace. No naked sinner can maintain himself or be maintained as an object of love in view of God’s righteousness. And principally it makes no difference whether you assume such an attitude of love and favor in God over against the sinner outside of Christ for

an endless eternity or for a single minute. . . . Hence we deny that in any way or to any extent, for time or eternity, God assumes an attitude of positive favor or grace over against the reprobate.”

The Committee deems these declarations to be in conflict with the Holy Scriptures and the confessions, inasmuch as according to the Scriptures and the confessions firmly state that God is graciously inclined and that He shows grace to those whom Scripture designates as “godless” and “unrighteous,” which naturally includes those who are reprobate.

Evidence from Scripture and the Confessions:

A. Scripture.

Psalm 145:9: “The Lord is good to all; he has compassion on all he has made.”

Matthew 5:44, 45: “But I tell you: love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

Luke 6:35, 36: “But love your enemies, do good to them, and lend to them without expecting to receive anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.”

Acts 14:16, 17: “In the past, he let all nations go their own way. Yet he has not left himself without testimony; he has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.”

1 Timothy 4:10: “And for this we labor and strive, that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.”

Romans 2:4: “Or do you share contempt for the riches of his kindness, tolerance and patience, not realizing that God’s kindness leads you towards repentance.”

Also there are texts who point out that God comes with a well intended offer of salvation to all men. Compare, among others, the following texts:

Ezekiel 33:11: "Say to them, As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?"

Ezekiel 18:23: "Do I take any pleasure in the death of the wicked? declares the sovereign Lord. Rather, am I not pleased when they turn from their ways and live?"

B. The Confessions.

The Canons of Dort II, 5, and III and IV, 8 and 9 which deal with the universal offer of the Gospel. II, 5: "Moreover, it is the promise of the Gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and all people, to whom God in His good pleasure sends the Gospel." III and IV, 8 and 9: "Nevertheless, all who are called through the Gospel are called seriously. For seriously and most genuinely God makes known in His Word what is pleasing to Him: that those who are called should come to Him. Seriously He also promises rest for their souls and eternal life to all who come to Him and believe. . . . The fact that many who are called through the ministry of the Gospel do not come and are not brought to conversion must not be blamed on the Gospel, nor on Christ, who is offered through the Gospel, nor on God who calls them through the Gospel and even bestows various gifts on them."

Also there are several quotations from the pens of Reformed writers from the time when Reformed theology was in full bloom. These demonstrate that the twisted expressions are not in line with Reformed thinking:

Calvin Institutes, Book I, Chapter II, 16.

"And no one need ask at this point what relationship the Spirit has with the wicked who are estranged from God. Because when it is said that the Spirit of God dwells only in the heart of the believer, that must be understood as the Spirit of sanctification, through which we are dedicated as temples to God. Notwithstanding of this, He fills, moves, and invigorates all things by virtue of the Spirit, and that according to the peculiar

nature which each class of beings has received by the law of creation. But if the Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences, let us avail ourselves of it, lest by neglecting the gifts of God spontaneously offered to us, we be justly punished for our sloth.”

Institutes, Book III, Chapter XIV, 2.

“For we see how He visits those who cultivate virtue with many temporal blessings. Not that that external image of virtue in the least merits His favor, but He is pleased thus to show how much He delights in true righteousness, since He does not leave even the outward semblance of it to go unrewarded. Hence it follows, as we lately observed, that those virtues, or rather images of virtues, of whatever kind, are divine gifts, since there is nothing in any degree praiseworthy which proceeds not from Him.”

Van Mastricht, Part 1, p. 439: “From this there arises a three-fold kind of love of God toward the creatures: one general, Psalm 104:31 and 145:9, through which He created, upholds and directs, Psalm 36:7 and 147:9. A common, which indeed reaches out to men in particular, not to all and each in particular; but even so to all kinds, without distinction, reprobates and the elect, regardless of what sort or race they may be. To all these He distributes His gifts which are recorded for us in Hebrews 6: 4,5; 1 Corinthians 13:1, 2.”

Point 2. With respect to the second point the brothers Danhof and Hoeksema state the following:

Niet Doopersch maar Gereformeerd [Not Anabaptist but Reformed] (p. 33): “We understand perfectly well that sin has not yet come to full fruition. But we declare that this is not because of a certain restraining work of God, concerning which neither the Scripture nor the confessions ever speak, but rather this is simply due to the organic development of things.” Page 49: “And then when you turn to the confessions, where do they speak of a restraint in the process of sin? Clearly, nowhere. Surely you are not willing to claim, that we according to our Reformed confessions must believe

and proclaim that sin in its course is restrained?"

Also these declarations your committee deems to be in conflict with the declarations of Holy Scripture and the confessions inasmuch as according to Scripture and confession it is firmly established that God, through the general operation of His Spirit, without renewing the heart, restrains sin from breaking out in unimpeded fashion. Because of this [restraint of sin] societal life among men has continued to be possible.

Proof from Scripture and the Confessions.

A. Scripture.

Genesis 6:3: "Then the Lord said, 'My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.'"

Psalms 81:12, 13: "But my people would not listen to me; Israel would not submit to me. So I gave them over to their stubborn hearts to follow their own devices."

Acts 7:42: "But God turned away and gave them over to the worship of the heavenly bodies."

Romans 1:24, 26, 28: "Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another."

"Therefore God, because of this gave them over to shameful lusts."

"So God gave them over to a depraved mind, to do what ought not to be done."

2 Thessalonians 2:6, 7: "And now you know what is holding him back, so that he may be revealed at the proper time. For the secret of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way."

B. Confessions.

The Belgic Confession, Art. 13: "In this thought we rest, knowing that He holds in check the devils and all our enemies, who cannot hurt us without His permission and will." Art. 36: ". . . He wants the world to be governed by laws and policies so that human lawlessness may be restrained and that everything be conducted in good order among human beings."

At this point we cite a couple of statements of recognized Reformed writers.

Calvin, Institutes, Book II, Chapter III, 3.

"Here, again, we are met with a question very much the same as that which we previously solved. In every age there have been

some who, under the guidance of nature, were all their lives devoted to virtue. It is of no consequence that many blots were detected in their conduct; by the mere study of virtue, they evinced that there was somewhat of purity in their nature. The value which virtues of this kind have in the sight of God will be considered more fully when we treat the merit of works. Such examples, then, seem to warn us against supposing that the nature of man is utterly vicious, since under its guidance some have not only excelled in illustrious deeds, but conducted themselves most honorably through the whole course of their lives. But we ought to consider that notwithstanding the corruption of our nature, there is some room for divine grace, without justifying it, may lay it under internal restraint. For if the Lord let every mind loose to wanton in its lusts, doubtless there is not a man who would not show that his nature is capable of all the crimes with which Paul charges it. If every soul is capable of such abominations of which the apostle boldly speaks it is surely easy to see what the results would be if the Lord were to permit human passion to follow its bent. No ravenous beast would rush so furiously, no stream, however rapid and violent, so impetuously burst its banks. In the elect God cures these diseases in the mode which will shortly be explained; in others He merely lays them under such restraint as may prevent them from breaking forth to a degree incompatible with the preservation of the established order of things.”

Van Mastricht, II, p. 330: “Even so God tempers the severity of this spiritual death and servitude: (a) inwardly through some of the remnants of the image of God and [the] original righteousness, James 3:9, as much through the gift of wisdom and understanding, when He allows certain principles of truth to remain through which man’s judgments are directed, both through observation and practice particularly the first, through a knowledge of observable truth and falsehood, for example, that there is a God, etc., which we observe in everybody who is not entirely given to absurdity, Romans 1:19, 21, 32; 2:14, 15; but [also] of the latter through the knowledge of what is honest and proper, for example that God must be honored and served; that we must give to each what they are entitled to; that one must not do to others what you don’t want done to us, Romans

2:15, from which the natural conscience receives a certain amount of strength: such as an affection and inclination to will what is good; truly to be sure, idle and fleeting, yes dead, but even so a kind of presence whose image and appearance of virtue are approved, honored and praiseworthy, 2 Timothy 3:5. With such things comes an inner restraining grace by which, to be sure, sin itself is not taken away or lessened, but the deed itself is subdued so that it doesn't burst out in the extreme, yes whereby those who are more honorable have a feeling of horror in the face of wicked and abominable deeds, 1 Corinthians 5:1. (b) Outwardly by way of all kinds of resources and aids provided by the State, Church, Home and School through which the free and unrestrained flow of sin is curbed and held in check, yes, even more is an encouragement to practice what is honorable."

Point 3.

With reference to the above mentioned point 3, Brothers Hoeksema and Danhof declare themselves as follows:

Niet Doopersch maar Gereformeerd [Not Anabaptist but Reformed] (p. 32): "It is your view that man by nature is so corrupt that he is totally incapable of any good and inclined toward all evil. But this corrupt nature through God's common grace nevertheless becomes capable of doing positive good. And we declare with all boldness that precisely this last view is neither in keeping with the confessions, nor with Scriptures. It is precisely this view which closes the eyes to Scripture.

Van Zonde en Genade [Of Sin and Grace] (p. 133): "At this point a great many questions arise. The most important of which is, how is it possible that someone who is dead is yet able to perform deeds, and how is it possible for sin to be checked through common grace, and can lead to a condition so that sin is not only removed or diminished, but that he is also able to do deeds which are positively good, albeit only in the area of civil good." Page 163: "Can anyone then still speak of a certain kind of good that still remains in fallen man? Rather it becomes ever worse with him."

As with the previous statements, your committee deems these statements to be in conflict with the Holy Scriptures and our confessions,

since it stands firm according to Scripture and the confessions that God, without renewing the heart, exercises such an influence on the human heart that man is capable of performing civil good.

Confirmation from Scripture and Confessions.

A. Scripture.

2 Kings 10:29, 30: "However, he did not turn away from the sins of Jeroboam, the son of Nebat, which he had caused Israel to commit—the worship of the golden calves at Dan and Bethel. The Lord said to Jehu, 'Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sin on the throne of Israel to the fourth generation.'"

2 Kings 12:2: "Joash did what was right in the eyes of the Lord all the years that Jehoida the priest entrusted him." (Following 2 Chronicles 14:17-25.)

2 Kings 14:3: "And he (Amaziah) did what was right in the eyes of the Lord, but not as his father David had done." (Following 2 Chronicles 25:2.) "He (Amaziah) did what was right in the eyes of the Lord, but not wholeheartedly." (Following verses 14-16, 20, 27.)

Luke 6:33: "And if you do good to those who are good to you, what credit is that to you? Even sinners do that."

Romans 2:14: "Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law to themselves, even though they do not have the law." (Following verse 13. Also Romans 10:5 and Galatians 3:12.)

B. Confessions.

Canons of Dort III and IV, 4 where we confess the following: "There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior."

Belgic Confession, Art. 36: ". . . and here we reject all those who confuse the virtue which God has placed among men."

Again at this time we quote several citations from acknowledged Reformed theologians. First of all we refer

to the quotations previously cited from Calvin and also the last quotation from Van Mastricht.

See further:

Ursinus, *Schatboek*, Lord's Day III: "Concerning the unconverted it is taught that he is so corrupt that he is totally incapable of doing any good. In order to understand this we must know what kind of good, and also what kind of incapability we are speaking about at this point. There are three kinds of good: (1) Natural good, such as eating, drinking, walking, standing and sitting; (2) Civil good, such as buying, selling, doing justice, accumulating knowledge and practicing it, and more such things which serve to promote our temporary well being; (3) There is also a spiritual and supernatural good which is absolutely necessary if we are to become partakers of eternal life. This consists of this: That we turn to God with all our heart, and believe in Christ. This last good is what we are referring to; in the others an unconverted and unregenerate person may even far excel a born-again [person], although they must still receive this as (a common gift) from God. See 2 Corinthians 3:5; James 1:17, Exodus 31:2, Proverbs 16:1.

Van Mastricht I, p. 458: "The Reformed acknowledge that an unregenerate person, without experiencing redeeming grace, cannot resist the unperceived work of the Holy Spirit, such as, for instance, takes place during sleep; so that to some extent he can hear the Word of God, outwardly pray, receive the sacraments, etc.; however they add that even these things take place, not just by virtue of a free will, but through God's common grace which accomplishes this work even in the hearts of the unregenerate all that is within them, all what they accomplish, for the civil good. By way of example, all that Bezalel did had a natural origin, Exodus 31:2, 3. Also, all which is civil good in those of whom it is said that they are enlightened by the Holy Spirit, and have tasted the goodness of the word of God and the powers of the coming of age are to be similarly understood, Hebrews 6:4, 5.

Ibid., II, p. 330: "However, the arbitrariness, viewed from a moral perspective must be tested and examined from four different aspects and four different conditions. There is a natural good, for example, eating, drinking and speaking, there is civil good such as acting polite and friendly, relating to our neighbor, and offending no one; there is

also a moral or ecclesiastical good, such as faithfully attending worship services, praying, and keeping oneself from gross sins, Luke 18:11, 12. And there is spiritual good such as faith and hope, etc. And usually we recognize a four-fold condition of man. In the state of righteousness the free will of man is able to do all kinds of good, and also evil; in the sinful state man is able to do a certain natural, civil and moral good, but not spiritual good which is part of one's salvation; in the state of grace, man is able to do all kinds of good and also evil. In the state of glory, man will do only that which is good.

IV. In connection with the instructions which urge Synod to make a pronouncement concerning the doctrine of Common Grace forthwith, or to appoint a committee to study this matter in general, your committee advises the following:

- a) That Synod make no declaration at present concerning the position of the Church regarding the doctrine of Common Grace and all its ramifications. Such a declaration would assume that this matter has been thought through in detail and has [fully] developed, which certainly is not the case. A required preliminary study is entirely lacking. As a result there is no *communis opinio* [common opinion] in the Reformed churches on this matter.
- b) Similarly, not to appoint a committee with the mandate to study this doctrine for the purpose of formulating a dogma concerning this matter which in due course can be incorporated in the confession.

(Instructions Muskegon):

- (1) Because dogmas are not made, but are born out of the conflict of many opinions, and therefore it is desirable that before a dogma is firmly established, a long period of exchange of thought precede [such acceptance]. Participation in such an exchange of thought should be as broad as possible and should not be limited to one church group.
- (2) Because a truth must first live clearly in the consciousness of the church in general, or in a specific

church group in particular, before the church can incorporate such a truth in its confessions. It cannot be said that such a necessary condition presently exists, or will be present within a two- or four-year time span.

- c) However, we urge the leaders of our people, ministers as well as professors, to make a further study of the doctrine of Common Grace, and to give careful thought in considering the issues which will surface, and present them to our people by way of lectures and in writings. We also urge that this be done, not [just] by a few, but that many may participate.

Grounds:—

- (a) This will lead in the most natural way to a fruitful discussion about this matter, Common Grace. Such an exchange of thoughts is an indispensable precondition for the development of this truth;
- (b) This will draw attention of our people to this doctrine, will clarify their insight, and will get them to feel the importance of this matter so that they become increasingly aware of this part of the content of their faith.
- (c) This will lead after the passing of several years to a *communis opinio* [common opinion] in this matter and also will ripen the condition in our church for a united confession concerning Common Grace.

CONCLUSION

After Synod has decided in the spirit of the advice given above, your committee requests that Synod give consideration to the following testimony and that it be sent out to the churches:

“Now that Synod has made a declaration about these three points, which because of the denial of Common Grace have become a matter of conflict, and in principle condemns such a denial, it feels itself compelled earnestly to warn our churches and especially her leaders against all one-sided [pursuits to] drive this matter to the extreme and thus abuse

the doctrine of Common Grace. There is a danger here which ought not be ignored. When Dr. Kuyper wrote about this in his monumental work dealing with this subject, he indicated that he was aware of this danger that some might be misled and thus lose their way in the world. And history has already proven that this danger is real and more than imaginary. Dr. Bavinck has also reminded us of this danger in his Dogmatics.

“As we survey the spiritual currents of our present day, it certainly cannot be denied that the danger of becoming conformed to this present world is much greater than fleeing from the world. The liberal theology of our day virtually erases the boundaries between the Church and the world. For many, the major importance of the Church is increasingly sought in the social arena. The awareness of a spiritual-moral antithesis is weakened in increasing measure by a vague sense of a universal brotherhood. Preaching moves for the most part on the periphery of life and does not penetrate to [our] spiritual core. The doctrine of special grace in Christ is crowded more and more to the background. There is a strong desire to bring theology in harmony with science which stands in the service of unbelief. By way of the press and all kinds of discoveries and inventions, which by themselves are to be appreciated as gifts of God, a great deal of this sinful world makes inroads into our Christian families.

“Because of these and similar influences which press upon us from all sides, it is urgently necessary that the Church take its stand and set up its watch based on principle; and that as it holds fast to the doctrine of Common Grace, it also, with tooth and nail, defend [its] spiritual-moral antithesis. It must never allow its preaching to degenerate into social dissertations or literary contemplation. The church must always be watchful that the crucified and risen Jesus Christ remain the core of its preaching. Without ceasing it must hold fast the principle that God’s people are a special people, living out of their own root, the root of faith. And with a holy passion it must call out to our people through preaching and writing, and especially to our youth: Be not conformed to this present world, but be transformed by the renewing of your mind. Then you will be able to test which is the good, pleasing and perfect will of God.

With the blessing of the Lord, this will protect our churches from world conformity, which extinguishes the spiritual glow of everyone, and robs the Church of its power and beauty.”

Respectfully submitted,

Your committee,

Y. P. DE JONG, President

CLARENCE BOUMA, Reporter

E. F. J. VAN HALSEMA

A. BLIEK

T. VANDER ARK

S. DEKKER

J. VERBRUGGE

J. T. BRANDSMA

L. BERKHOF, Advisor

Received as information.

ARTICLE 101

This meeting is concluded with a word of thanksgiving led by Rev. P. Yff.

NINETEENTH SESSION, WEDNESDAY MORNING, JULY 2

ARTICLE 102

Rev. W. D. Vander Werp suggests that Synod sing Psalm 133:1, 3 and leads Synod in prayer. Synod also sings Psalm 122:3, Rev. H. H. Kuiper reads 1 Corinthians 3 and leads in prayer.

ARTICLE 103

The minutes of the sixteenth and seventeenth session are read and are approved.

ARTICLE 104

Synod now deals with the report of the Pre-Advisory Committee re Common Grace (following Art. 100):

B. The judgment of the committee concerning the documents sent in to Synod.

The advice of the committee concerning Document 19, Document 20, Document 21, and Document 22, that these are not legally before Synod,

is accepted by Synod on the grounds given by the committee.

The advice of the majority of the committee concerning the documents named under I, II, and III, that these be declared to be legally before Synod, is accepted on the grounds given by the majority of the committee.

The advice of the committee that the document named under IV, that it is legally before Synod, is accepted on the grounds given by the committee.

ARTICLE 105

The President informs Synod that Dr. H. Beets has accepted the appointment as editor of *The Banner* (Art. 72). This announcement is received with thanksgiving.

ARTICLE 106

Elder H. J. Dornbos closes this session with thanksgiving.

TWENTIETH SESSION, WEDNESDAY AFTERNOON, JULY 2

ARTICLE 107

Synod sings Psalm 119:1 and Dr. S. Volbeda leads in prayer.

ARTICLE 108

Synod continues the discussion of the Report of the Committee re Common Grace:

The advice of the Committee concerning the documents named under B, V, that it is legally before Synod is accepted on this ground:

“Classis Grand Rapids West declared on good grounds that Rev. Van Baalen was right in appealing to Synod with his protest.

The second ground proposed by the committee was not approved.

C. General advice of the committee:

II. It is the judgment of the committee that it is necessary that Synod should

eliminate some points concerning the doctrine before us, namely:

- (1) What we find in the instruction of Classis Grand Rapids West under points 2, 5, and 6, and in the protest of Rev. Van Baalen under point B, concerning the presentation of the ministers H. Danhof and H. Hoeksema relative to election and reprobation and concerning man's responsibility, the providence of God and the sovereignty over all things.
- (2) What is found under point II of Rev. Vander Mey's protest with reference to Rev. H. Hoeksema's one-sided emphasis on the eternal plan of God and in general on the divine factor.
- (3) What is told us concerning the "insufficient Gospel preaching" of Rev. Hoeksema in the protest of Rev. Vander Mey, point IV;
- (4) What is said concerning making the second table of the law powerless as set forth in the protest of Rev. Vander Mey, point V; and
- (5) What we find concerning "the rash accusations" against office bearers in the protest of Rev. Van Baalen, point E,—

be accepted by Synod, on the basis of the grounds advanced by the committee, except that Synod does not accept the second ground under point 3.

ARTICLE 109

Rev. H. Hoeksema requests that he be given the floor in order to shed light on his position. It is decided to give him every opportunity to do so in the evening session, which is to begin at seven-thirty.

ARTICLE 110

The following protest is lodged with Synod and is received for information (following Art. 15):

"The undersigned protest the appointment of Rev. H. Kuiper as a member of the Pre-Advisory Committee on the Sioux Center Matter, presently before Synod.

Ground for this protest is:

- a) This matter deals specifically with making a judgment concerning the legality of organizing the Second Sioux Center Congregation and the implementation of this by the classical committee of Classis Sioux Center;

- b) Classis Sioux Center did not approve the organizing of Sioux Center II, which was carried out by its classical committee, but referred the matter to this Synod;
- c) At that time Rev. H. Kuiper was a member of that classical committee and thus his work as member of that committee was not approved by Classis;
- d) And since Rev. H. Kuiper is now a member of the Pre-Advisory Committee for the Sioux Center Matter, it will be his task to make judgment in a matter in which he is personally involved, which in our judgment is entirely in conflict with what is just and fair.

JOHN HAVEMAN
J. J. WEERSING
A. H. BRAT²

As an answer to this protest Synod decides to make the following declaration:

- a) That the committee dealing with the Sioux Center Matter, appointed by the previous synod, was not obligated to ask for the concurrence of the classis or the classical committee in the matter of the organizing of the second congregation at Sioux Center. However, as a matter of courtesy the committee asked for the help of the classical committee. Therefore the participation of the classical committee is of little significance.
- b) All the delegates of Classis Sioux Center have had abundant opportunity to clarify the protest of its classis in regard to the Second Sioux Center Matter, both in the Pre-Advisory Committee (consisting of seven members), as well as in the consideration of this matter by Synod. Neither the Pre-Advisory Committee nor Synod was dependent on the clarification given by Rev. Herman Kuiper. Thus it would be an insult to view the advice of a synodical pre-advisory committee as though the recommendation of such a committee had been forced upon it by one member.
- c) The contention that Rev. Herman Kuiper would judge and declare himself as an involved party in this matter would apply in the same way for all of the

delegates of Classis Sioux Center, in both the consideration of this matter on the floor of Synod and also in the final voting on this matter.

ARTICLE 111

This session is concluded with prayer, Synod being led by Elder P. Vanden Berg.

TWENTY-FIRST SESSION, WEDNESDAY EVENING, JULY 2

ARTICLE 112

Synod sings Psalm 119:83 and Psalm 43:3, 4 and Rev. M. Vander Heide leads in prayer.

ARTICLE 113

Synod continues to deal with the report of the Pre-Advisory Committee in re Common Grace.

Rev. Herman Hoeksema addresses Synod for an hour and thirty minutes in which he seeks to make his position clear.

ARTICLE 114

Rev. Peter Jonker, Jr. closes this session with prayer, after Synod has sung Psalm 89:8.

TWENTY-SECOND SESSION, THURSDAY MORNING, JULY 3

ARTICLE 115

After Synod sings Psalm 25:2, Rev. D. H. Kromminga leads in prayer. Rev. C. Holtrop reads Acts 6:8-15, Synod sings Psalm 42:7 and Rev. Holtrop leads Synod in prayer.

ARTICLE 116

The minutes of the eighteenth, nineteenth, twentieth, and twenty-first sessions are read and are approved.

ARTICLE 117

Synod continues to deal with the report of the Pre-Advisory Committee re Common Grace.

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At the invitation of Synod, Rev. H. Danhof addresses Synod at this time in order to shed light on the standpoint that he and Rev. Herman Hoeksema hold.

After the recess Rev. J. K. Van Baalen addresses Synod in order to clarify the protest which he has brought against the two above mentioned Brothers.

ARTICLE 118

This session of Synod is concluded with prayer in which we are led by Elder P. Tolsma.

TWENTY-THIRD SESSION, THURSDAY AFTERNOON, JULY 3

ARTICLE 119

At the suggestion of Elder D. Velzen Synod sings Psalm 119:3, and he leads in prayer.

ARTICLE 120

Synod returns to dealing with the Report of the Pre-Advisory Committee re Common Grace.

The first of the three points under III on which Synod, according to the judgment of the Committee, should express itself more specifically, namely: the favorable disposition of God toward all men and not only toward the elect, is discussed at considerable length.

The following proposal is introduced:

“That Synod declare that according to the Confessions and the Holy Scriptures establish not only that God’s wrath is kindled toward the reprobates because of their sin, but also that God is favorably disposed toward them and sends blessing upon those whom the Scriptures speak of as “wicked” and “unrighteous,” among whom the reprobates are naturally included. Evidence from the confessions: Canons of Dort II, 5; III, V, 8, 9. Evidence from the Holy Scriptures: Psalm 145:9; Matthew 5:44, 45; Luke 6:35, 36; Acts 14:16, 17; 1 Timothy 4:10; Romans 2:4, 5; Ezekiel 33:11; Ezekiel 18:23.

During the discussion of the above proposal the time for adjournment arrived.

ARTICLE 121

A letter from Dr. M. J. Wyngaarden is read which in content is substantially the same as the telegram referred to under Art. 79.

With reference to a request that in the event Synod decides that his work at the school is to begin in September, he be given a year's "leave of absence" at a later time, Synod decides to place this request in the hands of the Curatorium. (Following upon Art. 76, 79.)

It is further decided to refer the rules for the work of the newly appointed and their installation in office to the Curatorium Contractum [Executive Committee].

ARTICLE 122

After it was decided to hold an evening session, Elder H. Vander Riet led Synod in a closing prayer.

TWENTY-FOURTH SESSION, THURSDAY EVENING, JULY 23

ARTICLE 123

Synod sings Psalm 89:1 and Rev. A. H. Bratt leads in prayer.

ARTICLE 124

The discussion of the proposal (following Art. 120) in regard to the first three points under III in the report of the Pre-Advisory Committee re Common Grace is continued.

A substitute proposal with the following content is submitted:

"That Synod, having considered the advice of the Pre-Advisory Committee with regard to the protests against the views of the Brothers Danhof and Hoeksema, which have been submitted to Synod, it now be decided to table the matter of Common Grace, with the earnest admonition that a thorough study be made of this matter, and that this be done in a spirit of brotherly love and mutual appreciation of contrary views.

In order that this thorough study be carried out,

it be decided by Synod to appoint a committee representing all sides, in which Revs. Danhof and Hoeksema will have a voice and that this committee will serve the next synod with clarification and enlightenment concerning this very important question.

In conclusion, that Synod declare that the protesters (whose good intentions in submitting their protests are appreciated) be satisfied with this decision and should abide by this decision, in light of the fact that it is the judgment of Synod that the time is not yet ripe to make a precise declaration about this issue which the protesters placed before Synod.”

ARTICLE 125

During the discussion of the above mentioned proposal, the time arrives that Synod adjourn.

It is decided to reconvene on Monday at 1:30.

This session is concluded with a prayer of thanksgiving led by Rev. J. Noordewier.

TWENTY-FIFTH SESSION, MONDAY AFTERNOON, JULY 7

ARTICLE 126

The devotional exercises are led by the Revs. D. Zwier and J. Dolfin. At the suggestion of the former, Synod sings Psalm 25: 4, 5; he reads Ephesians 4:1-16 and leads in prayer. The latter reads John 6:60 and following verses and leads in prayer.

ARTICLE 127

Roll call is held and it appears that Elder S. E. Greydanus of Classis Hackensack is absent. The following secundi are present in place of primi delegates: From Classis Grand Rapids East, Elder L. Groeneveld in place of Elder J. M. Vander Wal; from Classis Grand Rapids West, Elder B. De Korne in place of Elder G. J. Rooks; from Classis Zeeland, Rev. K. W. Fortuin for Rev. W. D. Vander Werp.

Those Brothers present for the first time rise to declare their agreement with the Forms of Unity.

ARTICLE 128

The minutes of the twenty-second, twenty-third, and twenty-fourth sessions are read and, after one addition, are approved.

ARTICLE 129

Synod resumes dealing with the report of the Pre-Advisory Committee re Common Grace.

The reporter of the committee, Dr. C. Bouma, addresses Synod for the purpose of clarification and enlightenment regarding the report. He uses most of the afternoon session for this purpose. Synod decides to vote on the substitute proposal (see Art. 124). Rev. H. Danhof gives notice that he reserves the right to protest this decision (see further Art. 149).

The substitute proposal is rejected.

A new substitute proposal is made and taken under consideration (see Art. 132).

ARTICLE 130

After deciding to hold an evening session, Elder M. Klapmuts leads Synod in a prayer of thanksgiving.

TWENTY-SIXTH SESSION, MONDAY EVENING, JULY 7

ARTICLE 131

After Synod sings Psalm 86:6, Rev. J. J Weersing leads in prayer.

ARTICLE 132

Synod continues to deal with the new substitute proposal (see Art. 129).

After a few modifications the various points of this proposal are finally established and accepted:

"I. Synod, having considered that part of the Advice of the Committee in General, which is found under point III under the heading: Consideration of the Three Points, comes the following conclusions:

A. Concerning the first point, with regard to the favorable disposition of God toward mankind in general, and not only to the elect, Synod declares that according to the Scripture and the confessions it is determined that besides the saving grace of God, shown only to

the elect unto eternal life, there is a certain kind of favor, or grace of God which He shows to His creatures in general. This is evidenced by the quoted Scripture passages and from the Canons of Dort II, 5 and III and IV, 8 and 9, which deals with the general offer of the Gospel; whereas the quoted declarations of Reformed writers from the golden age* of Reformed theology, also give evidence that our Reformed fathers from of old have advocated these opinions.”**

It was thus decided.

“B. With respect to the second point concerning the restraint of sin in the life of individuals and in society, Synod declares that according to Scripture and the Confessions there is such a restraint of sin. This is evident from the quoted Scripture passages and from the Belgic Confession Art. 13 and 36, where we are taught that God through the general operation of His Spirit, without renewing the heart, restrains sin in its unbridled expression through which remains possible, a societal relationship while from the quoted declarations of Reformed writers from the golden age of Reformed theology it is evident that our Reformed fathers from of old have advocated these opinions.”

It was thus decided.”

Rev. A. Wassink informs Synod that he cannot identify himself with the expression “through the general operation of His Spirit” and therefore registers his protest. (See Art. 149.)

C. Concerning the third point, in regard to the doing of so-called civil good by the unregenerate, Synod declares that according to Scripture and the confessions, the unregenerate, though unable to do any saving good (Canons of Dort III, IV, 3) are able to do civil good. This is evident from the quoted Scriptures, and from the Canons of Dort II and IV, 4 and the Belgic Confession Art. 36, where we are taught that God, without renewing the heart, exercises such influence on mankind that it is capable to carry out civil good; while from the declarations of Reformed writers from the golden age of Reformed theology

* literally, “hey-day.”

** Opinions, literally “sentiments.”

it is evident that our fathers from of old advocated this [same] opinion.”

It was thus decided.

“II. Synod declares that there are various expressions in the writings of the Revs. H. Danhof and H. Hoeksema which do not harmonize well with what the Scriptures and the confessions teach us regarding the three points mentioned above. Also, Synod judges that the above named ministers use certain strong expressions in their writings from which it becomes evident that in their presentations they do not sufficiently hold to with the manner in which our confessions declare themselves, especially regarding point I of the Utrecht conclusions.

On the other hand, Synod declares that the above-mentioned ministers, according to their own repeated declarations made in their writings, have no intent or desire other than to teach the Reformed teaching, the teaching of the Holy Scripture, and that of our confessions, and also to defend it. Also, it cannot be denied that, in the basic truths of the Reformed faith as set forth in our confessions, they are Reformed, albeit with a tendency to be one-sided.”

It was thus decided.

“III. In view of the divergent ideas of the ministers H. Danhof and H. Hoeksema regarding the three above-mentioned points, and in view of the conflict that has been ignited in our churches concerning the doctrine of Common Grace, Synod admonishes both brothers to hold themselves in their preaching and in their writing to the position of our confession with reference to these three points and at the same time admonishes the brothers and the churches in general to guard against all one-sided representation of the truth, and to be careful, moderate and unobtrusive in their statements.

On the other hand Synod deems that insofar as the ministers H. Danhof and H. Hoeksema warn against world conformity in their writing, there is reason for such a warning in view of the possible misrepresentation of the doctrine of Common Grace. For this reason Synod feels itself called to send out the following WITNESS to the churches:

Now that Synod has made a declaration about three points, which because of the denial of Common Grace

have become jeopardized, and the full appreciation of [their] truth misjudged, it feels compelled to warn our churches and especially its leaders earnestly against all one-sided expounding and thus [damage]* the doctrine of Common Grace. There is a danger here which ought not be ignored. When Dr. Kuyper wrote about this in his monumental work dealing with this subject, he indicated that he was aware of this danger that some might be misled by this [subject] and thus be led astray in the world. And history has already proven that this danger is more than imaginary. Also Dr. Bavinck has reminded us of this danger in his Dogmatics.

“As we survey the spiritual currents of our present day, it certainly cannot be denied that the danger of becoming conformed to this present world is much greater than fleeing from the world. The liberal theology of our day virtually erases the boundaries between the Church and the world. For many the major importance of the Church is increasingly sought in social issues. The awareness of a spiritual-moral antithesis is weakened increasingly in the conscience of many, replaced by a vague feeling of a universal brotherhood. Preaching mainly deals with the periphery of life and does not probe its spiritual core. The doctrine of special grace in Christ is crowded more and more to the background. There is a strong desire to bring theology in harmony with science which stands in the service of unbelief. By way of the press and all kinds of discoveries and inventions, which by themselves are to be appreciated as gifts of God, a great deal of this sinful world makes inroads into our Christian families.

“Because of these and similar influences which press upon us from all sides, it is urgently necessary that the Church take its stand and set up its watch based on principle; and that as it holds fast the above mentioned positions, it also, with tooth and nail, maintain its spiritual-moral antithesis. It must never allow its preaching to degenerate into social dissertations or literary contemplation. The Church must always be watchful that Jesus Christ crucified and risen from the dead remain at the core of its preaching. Without ceasing she must hold fast to the principle that God’s people are a special people, living out of their own root, the root of

* Literally, misuse.

faith. And with a holy passion she must call out to our people and especially to our youth through preaching and writing: Be not conformed to this present world, but be transformed by the renewing of your mind. Then you will be able to test what God's will is—His good, pleasing and perfect will. This the blessing of the Lord, this will protect our churches from world conformity, which extinguishes all spiritual glow, and robs the church of her strength and beauty.”

It was thus decided.

IV. In connection with the instructions which urge Synod to declare itself on the doctrine of Common Grace at this time, or to appoint a committee to study this matter in general, Synod decides the following:

- a) To make no declaration concerning the position of the Church on the doctrine of Common Grace in all its implications. Such a declaration would be based on the supposition that this matter has been thought through and has been developed in all its details, which certainly has not been the case. The necessary preliminary study is almost totally lacking in this respect. Also there is no *communis opinio* [common opinion] among the Reformed churches in this matter.
- b) Neither to appoint a committee which will [further] study this matter of common grace for the purpose of coming to a formulation of a dogma concerning this matter which then could eventually be incorporated into our confession. (Instruction of Muskegon):
 - (1) Because dogmas are not made, but develop out of the conflict of opinions, it is thus desirable that establishing a dogma be preceded by a long period in which thoughts are exchanged. The participation of such an exchange of thoughts must be as broad as possible and must not be limited to a single church group.
 - (2) Because a truth must first live clearly in the consciousness of the Church in general, or specifically among some denominations, before the Church can profess such a truth as part of their confession.

It cannot be said that this necessary condition already exists at the present time, or that it will be present within two or four years.

- c) However, the leaders of our people, ministers and professors, are urged to make a further study of [the doctrine of] Common Grace, and to carefully think through the issues which have been brought to the fore in their sermons, lectures and writings. It is greatly desired that this be done, not by a few or a small number, but that many may participate. Grounds:—
- (1) This will be the most natural way to lead [us] toward a fruitful discussion about the article of Common Grace, and such an exchange of thoughts is an indispensable condition for the [further] development of this truth.
 - (2) It will focus the greater attention of our people toward this doctrine, and will increasingly clarify their insight and make them sense the importance of this doctrine so they become more fully aware of this article of their faith.
 - (3) Undoubtedly this will lead with the passing of a few years to a *communis opinio* [common opinion] in this matter, and also draw conditions in our churches toward a united confession regarding Common Grace.

It was thus decided.

Synod decides to express its thanks to the Pre-Advisory Committee for their excellent work.

The elders A. Peters and A. Rosbach and the ministers J. L. Heeres, J. H. Mokma and D. Zwier give notice that they intend to protest the decisions taken by Synod in this matter. (See Art. 149.)

ARTICLE 133

Dr. C. Bouma receives, in view of his appointment as professor and the substantial preparation associated with it, permission to leave the gathering. The President expresses the wish that the Lord will bless him, after which Dr. Bouma leads Synod in a closing prayer.

TWENTY-SEVENTH SESSION, TUESDAY AFTERNOON, JULY 8**ARTICLE 134**

Synod sings Psalm 119:3; Psalm 89:7 and Rev. A. Wassink leads in prayer. Rev. J. H. Monsma leads in prayer after Synod sings Psalm 121:1.

ARTICLE 135

The minutes of the twenty-fifth and twenty-sixth sessions are approved after one correction.

ARTICLE 136

Synod decides to send the following telegram of condolence to our President, the Honorable Calvin Coolidge, and his wife for the sad loss they have experienced in the death of their youngest son:

“To the Secretary of the President,
Washington, D. C.

Please express the sympathy of the General Synod of the Christian Reformed Church of America, in session at Kalamazoo, Mich., to our President and Mrs. Coolidge in their hour of sorrow. May our God through His Spirit in Christ comfort and strengthen them.

REV. I. VAN DELLEN,
Moderator.”

ARTICLE 137

The Obituary Committee (following Art. 7) reports as follows:
Honorable Brothers:—

Since our last synod met, the churches lost three Ministers of the Word.

They are Emeritus ministers Rev. L. J. Hulst and J. Robbert, and also Rev. J. Groen who at the time of his death was still active in the ministry.

In Rev. L. J. Hulst the nester of a circle of ministers who bore the name of Hulst left us. This minister of the Word died on August 21, 1922 at Nunica at the very old and blessed age of 97 years.

During this long lifetime he was granted the opportunity to work in the vineyard of the Lord for a period of 61 years in various congregations in the Fatherland as well as here.

Rev. J. Robbert did not approximate the longevity of Brother Hulst. Even so he had reached the eventide of life and he already rested from his labor. Brother Robbert died in Holland at the age of 65 years. He was permitted to serve in the ministry of the Word for 37 years, and as with Brother Hulst this service was carried out in both the Netherlands and in America.

Rev. J. Groen was serving the Christian Reformed Church in Los Angeles at the time of his death. Brother Groen had the privilege of serving as minister of the Word for 33 years and died at the age of 59 years.

These three brothers not only gave much and faithful service but also provided leadership in many ways. We believe that of them it can be said: "Blessed are the dead who die in the Lord."

Synod declares that it gratefully acknowledges and appreciates the manifold labors performed by these Brothers in the midst of the church. Also, by this testimony to express its sympathy to those who mourn and commend them to the rich comfort of the Holy Spirit.

L. VELTKAMP
J. M. GHYSELS
F. VANDER PLOEG

This report is accepted and approved.

ARTICLE 138

Rev. E. J. Krohne, secundus delegate from Classis Zeeland takes the place of the primus delegate, Rev. M. Van Vessem and per request of the President expresses his agreement with the Forms of Unity.

ARTICLE 139

The Committee on Appointments reports by way of Rev. J. M. Ghysels. The report is accepted and approved as follows:

The committee advises Synod:

I. To approve as curators—

Classis Grand Rapids East—

Classis Grand Rapids West—Rev. H. J. Kuiper, primus; Rev. H. Danhof, secundus.

Classis Hackensack—Rev. H. Bouma, primus; Rev. D. De Beer, secundus.

Classis Holland—Rev. J. M. Ghysels, primus; Rev. J. L. Heeres, secundus.

Classis Hudson—Rev. J. B. Hoekstra, primus; Rev. J. Walkotten, secundus.

Classis Illinois—Rev. J. Manni, primus; Dr. J. Van Lonkhuyzen, secundus.

Classis Muskegon—Rev. J. Dolfin, primus; Rev. B. Zwaagman, secundus.

Classis Orange City—Rev. D. Hollebeek, primus; Rev. W. Terpsma, secundus;

Rev. W. P. Van Wijk, secundus for Rev. M. Vander Heide, for two years.

Classis Ostfriesland—Rev. A. Ahuis, primus; Rev. C. Holtrop, secundus.

Classis Pacific—Rev. P. Jonker, Jr., primus; Rev. D. H. Muyskens, secundus.

Classis Pella—Rev. I. Van Dellen, primus; Rev. R. Bolt, secundus.

Classis Sioux Center—Rev. C. De Leeuw, primus; Rev. A. Guikema, secundus.

Classis Zeeland—Rev. W. D. Vander Werp, primus; Rev. K. Bergsma, secundus.

II. Synodical Delegates for Examination—

Classis Grand Rapids East—Dr. H. H. Meeter, primus; Rev. J. Bruinooge, secundus.

Classis Grand Rapids West—Rev. Y. P. De Jong, primus.

Classis Hackensack—Rev. D. De Beer.

Classis Hudson—Rev. J. Timmerman, primus; Rev. J. Walkotten, secundus.
 Classis Holland—Rev. A. Keizer, primus; Rev. J. M. Vande Kieft, secundus.
 Classis Illinois—Rev. J. Manni, primus; Rev. E. J. Tuuk, secundus.
 Classis Muskegon—Rev. L. J. Lamberts, primus; Rev. -----, secundus.
 Classis Orange City—Rev. H. J. Heynen, primus; Rev. A. Wassink, secundus.
 Classis Ostfriesland—Rev. J. Gulker, primus; Rev. F. Schuurmann, secundus.
 Classis Pacific—Rev. -----, primus; Rev. -----, secundus.
 Classis Pella—Rev. D. H. Kromminga, primus; Rev. H. J. De Vries, secundus.
 Classis Sioux Center—Rev. S. Eldersveld, primus; Rev. J. Haveman, secundus.
 Classis Zeeland—Rev. E. H. Krohne, primus; Rev. J. A. Rottier, secundus.

III. To be appointed or re-appointed:

1. Synodical Committee—Revs. I. Van Dellen, Dr. Y. P. De Jong, Rev. J. Timmerman.
2. Synodical Treasurer—Rev. J. Noordewier, primus; Mr. T. Noordewier, secundus.
3. Church Help—Rev. J. Manni, Rev. D. De Beer, Rev. H. J. Heynen.
4. Delegates for the Emeritus fund—For 4 years: Mr. B. S. Sevensma, Mr. M. Trap, primi; Mr. H. Haveman, Mr. G. Vander Werp, secundi.
 For 2 years: Rev. H. M. Vander Ploeg, Rev. J. Smitter, Mr. A. Rosbach, primi;
 Rev. A. Guikema, Rev. J. P. Vos, Mr. W. Bareman, secundi.
5. Representative to the National Christian Association—Rev. G. W. Hylkema.
6. Delegates for the General fund for Home Missions—Rev. I. Van Dellen, Rev. J. H. Monsma, Mr. B. S. Sevensma, primi; Rev. A. Ahuis, Rev. H. Bakker, Rev. A. H. Bratt, secundi.

7. Treasurer for the General Fund for Jewish Missions—Rev. J. L. Van Tielen, primus; Rev. W. D. Vander Werp, secundus.
8. Committee re Federation of Reformed Young Men's Societies—Dr. H. H. Meeter, Rev. G. W. Hylkema, Mr. J. B. Hulst, Mr. R. Postma, Prof. L. Berkhof, Prof. W. H. Jellema, Mr. Jelle Hekman.
9. Committee for Obtaining English sermons—Rev. D. H. Kromminga, Rev. L. Trap, Rev. P. A. Hoekstra, Mr. J. B. Hulst, Rev. P. J. Hoekenga.
10. Committee to review our church formularies in connection with the Reformed Churches in North America, the Netherlands and South Africa,—Drs. S. Volbeda, J. Van Lonkhuyzen, H. H. Meeter, Prof. L. Berkhof, Dr. C. Bouma.
11. Committee re the American Legion—Rev. G. Hoeksema, J. M. Vande Kieft, and L. J. Lamberts.
12. Representative to the American Bible Society—Rev. L. Trap.
13. Committee for the Evaluation of the Authorized English, or American, Revised Translation of the Bible as the official Bible for our English speaking churches—Revs. W. Stuart, K. Bergsma, Prof. J. G. Vanden Bosch, and Prof. L. Berkhof.
14. Delegates for South America—Drs. H. Beets, J. Van Lonkhuyzen, Rev. J. Wyngaarden.
15. Committee for Catechetical Instruction—Rev. S.D. Zwier, H. Keegstra, J. M. Ghysels.
16. Committee to make Arrangements for the Next Synod—Mr. R. B. Hulst and Mr. M. Stob.
17. Committee re Articles of Incorporation—Drs. H. H. Meeter, Y. P. De Jong, Mr. B. J. Jonkman, Mr. H. Denkema, Rev. M. M. Schans.
18. Committee to Prevent Dispersing—Revs. H. J. Heynen, A. J. Brink, P. J. Hoekenga, and Elder P. Vanden Berg.

19. Committee re the Relationship of Calvin College to the Church—Pres. J. J. Hiemenga, Prof. L. Berkhof, Rev. J. Manni, Rev. D. H. Kromminga, Mr. W. B. Eerdmans, Mr. John Hekman.
 20. Delegates re Evangelization—Rev. E. J. Tuuk, Rev. W. P. Van Wijk, Mr. John Vande Water.
 21. Committee re a General Treasurer—Rev. M. M. Schans, Mr. J. Kamstra, Mr. T. Noordewier, Prof. H. J. Ryskamp, Prof. H. G. Dekker.
 22. Committee re the Question: May a Classis Depose a Church Council?—Prof. F. M. Ten Hoor, Dr. H. H. Meeter, Rev. G. D. De Jong, Rev. K. W. Fortuin.
 23. Committee re the Authority of a Classical Committee—Rev. S.D. H. Muyskens, P. Jonker, Jr., N. Gelderloos.
 24. Committee for the Divorce Question—Prof. F. M. Ten Hoor, Dr. S. Volbeda, Rev. H. J. Kuiper.
 25. Committee re Confession Questions—Revs. J. K. Van Baalen, Herman Kuiper, Z. Sherda.
 26. Committee re Sioux Center—Rev. D. H. Kromminga, Elder J. B. Hulst, Rev. M. Van Vessem; secundus generalis, Rev. G. D. De Jong.
 27. Committee re Worship—Prof. W. Heyns, Revs. H. J. Kuiper, L. Trap, D. Zwier, J. Van Lonkhuyzen, W. Stuart, Dr. Y. P. De Jong.
 28. Committee re Unions—Revs. I. Van Dellen, G. W. Hylkema, P. A. Hoekstra, Prof. W. Heyns, Rev. E. J. Tanis.
 29. Protest of Scholten, et al. Against Grand Rapids West—Rev. H. M. Vander Ploeg, Rev. J. L. Heeres, Rev. E. F. J. Van Halsema, Mr. J. M. Vander Wal, Mr. A. Peters.
 30. The Pella Matter—Rev. J. Manni, Rev. M. Vander Heide, Elder A. Peters, secundus generalis, Rev. Herman Kuiper.
- Thus approved.

ARTICLE 140

Synod decides that the Report of the General Synod of 1923 of the

Gereformeerde Kerken [Reformed Churches] in the Netherlands, dealing with the problem of divorce, and the Report of the Reformed Churches in South Africa dealing with the same matter, is not to be incorporated into the *Acts of Synod*. Instead the stated clerk is instructed to supply all members of the committee dealing with this matter with a copy of this report. (Following Art. 77, IX.)

ARTICLE 141

A letter containing the fraternal greetings of the Reformed Presbyterian Church, General Synod is read.

It is received for information.

ARTICLE 142

Synod continues with the report of the Pre-Advisory Committee for Varia---
Protests (following Art. 92):

VI. Protest of Mrs. H. Dykstra against the church council of Sanborn:

Mrs. Dykstra protests against the church council of Sanborn, Iowa. However, this sister is not fully clear about the facts of the case. She believes to be under censure because she is not willing to live with her husband who is of unsound mind. This the church council of Sanborn has not demanded of her.

From the facts which the Committee obtained, it appears that the church council of Sanborn is also not clear in this matter. The church council censured Mrs. Dykstra because she treated her husband cruelly. However, Mrs. Dykstra was already under censure before her husband returned from Cutlerville. And only after his return from Cutlerville did the cruel treatment of her husband take place. This may not be exactly what happened. There must be some misunderstanding here. Therefore your committee advises that Synod declare:

- (1) That the protest is without foundation inasmuch as Mrs. Dykstra adduces a reason for her censure that is not valid.
- (2) That the church council be reminded that it failed to clearly indicate the correct reason for the censure of Mrs. Dykstra. This appears from the documents placed in our hands.

Accepted.

VII. Protest of W. Vos against the action of Classis Pella in which the Classis supported the church council of Sully. The church council of Sully refused to confess something of which Brother Vos accused them, namely that they permitted the Lord's Supper to be profaned by allowing unreconciled members to partake of the sacrament.

In the fall of 1922 Brother Vos brought this matter before the church council and requested that confession be made for this violation. This was refused on the following grounds:

- a) A heartfelt confession can only be made by someone who personally has committed a sin and has repented, being sorry for the sin.
- b) The persons here indicated were permitted to partake of Communion upon a three-fold council action.
- c) With respect to the Lord's Supper, Classis decided that on the basis of the grounds given by Brother Vos, partaking of the Lord's Supper could not be denied.

At this time Brother Vos came to the church council with a formula with which he proposes to remove the disagreement and with this proposal he agreed to drop his charge of the Lord's Supper having been profaned.

The church council, however, rejected this formula and proposed another. This formula was considered by Brother Vos to be unsatisfactory.

When a difference of opinion arose about this new matter, Brother Vos once more returned to Classis with the old matter, that of profaning the sacrament. The Classis justified the church council's action when he refused to confess [his] wrongdoing.

Also, Brother Vos brought a protest to Classis concerning an expression used by Rev. R. Bolt on the floor of Classis. He also objected to the reiteration of a certain matter in the minutes of the church council as well as the fact that the Lord's Supper was denied to him.

Your committee, having heard Brother Vos and a representative of Classis advises that Synod

joins with Classis's declaration in this matter, namely:

- (1) That the church council permitted the parties involved to partake of the Lord's Supper in the conviction that they were in a reconciled state of mind.
- (2) That there is not ground to protest a comment which was made on the floor of Classis inasmuch as this was nothing but a statement of fact about disturbing a congregation, and Vos's name was not mentioned.
- (3) The Classis judges that the church council did not err in recalling a statement from previous minutes inasmuch as comments made by Brother Vos invited [this] recollection.
- (4) That the grounds on which Brother Vos was advised not to partake of the Lord's Supper are not only adequate, but that his conduct could even give cause to proceed to censure.

Accepted.

ARTICLE 143

Continuation of dealing with the Report of the Pre-Advisory Committee for Confession, Worship, etc. (following Art. 88):

Esteemed Brothers:—

The following was also placed in the hands of your committee:

V. The report of the Committee for Review of our Liturgical Formularies. (See *Agenda*, Report 2, p. 16.)

(1) This committee reports that "it is not prepared to come to this gathering with definite proposals or to complete its work. This is due to the fact that the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands did not make a decision, but appointed a new *ad hoc* committee.

Advice: That Synod receive this as information.

Accepted.

(2) Further, this committee, because of the above-mentioned circumstances, cordially requests postponement.

Your committee advises that it be continued.

Accepted.

(3) Finally, we request that two members be added to the committee. Grounds:—

- a) The importance of the matter in hand.
- b) The committee in the Netherlands numbers 12 members.

Advice: That Synod approve this request and refer the matter to the Committee on Appointments.

Accepted.

VI. The report of the Committee on Affiliation with the Presbyterian Alliance, (see *Agenda*, Report 5, p. 22):

The advice of the Committee on this matter is as follows:

“In view of all that has been said, your committee takes the courage to advise against affiliation with the Alliance of the Reformed Churches Holding the Presbyterian System because:

- (1) the basis of the alliance is too indefinite. There is no agreement on what is Reformed;
- (2) the present drift is entirely away from helping each other maintain the historical Reformed faith. This should be emphatically the aim of the alliance;
- (3) affiliation would mean ecclesiastical alliance and cooperation with churches in which representative liberal forces are in good and regular standing;
- (4) a proposed revision of the constitution of the alliance makes it well-nigh impossible to say what the character of the alliance will be in the future;
- (5) the practical work of the alliance lacks the specific Reformed stamp.”

Your committee advises that Synod accept the advice on the grounds stated.

Instead Synod accepts the following substitute motion:

“Synod decides not to affiliate at this time with the Alliance of the Reformed Churches Holding the Presbyterian System, because a proposed revision of its constitution makes it well-nigh impossible to say what the character of the alliance will be in the future.

“At the same time Synod voices its profound interest

in the work of the alliance, and trusts that the proposed revision of the constitution will clearly set forth what should emphatically be the aim of the Alliance, namely, helping each other maintain the historical Reformed faith.”

ARTICLE 144

This session is concluded with a prayer of thanksgiving in which Synod is led by Rev. K. W. Fortuin.

TWENTY-EIGHTH SESSION, TUESDAY AFTERNOON, JULY 8

ARTICLE 145

Synod sings Psalm 119:3 and Rev. J. Krohne leads in prayer.

ARTICLE 146

The report of the Pre-Advisory Committee for the Protests in the Janssen Case is taken up for consideration.

Rev. Q. Breen is given opportunity, should he so desire, to clarify each point of his protest.

The report is read by the reporter, Rev. H. J. Kuiper, and is accepted and approved as follows:

Esteemed Brothers: The following document, relevant to this case and evaluated by your committee, are herewith submitted to Synod:

A. Protests against the judicial Handling of the Janssen Case.

- (1) Protest against the decision of Synod 1922 in the case of the deposition of Dr. Janssen, signed by Rev. Q. Breen, Elders J. E. Kuick, J. Wyenberg, and P. Van Neuren, and Deacons P. Van Doorne, George D. Palma, S. A. Postmus, Gerrit Spoelstra, and Edward Miedema.
- (2) Protest against the decision of Synod 1922 in regard to the deposition of Dr. Janssen, signed by Rev. G. W. Hylkema with a note from the stated clerk of Classis Illinois in which mention is made of the fact that a similar protest had been served simultaneously by Rev. E. J. Tuuk.

- (3) Protest against the decision of Synod 1922 in the case of the deposition of Dr. Janssen in the name of the church council of the Christian Reformed Church of Austinville, Iowa, which is signed by E. Kooistra, President, and P. Limburg, Clerk.
- (4) Protest against the decision of Synod 1922 in the case of the deposition of Dr. Janssen, signed by Rev. B. H. Einink.
- (5) Protest against the decision of Synod 1922 in the matter of the deposition of Dr. Janssen, professor at our school, signed by J. Vander Woude, Willem Hoogenbirk and H. Risselade.
- (6) Protest against the decision of Synod 1922 in the Dr. Janssen case. Signed by Andrew Spoelstra.
- (7) Protest against the decision of our latest synod in the deposition of Dr. Janssen, signed by H. H. Snieders.
- (8) Protest against the decision of Synod 1922 in the case of Dr. Janssen, signed by seven members of First Christian Reformed Church of Lynden, Washington, namely M. Hamstra, H. Terpsma, L. Hoksbergen, J. L. Hoksbergen, L. C. Bovenkamp, A. Wijnstra, and F. Visser.
- (9) A document from W. Hollander which Classis Grand Rapids West calls a protest against Synod's action re Dr. Janssen.
- (10) A document from J. Ten Harmsel containing:
 - a) a request that decision of Synod 1922 with reference to the deposition of Dr. Janssen as professor at our seminary and the declaration concerning his unreformed teaching be reviewed;
 - b) a request that synod declare itself about the doctrine of Revs. Danhof and Hoeksema.

Note: The latter part your committee has referred to the Committee on Common Grace.
- (11) A protest against the decision of Synod 1922 with regard to the deposition of Dr. Janssen and signed by the church councils of Redlands and Los Angeles.

- (12) A protest against the decision of Synod 1922 regarding the deposition of Dr. Janssen. Signed by C. Van Essen and H. Kamphuis.

B. Protests against the Conclusions of Synod 1922 with regard to the teaching of Dr. Janssen.

- (1) Protest against the Conclusions of Synod 1922 in the case of Dr. Janssen, signed by Rev. Q. Breen.
- (2) Protests against the Declarations of Synod 1922 as stated in the Five Conclusions of Synod, signed by Rev. G. W. Hylkema.
- (3) Protest against the Declarations of Synod as stated in the Five Conclusions of Synod 1922. Signed by Rev. E. J. Tuuk.
- (4) "Additional Explanations—protest II—The Synodical Resolutions re Dr. Janssen."

Note: Concerning this document the protester declares: "this is no new protest, but additional material in explanation of the second protest re the conclusions."

C. An instruction by Classis Grand Rapids West with reference to the above mentioned protests (A, 1, and B, 1).

Your committee judges that these protests are legally before Synod.
Received for information.

FIRST PART

Protests against the manner in which the Janssen case was handled judicially.

Concerning our method of procedure your committee decided, in view of the great agreement between the majority of the above mentioned protests, to take one of them and deal with it in detail and then afterward to deal with remaining details separately. This procedure pertains only to the judicial aspects of this case.

The protest which we now take into consideration is that of Rev. Q. Breen, et al. [item 1].

I.

The first ground for this protest reads as follows: "The undersigned agrees with the judgment of Dr. Janssen that his situation was 'thoroughly' unjust and that a fair trial in his case had become absolutely impossible. Dr. Janssen submits the following reasons."

We now proceed to the explanation of point (1) which reads as follows: "Many delegates to Synod were accusers of the undersigned (Dr. Janssen) and who wished to sit as jurors and judges. Furthermore, be reminded that several members of Synod had already condemned the undersigned (see *Acts of Synod*, p. 27). Whereupon Synod responded 'that Dr. Janssen's accusation against Synod is without foundation.' a) Because 'Far and away, the majority of the delegates with the right to vote on this matter have never expressed themselves publicly on the teaching of Dr. Janssen. b) [Both] proponents and opponents of Dr. Janssen are delegates to Synod.' (*Acts of Synod*, p. 29.)

And now we agree completely with the answer of Dr. Janssen which he submitted concerning the position taken by Synod: 'a) It stands to reason beyond all doubt that a fair trial, an impartial, righteous judgment cannot be expected from those who as accusers of the undersigned's (Dr. Janssen) actions have condemned him before the trial begins. Synod knows that there are such accusers among the delegates—accusers who have risen up [both] against the undersigned (Dr. Janssen) and his actions and who have condemned him before the trial begins. Synod itself has stated under b) that there are opponents of Dr. Janssen among the delegates.' (*Acts of Synod*, pp. 31, 32.) The Synod identified, in its answer 'accusers' and 'protesters' (we refer only to point d), p. 29: 'Additionally, Dr. Janssen proceeds from the totally wrong assumption that those who have objection to his teaching have no right to participate in the decision re this matter.' However, to this Dr. Janssen answers correctly: 'We do not proceed on the assumption, as has been asserted, that those who have objection to our teaching are not qualified to participate in this decision, but we do have serious objection to the fact that those who beforehand were fully determined

to pronounce sentence should participate in this decision' (*Acts of Synod*, p. 32). A fair trial cannot take place under said circumstances. That is a basic principle of all justice. The violation of this principle placed Dr. Janssen in a thoroughly untenable position.

Your committee advises Synod to respond to this as follows:

It is true that accusers of Dr. Janssen were delegates to the Synod of 1922.

However, a) none of the delegates to Synod 1922 functioned as a judge in their own case; b) no one other than regular and fully authorized persons and body decided in this matter; c) Synod was not legally authorized to deny anyone legally delegated the right to participate in making the Janssen decision; d) from the presence of accusers among synodical delegates one could not conclude that the synodical declaration would be unfair; e) the condition in our churches would not tolerate that a decision in the Janssen case be postponed.

Thus decided.

Point (2) [listed] under ground I reads as follows: "In addition Dr. Janssen pointed out the following: Finally the pre-advisors of Synod, the four professors came forward as accusers of the undersigned and together with the delegates, Rev. H. Hoeksema, Rev. H. Danhof and Rev. H. J. Kuiper, they publicly spoke out against the undersigned (Dr. Janssen). (*Acts of Synod*, p. 27) In response to this, Synod states merely the following: 'As far as the four professors are concerned, none of these is a pre-advisor of this committee.' (*Acts of Synod*, p. 29) This Dr. Janssen has never claimed. He also knew this very well. 'However,' Dr. Janssen continues in his response, 'this in no way means that the four professors could not function as pre-advisors in a variety of matters, including this case. And this last fact we protest.' (*Acts of Synod*, p. 32) Synod thus avoided [dealing with] this point. Here we have further confirmation of the claim of Dr. Janssen that his position was thoroughly compromised. One cannot speak of a fair trial."

Your committee advises Synod to answer as follows: This allegation is utterly unfounded: a) surely it is clear that though the pre-advisors of Synod were opponents of Dr. Janssen this does not prove that Synod would not give Dr. Janssen a fair trial; b) Synod, in order to be as fair as possible over against Dr. Janssen, did not add any of its advisors to the Pre-Advisory Committee in this matter; c) not one of these advisors spoke a single word while this matter was dealt with on the floor of Synod.

Thus decided.

II.

The second ground for this protest reads as follows: "Furthermore the undersigned judges that the matter of Dr. Janssen came before Synod illegally. The reason for this position is as follows: (1) the accusers walked a path contrary to [acceptable] church polity in their well-known 'public agitation'; and (2) because the protests against the decision of Synod 1920 were illegal."

At this point [we submit] this clarification from the *Acts of Synod 1920*:

"Concerning the illegality of his case, Dr. Janssen complained to Synod as follows: 'In the second place, the undersigned wishes to point out that his accusers walked a way that is entirely in violation of church order. The undersigned is convinced that the matter did not come to Synod legally. His accusers never came to him. After Synod 1920, when they began to write against the undersigned (the four professors were all present at the latest (1920) synod, they signed no protest against the decisions of Synod, nor did they indicate in one way or the other that they felt troubled. After the Synod they never, never came to the undersigned, nor did they approach the Curatorium with their concerns. Instead the accusers of the undersigned took their concerns and accusations, based for the most part on new material from "Student Notes," to both church and secular papers. By way of their writings, they circulated [their views], gratis for the most part, to the masses, our Christian Reformed people and our Christian Reformed Churches, and by these means

stirred up the people. This unjust action, contrary to church policy by his opponents, together with the uproar which was created, resulted in church councils and classes insisting that an investigation be initiated concerning the teaching of the undersigned [Dr. Janssen]. Finally, it ought to be pointed out that the selection of delegates to Synod took place at the very time of this unjust disturbance. In other words, delegates were chosen at the time when the churches were influenced by this unjust, and in violation of church practice, actions of his opponents.' (*Acts of Synod 1922*, pp. 27, 28)

And how did Synod respond? Only the following: "As to the accusation that this entire matter came to Synod in an illegal manner, your committee advises that this accusation is without foundation. Grounds:

"a) Dr. Janssen claims that the pressure by both church councils and classes demanding an investigation was the result of public agitation against him. We point out, however, that already in September 1920, before public agitation began, a protest against the decision of Synod concerning Dr. Janssen's teaching had been submitted to Classis Grand Rapids West. We are not ready to give advice as to the legality or illegality of public agitation. However, even if such public agitations were illegal, this does not make the protests, which were consequently made, illegal.

"b) 'Legal protests against the teaching of Dr. Janssen are on the synodical table.' (*Acts of Synod*, pp. 29, 30)

"A. The first point of this argument (that Dr. Janssen's accusers violated church polity by their well-known [stirring] of public agitation) is unfolded as follows: 'From the answer of Synod under a) it appears that they again made a mistake. It should be noted that Dr. Janssen did not claim that all the protests were the result of public agitation. His reply on p. 32 (*Acts of Synod*) b) declares that the agitation in violation of Church Order gave occasion to various protests. But in reference to this point, the investigation which followed the agitation [showed] it took place as a result of the general stir which was brought about in our churches. Furthermore Synod completely

ignored this fact of the public agitation. What did it declare? Only this: "As far as the matter of public agitation is concerned, and whether it was legal or illegal we are not ready [to offer] our opinion." (*Acts of Synod*, p. 30) And it was precisely on this point that Dr. Janssen protested to Synod. An investigation should have been initiated on this matter. However, do we find anything further in the *Acts* about this? Nowhere in the *Acts of Synod* is even one word mentioned about it!

"And yet the matter was clear enough. The four professors were concerned about the teaching of Dr. Janssen. Therefore they laid before the 1920 Synod certain ethical and 'alarming phenomena' with the request that Synod investigate them. After a lengthy and broad debate 'it did not appear to Synod that Dr. Janssen was teaching anything which did not harmonize with the Reformed doctrines concerning the verbal inspiration of Holy Scripture and its absolute authority in matters of faith and life' (*Acts of Synod 1920*). There was no trial here. Indeed, according to the four professors, there were no accusations. The four professors zealously sought to make clear to Synod that they were not pressing charges against Dr. Janssen. There was therefore no case against Dr. Janssen.

"However, in the event that the four professors were not satisfied with the declaration of Synod 1920, and if they were convinced that the matter could not be allowed to rest, they should first of all have ascertained what Dr. Janssen taught; then they should have approached the Curatorium, and if necessary, once again to approach Synod. However, they had no right at all to appeal to the church community. Inasmuch as no complaint had been brought to Synod, and thus no complaint for Synod to deny, it was unjust and contrary to church policy to turn to the church publicly with this matter. Still, that is precisely what was done. And that was actually done on the basis of "Students and Individual Notes," and it was done without ever speaking to Dr. Janssen. Naturally it would be perfectly proper to publicly criticize the public writings of Dr. Janssen. However, criticism of Dr. Janssen's teaching must first of all be laid before him personally. Then, if necessary, it should be placed before the Curatorium. Only then should it be placed in the hands of Synod. Rather than doing this, Dr. Janssen's accusers have followed a path that is thoroughly unjust and against church policy. It is no surprise that from every corner men found the courage, in such a troubled atmosphere of injustice and church policy violation, to protest against Dr. Janssen's teaching,

now that trusted leaders (the four professors) led the way among the classes and churches.”

The Committee advises Synod to respond as follows: a) Dr. Janssen has indeed portrayed the action against him, by the church, as being the result of public agitation. This is precisely what Dr. Janssen had written in his first missive to Synod: “My opponents’ unjust action, which is in violation of church policy, and the disturbance caused by it, resulted in church councils and classes pressing that an investigation be initiated concerning the teaching of the undersigned” (*Acts of Synod 1922*, p. 29, lines 7-11). Synod responded to this correctly: Even before the beginning of the public agitation of which Dr. Janssen speaks, a protest against the decision of Synod 1920 regarding the instruction of Dr. Janssen had been submitted to Classis Grand Rapids West (*Acts of Synod 1922*, p. 30, paragraphs 1-5). This answer Dr. Janssen evaded in his response by saying, “It is still our conviction that the public agitation, contrary to church policy, occasioned the protests.” Because there were only two protests on the synodical table (by the church council of Broadway and Classis Zeeland), this means that in essence Dr. Janssen maintained that both resulted from public agitation. In this way he ignored the argument of Synod. b) As far as the public agitation itself is concerned, it should be noted:

(1) Since Synod is convinced that the action against Dr. Janssen cannot be accounted for simply by the fact of public agitation, it was not necessary that Synod, in its response to Dr. Janssen’s letter, declare itself on legality or the illegality of the agitation.

(2) The protests against the public agitation were not handled [by Synod] because, according to the judgment of Synod, these were not legally before Synod.

(3) Even if this agitation had been illegal, Synod would still have the right and even the duty, in view of the protests against the decision of 1920, and at the request to initiate an inquiry,

and especially in consideration of the great unrest in our churches, to take the case of Dr. Janssen under consideration.

Thus decided.

B. Concerning the second point of this ground we find:

(1) A discussion of the protest of Broadway as follows: "The first protest presents itself as: 'Protest of the church council of Broadway, against the action of Synod in regard to the case of Dr. Janssen' (*Acts of Synod*, p. 89). The church council registers a protest against points 3 and 4 of the synodical decision (*Acts of Synod 1920*, p. 96). "It did not appear clear to Synod that Dr. Janssen taught anything that was inconsistent with the Reformed teaching of the verbal inspiration of Holy Scripture and its absolute authority in matters of faith and life."

"A protest against this surely should have demonstrated that it was evident to Synod that based on Dr. Janssen's expressed opinions he had carried out unreformed teaching at the school. But what is the situation? Under the caption, 'Protest of the church council against the action of Synod . . . ,' he introduces a totally different charge. This protest will contend that Dr. Janssen gave unreformed instruction, a contention made on the basis of material a) never examined by Synod and b) for the most part never seen by Synod!

"(a) In part this protest contains material which was discussed on the floor of Synod in 1920. However, with what difference[!]. For this material, according to the testimony of the four professors, was not put forward as an accusation in 1920. Therefore there was no need for it to be examined. The aggrieved brothers therefore insist that the introduced material not be used as ground for accusation. On the basis of their insistence, Synod elicited only Dr. Janssen's view of the inspiration of Scripture, its canonicity, etc. in connection with the aforementioned material. But what did the church council of Broadway do? They put forward this material as ground for a virtual accusation against Dr. Janssen. Material now introduced which had never been examined by Synod. And yet, Broadway's church council proceeded as though it had been examined, as though in 1920 this was grounds for accusation!

“These two approaches in submitting this material do not match. And that must indeed be present in a protest. This protest should have been declared a complaint against Dr. Janssen.

“(b) However, on the other hand this so-called protest contains material which has never been seen by Synod 1920. It is entirely new! By itself it could have been put forward as a complaint, but not as a protest. This protest should not have gone further than to simply prove that Synod should have deduced from Dr. Janssen’s explanations of the points on which he was interrogated, that he harbored unreformed tendencies. But how should Broadway then have proceeded? First, the church council should have placed a different caption above their protest, and second, they should have proceeded according to Church Order. This last statement requires the following: First of all, this material should have been presented to Dr. Janssen. In the event that this did not prove to be profitable, the church council should have turned to the Curatorium. Then this body should have examined this material and have proceeded to call Dr. Janssen to account for his positions. And then, if necessary, the church council could, either by way of Classis or, if necessary, turn directly to Synod. However, Broadway’s church council did not proceed that way. The person of Dr. Janssen was in no way taken into consideration. Broadway condemned him without a hearing. Also, the Curatorium was completely ignored even though this body has been appointed by Synod to supervise the instruction of the professors.

“This entire ‘protest’ therefore should have been rejected by Synod and should have been declared to be illegal.”

To this your committee advises Synod to respond as follows:

To the extent that the petitioner objects to the protest of the Broadway church council, it is clear that he proceeds from a wrong view of the protest; [pretending] it were directed against the teaching of Dr. Janssen, while it was vigorously directed against the decision of Synod 1920 (*Acts of Synod 1922*, p. 88, first paragraph; p. 96, fourth and fifth paragraph).

Further explanation:

a) The material which was included was not new in the sense that it did not exist before Synod 1920;

b) While Synod 1920 declared itself re the instruction of Dr. Janssen (*Acts of Synod*, p. 93, 3, in comparison with point 2), it should have undertaken, and if need be, tracked down the reasons for the assessing [his] instruction.

Thus decided.

(2) Further there is a discussion of the communication of Classis Zeeland which reads as follows:

“The second protest on the synodical table was ‘A Communication from Classis Zeeland.’ In this communication classis declares that it has objections against the instruction of Dr. Janssen, and the decision of Synod 1920 in re this instruction (*Acts of Synod*, p. 97). Furthermore we read (*Acts of Synod*, p. 99): ‘The Classis declares:

a) that Dr. Janssen should not be allowed a position at our school;

b) that the instruction of Dr. Janssen should be terminated as quickly as possible;

c) further, Classis requests that Synod recall the decision of 1920 re the instruction of Dr. Janssen.’

A weighty decision! However, how rashly the Classis proceeded to make this decision! The very same comment that was said of Broadway’s ‘protest’ can be said of Zeeland’s communications. The material which was to serve as the basis for the protest was gleaned from ‘Student and Individual Notes,’ material which was never duly examined. They simply proceeded to draw conclusions from them! Furthermore, is it not a requirement of a classis to hear from the accused? Here also, Dr. Janssen was completely ignored. And isn’t it necessary that a classis acknowledge the Curatorium as the body appointed by Synod to supervise the instruction which is given? But, here also the Curatorium was not acknowledged.

“Because of this neglect this protest should have been declared as not legally before Synod.

“Even so, Synod accepted the advice of the Pre-Advisory Committee that lawful protests

were submitted to Synod. Synod accepted this advice before these 'protests' were examined. However, proper investigation would have convinced Synod that they had come to Synod's table in an illegal manner. And as a consequence the Janssen case would have been declared as not legally before Synod."

Your committee advises that Synod answer as follows: "The 'communication' of Classis Zeeland was not only an accusation against Dr. Janssen with respect to his teaching, but also a protest against the decision of Synod 1920 (*Acts of Synod 1922*, pp. 115, 116). In this respect this protest was not illegally before Synod.

Concerning the point that this protest was the result of public agitation and therefore illegal, we join ourselves with the declaration of Synod 1922. Even if this agitation were illegal, the resulting protests sent in by the various classes were not illegal. (*Acts of Synod*, p. 30, paragraphs 8-11)

Thus decided.

(3) Furthermore, we find a discussion of the instructions of Classis Orange City which reads as follows:

"There was also an instruction from Classis Orange City which reads as follows: 'That Synod reconsider the Janssen case once more because, since the previous synod, unrest in the churches has increased dramatically (*Agenda*, 1922, p. 10). In view of this instruction, the Pre-Advisory Committee for the Janssen Case advised that points 3 and 4, page 96 of the *Acts of Synod 1920* be reviewed and that together with ground b, 'the decision of Synod 1920 did not give satisfaction to the churches.'

Accepted.

"Both this instruction of Classis Orange City and the referenced ground (b) of the Committee and Synod cannot be accepted as valid. The fact that the decision of 1920 did not give satisfaction can never be accepted as a ground for review. Dissatisfaction is never to be the standard by which we judge what is right. It can even be unfair and unjust. Synod should never have allowed this instruction to its table."

Your committee advises Synod to respond as follows:

(a) We agree with the assertion that dissatisfaction can never be the standard of what is right. It is possible, even, that it can be very unfair and unjust.

(b) But we make these observations (1) that the instructions of Classis Orange City did not ask for a review on the basis of dissatisfaction, but with reference to it requested to reopen the case, and in view of the critical condition of the church must take place, (2) the decision of Synod to review the decision of 1920 was not based only and primarily on the instruction of Classis Orange City, but on the protests of Broadway and Zeeland.

Thus decided.

(4) Finally there is a discussion of the report of the Curatorium with reference to this matter which reads as follows:

“There remains the Report of the Curatorium which deals with this matter, for our study. This must be received by us. Here we read as follows (*Acts of Synod 1922*, p. 178):

“In view of all this (the judgment of a Committee of Investigation requested by the Curatorium, which judgment was included in a majority and minority report), your committee advises the Curatorium to present these findings to the coming synod and to state that it is the conviction of the Curatorium that such teachings are unsatisfactory and not desirable for our school. Thus decided.”

“Thus a copy of the minority and the majority reports, together with the judgment of the Curatorium (on the basis of these reports) was submitted to Synod, stating that Dr. Janssen’s teaching was unsatisfactory and not desirable for our school. Also here it must be stated once again that Dr. Janssen was judged without being given a hearing. It is almost inexplicable that a proposal by the Curatorium to summon Dr. Janssen and to personally hear him on this matter was rejected, even though nine curators recorded their protest in writing. The Curatorium

thus proceeded on the basis of what a previously appointed committee had found in 'Student and Individual Notes'! Dr. Janssen was never even given a hearing!

"However, the Curatorium might argue that Dr. Janssen had ample opportunity to defend himself. After all, the appointed committee had requested that he hand over his 'Personal Notes' to them. Was this then unjust? In the first place we answer that Dr. Janssen was never invited personally to appear before the Committee. Please note, the Committee never asked him to appear before them personally. Again we are once again confronted with the unique fact, which we have observed before, that they were not willing to acknowledge the person of Dr. Janssen. And in a trial or an investigation that must be done. This is an accused party's inalienable right! It becomes even worse when the Curatorium later claims that it is actually Dr. Janssen's own fault that he didn't receive a hearing. And that in the face of the fact that the Curatorium even now has never summoned him personally!

"In the second place the Curatorium had absolutely no right to require that the 'Personal Notes' of Dr. Janssen be surrendered to the above named committee. What was the situation? This committee consisted for the most part of members who were not members of the Curatorium, and furthermore were people who had made public declarations criticizing the teaching of Dr. Janssen. With reference to the first, it is possible for the Curatorium to claim that it has the right 'under certain circumstances to appoint members for certain committees outside of the members of the Board of Trustees' (*Acts of Synod 1922*, page 176). No one denies that, nor does Dr. Janssen. We do know that the Curatorium may request outsiders to serve on committees when it involves such matters as looking out for property or making plans for buildings. Also, the Curatorium may request others (outside of its membership) to investigate, let us say, certain writings which could shed some light on the matter. But such a committee could never, in the name of the Curatorium, summon Dr. Janssen or subpoena his 'Personal Notes' to them. Dr. Janssen, as a professor at our school, was only accountable to the synodically appointed Curatorium. The majority and minority reports can and may perform no other service than that of assisting [the Curatorium]. And, under no circumstance could the Curatorium

make a judgment about Dr. Janssen's teaching without first giving him a hearing. He should have been given every opportunity to personally defend himself. Only then would the Curatorium have the right to make a judgment. And as to the second point, namely, that part of this committee consisted of members who had publicly criticized the teaching of Dr. Janssen, all this sets into sharper focus the injustice of this entire procedure. It placed him in an entirely unfair position. A fair evaluation of his teaching had thus become impossible.

"Synod should have declared the advice of the Curatorium as being worthless and should have rejected it. A sound investigation was not undertaken. Eight classes had requested the Curatorium to do so, with the sad result that an investigation did take place, but [in such a way] that (a) it circumvented the person involved; (b) was done by a committee to which the Curatorium had improperly delegated authority to supervise the teaching of the professors; and (c) by a committee which partly consisted of members who could not render an objective judgment. The advice of the Curatorium should never have been accepted by Synod."

Your committee advises Synod to answer the above as follows: Since the action of Synod 1922 was not based on the advice of the Curatorium, but on the protests of Broadway and Zeeland and on the instructions of Classis Orange City, it is unnecessary to enter into this point of the protest. (*Acts of Synod 1922*, page 122, II Advice A 1, 2, 3 and page 136, the last sentence)

Thus decided.

III.

The third ground for this protest reads as follows:

"This third point of our protest deals with the singular phenomenon that in all the years that Dr. Janssen taught at our school, the Curatorium never issued in a complaint about his teaching. And remember, it is the Curatorium which is charged with the responsibility to supervise the teaching of its professors.

This peculiar phenomenon was even true during the last year that Dr. Janssen taught. In the report to Synod by the Curatorium about this last year, not a single word appears [of criticism]. Was there no committee of supervision functioning? Surely they must have visited his classes! Did they never have a single word of criticism? Also, was there never a single discussion with the professor about this burning question? The answer is that no mention is made of any of this. And yet the Curatorium convicted him. And that was done on the basis of certain 'Students and Individual Notes' which should never have become part of the controversy. And that was done altogether without [involving] the person for whom everything was in the balance. Synod was aware of the fact that the report of the Curatorium contained nothing about Dr. Janssen's teaching. Therefore it was incumbent that Synod declare this judgment against Dr. Janssen as simply unworthy. Synod should have called the Curatorium to account! Justice and fairness demanded no less! However, not only was there no calling to account of the Curatorium, but Synod proceeded to follow along the same path as the Curatorium, namely, to condemn him on the basis of 'Student and Individual Notes' and that without hearing."

Your committee advises Synod to answer as follows: The fact which is mentioned here has nothing to do with the legality or the illegality of the action taken by Synod 1922 in the Janssen matter.

Thus decided.

IV.

The fourth ground of this protest reads as follows:

"The fourth ground of our protest is that Synod did not give Dr. Janssen an opportunity to explain himself and therefore his case is not legally before Synod.

"The Pre-Advisory Committee here makes the following statement to Synod (*Acts of Synod*, page 88):

“(1) That we request Dr. Janssen to appear before this committee, and that we give him the opportunity, using his own notes, to correct and supplement the material found in the Student Notes and Individual Notes, as it has been taken by the

majority and minority reports, should he have comments to make about these notes.

“(2) That [only] then we declare our judgment and inform Dr. Janssen that he will be given an opportunity to defend himself before Synod against any possible charges against his teaching made in the report of this committee.’

“In essence, this investigation would again to be arranged outside of the person of Dr. Janssen. He himself would not to be fully heard! He would be held to his ‘personal notes.’ What those personal notes are, no one knows. No one had ever seen them. The Committee proceeded on the naïve assumption that if they had the personal notes of Dr. Janssen in their possession they would possess an authentic reflection of his teaching. Are his ‘personal notes’ a broad outline? Are they a sort of composition or theme which he would read to his students? Or are they brief notes on which the professor would elaborate? Would the Committee be able to make sense of them? Of this they could not be sure. No, an investigation could not be fairly carried on without involving the person of Dr. Janssen. This plan to come into the possession of the professor’s ‘personal notes’ was thwarted by Dr. Janssen when he reported to the Pre-Advisory Committee of Synod:

“(1) The entire matter is illegally before Synod.

“(2) That even so he is ready to discuss all possible charges against his teaching provided it takes place in a purely Church Order manner.

“(3) That he must withdraw himself, as matters then stood, from any further involvement in the matter, pending Synod’s [deliberations].’ (*Acts of Synod*, pages 27, 28, 29)

“Synod, however, answered with a simple: ‘Legal protests against the teaching of Dr. Janssen are before Synod’; and then proceeded with the investigation and the conviction of Dr. Janssen.

“Now, Dr. Janssen stood as the accused! This accused man had protested that his case was illegally before Synod. Could Synod now satisfy itself by simply stating that the case was legally before Synod? And without hearing from the accused? Without giving him the opportunity to declare his protest

against the matter as it presently stands? Why always create the appearance [it is proper] to proceed without recognizing his person? This is thoroughly unjust!

“Yes, Synod has never undertaken an investigation as to the legality or the illegality of the protests against the teaching of Dr. Janssen. The *Acts of Synod* make no reference to this anywhere. Even so, pure Church Order demands this. This receives added emphasis inasmuch as the accused himself protested the accusations. Synod, however, simply proceeded with the investigation and conviction!

“Even more, Synod deposed Dr. Janssen from his office on the ground of ‘insubordination.’ Is it not a simple rule that the accused has the inalienable right to protest against the procedure and the grounds on which they are based? And is it then not also a positive requirement that the judge shall not only investigate these charges, but also that he give the accused every opportunity to declare himself more fully? It is never denied that the rules are valid for every procedure just made, that the accused should be given every opportunity to defend himself so that he may not be unrighteously condemned! However, Synod simply stepped roughshod over the rights of the accused and declared that the procedure was legal without giving any grounds or reason for its decision! With one *de te, sine te* (over you, without you), Synod removed Dr. Janssen from his office!”

In essence, this part of the protest contains two complaints against Synod:

(1) that Synod also intended an investigation without involving the person of Dr. Janssen;

(2) that Synod did not give Dr. Janssen an opportunity to declare why his case was not legally before Synod.

Your committee advises that Synod respond to the first protest as follows:

a) Concerning the present investigation of the Pre-Advisory Committee we point to the fact that they decided to invite Dr. Janssen to appear before them, and if he so desired, to correct or supplement from his own notes material found in the Student Notes. How the protester

could have objection to this is difficult to understand. It was the intention of the committee to make the investigation of Dr. Janssen as fair as possible toward him. In the event that Dr. Janssen did not possess extensive personal notes he could have said so.

b) The claim that Synod itself was minded to carry out this investigation without involving the person of Dr. Janssen is belied by the fact that the Pre-Advisory Committee presented to him the opportunity to personally defend himself at a session of Synod against possible charges concerning his teaching.

Your committee advises Synod to respond to the second complaint as follows:

a) Concerning the question why his case was not legally before Synod, Dr. Janssen has expressed himself in his communications to Synod and Synod has not refused to accept these and to read them.

b) Dr. Janssen has never requested to personally be given the opportunity to further declare himself on this matter.

c) Synod has given an answer to Dr. Janssen's protest and this answer included much more than the brief expression, "Lawful protests against the instruction of Dr. Janssen are on the table" (*Acts of Synod 1922*, pp. 29, 30).

d) Dr. Janssen had clearly expressed himself that his case could not possibly be adjudicated at this synod in a just manner (*Acts of Synod*, p. 27): "He is convinced that a 'fair trial' has at this point become an impossibility at this synod." Further: "Under such unfair circumstances it is inconceivable to the undersigned how a just adjudication of his case can possibly be rendered." At the same time, p. 29, above: "And therefore, as matters now stand, the undersigned declares with sorrow that he feels compelled to inform your committee that he must withdraw himself from any further connection with this matter, insofar as it is pending before Synod." Furthermore, p. 33: "But we are convinced that under the given circumstances

it is impossible that the case of the undersigned can be handled in a just way.”

To be sure, Dr. Janssen has also said that as soon as the matter would be dealt with according to Church polity, he would be fully prepared to discuss all possible charges lodged against his teaching (p. 33). However, based on his objection to the composition of Synod, and against the protests involving his case, it became clear that it would be impossible to deal with his case to his satisfaction at this synod. The fact is that Dr. Janssen simply left Synod with the choice of [either] proceeding without him, or postponing dealing with his case until the next synod, declaring himself unqualified to judge his [own] case.

Thus decided.

V.

The fifth ground for this protest reads as follows:

“Moreover, Synod deposed Dr. Janssen on the ground of unreformed doctrine. Here we are concerned only with the Church Order aspect of the matter. The content of Dr. Janssen’s instruction simply could not be judged without his personal involvement. Supposing that he had actually made himself guilty of insubordination, then this would be the only and sufficient reason for his removal. Judgment of his instruction should have remained outside [the scope of the investigation].

“Even so, notwithstanding, Synod moved forward with an investigation and judgment of Dr. Janssen’s instruction. Nevertheless, Synod maintains that it was well authorized to do so. On p. 137 of the *Acts of Synod* we read: ‘Concerning the fact that the instruction of Prof. Janssen, as reflected in the Students and Individual Notes, gives evidence of being unreformed in quality, and

“Considering the fact that, because of his insubordination Prof. Janssen made it impossible for Synod in its investigation to move beyond the Student Notes,

“Your committee judges that Synod is called to the sad task of removing Prof. Janssen from his office”

“Surely it is understood that Synod was in no way on solid ground with its critique of

Dr. Janssen's instruction. Students and Individual Notes were the only source from which they could glean information about his instruction. And Dr. Janssen has never, never been willing to accept responsibility for these Notes (*Acts of Synod*, p. 154). We're in total agreement with the further writing of Dr. Janssen on p. 154 of the *Acts* in his protest (July 5, 1922): 'Concerning the position that the instruction of Prof. Janssen, as reflected in the "Students and Individual Notes," was found to be of an unreformed quality,' it should be pointed out that this position was based on conclusions, which in turn are based on just a few passages which were torn out of context from the 'Students and Individual Notes.' But even more. We endorse further the protest of Dr. Janssen as he writes under point 4 in the above mentioned communication (p. 155): 'Synod did not reckon with the light that the undersigned (Dr. Janssen) had cast on the many "Conclusions" in the above mentioned passages, for example both brochures from the undersigned (Dr. Janssen) and also the official documents which were presented to Synod 1920.' In the entire criticism the person of the accused was ignored in the extreme. Even his written declarations concerning many questions of this case were not even examined.

"It also appears that Synod in making its judgments about Dr. Janssen's instruction did not feel entirely sure of itself. Often they proceeded on an assumed heterodoxy. We mention the following points:

"a) In the Students and Individual Notes, material was often lacking which would cast an entirely different light (cf. for example Rev. Verduin's Preface, *The Banner*, May 12, 1921). Synod was, even so, satisfied to proceed, tolerating whatever level of accuracy Dr. Janssen's instruction was reflected in the notes (*Acts of Synod*, p. 125). This simply must not be. Sometimes it comes down to a simple phrase or a single word. More than one editor testified that the Notes were incomplete. Synod also knew this. Even so, they continued on the path on which they had set themselves.

"b) Furthermore, Synod based its judgment for the most part on the semblance of heterodoxy in Dr. Janssen's teaching. In the 'Conclusions' (p. 125 and following) we find expressions such as these: 'This piece gives the impression . . . and 'Passages where Dr. Janssen

appears to take an evolutionary position.' Judging a professor on the basis of an appearance of heterodoxy: to pretend there are [solid] grounds may never determine any procedure. This matter is much too serious. An injustice, enough to make one weep, has been done to the professor.

"c) Sometimes Synod draws its own conclusions and these conclusions are adduced as evidence of Dr. Janssen's unorthodoxy. For instance, Synod pronounces that 'although Dr. Janssen doesn't deny the Special Revelation as such, he subjectifies it on several accounts.' What is the meaning of subjectify in this case? The *Acts* never mentions one word about that. The conclusion is merely drawn that Dr. Janssen subjectifies revelation without supplying valid grounds. And this conclusion, drawn by Synod, has now become ground for condemning Dr. Janssen's instruction!

"d) Synod sometimes proposes positions, assuming things which are not taught in the confessions and on the basis of these new positions Dr. Janssen's teaching is condemned. For example:

"*Acts of Synod*, p. 126: The definition of Old Testament Introduction, 'Old Testament Introduction is a science that treats the origin and the history of the writings which the Christian church inherited from the church of the old dispensation and with it, on the strength of the testimony of Jesus, and the Apostles, accepted as Holy Scriptures. Abbreviated: It is the science of the Introduction of the Old Testament Scriptures.' Now concerning this definition, Synod says the following: 'In this definition the standpoint of faith does not come to light. Such a definition even an unbeliever would be able to make.'

"Here Synod simply pronounces that it is absurd that an unbeliever can accept the definition of a theological curriculum or even make use of it. Does the confession teach that also? Indeed not! Art. IV and V of the Belgic Confession belie that position of Synod. The Synod assumes further that in Dr. Janssen's definition [even] a disposition toward unbelief comes to the light. For such a position there is not the slightest basis to be found in our confessions. And no one among [our] Reformed [people] has dared to make such an assertion. The worst part is that Synod has recorded this as a matter of fact, without proof. That is downright unjust.

"Further on p. 126 of the *Acts of Synod* we read: 'Dr. Janssen does declare

that the object of this empirical investigation is the origin and history of the Scriptures of the Old Testament. On the basis of faith these by themselves cannot be the object of empirical-critical investigation.' Is this also not taught in the Confessions? Doesn't the Confession take a contrary position? Art. IV of the Belgic Confession reads as follows: 'We include in the Holy Scriptures the two volumes of the Old and New Testaments. These are canonical books with which *there can be no quarrel at all*' (our italics). The Synod has not supplied a single word to back their position. They proposed an entirely new position. An entirely unsubstantiated position. A position which in fact is a stranger to Reformed thinking. And on the basis of this position, the instruction of Dr. Janssen was condemned.

"The entire injustice of all of this is so obvious that it is not necessary to call other instances to mind. Already the instances mentioned are sufficient to prove that Synod judged the instruction given by Dr. Janssen in a totally unfair manner."

First of all, an observation, namely that the illustrations found under c) and d) will be discussed in our report when we get to the content of the protest of Rev. Breen.

Now we focus first of all on certain separate points which are found in this part of the protest.

(1) That Synod did not have solid ground under its feet when it judged the teaching of Dr. Janssen because it proceeded on the basis of the Student Notes and thus left uncertain the extent to which these Notes reflected the teaching of Dr. Janssen precisely.

Your committee advises Synod to reply as follows:

- a) Dr. Janssen himself must bear the blame for this uncertainty because of his refusal to shed light on these Notes or to correct them;
- b) An important part of the Notes (which deals with his position and method) Dr. Janssen directed to the Curatorium in a communication for which he personally assumed responsibility;

- c) As far as the Synod is aware, Dr. Janssen almost never gave concrete instances in which the Notes were unreliable. On the contrary, he has in his writings on various points usually defended them in detail.

Thus decided.

(2) That Synod in its judgment of Dr. Janssen's instruction did not reckon with the [new] light which Dr. Janssen shed on many of the conclusions in the passages under consideration in his brochures.

Your committee advises that Synod respond as follows:

- a) By these declarations the question always arose if Dr. Janssen had [indeed] instructed his students in this way. He never gave assurance that this was the case.
- b) These declarations in many instances did not remove the objections to his views.
- c) Inasmuch as Dr. Janssen did not place this material in the hands of Synod, it could not be expected that Synod would make use of the same.
- d) The latest brochures written by Dr. Janssen, written before Synod 1922, appeared so shortly before it convened that there was no opportunity to study them.

Thus decided.

Concerning the primary points in this part of the protest your committee advises that Synod declare:

- a) The fifth ground proceeds on the unjust assumption that, for Synod, Dr. Janssen's insubordination alone was sufficient ground for his deposition and that the unreformed character of his teaching as reflected in the "Student Notes" was then added as a second independent ground. The following evidences that this opinion is not true: Synod has never declared that Dr. Janssen was deposed because of his insubordination, but rather that his insubordination made it impossible to go back to the notes

and, if possible, to remove the serious charges against the Notes. Only in this way do we get a proper interpretation of the deposition. This reads as follows: Since it is evident that the teaching of Dr. Janssen, as reflected in the "Student and Individual Notes," is unreformed in its quality and in view of the fact that the insubordination of Prof. Janssen has made it impossible for Synod to go beyond the Student Notes in its investigation, your committee judges that Synod is called to the sad task of removing him from office, etc. (*Acts of Synod 1922*, p. 137). Essentially we have here one ground for deposition consisting of two elements which are inseparably bound together.

- b) Because of this incorrect assumption the accusation arose that Synod, in its judgment of Dr. Janssen's instruction, often proceeded on an appearance of heterodoxy. This accusation assumes that Dr. Janssen was deposed because of his unreformed teaching as an independent ground. The fact is that Synod never declared that Dr. Janssen was unreformed in his teaching, *per se*. However, Synod did say that reflections of his teaching as found in the Notes indicated unreformed [thinking]. This distinction should not be ignored. For this reason the Conclusions more than once speak of "appearance." The intent was not: the Notes appear to be unreformed, but Dr. Janssen appears to be unreformed because the notes certainly are unreformed.

Thus decided.

VI.

The sixth ground for this protest reads as follows:

"The sixth ground for our protest is that Synod removed him from his office in keeping with the Form of Subscription; he had broken his promise. This Dr. Janssen has never done, and therefore Synod had no right to remove him from his office.

“It is a false accusation to charge that Dr. Janssen broke his promise when signing the Form of Subscription. After all, all professors, ministers, elders and deacons upon signing this Form of Subscription promise to be ready at all times to give a further account about any point of Reformed faith in the event a church council, classis, or synod makes such a request. This is evident from the formulary itself, which reads in part: ‘And when the church council, classis or synod at any time and for weighty reasons, after consideration, in order to preserve the unity and the purity of doctrine finds good reason to require of us a further declaration of our feeling about any article of the Confessions, the Catechism or the declarations of the national Synod: so we promise that we are ready at all times to comply willingly.’

“This promise Dr. Janssen has never broken. In fact, at Synod 1920 the matter was handled according to the requirement and promise of this formulary. The Synod at that time interrogated Dr. Janssen and he shed light on his feelings concerning the related doctrines. The result was that it did not appear to Synod that there was any evidence that Dr. Janssen taught anything that was contrary to Reformed doctrine.

“Synod 1922 never challenged Dr. Janssen or requested that he declare himself further concerning certain points of Reformed doctrine. Had they done so, beyond any doubt, Dr. Janssen would have been willing to comply. Inasmuch as Synod didn’t do so, it is improper at this point to bring the signing of the Form of Subscription into the controversy.

“The way matters stood was as follows: Dr. Janssen had been placed before Synod 1922 as one accused. Protests against him had been accepted by Synod [for its agenda]. Synod demanded that Dr. Janssen should now allow himself to be treated as an accused. Dr. Janssen would be given the opportunity to defend himself on the floor of Synod. The Janssen case had thus become a lawsuit. On the one side stood the accusers; on the other side stood the accused. On this basis Dr. Janssen refused to proceed any further because it was his conviction that the case had come before Synod illegally. That he was in his right in so doing, we have previously indicated.

“However, the signing of the Form of Subscription has nothing to do with such a procedure. Dr. Janssen had pointed this out to Synod in his protest. (*Acts of Synod*, page 155) This formulary does not deal with a lawsuit. It only speaks about ‘weighty reasons of conscience’ which a church council, classis, or synod may deem necessary, and a more precise declaration of conviction about any point in the confessions, the catechism, or the declaration of the national Synod. If Synod had been willing to deal with this matter in keeping with the Form of Subscription it should have declared the charges to be illegal, and if Synod still had weighty reasons for further reflection, it should have so informed Dr. Janssen and requested that he declare himself concerning the points of doctrine in question.

“So, Dr. Janssen did not break his promise which he signed in the Form of Subscription. This formulary should never have been brought into the controversy as matters stood. The fact that Synod still proceeded to remove Dr. Janssen from his office on the so-called ground that he broke the promise contained in the formulary is evidence of a dreadful confusion of thought. In the meantime a great injustice has been done to Dr. Janssen!”

Your committee gives the following explanation as to why the Form of Subscription is named in the decision to depose. This must be brought in context with the entire development of the Janssen case.

At Synod 1920, pursuant a request from the remaining theology professors, Dr. Janssen was interrogated concerning his teaching, against which “weighty reasons for reflection” existed. In its decision on this matter, however, Synod declared itself not only on the explanations which Dr. Janssen gave about the matter, but concerning his teaching, declared that it did not appear that Dr. Janssen taught anything that was in conflict with the Reformed doctrine of inspiration; while his teaching had scarcely been investigated.

Protests were made against this decision. Broadway and Zeeland requested a review of the above mentioned decision. Orange City asked: “Synod must again consider the Janssen case.” Several other classes pressed the Curatorium to initiate a thorough investigation. Strictly speaking, it isn’t true that Dr. Janssen came to stand before the Synod

as one accused. Rather he stood there as one under suspicion.

That is also the way that Synod dealt with Dr. Janssen. The Pre-Advisory Committee did not consider any accusations. They pressed upon Dr. Janssen that he correct and supplement the Student Notes from his own notes. They spoke only of "possible grievances" which could remain, and against which he could then defend himself on the floor of Synod.

Dr. Janssen refused to accept this invitation and informed them that he was withdrawing himself from the case. Through this action he became subject to the terms of the Form of Subscription. Now, to be sure, this formulary does not speak of a duty of a professor to remove any remaining doubt about his teaching, but generally of a duty of a person under suspicion to further explain his feelings on a specific point of the confession. Involved in this is the general thought, basically, that an office-holder who is under suspicion is duty-bound to do everything possible to remove the cause for suspicion. In this special instance it was also necessary that Dr. Janssen declare himself concerning the validity of the examples taken from the Notes.

Your committee advises Synod, in light of the above, that Synod 1922 was in its right to depose Dr. Janssen inasmuch as he refused to cooperate to possibly remove [any] suspicion concerning his purity of doctrine.

Thus decided.

In view of the conclusion of the protest in which a request is made that a revision of the Janssen case be undertaken in keeping with the demands of Reformed church order, and that full payment of his salary be made to Dr. Janssen until such a revision be completed, your committee in conclusion advises Synod to declare itself:

- a) That Synod 1922 dealt with the Janssen case in keeping with the demands of Reformed church order;
- b) That because of the above there is no reason why the salary of Dr. Janssen should be paid.

Thus decided.

At this time we call attention to a few points in various protests (which have bearing on the procedural aspect of the case), which points have not been dealt with in the pervious protest.

(1) There is a protest of W. Hollander directed against the action of the four professors. It is not clear if he protests their action before or at Synod 1920. It does appear that it is directed against the latter (see the expression: "bureau of information that leads to the office of publication"). The Brother ignores the fact that this action was not the basis for the decision of Synod 1922. It cannot serve as a protest against that Synod and as a protest against the accused Brother it does not belong on Synod's agenda. Also, if it refers to their action before and at Synod 1920, it still is not valid because it proceeds from the wrong assumption that at that time they presented themselves as accusers of Dr. Janssen. They did not want themselves to be thus labeled. Neither did Synod view them as [his]accusers.

Thus decided.

(2) There were several protesters who objected to the fact that Synod voted *viva voce* [orally] on the proposal to depose. According to them this was a departure from our church practice and proof that there was a judgmental predisposition at Synod toward Dr. Janssen.

Your committee advises Synod not to respond:

- a) because the protesters themselves consider this to be of minor importance;
- b) because the church practice upon which they base their protest is questionable.

Thus decided.

(3) Certain protesters object to the review of the decision of 1920 in regard to the matter involving Dr. Janssen because the "unsound character" of that decision was not demonstrated.

Your committee advises that Synod respond that the

“unsound character” was documented in the protests against this decision (*Acts of Synod 1922*, pp. 96 and 115) of which Synod took notice and with which she agreed (*Acts of Synod 1922*, p. 124).

Thus decided.

(4) One of the protesters objected to the decision of Synod 1922 because it took no notice of the instruction given by Dr. Janssen since Synod 1920.

Your committee advises that Synod respond as follows:

- a) Synod indeed took notice of this in the majority and minority reports which it had before itself. (Reports and Decisions, pp. 6, 11, 199)
- b) That the material on which Synod based its conclusions is not only [based on] the Notes before 1920 but also on the notes of the instruction given after Synod. Examples: *Acts of Synod 1922*, p. 132 (2); compare Reports and Decisions, pp. 13, 76; *Acts of Synod 1922*, p. 131, III, A, (2) “Micah (after Synod).”

Thus decided.

With this we have completed the treatment of the first part of the report. This includes the answer to the protests against Synod’s handling of the Janssen case as far as procedure is concerned. (See further Art. 150.)

In view of the above mentioned decisions, Synod declares that it is incumbent on the protesters that they abide with the decisions of Synod 1922 in the matter of Dr. R. Janssen.

ARTICLE 147

Rev. J. Manni concludes this session by leading in a prayer of thanksgiving.

TWENTY-NINTH SESSION, TUESDAY EVENING, JULY 8

ARTICLE 148

After Synod sings Psalm 25:2, Elder H. P. Eekhof opens this session with prayer.

ARTICLE 149

The following protests in regard to the decision of Synod concerning the question of Common Grace are read and received for information. (Following Art. 132):

“The undersigned protests against I, B of the decisions re Common Grace and more particularly against the words that God restrains sin ‘through the general working of the Holy Spirit.’ Although it is true that God restrains sin, and that He does this through His Spirit, even so we have objection against the declaration that the restraint of sin in [our] confessions is attributed to the ‘general working of the Holy Spirit.’

Respectfully,

A. WASSINK.”

“The undersigned protests against the decision of Synod re Common Grace, I, A, B, C; II and III because it is his conviction:

- a) no need exists at the present time for these decisions;
- b) these decisions do not benefit the churches at the present time, and
- c) in the substitute proposal to appoint a committee (following Art. 124), an excellent way was suggested which would benefit the churches.

A. PETERS.”

“The undersigned protests the decisions of Synod particularly point I, A, B, C in the ‘Proposal re Common Grace.’

Grounds:—

- a) Not because he doesn’t agree with the content of these points, but because he is convinced that there is no need to make these declarations at this time;
- b) because it is his judgment that these decisions do not benefit the welfare of the churches.

J. L. HEERES.”

“The undersigned protests against the decisions of Synod re the matter of Common Grace.

Grounds:—

- (1) because according to his understanding, by declaring the three points, the doctrine of Common Grace has been indirectly accepted [or ratified];

- (2) because, in his humble opinion, with concern for the welfare and peace of the church, the time is not ripe to make a declaration at this time.

A. ROSBACH.”

“The undersigned feels compelled to declare that he has objections to going along with Synod because of the way this matter was handled, while

- a) according to his view, insight is lacking, and as a result there is failure in understanding each other; and therefore the time for this action is not yet ripe;
- b) according to his view, the nature of this conflict and the state of the matter are such that the [recommended] action does not sufficiently reckon with the need for brotherly cooperation while prayerfully seeking the Lord’s [guidance];
- c) according to his view, the Word of God and the welfare of the churches does not mandate the way [we] have chosen.

JOHN H. MOKMA.”

“The undersigned protests against the decision of Synod in declaring itself at this early time re the contested points which are related to the doctrine of Common Grace, namely, the favorable disposition of God to mankind in general, the restraint of sin and the doing of so-called civil good.

This protest is not directed against the content of these synodical declarations, with which the undersigned is in total agreement. Rather this protest is directed against the fact that Synod took this action at this time in making these declarations, an action which the undersigned is convinced is both unnecessary and hasty.

Grounds:—

- (1) the doctrine of Common Grace, according to his judgment, has not been sufficiently thought through, and the related dispute which has arisen in our churches concerning the above mentioned positions have not come to sufficient fruition to entice [us] in making a decision which, in principle, condemns the standpoint of the Brothers Danhof and Hoeksema;
- (2) the points, with which it is concerned, do not belong to the fundamental truths which are formulated in our confessions,

and as Synod itself has acknowledged, in these fundamental truths the Brothers Danhof and Hoeksema are Reformed, even though there is a tendency to be one-sided;

- (3) these too hastily made declarations, according to the conviction of the undersigned, will not be conducive to advance the peace and well-being of our churches. Experience has taught us that undue haste in such weighty matters, when emotions run high because of the battle being waged are seldom good;
- (4) according to the judgment of the undersigned there would have been a better way, namely, that a committee be appointed to investigate the dispute which has arisen, and further study the truths which are now in jeopardy. However, Synod has not been willing to move in this direction.

D. ZWIER.”

PROTEST CONCERNING THE SYNODICAL DECISION IN RE COMMON GRACE

“Because of a lack of time and great weariness of the body I am not in a position to fully write my protest in detail and lay it before Synod. Of necessity I must limit myself to only a few main points. These are as follows:

(1) According to my deepest convictions, Synod was not really ready to vote on points A, B, and C of the proposal re Common Grace as presented and formulated on the evening of July 7. Grounds:—

- a) The discussion on the floor of Synod had only dealt with some of the details of the first point, namely: God’s favor to the reprobate. Before the adjournment, Synod had been busy with the question as to whether or not the Confessions teach such grace. The other two principal points had actually not been under discussion; and also with reference to the first point the tenor of the Confessions by no means stood fast in the mind of Synod. Meanwhile the force of proof from Scripture and quotations by Reformed writers which were advanced by the Pre-Advisory Committee were not established as referring to any [specific] points;

- b) The fact is that some of the delegates were able to find little or no evidence in the cited quotations from the Confessions for the idea that God shows grace to the reprobate proves this. That they indicated serious objections against making a declaration concerning that point and rather urged further study of the subject of Common Grace. As proof [I refer to] the substitute proposal of Manni, and also the fact that after the address of the Reporter of the Pre-Advisory Committee, several were minded to abstain from voting for the proposal which Synod accepted.
- c) Concerning the question as to whether the Confessions prove that God is favorably disposed to the reprobate, no definite answer was ever actually given; furthermore, no conclusive answer was given to the question as to why it would not be advisable that we further study the [entire] question of Common Grace more closely, and also submit the three related points to greater scrutiny. Rather it was decided to make a definitive declaration immediately.

(2) My second point of general protest concerns the content of the points A, B, and C as they are presently formulated and accepted by Synod. In this form we consider the following points to be indefensible. Grounds:—

- a) The specific points in A, B, and C, namely: (a) “The favorable disposition of God toward all men and not only to the elect” or, as this point is further defined, “that besides the grace of God shown only to those elected unto eternal life, there is also a certain grace which is shown to all His creatures in general”; (b) there is a “restraint of sin in the individual person, and in the social sphere”—through the general operation of God’s Spirit—whereby social life has remained possible; and (c) “The doing of so-called civil good by the unregenerate” by way of a certain influence of God upon man,—these declarations of Synod are not found literally in our Confessions;

- b) Consequently, this synod must give formal proof for its declarations. And now Synod has fallen short of providing such proof; instead Synod only says that the doctrines contained in these synodical declarations are evident from the Confessions, the Holy Scriptures, and the writing of Reformed writers;
- c) Neither has Synod shown the connections between the command to preach the Gospel, which the Canons of Dort deals with, and its own three points. This is confusing. In my view, Synod should formally have explained the statements in [our] Confessions first, then Synod should have established the exegesis of the quoted Scripture passages, and tested the quoted declarations of the Reformed writers, and [only] then compared the results of that work with what is being taught by the two Brothers.

(3) My third objection is that Synod does not clearly establish the difference between itself and the Brothers, Danhof and Hoeksema, neither formally nor in substance. Proof:—

- a) The Brothers often speak of “favor or grace of God toward reprobates as reprobates”; Synod by contrast makes mention in point A of a “certain favor or grace of God which He manifests to His creatures in general.” This comparison is not clear. Formally, Synod also fails to give this comparison prominence. Synod doesn’t even take note of what the Brothers teach; and (also) actually provides no proof for its own position. It only states that its position rests on the Confessions, the Scripture, and the teaching of the [church] fathers;
- b) The Brothers speak of “checking the process of sin” and always in connection with the doing of good before God by the natural man; yet Synod mentions “the restraint of sin in the individual person and in society,” through the general working of God’s Spirit and that thus human society remains possible. Also here, we don’t meet each other honestly. And also here, Synod takes little note of what the Brothers are teaching, actually fails to prove its own standpoint;

but simply states that its position is based on the Confessions, the Scriptures, and the teaching of the [church] fathers.

- c) Similarly in point C, Synod declares that according to the Scriptures and the Confessions “the unregenerate are able to do civil good.” However, the Brothers, who have never denied the doing of civil good by the unregenerate, deal with the deeds of the natural man in his relationship to God. Also here, both parties don’t see eye to eye. And furthermore, with reference to this point of “civil good,” Synod does not give a single word to acknowledge the explanation that the Brothers have given in this matter. Also, Synod does not take note of the fact that the Confessions tie what [we] characterize as “civil righteousness” to what still remains of the natural [inborn] insights. She [Synod] ties it to the influence of God in man. And for the rest, Synod maintains that its own feelings rest on the Confessions, Scriptures, and the teaching of the fathers.

At this point the question might well be raised, was this really necessary? Why not first converse about these matters, and thus learn to understand each other well, and then afterward with true insight, if needed, with earned insight, draw up something definitive and binding. In my opinion, a committee would have served us much better than these present declarations.

(4) In the fourth place, I believe that I must point out that Synod, quite apart from what I have mentioned above, according to my conviction, in what it declares regarding points A, B, and C, does not delineate and fully reflect what the Confessions and the Holy Scriptures teach.

- a) Concerning point A, I am convinced that the Confessions in the cited points speak about the preaching of the Gospel and not about a favorable disposition of God toward the reprobate. Also, according to my insight, the command to preach the Gospel has nothing to do with Common Grace. Whatever the case Synod must present proof for the opposite view. And the very same should be done with reference

to the cited Scripture passages. In the meantime it is necessary to be alert against a tendency to reject reprobation.

- b) Concerning point B, it is my conviction that Art. 13 and 16 of our Confession refer to the providence of God and the institutions and means established by Him, by which He rules over all creatures, makes them serve the coming of His kingdom, and directs them to their eternal destination. Here again my burdened heart asks, what is it about the position held by the Brothers concerning these matters that in any way can be deemed to conflict with one single fundamental Reformed principle? And why don't we even take note of their views? Surely, Synod would not deny that, even though civil laws give a certain substance to the life of sinful man, the process of sin is not arrested by this action; and in a negative sense, that civil authority in the hands of godless men is also a means to sin in a very special way, and thus makes the guilt greater. We thus raise the question, why did Synod choose to make a definitive statement now without conclusive proof from the Scriptures and the Confessions, which could very easily go in different directions, rather than a thorough study? About this I grieve deeply;
- c) With reference to point C, it is my opinion that the Confession speaks of certain works of natural man in his civil capacity in connection with natural [inborn] insights of which a small remnant remains. According to my insight the Confession says that these works are sinful before God, even though in a comparative sense, society may call them good in comparison. Furthermore, the Confessions point out that natural man, by whatever natural light which still remains in him, corrupts himself more and more. In this way [by persisting] all excuse before God is taken away. In my view this cannot possibly be attributed to the good influence of God upon man. I would say that the declaration of Synod

concerning point C cannot be considered to be in keeping with the Confession and the Holy Scriptures. Why were these matters not first of all thought through?

(5) Even though I readily agree that several of the expressions in the writings of the Brothers Danhof and Hoeksema do not rhyme very well with what is presented by Synod in points A, B, and C, I am thoroughly convinced that their expressions, if left in the proper context, are not in conflict with the Confessions and the Scriptures. Thus, quite apart from the fact that each particular [discussion] dealing with a specific point, exactly because it is specific and touches on a well-defined point, will lead toward a certain limited conclusion, I maintain that the Brothers were earnestly striving for a rich and many-faceted presentation of God's revealed truth, and that is also evident from their writings. Even though they differ with the three points under discussion, I believe that I must emphatically state before Synod that their sentiments are in harmony with the Confessions and the Scriptures.

In as much as this is my deepest held conviction, Synod will surely understand me when I declare at this time that I believe it is my calling before God and the churches not only to protest formally against these synodical decisions, but I also hope to take practical measures against them, both as a delegate from Classis Grand Rapids West and as one of the two brothers who are condemned in relation to the above-mentioned three points. Honesty demands it is my duty to say so.

HENRY DANHOF."

ARTICLE 150

Synod resumes dealing with the report protests in the Janssen Case (following Art. 146).

With respect to the second part of this report, including the handling of the protests against the conclusions of Synod 1922 with regard to the teaching of Dr. Janssen, Synod decides not to make a declaration concerning each separate piece of advice which was submitted by the pre-advisory committee, but rather to give opportunity to raise objections after the reading of each point and then after the second part of the report has been

dealt with, to make a declaration of this matter in its totality.

The reporter, Rev. H. J. Kuiper, reads as follows:

SECOND PART ON THE CONCLUSIONS OF SYNOD

With respect to this part we have two remarks: first, that we employ the English language because the protests against Synod's conclusions are in English; second, that we have intentionally made our advices brief to make it easier for Synod to see the main points at issue, and because we believe Synod would not be inclined to say more on these doctrinal questions than is positively necessary.

The material for this part consists of a protest by Rev. Q. Breen, one by Rev. G. W. Hylkema, one by Rev. E. J. Tuuk, and a communication from Rev. Tuuk in elucidation of his protest (Documents B, 1-4).

We again follow the protest of Rev. Q. Breen, (material part) as being the most complete. Our answer to this is also a reply to the material protest of the Revs. Tuuk and Hylkema. A separate document, by Rev. Tuuk, intended to be an explanation of his material protest, will require special consideration.

Remarks: These "Additional Explanations" were not presented to Classis Illinois, but we judge that this does not invalidate the document. Our reply to it will be given in the course of this answer to Rev. Q. Breen's protest.

Rev. Breen's protest:—

"The undersigned desires herewith to protest against certain unreformed elements in Conclusions I to V (*Acts of Synod*, pp. 125-136; *Reports and Decisions*, pp. 214-224) to which Synod committed itself in the case of Dr. R. Janssen.

THE FIRST CONCLUSION (STANDPOINT AND METHOD)

I. Synod condemned this definition of O.T. Introduction: 'O.T. Introduction is the science that treats of the origin and history of the writings of the Christian Church inherited from the Church of the Old Dispensation, and with it, on the strength of Jesus and the Apostles, accepted

as Holy Scriptures. Abbreviated: It is the science of the Introduction of the O.T. Holy Scriptures.'

Synod said of this: 'In this definition the standpoint of faith does not come to light. Such a definition an unbeliever could also employ' (*Acts*, p. 125; Reports and Decisions, p. 215.)

In condemning this definition of O.T. Introduction, Synod committed itself to an unreformed line of thinking. Apart from the fact that Synod omits the well-known preface from Rev. H. Verduin's notes (cf. *Synodical Conclusions* by Dr. R. Janssen, pp. 25, 26) which immediately preceded this definition, in which a clear statement of Dr. Janssen's faith in the Holy Scriptures, their inspiration, etc., was made; we say, apart from this, the given definition would not depart from Reformed theological thought. First, it is not to the discredit of a theologian that his definitions are such as unbelievers can also employ. It is rather to his credit. It is even necessary for a scientific apologetic for Christian belief. It receives its cogency from the fact of Common Grace. Secondly, Synod makes it perilous to speak of accepting the Old Testament as Holy Scriptures on the authority of Jesus and the Apostles, by saying that in such a definition the standpoint of faith does not come to light. Unbelief without admixture, surely, does not attach such weight to the authority of Jesus and the Apostles as to acknowledge the Old Testament as Holy Scriptures on their word! The very fact that one claims Jesus' and the Apostles' word as authority gives evidence of the standpoint of faith. Thirdly, Synod does not distinguish between unbelief and the unbeliever. Unbelief as such can have no knowledge of the truth. The unbeliever, because of Common Grace, can have some knowledge of it, and can, therefore, in the capacity of a scientist accept true definitions in theological science. Our confession, Art. V, says that 'the very blind are able to perceive that the things foretold in them (Scriptures) are fulfilling'. These 'blind' are the unbelievers."

Answer of the Committee:—

The objection of Rev. Breen is a double one:

- (1) Dr. Janssen *has* taken the standpoint of faith in this definition;
- (2) Even if this definition were such as an unbeliever could employ, it would not be to the discredit of Dr. Janssen.

Your Committee advises Synod to reply to (1) as follows:

This definition simply attributes the acceptance of the O.T. Holy Scriptures to the *Christian Church*, and declares that the *Christian Church* accepts these as such on the strength of the testimony of Jesus and the Apostles. The definition does not show that *Janssen himself* accepts these writings as Holy Scripture on the strength of that testimony.

To (2) your Committee advises to reply:

- a) If the meaning of the expression which is obscure: "It receives its cogency from the fact of Common Grace" is that the unbelievers, by virtue of Common Grace, can be gained for the standpoint of faith by *reason*, we condemn it. This would be a denial of Paul's statement: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he can not know them, for they are spiritually judged" (1 Cor. 2:14). We refer here to what Dr. Hepp says in *Gereformeerde Apologetiek*. Dr. Hepp contends that the apologetics has the task of a scientific defense of dogma. On page 37, "How can the relationship between the irrefutably born reason and the depth of the Christian religion ever be made understandable? The apologetics of understanding reason always is inclined to the Pauline words that the physical, the person without spirit, cannot understand things of God's Spirit."
- b) The statement that it is to the credit of the theologian that his definitions are such as unbelievers can also employ can not be defended on solid grounds.

Reasons:

- (1) This is a virtual denial of the antithesis in science, even in theological science. There can be no agreement, as to principles, between believing and unbelieving science. The protest, as also Dr. Janssen's notes, refers more than once to Common Grace, in connection with *science*, but nowhere does the protest, as the notes, acknowledge the existence of the antithesis in this realm. In this manner one departs altogether from the standpoint taken by all Reformed theologians;

- (2) Such a neutral definition is of no importance unless the actual instruction bears the same neutral character. Hence it would follow that it is to the credit of a theologian, regardless of the branch he teaches, to assume, formally at least, a neutral standpoint. This is, of course, permissible.

Rev. Breen's protest:—

“II. Synod condemns moreover, the standpoint of declaring that ‘the object of his (Dr. J.) empirical, critical search is the origin and history of the writings of the O.T.’, and Synod says that ‘these, from the standpoint of faith, cannot as such be the object of empirical, critical investigation.’ (*Acts*, pp. 126, 127; *Reports and Decisions*, p. 21) The judgment passed upon this by Synod again gives evidence of a departure from Reformed thought. First, this was the method of the sixteenth century Reformation which had to determine once more what books of Scripture were canonical from the mass of books accepted by the Roman Church as such. It was the method of Calvin, and he did so on grounds which were historical, critical. His investigation was empirical, as all true scientific work must be (cf. Warfield ‘Calvin’s Doctrine of the Knowledge of God, pp. 193-195, in *Calvin and the Reformation*.) Secondly, it was manifestly the method of the fathers before Dort and the fathers of Dort; for in our Confession, Art. IV, we read: ‘We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testament, which are canonical, *against which nothing can be alleged.*’ The Reformed fathers could say this only after a thorough investigation of the origin and history of these books. The words of our Confession speak for themselves. Thirdly, the Synod of 1922 committed an error when it proceeded in its judgment from the principle that the standpoint of faith precludes or makes unnecessary an empirical, critical investigation of the books of Scripture, as though the principle of saving faith or regeneration or the Testimony of the Holy Spirit in the believer’s heart could decide on questions involving, or make unnecessary an historical, critical investigation of the Scriptures; implying even, that these two are incompatible. Not only did Calvin and Kuyper and Warfield, et. al., repudiate such a view; but our Confession also makes clear that

there is a distinction between a scientific investigation of the books of Scripture (with the result that nothing can be alleged against them) in Article IV, and between the testimony of the Holy Spirit (on which ground mainly 'we receive these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith') in Article V."

Answer of the Committee:—

Your Committee advises Synod to say the following with respect to the amendment (*Acts*, p. 126) : the Synod of 1922 did not mean to declare that the standpoint of faith prohibits a believing theologian from instituting all historical, critical investigation as to the origin and history of O.T. books (e.g. the authorship of Joshua and Job.) But Synod did mean to declare that from the standpoint of faith such an investigation can only be carried on within such limits that the result will never conflict with the belief in the divine origin and inspiration, the trustworthiness and authenticity of said books. And it declared that Dr. Janssen did teach that the origin and history of O.T. writings must be subjected to an empirical, critical search without bringing out that the results of such an investigation may never conflict with the dogma of an infallible Bible. In proof of this we call attention to the definition: "O.T. Introduction is a science that treats of the *origin and history* of the writings which the Christian Church inherited,' etc., and to the later statement that this search "must be critical," without further declaring within what limits this critical search must be conducted.

In regard to Rev. Breen's appeal to Art. IV of the Belgic Confession ("We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testament, which are canonical, *against which nothing can be alleged*") we declare that this interpretation of the article is wrong. The statement of the Confession does not imply that the Reformers instituted an empirical, critical search into the origin and history of the books of the Bible, and as a result came to the conclusion that they were canonical. The clause: "against which nothing can be alleged", is simply to be regarded as in explanation of the term canonical.

Rev. Breen's protest:—

“III. Furthermore, exception is taken by Synod to the standpoint that ‘for the believing searcher of Scripture the presupposition that the Bible is the inspired Word of God does not predetermine his *conclusion*.’ (Acts, p. 127; Reports and Decisions, p. 216.) From p. 22 of Reports and Decisions it is plain what this standpoint includes: ‘In every science, so the Students’ Notes, we have to take a position. When data are presented we must make a separation between what seems to us to be false and seems to be true.’ ‘Expressed positively, that act of *krinein* is to be *kat’ aleetheian*—in accordance with truth. Our judgment, brought to bear on the data, should be unprejudiced. We may have prepossessions, and no man can rid himself of these. Each individual has a certain type of religion, for religion is an essential characteristic of the human being. Nevertheless, this should not influence him to such an extent that it will determine the conclusion, so that the conclusion is a foregone one. No science can permit that.’ ‘That principle is distinctly recognized by our type of theology as well as by types different from ours. Reformed theologians recognize that necessary element in science Kuyper, Encycl., 11, pp. 114, 115: Scripture is superior to dogma and the latter may not hold sway over the first. Thus far the Student Notes.’

Of this Synod says: ‘The entire passage creates a bad impression. In general we have this remark in regard to Prof. Janssen’s standpoint and method, as indicated in this passage from the Notes: Whereas, Prof. Janssen gives theological instruction in a Reformed institution, and has subscribed to our Forms of Unity, it must be demanded that he proceed from the Scripture as the Word of God. The above named passage is an instance of the fact that oftentimes this does not become evident in his instruction’ (Reports and Decisions, p. 216).

Aside from the manifest invalidity of a ‘bad *impression*’ as such, it is plain that the Synod made this judgment under the influence of the Majority Report (cf. Reports and Decisions, pp. 23-34), yes, got its bad impression from said Report. From it the ‘impression’ was obtained that Dr. Janssen’s method of approach to the study of the O.T. indicates a repudiation of the standpoint of faith and substituting for it that of mere reason.

Now our protest on this is lodged against the following

matters: *First*, that Synod condemns as in unbelieving standpoint that on certain data of Scripture our judgment should be unprejudiced. This would leave no room at all for increasing our knowledge, for getting new and more enlightened views of the origin of the Pentateuch, the date and authorship of Ecclesiastes, the nature of miracles, and so forth; while Reformed theologians have always maintained that investigation of Scripture on such matters is valid. Synod cannot with justice say that anything radically different from this is meant by the Student Notes, for their language is plain: 'Our judgment brought to bear *on the data* should be unprejudiced!' One's prejudice, however obtained, in favor of the Solomonic authorship of Ecclesiastes, may in no wise preclude a free investigation of this authorship. One's prejudice against the natural mediation of miracles should not prevent the investigation of the data on miracles, no matter whether the result should not be agreeable with that prejudice. *Secondly*, Synod proceeded from the principle that one's prepossessions must determine one's conclusions. By '*our*' prepossessions is meant, in this case, the belief in the Holy Scriptures as the inspired Word of God. By the '*conclusions*' is meant the result of an unprejudiced judgment brought to bear on certain data. No other view is evident from the Notes. Now if, as the Majority Report correctly states (Reports and Decisions, 1). 29), the *principium cognoscendi internum* is the Testimony of the Holy Spirit, and the *principium cognoscendi externum* is the Scripture as God's Word; how, then, can the former control the data of the latter? That were subjecting the Son to the Spirit! That is recognized virtually in the Greek Orthodox Churches and among the Mystics of various descriptions, but certainly not among the Reformed! Surely, the Scriptures must be studied with canons of judgment agreeable to it as *principium cognoscendi externum*. And no more than the Son can contradict the Spirit, can any '*conclusion*' reach on any matter by an honestly unprejudiced study of the data in Scripture, contradict the prepossession divinely wrought by the Holy Spirit, that the Scriptures are the Word of God. The testimony of the Holy Spirit does not determine for any one any question such as the authorship of Joshua, the unity of Isaiah, or the authorship of the Epistle to the Hebrews, etc., etc. These matters are settled on other grounds, and the only ones we have are unprejudiced investigation of the data. An unprejudiced

investigation of the Notes will reveal that such 'Conclusions' are meant. And therefore, Synod should retract the condemnation which the Synod of 1922 has made of this part of said Notes. Our churches will otherwise have themselves committed to a serious error in doctrine."

Answer of the Committee:—

(1) We first wish to correct a misunderstanding on the part of the protestant. The passage in the Conclusions beginning with "The entire passage creates a bad impression" (*Acts*, p. 271) is a reflection on all the material from the Notes that has been discussed before, and not merely, as Breen thinks, on the last paragraph.

(2) Your Committee advises Synod to answer:

The criticism on page 3 does not hit the mark. Synod simply has another interpretation of the "Notes" than Rev. Breen. It declared that it does not become evident in this passage that Dr. Janssen proceeds from the Scriptures as the Word of God and that no result of theological investigation may conflict with this prepossession. This declaration is based upon the statement in the "Notes": "When data are presented we must make a separation between what seems to us to be false and seems to be true." Here Dr. Janssen fails to explain himself. He does not say whether the true and false are found in Scripture itself or in men's interpretations of Scripture. Synod simply meant that any conclusion which would conflict with the prepossession of an inspired and infallible Word of God would have to be rejected. Even Introductory questions which cannot be settled without this prepossession as a guide that the Bible is on its own testimony to be accepted as the inspired Word of God.

Rev. Breen's protest:—

"IV. Further censure is made in expressions in the Notes such as these: 'the fact furnishes an element of credibility to the narratives.' Again, 'this strengthens the reliability of the narrative.' Referring to the argument for the historicity of Abraham: 'Both names occur here (i.e., on the Babylonian tablets—Committee). Therefore in the time of Abraham there are actual persons in Babylonia that bear Abraham's name. All this, however, does not prove that Abraham is a historical person, although it

goes a long way to prove that there was such a person as Abraham.’

Synod judges as follows: Even though such expressions must be considered as indications of an apologetic standpoint in this instruction, then the serious objection still remains that in such passages it does not plainly appear that the Bible is the Word of God, and therefore must be believed on its own authority. See Art. VII of our Belgic Confession, where it is very plainly stated: ‘Neither do we consider of equal value any writings of men, however holy these men may have been. . . .’

We protest, first, against Synod’s repudiation of true apologetic for the historical truth of the Bible. Synod itself admits that the expressions mentioned ‘must be considered as indications of an apologetic standpoint.’ In apologetic one must take only such ground as is common between the apologist and the opponent. That there can be such common ground in the defense of the historicity of Scripture is vouchsafed by Common Grace; that there *is* such common ground the last decades since the rise of Assyriology, etc., have proved. It is not in harmony with Reformed methodology to ignore these discoveries in the Orient. We protest against Synod’s repudiation of them as means for making a good apologetic. The necessity of these discoveries to offset the previous domination of much ignorant criticism has been met by the providence of the Lord God. We deplore the stand of Synod on this. Secondly, we protest against the implication that a Christian must virtually reject the principle that the Bible must be believed as the Word of God on its own authority, whenever he makes use of the apologetic method referred to. This is entirely unhistorical in the best Reformed sense. Our scholars have given many years to the defense of Scripture’s historicity on the grounds of historical and comparative studies (cf. the work of Prof. R. D. Wilson). Synod has repudiated this noble devotion, and has incriminated it terribly. Thirdly, we protest against the use of Art. VII of our Belgic Confession. Surely our fathers never meant by this Article to condemn apologetics of the type just described. A reading of the heading of this Article shows what is meant by it: ‘The sufficiency of the Holy Scriptures, to *be the only rule of faith*’. Furthermore, ‘We believe that those Holy Scriptures fully contain *the will of God*, and that whatsoever man ought *to believe unto salvation*, is sufficiently taught therein. For, since the whole

manner of worship, which God requires of us is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise. . . . *it doth appear that the doctrine thereof is most perfect and complete in all respects.* Neither do we consider of equal value any writings of men, *however holy these men may have been,* with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity. . . . *with the truth of God,* for the truth is above all; *for all men are of themselves liars, and more vain than vanity itself.* Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, *Try the spirits whether they are of God.* Likewise, if there come any unto you, and bring not *this doctrine,* receive him not in your house.' He who runs may read, especially with the italics, what is meant in this Article. Not at all a repudiation of apologetics, but a repudiation of any other *Rule of Faith* than the Scriptures. Here is no rejection of whatever might win a critic to a belief in the historicity of Scripture. The authors of this Confession would have been glad to welcome such material, especially, in times when the tidal wave of destructive criticism claims its ten thousands. But here we have the categorical statement of the Church of Christ that for her the Scriptures constitutes the only 'Rule of Faith.' It contains the 'will of God'. We find in it 'whatsoever man ought to believe unto salvation'. In it we find 'the whole manner of worship' described. 'An apostle,' nay, not 'an angel' might teach anything else. The writings of no man, however holy, are not on a par with them. What else can this mean than that the writings of the church fathers and saints (authoritative in the Roman church) are rejected as the rule of faith; and by implication the writings of the founders of other religious sects, etc. If this article were calculated to condemn apologetics, what difficulties do we not find ourselves in when we read that we can employ no writings of men (for an apologetic for Scripture's historicity) because 'all men are of themselves liars, and more vain than vanity itself!' The Code of Hammurabi, the Assyrian clay tablets, etc.—all worthless lies! Surely, that could not have been meant. That *was* not meant either. No, in this article we are bidden to 'try the *spirits* whether *they* are of God.' It is a question of religious *authority*. We believe Synod should retract this citation of Article VII of our Confession here. It is made to condemn what it never intended to do at all.

Answer of the Committee:—

(1) First a correction of Breen's interpretation of this part of the First Conclusion. He says: "Synod itself admits that the expressions mentioned must be considered as indications of an apologetic standpoint." This is not correct. "Even though is here a translation of the Dutch: "*Zelfs al zouden zulke uitdrukkingen moeten opgevat worden als aanduidingen van een apologetisch standpunt in dit onderwijs*" ["*Even though such expressions should be understood as indications of an apologetic standpoint in this instruction*"], etc. "Even though does not mean "although" (*Acts 1922*, pp. 271 and 127).

(2) Your Committee advises Synod to declare:

- a) That the Synod of 1922 did not repudiate apologetics, and did not by implication deny that the discoveries in the Orient have value as a means for defending the historic truth of the Bible, but took the position that if the apologist does not proceed on the premise that the Bible is the Word of God, he has nothing to defend any more in his apologetics.
- b) That we will grant that Art. VII of the Belgic Confession deals with the question what writings are authoritative for our Christian doctrine and faith, and does not have direct reference to the historicity of the Bible. This Article does, however, set over against the absolute trustworthiness of the Word of God the fact that "all men are liars"; so that if historical facts, attested by the Scriptures, should be contradicted from any human source whatever, then we are, according to this Article, bound to choose for the testimony of the Scriptures.

We now turn to *Rev. Tuuk's Protest* against Synod's First Conclusion ("Additional Explanations," first paragraph):

"Conclusion I, Standpoint and Method.

In general it is very evident here from what is adopted by Synod that the Committee nor the Synod made any distinction between the *approach* of a scientific, believing theologian and that of an ordinary believer, to the Bible. There is a difference. The general approach of an ordinary believer, in his consciousness as believer, is that of explicit, unquestioned faith without any consideration of possible problems, while that of the believing scientific

theologian *may be*, for argument's sake as a working hypothesis, that of one demanding conclusive evidence, before accepting stated facts. The sad results of the lack of this distinction are evident in the well-known reports, and also in these Conclusions. Therefore the general definition is condemned (I-a); therefore there is no appreciation of the statement 'search after truth' (II-B); for this reason the empirical, critical method is disapproved of (I-D). Upon the basis of the above mentioned distinction there are *formally* no predetermined conclusions (I-D), and the statement *is* and *can be* made of an element of credibility. *Virtually*, the Synod condemns the historical, empirical, critical method. We protest against such an unwarranted decision based upon negative, comparative (not plainly) premises. A number of standards are assumed here which, as far as we know, have never been set up by any Reformed church body."

Answer of the Committee:—

In the first place our Committee advises Synod to make this general reply: we maintain that the approval of a scientific believing theologian to the Bible should be that of one who unconditionally accepts the facts stated by the Bible.

In the second place your Committee confesses itself unable to come to a clear conception of the meaning of the statement: "the approach of a believing scientific theologian to the Bible may be, for argument's sake, as a working hypothesis, *that of one demanding conclusive evidence before accepting stated facts.*" It seems to us that it contains heterogeneous elements. We can conceive of a believing scientific theologian when in debate with an opponent making a concession for the sake of argument. But we cannot understand how any argument whatsoever, in which he may be involved, can move him to "demand conclusive evidence for stated facts." As long as it is the question whether the Bible states the fact, the evidence must be drawn from the Bible. If it is beyond doubt that the Bible states the fact, no more evidence can be demanded by faith.

In the third place we leave it to Synod to determine whether further action should be taken in regard to this obscure and, in respect of the italicized phrase, decidedly dangerous statement.

Regarding the above-mentioned third point, Synod expresses its opinion that it isn't able to elaborate on it, since the meaning of that specific statement in Rev. Tuuk's document is unclear.

Rev. Breen's protest:—

THE SECOND CONCLUSION (REVELATION)

"It is stated by Synod in the second Conclusion that 'although Prof. Janssen does not deny Special Revelation as such, there are nevertheless instances in which he subjectifies it' (*Acts*, p. 128; Reports and Decisions, p. 217).

I. The first instance of the alleged subjectifying is in connection with the story of creation. The Notes quoted are: 'Whence came the creation-story? Two possibilities: (1) It was given *in toto* (entirely) by revelation; (2) by reflection. The former is of little value, for if it was revealed to the Patriarchs, it had become so polluted with polytheistic elements that revelation had to cleanse it once more later. Further, it is too mechanical to be acceptable. The second is not unreasonable. It is not unreasonable to think that the first inhabitants, led by the Spirit, should by reflection and speculation come to a view of creation. We have an analogy in the Evolutionary system. Evolution, too, is purely speculative when it goes back to the origin of things, and also by reflection comes to a view of their origin. The fact that they constantly hammer away at Gen. 1 shows that they see in it a certain scientific value. This seems to indicate that the story of Gen. 1 is not contradictory to what human mind can devise.'

That such a view cannot be held by a Reformed theologian without peril for his good standing as a teacher we protest against. There is, first, no warrant for repudiating officially the view that Special Revelation can appropriate information from General Revelation as such. Secondly, there is no warrant for rejecting officially that Revelation can be psychologically mediated, so that 'reflection and speculation' play their part. Thirdly, it is not true that such a view merely subjectifies Revelation, giving it no objective authority. This is not the view of the Notes either, which plainly state that this reflection was 'led by the Spirit'. This absolutely precludes the injection of a 'human, fallible element into divine revelation'. Synod

erred when it made divine revelation to be incompatible with Spirit-led reflection. Its view is perilously near to the dictation-theory of inspiration, which renders the writer wholly passive.”

Answer of the Committee:—

Your Committee advises Synod to declare:

- (1) That the Synod of 1922 did *not* officially repudiate the view that Special Revelation can appropriate information from General Revelation as such, nor the view that Revelation can be psychologically mediated.
- (2) But that Synod justly condemned Dr. Janssen’s explanation of the creation-story:
 - a) because he taught, according to the Notes, that the view that this story came *in toto* by revelation is too mechanical for acceptance;
 - b) because he taught, according to the Notes, that the Creation story in Gen. 1 was arrived at in a way analogous to that in which the human mind arrived at the theme of Evolution, viz., by reflection. Though Dr. Janssen adds: “*Spirit-led reflection*”, the fact remains that the Creation-story itself was a product of human reflection.

Rev. Breen’s protest:—

“II. The second instance of alleged subjectifying of Revelation is a passage on Amos 7 (cf. *Acts*, p. 129). Here we find nothing more or less than a frank showing forth of the divine and human factors in Revelation. Surely, this human factor need not cause a ‘human, fallible element to be injected into divine revelation! Even though the Notes expressly state: ‘Amos is very emphatic in his convictions and in his message *that he has it all from Jehovah. In conformity with this fact* he speaks emphatically that it is *Jehovah* that gives the vision.’ The mutilation of the Notes is pitiable here. That ‘the contents of the vision is made to be a human product,’ is no reflection on the divine origin of the vision. We protest against perilizing one’s good standing as a teacher because one gives due emphasis to the human factor in Revelation. The same holds true for the third instance (*Acts*, p. 19-10), namely, on Micah 1:6.”

Answer of the Committee:—

The protestant speaks here and elsewhere on Synod's mutilation of the Notes. It is not clear whether he refers to the Dutch original or the English translation of the Conclusions. The omission of the quotations from the Notes in the latter was accidental.

Your Committee advises Synod to reply as follows:

- a) To the contention of the protestant that the expression from the Notes: "the content of the vision is made to be a human product, is no reflection on the divine origin of the vision," Synod replies as follows: To the Synod of 1922 this appeared as such an over-emphasis of the human factor that the divine is virtually absorbed in it. And it is clear that, because of the intimate relation between the content and the meaning of a vision, the authority of its message is indeed imperiled, if its *content* is set down as a human product. There would be no objection if nothing more were meant than that the vision utilized elements previously present in Amos' mind. But the manner in which the elements drawn from the memory of the prophet were recombined, must be held to be determined by God if it is to remain true that "*Jehovah showed*" Amos the things he saw;
- b) The change of the subject that speaks in Micah 1:2-6 is explained by Dr. Janssen in the following manner "for themselves, in their own hearts and minds, the prophets are so convinced that the words they speak are the Lord's that *they can put these words into the month of Jehovah.*" Synod claimed rightly that this view of Dr. Janssen, according to the Notes, is an unnecessary and unwarranted subjectification of the message that Micah brings from Jehovah. The prophecy begins: "The word of Jehovah that came to Micah," etc. The question is not whether the method indicated by Dr. Janssen could not be employed by the Lord, but whether there is a sufficient basis in the text for the assertion that it is here employed. The Notes do not show such sufficient basis, and without it as a ground their statement is open to the charge of subjectification. According to the text in Micah itself it was not

Micah who put his words into the month of Jehovah, but Jehovah who put his words into Micah's mouth.

Rev. Breen's protest:—

"III. In two cases the objectivity of Revelation is said to be imperiled.

(1) The Rebecca-passage: 'Rebecca to become mother of twins. The embryos struggle or rather act violently. Rebecca regards it as an omen. Resorts to sanctuary to inquire about it. Functionary at sanctuary has a response for her: Two nations are in thy womb. The older shall serve the younger. The oracle is given in the style of priestly oracles. The oracle has the characteristic of indefiniteness. Language of antique form. Subject of sentence may be either the older or the younger.'

We protest against Synod's adducing this instance to prove that the objectivity of Revelation should be endangered by it. First, had the Notes been quoted entirely, it would have been clear that '*an oracle from Jehovah*' is referred to. The objectivity of this oracle is vouchsafed by that. Secondly, Synod made not a single attempt to controvert the statements of fact made in these Notes. If it is true that we have here the style of priestly oracles, what are we to do against that fact? If it is a single fact that the subject of the sentence may be either 'the elder' or 'the younger', can we change that fact because of our prejudices? We protest against scholarship that refuses to face facts. We as being Reformed protest against it. Thirdly, we protest against the standpoint of Synod in denying to Special Revelation the prerogative of appropriating the institutions of General Revelation; as though Jehovah could not make use of this sanctuary and its functionary to give Rebecca a knowledge of His will! This is a virtual denial of Common Grace."

Answer of the Committee:—

Your Committee advises Synod to answer to Rev. Breen's statement that it is simply a fact that in the Hebrew either the older or the younger may be the subject, that since the form of the nouns does not indicate which is subject and which object, we must depend upon the order of the words and this is exactly the same as in the English Bible. Even though Rev. Breen emphasizes the

fact that Dr. Janssen calls the oracle an oracle of *Jehovah*, yet through the oracle, as interpreted by Janssen and Breen, Jehovah reveals no will at all. The New Testament quotation of this passage which, of course, is inspired, puts the stamp of approval on this translation (Romans 9:12).

Rev. Breen's protest:—

“(2) The second alleged instance of imperiling the objectivity of Revelation is the plans of David for the building of a temple for Jehovah. The objection of Synod is against the explanation of Nathan's change of instructions to David. The Notes clearly state that 'a vision from Jehovah' causes Nathan to tell David to abandon his plan. But then follows: 'Why is David forbidden to rear temple? Prophets are very conservative. Prophet says that from earliest times Jehovah lived in tent. Harks back to Mosaic customs. Prophets want to perpetuate Mosaic forms of worship. David wants temple. But building must be postponed; looks like compromise. David is out and out progressive. He wants new things providing they pertain to non-essentials' (*Acts*, p. 130). This passage was condemned because apparently the 'conservatism' of the prophet (in that he leans to honoring Mosaic forms of worship and customs; which characterized the prophets in general) is given as the reason for the change of Nathan's instruction to David. This reason is seeming only, of course, for the change of instruction is attributed to a 'vision from Jehovah' by the Notes. In spite of that, however, this passage is condemned. And why? Because in the next sentences we are told that the prophets are 'conservative', that they 'hark back to Mosaic customs'. Now we protest against a teacher's standing as a Reformed man being imperiled because he holds such a view. No attempt was made by Synod to controvert the statement that the prophets are 'conservative'. No account is taken of the fact that the prophets are persons whose disposition generally is in harmony with the revelation they are to mediate. We protest against being said to imperil the objectivity of revelation by holding such a view. And why should one not use the expression 'compromise' when it is recorded that David may not build a temple and that nevertheless he may have one (to be built by his son)? And, finally, to impugn such a view with 'injecting a human, fallible element into divine revelation', is surely in

line with making the human factor unrecognizable or wearing it down to total impassivity. And this is wholly out of tune with Reformed thought.”

Answer of the Committee:—

Your Committee advises Synod to answer:

Nathan’s opposition to the building of the temple is represented in the Notes as due to his conservatism. But, according to Scripture, Nathan was not at first opposed to the plan. When expressing his own opinion he approved the plan. His disposition in this case does not appear to have been “in harmony with the revelation which he was later to mediate.”

Rev. Breen’s protest:—

“We protest, moreover against the careless quotation of Art. III and a part of Art. VII of our Confession of Faith. Article III testifies that the Bible, as the *Word* of God, ‘was not sent, nor delivered by the will of man, but that holy men of old. . .’, that ‘His servants, the prophets and apostles’ were commanded ‘to commit His revealed Word to writing’. The Scriptures, are, therefore, not of human origin. But if Synod desired to cause this Article to rule out the operation of the human factor thereby, a plain aberration is made from Reformed thought. This article holds that God is Author primarius so that ‘He himself wrote with His own finger the two tables of the law’, but to elide the factor of psychological mediation, or other human factors could not have been meant; for this Article mentions God’s human servants ‘the prophets and the apostles’, as committing His Word to writing. This Article has been made to prove too much. We protest against Synod’s interpretation of the same. With the portion quoted from Art. VII it fares no better. Guarding the Bible from ‘human, fallible elements’, it cannot and does not mean to elide the human factor. A broader exegesis of this Article was given before. We deplore Synod’s use of our Confession for purposes its Articles were not composed for.”

Answer of the Committee:—

Your Committee advises Synod to answer: These quotations must serve to prove that we are bound by the Confession to maintain the objectivity of divine revelation.

The statement in Art. III that the Word of God was not sent nor delivered by the will of man, precludes the view that, e.g., any influence proceeded from the alleged conservatism of the prophet Nathan upon the revelation which he received and communicated to David.

Rev. Tuuk's protest:—

“Conclusion II. (Revelation)

“The Synod virtually decided in this Conclusion that ‘Subjectification’ is wrong in regard to Divine Revelation. Has our Church or any Church ever fixed a standard in this matter? What does the Committee and the Synod mean by subjectifying? It is not clear to us as a member of the Christian Reformed Church. There is, to our mind, in this Conclusion evidence of a wrong conception of the relation of the natural and the supernatural, the human and the divine factor. The use, the utilization completely, of a human, fallible factor or agent does not introduce a fallible element into revelation. Right at this point is where the wonderful fact of the divine infallible revelation enters in; despite the fact of revelation being given in this creaturely, fallible, human world, the Christian Church, nevertheless, believes the infallibility of the Holy Scriptures. We find the reasoning here unintelligible and to our mind the statement ‘a human, fallible element’ gives evidence of lack of appreciation of the fact that divine revelation is given in this present, sinful, fallible world.”

Answer of the Committee:—

In regard to Rev. Tuuk's protest against Synod's Second Conclusion (“Additional Explanations”, second paragraph), we advise Synod to declare that this is virtually answered in the reply to Rev. Breen's protest on this point.

Rev. Breen's protest:—

THE THIRD CONCLUSION (INSPIRATION)

“I. We protest, first, against Synod's committing itself to the view that the Reformed view of Inspiration guarantees strict *chronological* order of events in the Scripture narratives. This is plain from the passage quoted from the Students' Notes: ‘Between the command to shout and the carrying out of this command in verse 20, *a passage is inserted that does not belong there*. The instruction in the

verses between is not given at the moment. Verse 23 is a continuation of verse 16. Hence two documents. The final writer of the book had to put in that instruction somewhere so he did it here, but it does not fit in here.' We protest against Synod's causing the question of Inspiration to be involved in that of chronology. Numerous Reformed authorities and many passages from Scripture can be cited against Synod's view. Sometimes the order is logical; sometimes topical; sometimes unexplainable as, say here, except by a two-document theory. At all events, Synod had no warrant for imperiling any teacher's position because he does not make Inspiration to determine chronological order of events. We protest, moreover, against Synod's calling this passage a '*seeming misplacement*' on the ground of which '*seeming*' a documentary hypothesis is arrived at; and over against this hypothesis the Reformed conception of Inspiration is placed! Synod had not investigated this passage in particular. We, at least, have no more than its mere word that it is a '*seeming misplacement*'. Synod, moreover, had not shown why a '*documentary hypothesis*' must contradict the Reformed conception of Inspiration. It is simply assumed that a mere statement of this should be sufficient. Synod should not have done this. We deplore it greatly. To hold to a two-document theory in Joshua certainly does not have to incriminate one's belief in the Reformed conception of Inspiration."

Answer of the Committee:—

Your Committee advises Synod to reply: Breen's entire objection rests on a misconception of this Conclusion:

- a) Synod of 1922 does not say that the inspiration of Scripture means that this passage must fit in here chronologically. But it does forbid to assume that this passage does not fit in here *at all*;
- b) Synod of 1922 does not express itself in general on the two-document theory with regard to the book of Joshua. But Synod did condemn this passage in the Notes because Dr. Janssen, on the basis of this seeming misplacement, concluded to the existence of two documents in the book of Joshua, instead of maintaining the inspiration of this passage of the Bible. Apparently he was more concerned about the former than about the latter.

Rev. Breen's protest:—

“II. The second alleged contradiction of the Reformed view of Inspiration is drawn from the Song of Moses. Synod says, ‘The beginning of the Song reads: Then sang Moses and the children of Israel this song. Yet Prof. Janssen finds verses in this song which are of later date, because they refer to later circumstances, viz., verses 13, 17, 18. . . . Over against this explanation of the Professor we remark that such an application of the documentary hypothesis brings him into conflict with the Reformed conception of Inspiration because it does not reckon with prophecy in Israel and fails to do justice to the declaration of Scripture itself, which puts this song into the mouth of Moses and the children of Israel.’

We protest against imperiling the good standing of any teacher in a Reformed Seminary because he holds views such as the Student Notes reflect on the Song of Moses. First, the analogy of Scripture supports said view rather than contradicts it: The Decalogue cited in Deut. 5:6-21 is not literally the same as found in Exodus 20:2-17, particularly with reference to Deut. 5:12-15 and Ex. 20:8-11; while Deut. 5:4, 5 says: ‘Jehovah spake with you face to face in the mount. . . . saying’. Secondly, Synod says that such a view ‘does not reckon with prophecy in Israel.’ Now in verses said to have been inserted long after Moses’ death we find use made of the *past tense* in the verbs, where reference is made to the established sanctuary in Palestine, etc. Surely, an interpreter of Scripture *need* not, on pain of losing his good standing, explain this past tense as a prophetic past tense! We protest against Synod’s failure to explain why the passages under dispute must necessarily be prophetic, as Synod should have done to prove that the view set forth in the Student Notes is wrong. Thirdly, we protest against Synod’s erroneous view that Inspiration excludes the possibility of later insertions being made in a song like that of Moses; categorically ruling that the only way out of the difficulties in this song must be sought in the ‘prophetic’ view to save Inspiration. Synod should retract its judgment which finds support in neither Scripture nor Confession.”

Answer of the Committee:—

The protest is threefold:

- a) The analogy of Scripture supports the view of Dr. Janssen (Ex. 20: compared with Deut. 5).

We advise Synod to answer: The cases are not at all parallel. While in Ex. 20 and Deut. 5 we are told in both cases that the Lord spoke the words there given, here we have the one definite statement: "Then sang Moses. . . ." And over against this stands merely a human assumption, viz., that some of these verses are later insertions. While the differences therefore between Ex. 20 and Deut. 5 present a genuine problem here the problem is *not* presented by Scripture itself.

- b) Synod failed to explain why the disputed passages must be prophetic, (vss. 13, 17, 18).

We advise Synod to reply: That the Synod of 1922 did not declare that this must be the case, but simply pointed out that, before using the passages as proof for the documentary hypothesis, consideration should be given to the fact that the Spirit of prophecy was given to Israel.

- c) Synod's view that Inspiration excludes the possibility of later insertions is erroneous.

We advise Synod to answer: As a general statement it is not true that Synod expresses this view. But it was the view of the Synod of 1922 that Inspiration excludes the possibility of later insertions *in this song* because of the plain statement that Moses sang this song. This view is, of course, correct.

Rev. Breen's protest:

"III. The third alleged incompatibility with the Reformed view of Inspiration is the view of the Students' Notes on the character of the Samson narrative. The charge of Synod is a serious one, namely, that 'what the Notes have concerning the character and history of Samson makes him subject to the charge that he relinquishes the absolute reliability of God's Word' (Reports and Decisions, p. 220; *Acts*, pp. 132, 133). Then follow quotations from the Students' Notes, 'Insertion: These accounts are not important historical accounts, but current and oral traditions of the experience of an individual. There is often an element of exaggeration. . . . Literalness should not always be pressed.' In the lacuna indicated by the dots (. . .) the Notes have an important remark that Synod leaves out, namely, 'We find this also in the New Testament (that is, exaggeration)'. Elsewhere in the same Notes it is explained what this means, namely, that 'in

Mark 1 we read of *all* the people of Jerusalem going out to John to be baptized'. Again, in the same connection we read, 'When we find in Joshua, Everything that breathed was killed (10:40), we must look upon it as Biblical hyperbole.' Now in exaggeration or hyperbole literalness should not be pressed. We protest against Synod's imperiling the good standing of any teacher in our churches because he advances the view that the Scriptures contain exaggerations. It is not the Reformed view that Inspiration precludes them. This is purely a question of interpretation. Synod should revise its Inspiration-theory on this point.

Synod also condemns the statement: 'These accounts are not important historical accounts, but current and oral traditions of the experience of an individual.' The point of the Notes simply is that the Samson narratives have not been drawn from the written historical archives of the Israelitish state, as so much in Samuel and Kings is; but that they are drawn from '*oral tradition*'. Why, this is plain from the fact that the Book of Judges makes no reference to the historical archives of the nation, whereas Samuel and Kings do. The difference in relative importance as historical (written) accounts is easily seen. Reformed theology does not condemn such a view. It recognizes it. We protest against Synod's causing Inspiration to preclude the view that some of Scripture's historical accounts were drawn from oral tradition. Synod should retract its erroneous view.

Furthermore, Synod judges that the following passage 'virtually posits the legendary (or mythical) character of this story.' This passage is: 'This record is reliable. Yet it is a bit of idealization. . . . Samson was the Achilles of Israel.' Synod left out a very important bit of information (indicated by the lacuna), namely, 'There, is therefore, great danger of pressing the literalness of any particular word. Here we can pause a little. The first series of exploits ends. There is a woman in it still thruout. Like in the opening of the Iliad. Samson was the Achilles of Israel.'

Still further Synod quotes: again an instance of these stories being of the popular kind.' The lacuna (indicated by the dots) should not be. Synod should have filled this in thus: 'Samson became worse. He goes to the city of ill-fame. It is Gaza, an important commercial center, and in these kinds of places morality is lowest. He seeks

relations with a woman of the lowest strata. His notoriety has spread to Gaza even. At once they take measures to capture him. They lie in ambush. At midnight he gets the start of them though. He carries off the gates of the city. Again an instance of these stories of the popular kind.'

Synod ruled that the element of '*idealization*' is incompatible with Inspiration. But idealization is on line with hyperbole and exaggeration. The expression: 'all that breathed was killed' is idealization. It is a device in all literary art as it is in the art of painting. Does Inspiration exclude any human mode of expression? By no means. Reformed theology does not hold this for a moment. Besides, idealization needs not to make a picture in words or painting to be unreliable. The Notes also expressly state that 'this record is reliable'.

As to the connection between Samson and Achilles Synod has mutilated the Notes beyond recognition, as the fuller quotations above show. The Notes show that a *comparison* is drawn between Samson and Achilles: '*Like* in the opening of the Iliad. Samson was the Achilles of Israel.' Surely, Israel's history may be compared to that of other nations. Reformed theologians insist that this should be done. Besides, Synod treads perilous ground when it says that the Achilles story is merely legendary. And then, supposing the Achilles story were purely legend would a comparison of Samson with him involve the legendary character of the Samson narrative? In fact, the Notes expressly warned against the view that the Samson narratives are legendary. 'This record is reliable'. Now, we protest against Synod's making the Reformed view of Inspiration to preclude a comparison of Scripture narratives with those of the literature of other peoples. Synod should retract its erroneous view."

Answer of the Committee:—

Your Committee advises Synod to reply:

- a) Synod's objection to Dr. Janssen's view was not, as Rev. Breen claims, that these stories were drawn from oral tradition, but to the fact that their admission into Holy Writ does not prevent Janssen from assailing their absolute reliability. And this is undoubtedly done in the incriminated passage. When Janssen says: "they are not important historical accounts, but current and oral traditions," this can

- mean only that in the minds of the people the exploits of Samson were magnified so that the record of these exploits is not strictly according to fact;
- b) The statement that the story often contains an element of exaggeration (defended by Rev. Breen) and that this is identical with hyperbole is not to be defended. Hyperbole is a figure of speech in which the exaggeration is at once recognized. The statement in the Notes that 'the record is reliable' cannot, in the light of this and several similar expressions be taken to mean that the history of Samson is to be accepted as literally true.
 - c) In regard to the alleged "mutilation" of the Notes, 46 almost beyond recognition", it should be said that if this means that Synod has suppressed certain statements of the Notes which conflicted with Synod's interpretation, then
 - (1) it is the duty of the protestant to prove the charge. We claim it is untrue;
 - (2) the quotation omitted, comparing Samson and Achilles, cannot be shown to conflict with Synod's interpretation. The passage, if anything, is an objectionable one.

Rev. Breen's protest:

"IV. Finally, we protest against Synod's condemnation of the 'Students Notes' view relative to the Book of Ecclesiastes. Synod says: 'We also refer to the treatment of the book Ecclesiastes in the Notes antedating the Synod of 1920, in which Solomon is represented as a skeptical philosopher, who has his doubt and unbelief, even while under the guidance of the Holy Spirit' (Reports and Decisions, p. 220; *Acts*, p. 133).

In the first place, it is not true that the Student Notes teach that the Preacher 'is represented as a skeptical philosopher, who has his doubt and unbelief, *even while under the guidance of the Holy Spirit.*' If this were said, it were sufficient to incriminate the good standing of any teacher holding such a view. Secondly, the Notes state that it is probable that the writer of the book of Ecclesiastes is not Solomon, but a later writer who uses the name Ecclesiastes (Producer) as a literary device. According to the Notes, p. 1 of Ketubim, this book was *inspired*. The, ex-

periences of the preacher, which this later writer records, were often those of doubt and unbelief, as is plain from a study of the book. But this is also held by recognized Reformed theologians to be the case. We find analogies elsewhere in Scripture where, e.g. Asaph records in Psalm 73 his period of doubt. The Notes also remark that 'Faith is finally strongest, and he concludes with, Fear God and keep His commandments.' So also Asaph triumphed in faith. We protest against Synod's erroneous view of Inspiration on this point, as though Inspiration should preclude a man's recording, under the Spirit's guidance, the experience of former years, even though those experiences as such were not Spirit-inspired."

Answer of the Committee:—

Your Committee advises Synod to reply:

- a) Rev. Breen's protest on this point is due to a misconception of the position of the Synod of 1922. He protests because Synod has committed itself to such a conception of Inspiration which precludes a man's recording, under the Spirit's guidance, the doubt and unbelief of former years.

What Synod of 1922 has done is this: It has condemned such a conception of Inspiration which permits an inspired author, while under the guidance of the Holy Spirit, to have and to record his doubt and unbelief. Such a view Rev. Breen himself condemns.

The only question which remains is whether this is the presentation of the Notes. This the Synod asserts and Rev. Breen denies.

Now it is true that the Notes on Ecclesiastes (before 1920) do distinguish between the author of the book and Solomon. But it is clear, on the one hand, that that which is held to be doubt and unbelief is attributed by the author to Solomon, and on the other hand, that the Notes attribute them to the author. So that whether the author be Solomon or no, he, as organ of Revelation, is represented by the Notes as having doubts and unbelief. (Reports and Decisions, p. 49, to p. 1)

Synod expressed this view the more readily because it is found in both the Majority and Minority Report (Reports and Decisions, pp. 49-51, and 199, 3, (5).

- b) We remark that Rev. Breen's comparison between the Preacher and Asaph, who in Psalm 73 also records his past doubts, is not valid, since Asaph strongly condemns his own doubts, while Ecclesiastes neither states that it records former doubts nor indicates such by a condemnation of the views expressed.

Rev. Tuuk's protest:—

“Conclusion III. Reformed Conception of Inspiration.

The assumption is evident here that there is a well-defined ‘Reformed Conception of Inspiration.’ We do not deny that in the Belgic Confession and in the Heidelberg Catechism statements are made from which we can gather what valuation the Reformed Churches have made of the Scriptures, but we must be careful and not overstate the case with unwarranted cocksureness. We as Churches have *no formal carefully-worded definition* of Inspiration. Furthermore, we deny that the Reformed conception of Inspiration makes no allowance for any ‘corrupt text’, and hence for text criticism, and leaves no room for the documentary hypothesis or that this conception determines its application in advance.”

Answer of the Committee:—

With respect to Rev. Tuuk's protest against Synod's Third Conclusion (“Additional Explanation,” third paragraph), we advise the following reply:

- a) Although it is true that our Churches have no formal, carefully-worded definition of Inspiration, this does not at all make it impossible to speak of a “Reformed conception of Inspiration.”
- b) Synod of 1922 has not in its deliverance on the subject of Inspiration declared as implied that the Reformed view makes no allowance for corrupt texts or for text criticism. As regards the documentary hypothesis, it must be remembered that Synod made no general deliverance on the subject, but simply condemned in certain concrete cases Dr. Janssen's method of seeking evidence in support of this hypothesis.

Rev. Breen's protest:—

FOURTH CONCLUSION (ORGANIC UNITY OF SCRIPTURE)

“Synod says: ‘As regards the *Organic Unity* of Holy Scripture, little use, as a rule, is made in the Notes of the light which the New Testament sheds on persons and events in the Old Testament. Scripture is seldom compared with Scripture. Consequently a very objectionable (*zeer bedenkelijke*) presentation is sometimes given of those persons and events’ (Reports and Decisions, pp. 220, 221; *Acts*, pp. 133, 134).

I. Reference is made to the Abraham-passage, first, particularly, ‘Abraham’s view of religious life hereafter’: ‘Nowhere in his whole life, is any mention made of the hereafter. If this was absent, we conclude that a deeply religious life and high immorality is possible without being anxiously concerned about the life hereafter. Such an intense religious life as that of Abraham did not give room for such thoughts of immortality. And although the New Testament has an essential element of thought on the hereafter and immortality, still even at present one’s thoughts are mainly taken up with the present religion. If we live a full Christian life we need not concern ourselves about a future life.’ (Thus the Notes read.)

Synod simply refers to Hebrews 11:9-16 as a valid (?) answer to the supposedly erroneous view of the Notes.

We protest, in the first place, against Synod’s erroneous view in connection with the Organic Unity of Scripture, namely, that the New Testament should be an unqualified commentary upon the Old Testament. The result would be that, in the case of Abraham, the facts recorded of him in Genesis would be emasculated. This erroneous principle will become clearer still when we take up the Lot-passage. Secondly, we protest against the view of Synod, that virtually a contradiction must be assumed in Scripture if Hebrews 11:9-16 teaches that Abraham had a distinct view of the immortality of the soul after death, and if the facts from Genesis show that Revelation had not yet given to the Patriarchs a distinct view of this. The Notes teach the latter. This is *the* point of the Notes. Investigation by Reformed scholars bear out the Notes on this. Yet Synod judges that Hebrews 11:9-16 teach that Abraham had a doctrine of the state of the soul after death. Hence there must be a contradiction. We protest

against this tacit assumption. Synod should not have spoken as it did, especially in view of the fact that Hebr. 11:9-16 does not at all—upon investigation—come into contradiction with the view of the Notes. Thirdly, we protest against Synod's imperiling the good standing of a teacher because he shows Abraham to have had no 'anxious concern' about a future life, and that his main interest was how to serve God in this life. This is sound Reformed doctrine. Synod rather stood on Lutheran ground when it condemned this view of the Notes. Fourthly, we protest against Synod's condemning a teacher's facing of 'facts', without the least attempt to place over against these 'facts' a counter alignment of 'facts'. The Notes proceed from the position (conceded by Reformed theologians) that the doctrine of the immortality of the soul was still very hazy to the patriarchs. Synod's method is unreformed, unscientific, in condemning as dangerous such a view, without producing the evidence."

Answer of the Committee:—

Your Committee advises Synod to reply as follows:

- a) The point of the Notes on this passage is not, as Rev. Breen contends, that "the facts from Genesis show that revelation had not yet given to the Patriarchs a distinct view of the immortality of the soul after death." The point of the Notes is rather that the facts from Genesis do *not* show that revelation had already given to the patriarch a distinct view of immortality.
- b) The contention of the Synod of 1922 was justly that Janssen did not supplement the light from Genesis with the light from Hebrews, and thus ignored the organic unity of Scripture.
- c) The contention of the Synod of 1922 was also—and that justly—that Janssen in consequence of this neglect of the unity of Scripture, gave a very objectionable view of Abraham. Note the expression: "Such an intense religious life as that of Abraham did not give room for such thoughts of immortality."
- d) Rev. Breen asserts, but does not even attempt to prove, that Hebr. 11:9-16 upon investigation does not at all come in contradiction with the view of the Notes.

Rev. Breen's protest:—

“II. The second reference of Synod under the head of the Organic Unity of Scripture is to the Lot-passage: ‘We refer here also to the passage dealing with the character of Lot. All this shows that Lot and his daughters were living the life of Sodom over again in the mountains. Compare with this 2 Peter 2:7, 8. . . .’ Synod follows the view of the Majority Report here. Special reference is made to it. This Report says: ‘This (namely, 2 Peter 2:7, 8) is the Commentary of the N.T., quite in contradiction with the light which Dr. Janssen prefers to shed on Lot’s life in Sodom.’

We protest, first, against Synod’s making 2 Peter 2:7, 8 a commentary on the narrative of Lot in Genesis. This view of Synod is positively dangerous. For it means virtually that we must interpret all of Lot’s acts as those of a righteous man. Synod’s method causes one to suppress the facts. We protest against this entire principle of making the Lot of 2 Peter 2:7, 8 to be the only Lot we know of, so that if the Old Testament Lot be described in accordance with the facts, there must be a contradiction. The Notes assume no such contradiction. The un mutilated Notes class Lot with ‘the righteous’ who ‘are saved.’

Answer of the Committee:—

Your Committee advises Synod to reply:

- a) It is an unwarranted assumption of the protestant that according to the Synod of 1922 all the acts of Lot were righteous;
- b) Synod of 1922 has taken the position that Janssen’s failure to utilize the light which the N.T. casts on Lot results in placing him on a level with the Sodomites. This presentation of Lot by Janssen, defended by the protestant, is not even in accord with the O.T. facts to which the latter appeals. *Grounds:*
 - (1) Lot did not consciously commit incest;
 - (2) His daughters did so not from mere licentiousness, but from a desire to have seed. (Gen. 19:31, 32.)

Rev. Breen's protest:—

“III. The conclusion of this Fourth Conclusion says: ‘A logical deduction from the organic character of the Scripture is the *typical symbolical* significance of the O.T.

persons, events, and institutions, through which the O.T. becomes *the revelation of salvation*; as this is confessed in the Heidelberg Catechism, Q. 19. . . .’ Although this typical, symbolical element and the character of the O.T. as the revelation of salvation does appear here and there, this element is nevertheless missing in very many places. As a result of this the revelation of salvation in the O.T. does not receive its just due.’ Examples are given: Deluge, Passage through the Red Sea, Manna, Canaan, David, Temple of Solomon.

We protest against Synod’s statement of the unqualified principle that O.T. *persons, events, and institutions* must have a typical-symbolical significance to make these a revelation of salvation. The undersigned will not be a party to such a view. And he protests against his Church officially subscribing to it. It is not a Reformed view. The Catechism, which is quoted by Synod, does not teach Synod’s view either. Q. 19 is answered thus: ‘From the Holy Gospel, which God himself first revealed *in Paradise*; and afterwards published by the *patriarchs* and *prophets*, and represented by the *sacrifices* and other *ceremonies of the law*; and lastly, has fulfilled it by his *only-begotten Son*.’ Here is no indiscriminate application of the principle of the typical-symbolical interpretation of *persons, events, and institutions*. Synod should retract this statement of erroneous principle.”

Answer of the Committee:—

Your Committee advises Synod to reply:

- a) It should be observed that in Rev. Breen’s quotation from Synod’s Conclusions (*Acts 1922*, p. 276) the article before the following nouns: “O.T. persons, events, and institutions” does not belong here. Yet it is the basis for Rev. Breen’s assertion that the Synod holds to the *unqualified* principle that O.T. persons, events, and institutions *must* have a typical, symbolical significance. This Synod has never declared.
- b) In substantiation of the view of the Synod of 1922 it should be observed that the examples given (*Conclusions*, p. 276) viz., the deluge, the passage of the Red Sea, Manna, Canaan, David, Temple of Solomon, are all instances in which the N.T. implies or teaches their typical, symbolical significance.

The typical, symbolical significance of the Deluge is plainly taught in 1 Peter 3:19-21; of the passage through the Red Sea in 1 Cor. 10:1-6; of the Manna in 1 Cor. 10:1-6; of Canaan in Heb. 4:8; of David in Psalm 22 and 69 (compare with John 19:24; 2:17); of the Temple in 2 Cor. 6: 16. It is beyond doubt that the answer to Q. 19 of the Heidelberg Catechism has Scriptural passages like these in view.

Rev. Tuuk's protest:—

“Conclusion IV. Organic Unity of the Scriptures.

There is evident here a lack of appreciation of the historical development of divine revelation. We deny the implication expressed that the maintenance of the “organic unity” of the Scriptures and the proper emphasis upon time place, environment, historical setting, etc., are incompatible. No Christian will deny that there are elements in the O.T. of a typical and symbolical significance, but we do deny that it is *through this* that the O.T. *becomes* the revelation of salvation. Q. 19 of the Heidelberg Catechism by no means has the intent to declare this truth.”

Answer of the Committee:—

In regard to Rev. Tuuk's protest against Synod's Fourth Conclusion (“Additional Explanation”, 4th paragraph), we advise Synod to reply as follows:

The intention of the Synod of 1922 was not to declare that only the typical, symbolical, element in the O.T. makes it a revelation of salvation, but rather that this is a very essential and indispensable element of the O.T. as revelation of salvation. Neither is it true that Synod so emphasized the organic unity of Scriptures that proper emphasis upon time, place, environment, historical setting, etc., was precluded.

Rev. Breen's protest:—

FIFTH CONCLUSION (SOME OF THE DOGMATIC VIEWS PRESENTED IN THE NOTES)

“I. Alleged Evolutionistic views in the Students' Notes. Synod quotes the Notes as follows: ‘Anthropomorphisms of Gen. 2: God fashions clay and breathes

into the nostrils the breath of life; Adam heard God. Did this actually happen? Must not take this literally, but there is a truer and higher view. Look on creation of man as a distinct, separate act in the creative process. Material side to being and spiritual side (breathing into nostrils distinct from animals). This account in accord with science, but not with Darwin's view. He lays emphasis on the infinite variation. Later evolution has broken with the methods of Darwin and holds to sudden jumps. Thus has come far nearer to Biblical account. (Hugo de Vries in his botanical garden).'

Again Synod quotes: 'The evolutionistic theory is very similar to the account of creation in Gen. 1; and if men can now come by reflection to a view of creation, they could at another time do this also. The evolutionists regard Gen. 1 as having scientific value.' (Reports and Decisions, pp. 221, 222; *Acts*, pp. 134, 135)

We protest, first, against Synod's condemning these passages as evolutionistic. They do not teach the evolutionistic view of the origin of the world. If the Notes say that the account of Genesis is 'in accord with science, (namely, true science, not false)', and that 'evolution. . . has come far nearer to the biblical account', this is said simply because it is a statement of fact; no one can avoid that; and no one can impute to one stating that fact that he teaches that *Genesis* teaches Evolution! Neither does it follow that a teacher holds to evolutionistic doctrine if he states that Evolutionists by reflection can come to a view of the origin of the world similar to that of Gen. 1, and that, therefore, the author of Genesis could come to this view by reflection, too. We protest against Synod's contention that it is indicative of holding to evolutionistic doctrine, to make such statements as Synod incriminated.

We protest against Synod's implied sweeping condemnation of everything that smacks of the evolutionistic theory. Surely, a Reformed scholar can hold with impunity to the view of Bavinck that 'the important position of truth is acknowledged, that unerringly bound together are the study of evolution and derivation;' and 'providing that evolution is not understood in the mechanical sense, there is also no opposition between creation and development' (*Evolution: Contro*, p. 37). We do not desire to be party to Synod's absoluteness on this point. Synod should retract this judgment implied in its condemnation of these passages."

Answer of the Committee:—

Your Committee advises Synod to reply:

- a) As to the first objection, namely, that these passages do *not* teach the evolutionary theory; the Synod of 1922 did not declare that they do this, but found them favorable to this theory, more so than Synod cared to see in its theological professors.
- b) As to the second objection, namely, that the Synod of 1922 has by implication made a sweeping condemnation of everything that smacks of the evolutionary theory:
 - (1) It is not correct to say that such a sweeping condemnation is implied in Synod's criticism;
 - (2) Synod *did* mean to condemn the statement that the theory of evolution, as held by Hugo de Vries in his Mutation Theory, is very similar to the biblical account; since there is an immeasurable gulf between the biblical doctrine of the separate creation of permanent species and the evolutionary theory with its transmutation of species.

Rev. Breen's protest:—

“II. Passages seeming to indicate an ‘*Ethical Standpoint.*’”

The first passage Synod quotes is as follows: ‘Anthropomorphisms of Gen. 2: God fashions clay and breathes into nostrils the breath of life; Adam heard God. Did this actually happen? Must not take this literally, but there is a truer and higher view’ (Reports and Decisions, p. 222; *Acts*, p. 135). We protest against Synod's calling this view Ethicalist. For Reformed theologians have always allowed anthropomorphisms in Scriptures. The writings of Kant expressly state on Gen. 1:3 and Gen. 2:7 that ‘This is a human interpretation spoken by God.’ Surely, a truer and higher view must then be taken.

The second passage is: ‘The relation of morality to religion. Morality is the foundation of religion; religion is based on morality. . . . God is through and through an ethical being. . . .’ Synod says: Here we have a reversal of the true relation. Both the text treated (Isaiah 1:16) and the Notes show that there can be no true religion without

morality; and that, therefore, in that sense, morality is the foundation, the prerequisite of religion. We protest against Synod's calling this Ethicalist. This is Christian, Scripture, Reformed doctrine."

Answer of the Committee:—

In regard to the first passage (from Gen. 2) your Committee advises Synod to reply:

Synod of course did not condemn the view that there are anthropomorphisms in Scripture as indication of an ethical standpoint. Its objection was against Dr. Janssen's virtual denial of the historicity of the account of man's creation. We quote: "God fashions clay and breathes into nostrils the breath of life. Adam hears God. *Did this actually happen? Must not take this literally, but there is a truer and higher view.*" In this manner the facts recorded lose their value as facts, and are reduced to a poetical expression of some lofty idea as truth, in this case that "there is a material and a spiritual side" to man's being.

In regard to the second passage (on Isaiah 1) your Committee advises Synod to reply:

In the statement of the protestant that there can be no true religion without morality and that, therefore, in that sense, morality is the foundation, the prerequisite of religion, the argumentation is plainly illogical, and the view palpably unreformed.

The statement that there can be no true religion without morality is, of course, granted. But the Reformed conception of the relation between the two is that religion is the root and morality is the fruit.

In Isaiah 1 God rejects Israel's worship because its immorality is proof of the insincerity of its worship; not because a moral life must precede the act of worship.

Rev. Breen's protest:—

"III. Finally, Synod condemns the view of the miracles as found in connection with the 'Manna in the Desert' and the 'Fall of Jericho's walls'. Synod says: 'As regards miracles we remark that though Professor Janssen does speak (according to the Notes) of the supernatural elements in the miracles, there is nevertheless an attempt to naturalize miracles in order not to meet with conflict from the side of science. In this manner a false standard is ap-

plied as if miracles must conform to the demands of science. Examples (1) the Manna in the Desert. . . . (2) the Falling of the Walls of Jericho. . . .' (Reports and Decisions, pp. 222, 223; *Acts*, pp. 135, 136). Synod refers further to Articles XIII of the Belgic Confession: 'And as to what he doth surpassing human understanding we will not curiously inquire further than our capacity will admit of'.

We protest, first, against Synod's discouraging a scholar's attempts to cast all the light possible from Scripture and General Revelation on miraculous events, by identifying such attempts with a tendency to ignore the supernatural in the miracles. This is unworthy of a Reformed Synod or individual.

Secondly, we protest against Synod's refusal to leave its teachers free in the matter of interpretation where there is at least a visible ground for such liberty. When Scripture tells us that the wall of Jericho fell '*under it*' (cf. the Hebrew) any teacher is permitted to imagine circumstances or causes agreeable to these words. Again, Synod made it impossible in the future to make use of Scriptural evidence of this sort not only, but also of extra-biblical material throwing light on the miracles. We protest against this curtailing of proper liberty (cf. Wright's 'Scientific Confirmations of the O.T.' and Dr. Kuyper's Introduction to the Holland translation of it).

Thirdly, we protest against the assumption on Synod's part of a false dualism between the natural and the supernatural. The admission is made by Synod that the Notes do speak of 'supernatural' elements in miracles'. And yet, Synod condemns this view of miracles, because valid natural factors play a part. This condemnation can only come from the prior judgment that the natural and the supernatural are disparate spheres. Against this we protest. We desire not to be party to such an unreformed view. It is a virtual denial of Common Grace."

Answer of the Committee:—

Your Committee advises Synod to reply:

- a) In regard to the first point: the Synod of 1922 did not condemn "a scholar's attempt to cast all the light possible from Scripture and General Revelation on miraculous events." It did condemn the

specific instances in which Dr. Janssen seeks to naturalize miracles in order not to meet with conflict from the side of science.

- b) In regard to the second point: the Synod of 1922 did not “refuse to leave its teachers free in the matter of interpretation (of miracles) where there is at least a visible ground for such liberty.” Synod, however, did justly condemn the professor’s exegesis, since it resulted from the application of a false standard, namely, that miracles must conform to the demands of science.
- c) In regard to the third point: The Synod of 1922 has not assumed a false dualism between the natural and the supernatural. Its objection was—and that justly—that Janssen seeks to eliminate or to minimize the supernatural element. It certainly cannot be unreformed, nor can it be a denial of Common Grace to posit an essential difference between the natural and the supernatural, much less to condemn such an interpretation of miracles which reveals the tendency to give a natural explanation of a miracle where Scripture itself gives no warrant for this.

Rev. Breen’s protest:—

“*Finally*, we protest against Synod’s quotation from Article XIII of the Belgic Confession to confirm its erroneous view of miracles. For the Confession here does not by any means discourage a proper investigation into the order of nature nor of the relation between the order of nature and miracles. The problem of the relation of sin to divine providence is spoken of, a problem often productive of much futile theorizing which frequently excels the capacity of the human understanding. The Confession enjoins us to act like ‘disciples of Christ, to learn only those things which he has revealed to us in his Word, without transgressing these limits’; and that with respect to the problem of the relation between sin and providence. For we should ‘with the greatest humility and reverence adore the *righteous judgments of God*, which are hid from us, contending ourselves that we are disciples of Christ. . . .’ We protest against Synod’s loose quotation from our Confessions. Again and again has this been done, as this ‘protest’ has pointed out above. It leads to gross doc-

trinal errors not only, but it produces an erroneous impression that our Confessions actually teach the several unreformed doctrines Synod has subscribed to implicitly or explicitly.”

Answer of the Committee:—

Your Committee advises Synod to answer as follows:

- a) That the quotation does indeed, as Rev. Breen contends, concern the relation of sin to divine providence;
- b) That this does not at all militate against the fact that the quotation expresses a general principle which is applicable here. Miracles by their very nature, surpass human understanding. A miracle which can be explained is no miracle. And into such acts of God which surpass human understanding we shall not curiously inquire.

Rev. Tuuk's protest:—

“Conclusion V, Dogmatic Views.

In this Conclusion it is again evident that no distinction is made between the approach of an ordinary believer to Scripture and that of the scientific theologian with his own definite purpose. It is remarkable how frequently the lack of this distinction is evident in the process of the reasoning embodied in the Conclusions. The supposition is entered upon as though evolution of every sort and color has been ecclesiastically condemned, which is not true, at least not by our Church; as also ‘the ethical standpoint’, whatever this may be. There are to our mind no ecclesiastical decisions determining the features of a miracle. Is it true that the statement, ‘Morality is the foundation of religion; religion is based upon morality. . . . God is through and through an ethical being. . . .’ is a reversal of the true relation? God is certainly not to be characterized as a religious being? Where has this synodically been decided? Is it not a general rule in regard to miracles that God’s miracles all have an element of *acclimation* in them, they fit in their own surroundings; and then to point out this element is our duty. This is not a ‘naturalization’ of the miracles. We protest against the Synod *assumptively* condemning Evolutionism, Ethicalism and the ‘acclimation’ of miracles.”

Answer of the Committee:—

In regard to Rev. Tuuk's protest against Synod's Fifth Conclusion ("Additional Explanation", paragraph 5), we advise Synod to state that this has been sufficiently answered in the reply to Rev. Breen's protest on this point.

Your Committee believes that herewith also the protests of the Revs. Tuuk and Hylkema against the Conclusions of the Synod of 1922 are answered.

After Synod had heard this part of the report and opportunity had been given to raise objections to each and every point, the following proposal was presented: "The Synod having heard the protest of Breen, as well as other documents concerning the Conclusions of Synod 1922 in regard to the instruction of Dr. Janssen, and also having heard the refutation of these protests by the Pre-Advisory Committee, against which no preponderant objection was voiced, now declares:

- (1) That the accusation claiming that the Conclusions of Synod 1922 in the matter of the teaching of Dr. Janssen contained unreformed elements has not been proven;
- (2) That the conviction stating that the teaching of Dr. Janssen as reflected in the 'Student and Individual Notes' is unreformed in character has not been shaken.

Accepted.

ARTICLE 151

The third part of the Report *Protests in the Janssen case* is now dealt with and reads as follows:

THIRD PART

This deals with the overture of Classis Grand Rapids West with regard to Rev. Breen's Protest. It reads: "As regards the formal part of the protest of Rev. Q. Breen and others, the time given the consistories to study it was so short that the Classis refrains from passing judgment and leaves it to Synod to take action. The same applies to

the material part of this protest (signed by Rev. Breen alone). The Classis, however, calls the attention to the fact that in this part of the protest the views of Dr. Janssen, condemned by the Synod of 1922, are uniformly defended and that serious charges are made therein against the Synod, viz., that it holds 'to an erroneous view of Inspiration' (p. 11, par. 2); that it holds to 'an erroneous view in connection with the Organic Unity of Scripture' (p. 11, last par.); that 'Synod stood on Lutheran ground' in condemning Dr. Janssen's teaching in regard to Abraham and the hereafter' (p. 12, par. 1); that Synod's view of miracles is 'unreformed and a virtual denial of Common Grace' (p. 15, par. 3); that Synod has subscribed implicitly or explicitly to several unreformed doctrines, 'committed itself to unreformed views and doctrines,' 'gravely erred in its condemnation of his teaching' (p. 15, par. 4; p. 16, par. 1 and 2).

Therefore Classis requests Synod to demand of the protestant to justify his doctrinal position as expressed in this part of the protest and the charges which it contains, to the satisfaction of Synod, or retract them."

Your Committee calls attention to the fact that this overture requests two things: (1) that the protestant shall justify his *doctrinal position* to the satisfaction of Synod or retract; (2) that the protestant shall justify his *charges* against the Synod of 1922, viz., that it has in its Conclusions taken an unreformed standpoint or retract them.

In connection with this we make the following remark: it has become evident in our treatment of this protest that some of Rev. Breen's charges are based on a misinterpretation of the Conclusions of the Synod of 1922 or arise from the fact that the protestant places a different interpretation on the Student Notes than Synod has done. Synod shall therefore have to deal only with the remaining charges (viz., those which arise from Rev. Breen's disagreement with the doctrinal position of the Synod), and with those doctrinal statements in the protest which manifest such disagreement.

Your Committee feels constrained to call attention to the following statements which conflict with the standpoint assumed by the Synod of 1922 and with our Reformed Standards in so far as they bear on these matters:

I. On the First Conclusion (p. 1, I, par. 2.)

Here the protestant takes the position that it is not to

the discredit of a theologian that his definitions are such as unbelievers can also employ.

Here the protestant also charges Synod (of 1922) with having committed itself to an unreformed line of thinking in condemning Janssen's definition of O.T. Introduction.

II. On the Second Conclusion (p. 5, I).

Here the protestant states with respect to the quotation from Janssen's Notes on the origin of the Creation-story: "That such a view cannot be held by a Reformed theologian without peril for his good standing as a teacher, we protest against." Rev. Breen therefore defends this quotation from the Notes, which Synod has condemned as an unwarranted subjectification of divine revelation.

III. On the Second Conclusion (p. 5, II).

Here the protestant asserts that it is no reflection on the divine origin of Amos' vision to say that the *contents* of the vision is made to be a human product.

IV. On the Second Conclusion (p. 6, III, 1).

Here the protestant defends Janssen's view of the duplicity of Jehovah's oracle to Rebecca.

V. On the Third Conclusion (p. 7, I).

Here the protestant presents the view that sometimes passages occur in Scripture where they do not fit. We quote: "Sometimes the order is logical; sometimes topical; *sometimes unexplainable*, as, say, here, *except by a two-document theory*."

VI. On the Third Conclusion (pp. 7, 8, II).

Here the protestant defends the position condemned by the Synod of 1922, that Inspiration does not exclude the possibility of later insertions in a song like that of Moses, a song which is plainly attributed to Moses.

Here Rev. Breen charges Synod with holding to an erroneous view of Inspiration.

VII. On the Third Conclusion (p. 8, III).

Here the protestant defends that element in Janssen's treatment of the Samson narratives which the Synod has condemned as conflicting with the absolute trustworthiness of the Word of God.

Here Rev. Breen charges the Synod of 1922 with being unreformed in holding to such a view of Inspiration which precludes exaggeration in the Scriptures.

VIII. On the Fourth Conclusion (p. 11, II).

Here the protestant defends Janssen's view of Lot as condemned by the Synod of 1922, and declares that it is positively dangerous to make 2 Peter 2:7, 8 a commentary on the narratives of Lot in Genesis, as Synod has done.

IX. On the Fifth Conclusion (pp. 11, 12, I).

Here the protestant takes the same favorable attitude toward the theory of Evolution which the Synod of 1922 condemned in the case of Dr. Janssen.

X. On the Fifth Conclusion (p. 12, II, par. 1).

Here the protestant, as well as Dr. Janssen, virtually denies the historicity of the account of man's creation in Genesis 2.

XI. On the Fifth Conclusion (p. 12, II, par. 2).

In this paragraph the protestant plainly defends the unreformed standpoint that morality is the foundation, the prerequisite of religion.

Finally, we remark that in the concluding part of this protest the statements are made that the Synod of 1922 has subscribed implicitly or explicitly to several unreformed doctrines (p. 13, last par.); that it has committed itself to unreformed views and doctrines (p. 14); that the cause of Reformed theology has received serious damage (p. 14); and that Synod has gravely erred in its condemnation of Dr. Janssen's teachings (p. 14). It should, of course, not be forgotten that these charges arise not only from a real conflict on certain points of doctrine between Rev. Breen and the Synod of 1922, but also from a misunderstanding of Synod's Conclusions.

Yet the fact remains that a real conflict exists on the points enumerated above, and that serious charges against the Synod of 1922 remain.

In view of this and in connection with the overture of Classis Grand Rapids West, namely, that Synod shall demand of the protestant to justify his doctrinal position as expressed in this part of the protest and the charges which it contains to the satisfaction of Synod or retract them, your Committee advises Synod to decide as follows:

- (1) That in view of the seriousness of the matter, Rev. Breen should have time to reflect on the decisions of this Synod in regard to his "material protest";

- (2) That this case is hereby referred to Classis Grand Rapids West to deal with Rev. Breen in accordance with Synod's decisions;
- (3) That Synod suggests to Classis Grand Rapids West to request, if necessary, the help of Classis Grand Rapids East in dealing with this matter.

D. H. KROMMINGA, President
 H. J. KUIPER, Reporter
 N. GELDERLOOS
 C. HOLTROP
 R. DRAGT
 S. E. GREYDANUS
 A. ROSBACH
 S. VANDER WOUDE

With respect to the instruction of Classis Grand Rapids West the following substitute proposal is accepted by Synod:

Synod declares:

- (1) That viewed from a procedural point of view it would be less proper for Synod to add its [own] grievances against a person to a protest which had been submitted by him to Synod;
- (2) That Synod refer the matter of Rev. Q. Breen to Classis Grand Rapids West for adjudication as they judge best, and that the classis is well-advised to use the report of the Pre-Advisory Committee, and [allow] the light it shed on this matter, concerning the Janssen matter, for her own profit.

It is also decided that Synod express appreciation to the Pre-Advisory Committee and particularly to the President and the Reporter of this committee for the comprehensive and important work that they have performed for Synod in the Janssen case.

ARTICLE 152

The following proposal is made to Synod:

That henceforth Synod convene not on the third but on the second Wednesday in June. Grounds:—

- (1) To save some time inasmuch as it is less likely that Synod will be in session on July 4.
- (2) This is also a better time for farmers who may be delegated.

Thus decided.

ARTICLE 153

The concept minutes of the twenty-seventh, twenty-eighth, and twenty-ninth sessions are read and are approved.

ARTICLE 154

Synod expresses its appreciation to the three congregations of Kalamazoo for the hospitality enjoyed, and to the First Church for the use of its church building and requests that the church councils convey Synod's appreciation to their respective congregations. Also the Committee on Arrangements receives a word of appreciation for all the work performed by it.

ARTICLE 155

Synod expresses its thanks to our God and also its appreciation to Rev. I. Van Dellen for his impartial and dispassionate leadership which he provided throughout this long and important gathering.

ARTICLE 156

After it became apparent that no one had any matter to bring before Synod the President addresses Synod with these concluding words:

“Dear Brothers:—

Our hearts draw us to our homes and our places of labor. Long, exceedingly long, did we meet. June slid into July, and the second week of July still found us busy at work. Much work was accomplished. Extremely important matters were dealt with. And now, finally, our agenda has been finished and the last decision has been made.

The Lord has been good to us. He provided cool, sunny summer weather. He preserved our well-being. Also, despite all the tension, good order [civility] was not

disturbed. You have made my leadership of this gathering easy to exercise. As a rule, a brotherly atmosphere prevailed. And I believe I may say that many prayers were uttered both by us and for us.

Thanks are given to the assessor and the clerk for the help they gave me, and for their good services in behalf of the gathering. A word of appreciation is especially due to our very meticulous clerk. During these weeks he has filled a small volume. The *Acts* together with the appendices will form a substantial book.

We also express our appreciation to the pre-advisors for their advice and to the Pre-Advisory Committee for their abundant work. Some of the reporters toiled almost day and night. Thanks to the Brothers of the Committee on Arrangements who saw to it that the machine continued to run smoothly and to Miss Dykstra for the manifold labors she performed as a typist.

Likewise we express our thanks to the three congregations in this lovely tree-lined city for the liberal hospitality shown to us. We particularly single out the congregation in whose church building we met and we appreciate their sacrifices on our behalf. We are convinced that our people in Kalamazoo harbored angels. May the Lord reward them for the love they have shown His servants. May the blessing of Obed-Edom be theirs.

It was good to be able to eat bread together at the noon hour as sons of the same house and we prize highly that the sisters of the three congregations prepared those delicious noontime dinners for us.

Time will not allow me to give a survey of what was accomplished by this important Synod. However, I do want to recall the appointment of the Brothers Dr. C. Bouma and Dr. M. J. Wyngaarden as professors to our seminary, and also the honorable emeritation of Prof. F. M. Ten Hoor. Our writing tables were covered with protests which had to be dealt with. A great deal of attention had to be paid to differences in doctrine. It was clear to me that Synod demonstrated in a special way that our Christian Reformed Churches are still zealous for the purity of doctrine, and are willing to contend for the faith once for all delivered to the saints. Certainly that is an encouraging phenomenon in our day when boundaries fade away. We are still minded to guard our

principles. Fortunately, we not only love the old Reformed truths but also stress the importance of a godly walk. Life and doctrine belong together, and what God has joined together man must not put asunder. The testimony that we send out to the churches warns against being conformed to this world. And surely there is good reason [for this warning] now that the spiritual wickedness in the air waves infiltrate our homes by way of the mysterious radio. No, we don't want to flee from the world. It is not our purpose to build a Chinese wall around our Christian Reformed Zion. We must not forget that we are *in* the world, even though we are not *of* the world, and that we must be a sun and a light. Even so, at this time we want to beseech our people in the name of the Lord to walk as children of light while the days are evil.

Brothers, the Lord bless you on your way home and may he guide you in safety, especially those brothers who must spend several days and nights on the road. May the Lord bless our churches in all their labors. Let us all remember in a special way our missionaries in China and among the Indians; also remember Calvin College and Theological Seminary; and remember those who are Ministers of the Word among those who are scattered as well as our workers among the Jews. May many prayers be lifted up for all of these and also for the Brothers who give leadership through our publications. Surely they are not among the least in need of our intercessory prayers.

And now Brothers, farewell!

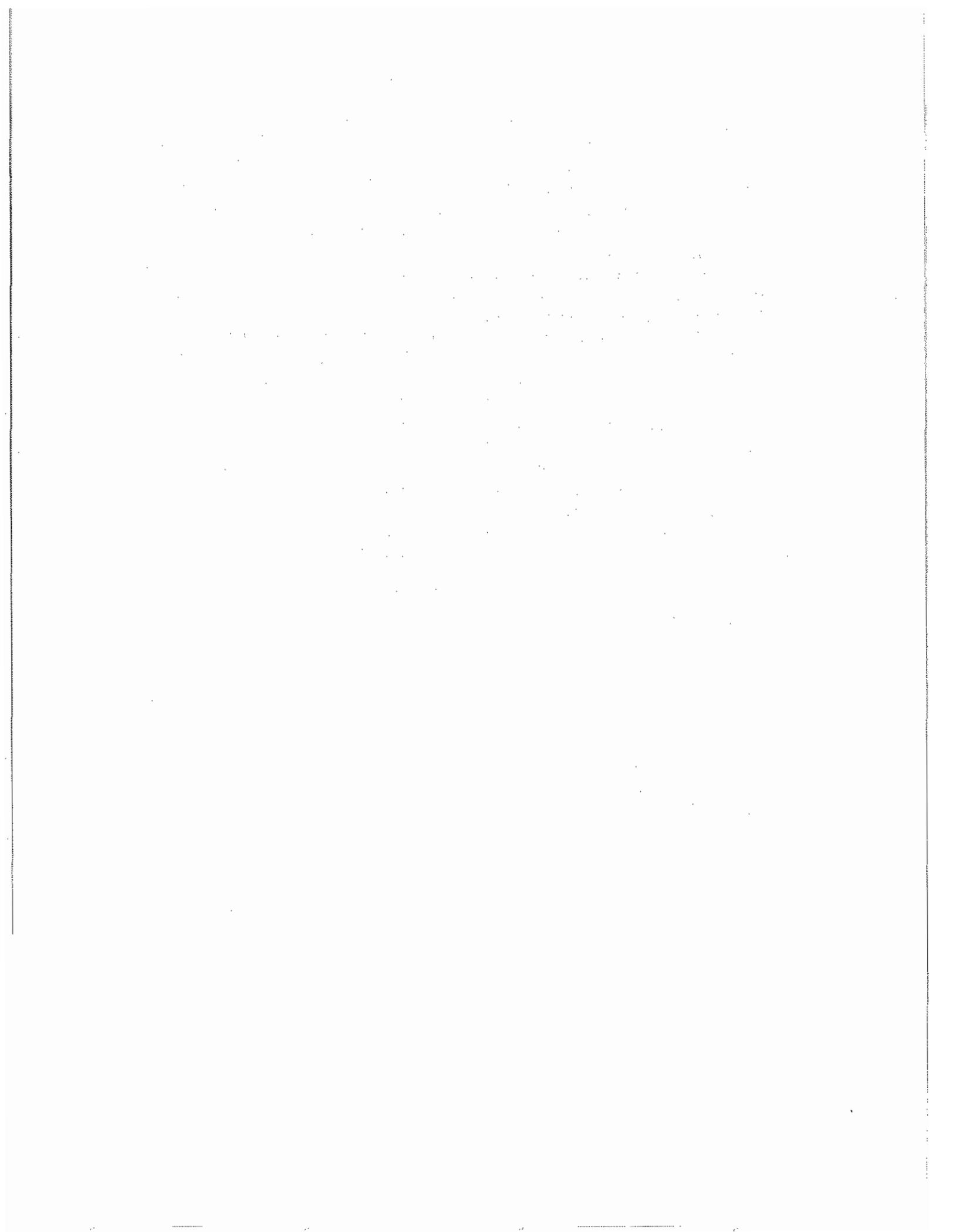
Allow me to conclude with the word of faith of which we were reminded in the beginning: "Our help is in the Name of the Lord, Creator of heaven and earth."

ARTICLE 157

After Synod sang Psalm 121:1, the President led in a prayer and thanksgiving.

I. VAN DELLEN, President
Y. P. DE JONG, Vice President
D. ZWIER, Clerk
J. DOLFIN, Assistant Clerk

Attested a true copy
HENRY BEETS, Stated Clerk
737 Madison Ave. SE
Grand Rapids, Mich.



SUPPLEMENTS

SUPPLEMENT I

I. REPORT OF THE SYNODICAL COMMITTEE

To the Christian Reformed Synod of 1924,

Reverend Brethren:—

As usual we can begin our report by stating that the work of the Synodical Committee embraced the supporting of requests for aid of the following bodies:

The Western Academy of Hull, Iowa; the Church of Ireton; the Church of Austinville; the Church of Sultan; the Church of Ogilvie, Minnesota.

We felt at times that, while the causes we recommended were deserving and urgent, that the requests for aid really should reach the churches through Church Help, and we trust that more satisfactory arrangements will be made by you, also on the ground of the overtures on the subject now before Synod.

As usual we appointed delegates to the broader church courts of corresponding denominations meeting during 1924. The following appointments were made: to the General Assembly United Presbyterian Church, Rev. W. Goudberg, to the General Synod Reformed Presbyterian Church, Rev. G. Hylkema; to the Synod of the Reformed Presbyterian Church, Rev. D. R. Drukker. We were unable to arrange in time for sending a delegate to the General Synod of the R.C.A., and again omitted sending one to the Synod of the Associate Presbyterian Church because that body is practically extinct.

From the General Synod of the R.C. in the Netherlands we received an invitation for one or more delegates

to attend its meeting in Utrecht. In line with the appointment of the Synod of 1920 the Stated Clerk was delegated and will send in a separate report. Sorry to say we have been informed by the Secretary of the Committee on Correspondence of the General Synod of the Reformed Churches [*Gereformeerde Kerken*] in the Netherlands that they were unable to send a delegate this time, but hope to have one on hand in 1926.

The Reformed Church in South Africa also expressed its inability to be represented this year. Two letters on the subject, one of them inviting us to mission work in South Africa, will be laid before you. (See *Acts 1924*, p. 77.)

We also want to call attention to the fact that the General Synod of the R.C. has finally acted on the question we brought up as to grounds for divorce. As you already know, from other sources, the Synod unanimously recommended to consider adultery a legal ground for divorce, but as to the second ground, malicious desertion, this has not been approved of so far, and we doubt that it ever will be. What the church in South Africa has done about this is related in a communication on the subject which accompanies this report. (Deposited in Archives of Synod. Cf. *Acts*, Art. 68, IX).

The Stated Clerk was called on repeatedly to sign blanks for the obtaining of Communion wine. Several times he was requested to sign papers in regard to the denominational standing of some of our preachers, for use at home or abroad. Inquiries reached him from all over, sometimes from the government and on one occasion from as far as Western Australia.

Thanking you for the confidence placed in us, the members of the Synodical Committee hereby surrender their mandate again to you. The term of office of the Stated Clerk does not expire until the Synod of 1926.

Yours respectfully,
W. P. VAN WIJK.
R. L. HAAN.
J. HOLWERDA.

HENRY BEETS, Secretary and Stated Clerk.

**II. ACCOUNTING AND EXPLANATION OF THE
SYNODICAL TREASURER
For the Years 1922-1924**

Balance, June 20, 1922.....	\$5,544.82
Received from the Classes.....	2,953.20
For <i>Acts of Synod</i>	10.00
Interest received	136.02
From Rev. H. J. Kuiper (surplus of Dr. Janssen books).....	5.00
	<hr/>
Total	\$8,649.04
Expenditures to June 1, 1924.....	\$4,469.55
	<hr/>
Total Balance.....	\$4,179.49

J. NOORDEWIER, Treasurer,

**AUDIT OF SYNODICAL TREASURER'S BOOKS,
JUNE 13th, 1924**

Cash Book shows balance on hand June 20th, 1922	\$5,544.82
Receipts to May 28th, 1924.....	3,104.22
	<hr/>
Total	\$8,649.04
Total Disbursements June 20th, 1922, to May 28th, 1924	\$4,469.55
	<hr/>
Balance as per Cash Book.....	\$4,179.49

Cancelled checks totaling \$4,415.07 were shown us.

H. DENKEMA.
R. VAN NOORD.
H. STEHOUWER.

SUPPLEMENT II**REPORT OF THE BOARD OF TRUSTEES OF THE
THEOLOGICAL SCHOOL AND CALVIN
COLLEGE TO THE SYNOD OF 1924
AT KALAMAZOO**

Esteemed Brethren in Our Lord:—

As Board of Trustees of our Theological School and Calvin College we beg to offer you herewith our biennial report. A retrospection of the past two years gives rise to a feeling of gratitude for all blessings enjoyed. The annual reports of the Rectors and of the President speak well of the spirit that has prevailed among the students. Barring the usual exceptions there has been an earnest endeavor on the part of all to improve the opportunities offered for becoming prepared and equipped for a real consecrated life's service. Our Seminary and College are constantly answering more and better to the purpose of their existence. A true appreciation of the honest efforts of our Professors to extend the influence of our institution should not be found wanting. Above all we should remember the word of the Psalmist of old: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

At the annual meeting June, 1923, seven graduates of our Seminary were examined for candidacy and being admitted were recommended to the churches. All were soon called and are today serving in the ministry. Five other members of that year's graduating class decided to continue their studies for another year. At the same meeting two were graduated from the four-year College Seminary Preparatory Course; nine from the three-year College Seminary Preparatory Course; twelve from the General College Course; one from the three-year Pre-

Medical Course; twenty-four from the Preparatory School.

At the last annual meeting, May, 1924, no less than twelve were examined and admitted to Candidacy. Three others of the graduating class will take post-graduate work elsewhere. There are at present thirteen Candidates for the ministry in our churches. May the Lord of the harvest soon assign them their respective fields of labor. At the same meeting, twenty-four received their A.B. degree; seven graduated from the Pre-Medical Course; one from the three-year College Seminary Preparatory Course; ten from the Normal Course; twenty from the Preparatory School.

Seminary Faculty—

Arrangements to care for the branches formerly taught by Prof. Janssen were made as follows:

Prof. Berkhof and Volbeda to care for the five hours of Hebrew;

Prof. Heyns for the one hour of Sacred History;

Dr. Y. P. De Jong for the one hour of O.T. Exegesis;

Prof. R. Stob for the one hour of N.T. Greek;

And when both Dr. H. H. Meeter and Rev. H. J. Kuiper declined, Prof. Berkhof also consented to care for the one hour of O.T. Isagogics. Remuneration for this work was made at the rate of \$5.00 per hour.

Prof. Berkhof served as Rector for the year 1922-1923 and Prof. Volbeda for the year 1923-1924. Who will be Rector for the year 1924-1925 depends upon the decision of Synod re retirement of Prof. Ten Hoor.

College Faculty—

Prof. R. Stob was given a permanent appointment as Professor in Greek, to succeed Prof. Schoolland, retired.

Mr. H. Van Zyl began his work September, 1923, as Director of the Normal Course.

Mr. S. Swets became Instructor in Music and Public Speaking.

Rev. W. Stuart was in charge of instruction in Reformed Doctrine.

Rev. E. F. J. Van Halsema instructed in Introduction to the Books of the Bible. Prof. J. Olthoff's term expired and since it was deemed unnecessary to appoint another Professor for this department no reappointment was made.

It was resolved that no Instructor with no more than a two-year appointment shall attend the faculty meetings. This is based upon the following considerations:

- a) It is in accordance with usage at other schools.
- b) Persons with two-year appointment or less cannot be expected to know the policy of the school.

It was decided that henceforth all matters of the College Faculty or individual members of that Faculty must be presented to the Board through and by the President of the College.

The Curriculum—

MISSION COURSE—

Recognizing the validity of the objections urged against setting the proposed plan of missionary studies in operation, the Board rescinded the decision of March, 1922, as not capable of execution.

It is decided to offer in the College an elective course of three hours for one semester on the recent history of China. This course to be given by Dr. Beets, Secretary of Missions.

To plan elective courses in the Seminary.

A Committee was appointed to make a thorough study of Missionary Training in its most comprehensive scope. Committee: Revs. J. Dolfin, W. D. Van der Werp, L. J. Lamberts, Dr. H. Beets and Dr. S. Volbeda.

An annual allowance was voted for the Faculties to invite special lecturers on Missions.

SEMINARY PREPARATORY COURSE—

This course presented by the two Faculties was adopted as follows: English, 12 hours; Dutch, 18 hours; Greek, 18 hours; Latin, 15 hours; History, 6 hours; Sociology, 6 hours; Philosophy, 12 hours; Organic Science, 6 hours; Bible, 8 hours; Public Speak-

ing, 4 hours; German, 3 hours. Total, 108 hours. Total number of hours required for graduation is to be 125 hours, leaving 17 electives. Of these 17 electives at least 6 must be taken in a subject in which a student has already had at least 12 hours of work, while in Elementary Grammar Courses three hours of credit shall be given for 4 hours of work. In case students cannot present the number of hours of High School subjects which are required for College entrance, such deficiency cannot be made up by applying any of the 17 hours of electives.

The following units of work in an accredited High School are required in the 15 units required for admission:

English, 3 units; German, 2 units; Latin, 2 units; History, 2 units; Algebra, 1 unit; Geometry, 1 unit; Science, 1 unit. Total, 12 units.

Hebrew has been transferred to the Seminary, while N.T. Greek is taken over by the College.

A.B. COURSE IN EDUCATION—

English, 12 hours; Modern Languages, 12 hours; History, 12 hours; Sociology, 6 hours; Mathematics or Philosophy, 6 hours (Introduction to Philosophy and History of Ancient Philosophy); Ancient Languages or Natural Science, 12 hours; Education, 24 hours; Bible, 10 hours. Total, 94 hours; 31 electives.

Besides the 24 hours in Education a student taking this course must have a total of 24 hours in some other subject. The required number of hours for this arrangement to be chosen out of the 31 electives.

Suggestion of Faculty—

was adopted—Because of difficulty in obtaining an instructor for general physics (Preparatory Department) the students are allowed to substitute a course in science for general physics.

The College President—

In view of the gratifying accomplishments of the President during his five years tenure of office it was deemed desirable to give him a permanent appointment, subject to the conditions applying to all similar appointments at our institution.

As to the matter of pension given upon death, super-annuation or disability, it was decided that this shall be

according to the Emeritus regulations for Professors and their families (*Acts of Synod 1912*, p. 32, Art. 36, 6. *Acts of Synod 1916*, report of Board of Trustees, pp. 67, 68).

The relation of President to Faculty as well as the matter of Professors substituting in emergencies, etc., was referred to Supervisory Committee for further study and report.

The Educational Secretary—

This position has not been a sinecure during the past years since economical conditions have not been as good as they might have been in different sections of our Church. Through many discouragements the Financial Secretary has been able to raise a considerable sum for the development of our institution. It seemed necessary to make the following resolutions concerning his work:

All his work is under supervision of the Board of Finance.

All the clerical work is to be done at the School office.

Weekly reports are to be submitted to the Board.

His itinerary is to be planned by himself and the Committee of the Board of Finance with the advice of the President of the College.

Buildings—

At the meeting of February, 1923, it was decided to proceed with the erection of a New Dormitory on the campus of our School. A Building Committee consisting of Dr. H. H. Meeter, chairman; Dr. Y. P. De Yong, Rev. H. Hoeksema, to represent Curatorium; President Hiemenga, to represent the College; Prof. L. Berkhof, to represent the Seminary; Mr. J. Hekman, to represent the Board of Finance; and Messrs. H. Hofstra and John Weeber to represent the Church at large; was appointed.

At the annual meeting in June, 1923, upon recommendation of the above Committee, the Board decided to let the contract to the lowest bidder, \$105,000. At the annual meeting in March the Committee was able to report progress in the erection of the building, the purchasing of some equipment, etc. It was decided that Mr. E. Norden was to take charge of the heating, cleaning, and gen-

eral repairs, and for this is to receive a raise of \$500 per annum in his salary. The Committee is authorized to purchase all necessary supplies, care for the necessary grading, etc. The Board of Finance is authorized to negotiate all necessary loans. It is expected that the new building will be ready to receive and welcome its first quota of students next September.

The Library—

Without a home of its own this very necessary part of our School continues to occupy cramped quarters. The work is taken care of by Prof. Stob and his assistants as best they can under the circumstances. The Library of the late Rev. L. J. Hulst was received as a gift from the heirs, for which the Board expressed its appreciation. Other donors who have remembered the Library or other parts of our institutional work have also been informed of our heartfelt appreciation of their interest shown in a tangible way. This especially was done with respect to the magnificent contributions made toward the above-mentioned Dormitory. The Board has also appointed a committee to consider the necessity as well as the advisability of having a trained librarian.

Commencement—

The Board approved of engaging an outside speaker for this occasion and advised that henceforth the Seminary and College Commencement be held as a combined event. Which was done this year and seemingly, at least, was satisfactory to all.

Financial Matters—

A request of Classis Pacific to be excused from further payment of a part of arrears of assessment was answered:

- a)* The whole Church is assessed for the School by Synodical Act.
- b)* The Board of Trustees has no authority to cancel arrears.
- c)* The Board advises Classis to pay the debt as soon as convenient.

A letter from Classis Ostfriesland is answered:

- a) Payment of proper assessment for Calvin College and Theological School is obligatory.
- b) It is Ostfriesland's own concern if it desires to support a school of its own, but that this does not excuse it from paying its proper assessment to Calvin College and Seminary.

Dean A. J. Rooks is granted the sum of \$500 toward his expenses in visiting and doing research work in ancient Rome and its ruins.

Prof. Ryskamp is granted a year's leave of absence for further study to obtain his degree and is allowed \$500 toward expenses connected herewith. It was resolved that any Professor who desires to take a year's leave of absence for further study or research work, subject to approval of the Board, shall receive \$500 toward expenses connected with this work.

The \$9,000 loan from the endowment fund is to be reimbursed from the Educational Secretary's Fund.

At the annual meeting of 1923 Bonuses were granted as follows:

\$100 each to Profs. Hoekstra and Stob.

\$200 each to Profs. Van Anandel, Nieuwdorp, Dekker, Ryskamp.

Prof. Hoekstra's salary was raised to \$2,500, and that of Profs. Van Anandel, Nieuwdorp, Dekker, Jellema, Ryskamp, and Stob to \$2,400, with an additional increase of \$100 per year until the maximum is reached. Prof. Jellema's was to be like unto that of Prof. Hoekstra's providing he succeeded in obtaining his Ph.D.

At the annual meeting of March, 1924, it was decided to grant Mr. Van Zyl a bonus of \$300 and Mr. S. Swets one of \$200 for the year 1924-1925.

For various reasons the Board did not see its way clear to again raise the salaries of some that requested it and when in answer to their repeated request in June the Board resolved to remain by its decision of March it was decided to raise the maximum of salary for College Professors from \$2,700 to \$3,000 per annum, with the understanding that this maximum is reached by an additional \$100 annually.

Pensions—

The Committee appointed on this matter was unable to report and for the time being it has been dropped

Mrs. G. E. Boer's allowance was raised from \$600 to \$800 per annum because it was deemed necessary.

Prof. Schoolland's allowance was set at \$1,800 per annum.

Endowment—

The Committee appointed by the Board to consider this matter (see *Acts of Synod 1922*, p. 18, Art. 13) made a preliminary report but the Committee was continued with instructions to report at the next annual meeting of the Board.

Budget—

The following budget for 1924 was adopted:

COLLEGE

Salaries	\$52,076.00
Fuel	2,000.00
Laboratories—	
Chemical	700.00
Biological	450.00
Physical	250.00
Lecture Room Supplies (15 times \$12.50)	187.50
Stationery and Printing	700.00
Light and Power	300.00
Repairs	250.00
Traveling Expenses	2,500.00
Supplies	800.00
Taxes	1,500.00
Emeritus	5,400.00
Water	200.00
Insurance	400.00
Telephone	75.00
Advertising	150.00
Miscellaneous	500.00
Music	1,000.00
Lectures	300.00
Interest	3,000.00
Library	1,300.00
 Total	 \$74,038.50

SEMINARY

Salaries	\$15,000.00
Library	650.00
Incidentals and Stationery	150.00
Total	\$15,800.00

SOURCES OF INCOME

Assessments	\$70,619.50
Tuition	10,000.00
Laboratory Fees	750.00
Examination Fees	300.00
Interest	3,500.00
Total	\$85,169.50

This Budget exceeds the anticipated sources of income by \$5,000. The Board of Finance, however, hopes to economize on the budget and to collect from the back assessments sufficient to cover the budget.

Standing Committees—

The Board of Finance—Revs. H. Keegstra and W. D. Van der Werp, Messrs. C. Borrendamme, A. H. Bosch, J. Hekman, B. J. Jonkman, T. Noordewier and C. Van den Berg.

Mr. H. Daane, who faithfully served on this Board for many years, was voted a letter of thanks and appreciation for services rendered.

Supervisory Committee—Revs. J. M. Ghysels, H. Hoeksema, H. J. Kuiper, L. J. Lamberts, W. D. Van der Werp.

Buildings and Grounds—Dr. H. H. Meeter, Messrs. D. Van Oosten, H. Hofstra.

Committee to consider the matter of College Pastor—Rev. H. Keegstra, Prof. L. Berkhof, and President Hiemenga.

Committee on Trained Librarian—Revs. De Leeuw, Hollebeek, Van der Heide.

Attention of Synod—

I. *It was decided* to bring to the attention of your Honorable body the time of Prof. Ten Hoor's retirement from active service at our School, seeing he reaches the

age of retirement in February, 1925. If Synod decides that Prof. Ten Hoor shall continue to teach throughout the school year, he becomes Rector for the year 1924-25, if not, then Prof. Heyns is to be Rector for that year.

II. Re nominations for Professorships the Board took the following decisions:

This whole matter is treated in executive session.

Report Committee to Nominate Candidates for Professorships. See Exhibit A.

Report of Theological Faculty in re nominations. See Exhibit B.

Advice of Theological Faculty in re nomination of Dr. C. Bouma. See Exhibit C.

(1) Decided not to shift Prof. Dr. Volbeda from the chair of Historical Theology to that of Dogmatic Theology.

(2) Decided not to shift Prof. L. Berkhof from the N.T. branches to Dogmatics.

(3) Nominees for the Chair of Dogmatics:

Dr. C. Bouma

Dr. H. H. Meeter

(4) Nominee for the Chair of O.T. Exegesis and allied branches:

Dr. M. Wyngaarden

Protest against the nomination of Dr. C. Bouma. See Exhibit D.

Answer to above protest by the Board of Trustees met June, 1924. Exhibit E.

III. Students should study at our own institution. This matter as contained in the Rector's report made to the Board at its annual meeting in March and the Committee's advice respecting same was referred to a committee to report at the next annual meeting of the Board. This committee, consisting of Drs. Meeter and De Jong, Revs. H. Hoeksema and H. J. Kuiper, with the Rector, Dr. S. Volbeda, reported at the June meeting. A copy of this report will be given to each member of Synod.

The Board decided to recommend to Synod the adoption of the conclusions under 1, *a*, *b*, and *c*.

The conclusions under 2, *a, b, c* are to be referred to a committee, consisting of Curators and Professors, who shall make a thorough study of all that is mentioned in this part of the report and of all that may stand related to it and report at the Board meeting of 1925.

Committee—Revs. J. Manni, H. J. Kuiper, and J. M. Ghysels. Profs. Dr. S. Volbeda and L. Berkhof.

IV. The theological faculty called the attention of the Curatorium to the fact that some classes give licensure to preach to students who are not students at our seminary. The Curatorium does not contest the right of the respective classes to do this in their own circle, however, it judges that this is not conducive to good order.

For this reason the Curatorium requests that synod take note of this matter and inform the classes that it is not a desirable practice to extend such preaching licensure.

Also the Curatorium deems it desirable that synod point out with emphasis that consistories should not allow students who have not received their licensure to occupy their pulpits and to preach without such consent.

V. The Board would present once more the following for adoption:

“Students who have studied theology *at other schools* are required to receive instruction at our seminary for the last year in order to be made eligible for a call in our churches. See the *Acts of Synod 1922.*”

(This will not be necessary if Synod should adopt conclusions mentioned under II and found in report of Committee presented separately).

Invoking the Lord’s richest blessings upon your meeting, respectfully submitted by order of the Board of Trustees of the Theological School and Calvin College.

JOHN DOLFIN, Secretary.

SUPPLEMENT III

GENERAL FUND, HOME MISSIONS

Esteemed Brothers:—

The Committee for the General Fund for Home Missions presents to you the accompanying financial report. This report covers the time frame from June 1, 1922 to May 31, 1924. It shows that the sum of \$30,297.61 was received during those two years. This, together with a balance of \$2,019.71, totals \$32,316.78.

The expenditures for the period totaled \$32,254.21 so that the fund closes out with a balance of only \$62.21.

For the years 1924-1926 the various classes request the sum of \$41,000. Included in this sum is a request of \$2,000 for immigration work.

For the next two years Classis Hudson-Hackensack requests \$4,000; Muskegon \$4,000; Orange City \$12,000; Pella \$6,000; Pacific \$8,000; Ostfriesland \$5,000; immigration work \$2,000; to total \$41,000. In addition of this there are approximately \$2,000 should be added for classical expenses of Classis Pacific.

[During] the two previous years a generous \$32,000 was distributed. At that time there was a balance of \$12,000. At present there is only \$60 left in the fund.

Should Synod approve the requested amounts, then it should at this time indicate ways and means how the approved requests are to be honored.

Additional income is absolutely necessary. It should be remembered that this fund distributes money not only to those classes who have missionaries in the field, but also to weak congregations who have their own pastor. And many of these ministers scarcely receive an adequate salary to support their own families. Take note of the accompanying writing of the Home Missions Committee of Classis Orange City.

Respectfully submitted, the Committee of the General Fund; Home Missions.

K. POPPEN, President
B. SEVENSMA, Secretary
I. VAN DELLEN, Treasurer

THE HOME MISSION FUND
Rev. I. Van Dellen, Treasurer, Denver, Colo.
STATEMENT OF RECEIPTS OF AND DISBURSEMENTS FOR THE
PERIOD FROM JUNE 1, 1922 to May 31, 1924

Cash Balance, June 1, 1922 \$2,019.17

RECEIPTS

Classis Grand Rapids East	\$4,278.80
Classis Illinois.....	3,838.40
Classis Grand Rapids West.....	3,461.42
Classis Holland.....	3,220.69
Classis Pella.....	2,450.50
Classis Muskegon.....	2,280.09
Classis Hudson.....	2,118.27
Classis Orange City	1,772.43
Classis Zeeland	1,690.23
Classis Sioux Center	1,179.44
Classis East Friesland	872.69
Classis Pacific.....	796.50
Classis Hackensack.....	572.28
Interest	162.00
Miscellaneous—Schedule 1.....	1,603.60
Total Receipts	<u>\$30,297.60</u>
Total.....	<u>\$32,316.78</u>

DISBURSEMENTS

Classis Orange City	\$10,167.50
Classis Pacific—General	5,922.05
Classis Pacific—Expenses.....	1,808.87
Classis East Friesland	3,800.00
Classis Pella.....	3,600.00
Classis Muskegon	3,550.00
Classis Hudson and Hackensack.....	1,000.00
Classis Hudson and Hackensack, Immigration.....	2,250.00
Miscellaneous	156.15
Total Disbursements	<u>\$32,254.57</u>
Balance, May 31, 1924	<u>\$62.21</u>

THE HOME MISSION FUND
Rev. I. Van Dellen, Treasurer, Denver, Colo.

MISCELLANEOUS RECEIPTS

Mrs. F. H. Kuiper.....	\$6.00
Ladies' Aid, Sully, Iowa.....	10.00
C. Van Laar.....	5.00
B. Sevensma, refund.....	2.00
12th St. Chr. Ref. Church, G.R., Mich.....	46.14
Per Dr. H. Beets.....	219.36
W. Kemink.....	5.00
Frank Van Domelen.....	50.00
John B. Hershof.....	5.00
Per Dr. Beets.....	222.00
Denver Ladies' Aid.....	10.00
Young Ladies' Sewing Circle, Willard, O.....	27.57
N. N., Pella, Iowa.....	10.00
Muskegon I, Halpbek, Predik.....	100.00
Grand Haven I.....	60.15
Per Dr. Beets.....	612.42
Miss Tolk.....	10.00
Ladies' Aid, First Church, G.R., Mich.....	25.00
12th St., G.R., Mich.....	55.96
Ladies' Aid, Eastmanville.....	15.00
Rev. J. R. Brink.....	12.00
Girls' Society, Edgerton.....	20.00
Mr. and Mrs. C. Spoelman.....	50.00
Ladies' Aid, First Church, G.R., Mich.....	20.00
Holland Ladies' Aid, Denver.....	5.00
Total.....	\$1,603.60

June 12, 1924

Rev. I. Van Dellen,
 Denver, Colo.,

Dear Sir:—

Pursuant to your request, I have made an examination of the accounts of The Home Mission Fund for the period from June 1, 1922, to May 31, 1924, and

I hereby certify that, in my opinion, the accompanying statement of Cash Receipts and Disbursements correctly reflects the cash transactions for the period.

ALLEN REDEKER,
 Certified Public Accountant.

Denver, Colo.

SUPPLEMENT IV

REPORT OF THE BOARD OF HEATHEN MISSIONS TO THE SYNOD OF 1924

Reverend Brethren:—

Your Board of Heathen Missions has the honor of reporting to you about its labors since the Synod of 1922. Allow us first to take up matters concerning our Indian field and then concerning the China work.

I. OUR INDIAN FIELD

Since the last Synod the work has been continued at each of our five Mission Posts in the order given: Rehoboth, Crown Point, Toadlena, Tohatchi, and Zuni.

At REHOBOTH during the last year 111 pupils were enrolled in our Christian School. Six of these are white children. Rev. J. W. Brink has faithfully continued his activities at this important post. As a rule he preaches twice every Sabbath Day. He has several Catechism classes. His Gospel work in the hospital consists in bringing the message in word and pictures to the patients. Usually from two to twenty-five patients are present. At the Pinedale Government School, some 25 miles away, classes are taught each week. During the last year ten have been baptized at our Rehoboth post. Pastoral visits are made to the members and marriages have been solemnized. Faithful aid has been given him by the workers, including Edward Becenti, serving as interpreter and elder of our Rehoboth congregation.

Mr. Mierop's camp work was carried on during one year, but when great needs arose at Tohatchi he was willing to take the place of our sick brother Bouma. The outlook is, however, that beginning with July, he will continue his camp work in the Rehoboth territory. We really

need a second camp worker for this field, but the Board does not feel at liberty, in view of the expenses involved, to take this step at this time.

We have received encouraging reports about Dr. Beernink and his work. There is a fine spirit of coöperation between him and the rest of the workers. He writes that this last year the hospital has served more people than ever before, and outside as well as inside the hospital, a great deal of work has been carried on. The number of miles traveled by our Doctor last year was 7,294. This last year not less than sixteen major operations and twenty-four minor ones were performed. A great deal of work is done by him in fighting not alone tuberculosis, but also trachoma, since 45% of the Rehoboth pupils are afflicted with this last named terrible disease. We should not fail, in mentioning the hospital, to express appreciation of the work of our faithful nurse, Miss Jeanette Lam and her helpers.

In the school a splendid work is carried on by Miss R. Stob, who proves to be a very able principal, faithfully assisted this last year by Miss Mary Bouma and Miss Nellie Lam. Miss Stob writes that an unusually fine spirit of willingness to study and coöperate with her was manifested, especially by the boys. The older girls did some times show a spirit of rebellion, but she trusted, judging from past experiences, that this perhaps was a sign of an inward struggle preceding a surrender to Christ. This past year there were nine eighth-grade graduates, two boys and seven girls.

Mr. J. H. Bosscher continues as our Manager and we have reasons to believe that he is faithfully dedicated to the difficult task entrusted to him—the general management of the mission plant, exclusive of the spiritual labors. No one who has not inspected Rehoboth can form an adequate idea of the great scope of the work carried on by Mr. Bosscher, at present assisted by Mr. C. Lucas. Since the last Synodical meeting a Chapel has been built at Rehoboth, costing in the neighborhood of \$6,000, and an addition to the hospital, and this past year a sun porch was added likewise to the hospital, which is one of the

best equipped institutions of its kind on the whole Indian Mission field.

The workers at Rehoboth are holding Local Conferences, usually one per month, at which they discuss work of common interest, and we appreciate all that our Rehoboth workers are doing, the women workers as well as the men, and the wives of the workers as well as the regular missionaries.

At CROWN POINT work has been carried on as usual by the Rev. J. Bolt, faithfully assisted by his wife. Since May 23, 1920, not less than 114 Navahos have been baptized at this post. Many of the baptized ones seem to be bearing splendid testimony as to the Christ they have come to know and love and trust. At Crown Point the Government School has an enrollment of about 280 children, who are taught the first three grades. One discouraging feature is that the older and most advanced pupils are transferred right along to higher schools.

That also applies to the school at TOADLENA, with which Rev. L. P. Brink continues to be connected. There are at present about 160 pupils attending the Government School at this post. Mr. Brink reports that Sunday school is held at the institution every Sunday morning; teachers at present are himself and faithful Navaho helpers such as Hugh Denetdele and his wife (née Fanny Becenti), and others. A great help to our Missionary is Dr. Kennedy, formerly in the work of the Presbyterian Church. Sunday evening services are held regularly. Three catechism classes are taught. The attendance and order is reported as good and the attention fine. The sick are visited. Considerable camp work is carried on by Rev. Brink and by Mr. Hugh Denetdele, who visits all families twice a year within a radius of 25 miles from Toadlena, doing camp work five days per week.

A sad loss to our Mission was the death of Hudson Bainbridge, who served many years as interpreter. Rev. Brink visits Mission institutions outside of Toadlena in which former pupils are taught. He has been doing considerable language study and translation work, and has written a number of articles, besides editing the *Christian*

Indian, a monthly now having 3,100 subscribers. His Navaho Hymns and "Catechism for Indians" prove to be very useful.

In TOHATCHI the work has been crippled by the sickness of Brother Mark Bouma, but as already related, Missionary Mierop has faithfully and manfully tried to fill his place. Here also we suffered the loss of a faithful interpreter, George Denison, who died May 5, 1924. We are glad, however, that Missionary Bouma expects to return to his field of labor soon. The Classis of Holland is endeavoring to obtain a camp worker to assist him. In Tohatchi, where 120 children are in our care, we must ever be on our guard against the activities of a powerful rival.

That also applies with particular force to our ZUNI field, where the Roman Catholics have opened a two-room school as well as a chapel. At the present time they are teaching about 80 Zuni children. Sunday services are held regularly in the Roman Catholic chapel. Two nuns are engaged in teaching. They expect to bring the enrollment this fall to 120. Missionary Fryling has continued his activities at the village and at Black Rock, assisted by Mr. Sprik, who labors especially among the young people. The young people take encouragingly to the singing of a few hymns in the Zuni language, prepared by Mr. Sprik. May 18th one Zuni young man was baptized. In all about half a dozen Zuni young men are at present connected with our church as confessing members. Relations between the workers have not been ideal, to put it mildly. A teacher in our Zuni school this past year has been Miss Anna Goudberg, who succeeded Miss Elhart. Miss Beekman continued as matron. There is urgent need of our Church taking a firm hold of the Zuni field and enlarging the scope of its work, consequently the Board plans to have two teachers in our Zuni Christian School instead of one as hitherto.

As to the right kind of building or buildings, we refer to the proposal on that subject in another part of our report. Arrangements are pending for obtaining a mission site at Black Rock with the expectation of, in course of

time, putting up one or two buildings there, close to the Government School where 115 of the older Zuni boys and girls are taught and where our missionaries have the field so far. How long this is going to last is hard to say. The plan is to have the Rev. Fryling continue the work at Black Rock, while a second ordained man is to be called for Zuni. He will be introduced into his work by the Rev. Fryling, who intends to retire from the work after two years, owing to various circumstances.

The workers at Zuni also are holding monthly conferences to discuss the work. All our workers hold General Conferences from time to time, at which important matters to be placed before our Mission Board are discussed. The result of these discussions is embodied in some of the recommendations given at the end of this report.

At ALBUQUERQUE and SANTA FE there are, as the Synod knows, two Government schools for the more advanced Indian pupils. At Albuquerque there are 300 Protestant Indian pupils, about equally divided as to sex. In the Santa Fe school there are 40 Protestant boys and 20 Protestant girls in the Government Boarding School. The religious interests of all of these pupils are taken care of by Mr. M. Van der Beek, who serves as Religious Director under the Indian-Mission Committee of the Home Mission Council, your Secretary being a member of that body.

From the report of the inspectors we quote the following: "Our visit at Albuquerque and Santa Fe has impressed us that Brother Van der Beek is entitled to our hearty support. He indeed seems to be the man for the place. He mentioned the idea of having a Bible Training School located at Albuquerque in coöperation with the Reformed and possibly other interested churches. This matter seems to be worthy of consideration." As our Synod knows, our Church is supporting him to the extent of \$500 per year, and a bonus of \$300. Our Board also pays \$250 toward the salary of the Religious Work Director at the important Sherman Institute at Riverside, Calif. The present incumbent, the Rev. S. B. Kurtz, seems to be doing a good work there. We are glad to

report that two of our own people, Mr. George Oppenhuizen and Miss Jeanette Timmer, are rendering fine service in assisting him in his work.

Taking a bird's-eye view of the whole territory covered by our Church, we have reasons to believe that our work has not been in vain and has been growing in importance right along. While the enemy never slumbers, while Rome is keenly competing with us, while there are many obstacles to be overcome in every way, the extent and the influence of the work is growing constantly. And we trust its extent will also increase as the Blanco Canyon field, once given up by the Classis of Zeeland, is occupied if we get a worker stationed at Farmington, and possibly at Fort Wingate, where the Government expects to open a Boarding School.

II. WORK IN CHINA

Since the last Synodical meeting the work in China has progressed encouragingly.

Miss Wilhelmina Kalsbeek left the United States on Nov. 30, 1922. She was engaged as Bible woman, supported by the West Side churches. She did splendidly in language work at the Nanking Union Language School, and has already taken up work in Jukao.

Miss Angie Haan, R. N., arrived in Shanghai Oct. 15, 1923. She is supported by the Neland Ave. Church and is continuing her work with satisfactory results at the Nanking Language School.

There was encouraging progress in the study of the Chinese language in the case of the ordained men and their wives. Rev. J. C. De Korne made his first attempt at a chapel address in Chinese, March, 1923, and on May 11th conducted a Prayer Meeting in Chinese in the Chapel. About the same time Rev. H. A. Dykstra preached his first sermon in the Chapel at Jukao.

Dr. Huizenga has continued his language study right along in addition to his medical work.

On Jan. 7, 1924, hospital work was begun on a piece of ground obtained in the heart of the city of Jukao. Outside of the East Gate property has been obtained for the

erection of at least two residences for our workers. Two other sites for chapel purposes have been obtained.

The last annual report states as to types of work actually begun: "The North Gate Chapel, which we took over from the Southern Presbyterians, has been continued; another small Chapel has been opened outside the East Gate; at each of these two chapels there is a native evangelist in charge. Preaching services are held daily. Sunday schools have been organized. Inquirers are given regular lessons in Bible study and Catechism. Special Bible classes are held for soldiers. Six classes in the English Bible are held among the students of the local High School and Normal School. A few women's meetings have been held by the missionaries' wives with the aid of a native Bible woman."

Under date of Oct. 31, 1923, the Secretary of our China Mission force stated that there were enough baptized Christians at Jukao to form a congregation and sufficient material for elders and deacons to effect the organization of a native congregation. Since it was evident that the church to be organized was going to be a part of the Chinese Presbyterian Church, this matter was referred back to our Mission force that explicit explanation might be given of the credal basis of the prospective organization and other matters pertaining to the plan of an indigenous Chinese church. No definite reply as to this has been received so far.

The Board was unable to date to send out the much needed medical missionary, none of our volunteers being ready to go this year. The following men have been recommended to our calling churches: Rev. J. Paauw, Candidate A. H. Smit, and Candidate H. Van Lunen. Mr. Paauw's recommendation, however, depends upon the passing of the medical examination of himself and his wife, and there is great fear that Candidate H. Van Lunen cannot be sent out, because when admitted recently as citizen of the United States, he signed an affidavit to remain in this country for the next five years.

The Central Ave. congregation deferred becoming responsible for a missionary till next year, owing to local

circumstances. It is planned to have Candidate Smit sent out by the Kalamazoo churches and Rev. Paauw by the Coldbrook congregation. The Rev. S. A. Dykstra and family expect to go to China during August, 1924, the First Church of Grand Rapids, Mich., being responsible for his salary and allowances.

Besides the two evangelists above referred to, several native workers are already in the employ of our mission. The Secretary was able to obtain the support of a number of them from individuals. You will note from the proposal to Synod that we request permission to send out the maximum of three ordained men before the Synod of 1926, in addition of course to the men now on the waiting list and the medical man looked for. We are encouraged to do so because, under date of April 30, 1923, the Secretary of the China Mission force wrote: "We are convinced that we can use as many evangelistic workers as you will be able to send out during the next few years.

The territory for which we are responsible is said to contain at least two million Chinamen—affording abundant opportunity for branching out into the villages and cities that the "good news" may be brought to young and old, in obedience to the divine command to go into all the world, to preach the Gospel to every creature.

III. WORK OF THE BOARD AND THE SECRETARY OF MISSIONS

During the two years since we last reported to the Synod your Mission Board has met twice in regular session and once a special Board meeting was held. The Executive Committee met during the interval as many as eleven times and a great amount of work was carried on as the Minutes show. The Minutes of the Committee as well as of the Board are sent in mimeographed form to all of the Board members so that they can be kept posted, even though far away from our headquarters, on all the doings of the Executive Committee. No doubt these Minutes are used diligently in reporting to the various classical meetings.

Under auspices of the Committee the Secretary of

Missions has labored during the last two years, every two months reporting to the Committee in detail as to the work carried on. During the last two years he has been preaching practically every Sunday, frequently three times each Sunday. In several cases free-will offerings were given by the various congregations in whose midst he officiated. During week day evenings several appointments have also been filled, on several occasions the offerings going for our Mission work, usually our Indian work as being the most needy.

The Secretary has been able to enlist a few of our churches to become responsible for salaried workers among the Indians and in China, and quite a number of large gifts were obtained from individual donors: also promises for the support of different workers. According to the bi-monthly reports in the Minutes, the amount of money which passed through his hands during the last two years is in the neighborhood of \$20,000. Recently he has tried to enroll 150 persons to help wipe out the deficit of our Indian Mission fund by contributing \$100 as a special gift for that purpose.

Besides the preparing and getting out of the Minutes, which involves considerable work, a heavy correspondence is carried on with all kinds of parties as to the finances or other interests of the work and also with organizations of various kinds, and with our volunteers and workers.

Bearing in mind that the prime objectives of his work, as outlined by the Synod of 1920, were to be inspirational and educational, he has not failed to try to persuade men and women to give themselves or their children to the cause of Missions abroad or at home. He has also been the counselor of a large number of our volunteers and tries to keep in touch with those of our Christian Reformed young people who have engaged in missionary activities under the auspices of other organizations. The Grand Rapids Missionary Alliance continues to be an object of his care.

Several Mission Festivals are to be attended this summer. Last year, while abroad, the interests of Missions

have also been advanced by him and he made a plea especially for support from the side of the Reformed churches in the Netherlands, of the Hoboken Seamen's Home and Immigration Bureau.

Needless to say that considerable of his time has been taken up by attending the meetings of the Home Mission Council and the Foreign Missions Conferences and Volunteer Meetings. During May, accompanied by the Rev. Dolfin, the Indian Mission field was visited for the purpose of inspection and consultation. As to Hoboken, a special study has been made of the problems concerning the work in that place, and at his suggestion the Board of Trustees of the Institution planned to have the Netherlands churches come to the rescue of that cause.

Continued study is made of missionary problems, particularly regarding China. Several articles bearing on our missionary work have been written for our press. *De Heidenwereld*, of which he is joint-editor, last April contributed \$400 from its "FONDS" toward our denominational mission work. Last year an appeal for the aid of our Western work brought some results, over \$1,000.

IV. REPORTS OF THE TREASURER
ANNUAL REPORT BOARD OF HEATHEN MISSIONS
 RECEIPTS DURING 1922

Indian Work

Received for—		
Rehoboth	\$16,570.88	
Zuni	1,794.62	
Deficit	\$3,135.06	
Chapel	1,677.97	
Hospital	658.35	
Camp Worker's Salary	1,500.00	
Camp Worker's Salary	10.00	
Interpreter	223.75	
Dormitory	25.00	
X-ray	50.00	
Land	140.00	
Crown Point	545.42	
Toadlena	15.00	
Tohatchi	10.00	7,990.55
General Fund	28,908.70	\$55,264.75

Foreign Missions

Received for—		
General Fund	\$13,520.68	
Salary Fund	5,738.67	
Rev. J. C. De Korne (Personal).....	100.00	
Special Purposes:		
Miss Kalsbeek Outfit and Expenses	\$288.11	
Dr. L. S. Huizenga (Personal).....	14.00	302.11
		<u>19,661.46</u>

Other Missionary Causes**Special Purposes**

Received for—		
Classical Zuni Mission	\$10.00	
Labrador Missions	13.24	
Mountaineers	5.00	
Seamen's Home	25.00	
Jewish Missions	85.00	
American Tract Society	25.00	
Miss Johanna Veenstra	55.00	
Mr. M. Van der Beek's Work	97.28	\$315.52
		<u>\$75,241.73</u>
Total Receipts for all Funds		54,620.92
Balance in all Funds per Annual Report 1921		<u>\$129,862.65</u>
Grand Total		76,907.29
Total Disbursements, 1922		<u>\$52,955.36</u>
Balance in all Funds, Dec. 31, 1922		

DISBURSEMENTS DURING THE YEAR 1922**Indian Missions**

To—	
Annual Meeting	\$234.62
Executive Committee Meetings	42.98
General Expenses	219.14
Secretarial Expenses	112.30
Books, Reports, Magazines, etc.	93.20
Traveling Expenses, Workers to and on the Field	716.49
Home Missions Council Appropriation	250.00

Insurance on Buildings	442.50	
New Navaho Song Book Appropriation	250.00	
Auto and Expenses Allowances	4,397.74	
Camp Subsidy Allowance	150.00	
Rehoboth—Budget 1922	22,000.00	
Rehoboth—Land Account	2,046.05	
Rehoboth—Well Account	500.00	
Rehoboth—Chapel Account	2,000.00	
Tohatchi Expenses	572.06	
Toadlena Expenses	573.31	
Crown Point Expenses	558.64	
Zuni Expenses	4,101.48	
Salaries of Employees	19,902.03	
		<u>\$59,162.54</u>

Foreign Missions

To—		
Annual Board Meeting	\$234.61	
Executive Committee Meetings	42.99	
General Expenses	219.14	
Secretarial Expenses	112.31	
Books, Reports, Magazines, etc	93.20	
Foreign Mission Conference Appropriations	125.00	
Salaries	5,954.90	
Miss W. Kalsbeek, Outfit Allowance	300.00	
Miss W. Kalsbeek, Traveling Expenses	323.60	
Dr. L. S. Huizenga (Personal)	14.00	
Rev. J. C. De Korne (Personal)	100.00	
Real Estate Purchase in China—Appropriation	10,000.00	
		<u>\$17,519.75</u>

Other Missionary Causes

To—		
Jewish Mission Work	\$85.00	
Mountaineers	10.00	
Miss Johanna Veenstra's Work	80.00	
Seamen's Home, Hoboken	25.00	
American Tract Society	25.00	
		<u>\$225.00</u>
Total Disbursements During 1922		<u>\$76,907.29</u>

STANDING OF THE VARIOUS FUNDS DEC. 31, 1922

Special Purposes—	
Classical Zuni Mission	\$10.00
Labrador Mission	13.24
Mr. M. Van der Beek's Work	97.28
Tohatchi Medical Account	106.90
Training School Account	436.52
Camp Worker's Home	35.00
Land Account	1,029.38
Chapel Account	4,510.47
	\$6,239.79
Foreign Missions	62,469.56
	\$68,708.35
Indian Mission Account Overdrawn	15,752.99
	\$52,955.36
Balance Dec. 31, 1922	
Muskegon, Mich.	JOHN DOLFIN, Treasurer.

Muskegon, Mich., Jan. 2, 1923.

Books audited and found correct and this report agrees with the books.

AUDITING COMMITTEE—

(Signed) BENJAMIN PEKELDER

A. J. WIBALDA

HEATHEN MISSIONS FOR THE YEAR 1923

RECEIPTS DURING THE YEAR 1923

Indian Work

Received for—	
Rehoboth	\$17,951.32
Zuni.....	2,388.65
Tohatchi	15.00
Crown Point	396.68
Toadlena	15.00
Rehoboth Chapel	\$48.06
Rehoboth Hospital	267.46
Rehoboth Chapel Seats	50.00
Interpreter	16.25
Song Books	15.00
Deficit	601.09
Mr. Mierop's Salary	1,500.00
Mr. Mierop's Home	3,022.45
	\$5,520.31
General Fund	5,520.31
	34,962.12
	\$61,249.08
	\$61,249.08

Foreign Missions

Received for the Salary Fund	\$7,591.82	
Received for the General Work	20,225.80	
	\$27,817.62	27,817.62

**Other Missionary Causes
Special Purposes**

Received for—		
Miss Johanna Veenstra	\$89.00	
Mr. M. Van der Beek	63.82	
Chicago City Mission	30.00	
Mountaineers	15.00	
Jewish Missions	55.00	
General Home Missions	115.96	
Classical Home Missions	25.00	
Seamen's Home	50.00	
Star of Hope Mission	15.00	
	\$458.78	458.18

Total Receipts for All Funds	\$89,525.48	
Bal. in All Funds, Per Annual Report 1922	52,955.36	
Grand Total	\$142,480.84	

DISBURSEMENTS DURING THE YEAR 1923

Indian Missions

To—	
Annual Board Meeting	\$209.12
Executive Committee Meetings	39.62
Secretarial Expenses	90.92
Traveling Expenses (Workers, Inspection, Conferences)	601.08
General Expenses	148.48
Literature, Books, Reports, etc.	32.63
Refunds, etc.	393.96
Insurance Premiums	782.90
Rehoboth Budget	19,000.00
Rehoboth Chapel	4,558.53
Rehoboth Chapel Seats	50.00
Rehoboth, Mr. Mierop's New Home	1,500.00
Zuni Budget and Balance of 1922 Expenses	5,162.42
Tohatchi Budget	600.00
Tohatchi Budget, 1924	100.00
Tohatchi Medical Account	23.80
Crown Point Budget and Allowances	1,332.57

Crown Point, Rev. J. Bolt (Personal Gift)	64.00
Toadlena Budget and Balance of 1922 Expenses	760.00
Instructor Pub. Co. S. S. Supplies	100.51
S. W. Indian Conference Appropriation	52.62
Home Missions Council Appropriation	250.00
Camp Subsidy	300.00
Auto Allowances	4,930.78
Salaries	20,692.96
	\$61,776.90

Foreign Missions

To—	
Annual Board Meeting	\$209.13
Executive Committee Meetings	39.62
Secretarial Expenses	90.93
Traveling Expenses (Conferences)	95.87
General Expenses	148.48
Literature, Books, Reports, etc	32.63
Annuity Interest	20.00
Foreign Expense Account	3,369.17
Foreign Building Account	12,500.00
Miss Angie Haan—Allowance	300.00
Miss Angie Haan—Salary and Expenses in China	300.00
Miss Angie Haan—Traveling Expenses	413.75
Rev. J. De Korne (Personal Gift)	100.00
Salaries	7,959.80
	25,579.38

Other Missionary Causes

To—	
Classical Zuni Mission	\$10.00
Classical Home Missions	25.00
General Home Missions	115.96
Chicago City Mission	30.00
Star of Hope Mission	15.00
Seamen's Home	50.00
Jewish Missions	55.00
Mountaineers	15.00
Miss Johanna Veenstra	89.00
Mr. M. Van der Beek	53.82
Labrador Mission	13.24
	472.02
Grand Total Disbursements for All Causes	\$87,828.30

STANDING OF THE VARIOUS FUNDS DEC. 31, 1922

Tohatchi Medical Account	\$83.10
Training School Account	436.52
Mr. Mierop's New Home	1,462.45
Foreign Mission Account	64,707.80
	\$66,689.87
Indian Mission Fund Overdrawn	12,037.33
	\$54,652.54
Balance on Hand Dec. 31, 1923	

Muskegon, Mich., Jan. 4, 1924.

Audited books and accounts and found correct. This report verified.

A. J. WIBALDI

FRED L. WINTER

Auditing Committee Classis Muskegon.

V. PROPOSALS TO THE SYNOD

(1) Your approval is requested of the plans of the Board to erect a new Chapel at Zuni, with a full-sized basement for community service. Attached to the rear or to the side is to be a two-story building, with two rooms for school purposes below, and rooms for employees above. The cost is estimated at \$25,000.

(2) Your approval is asked that up to the Synod of 1926, the maximum of three ordained men be sent to China. (These in addition to the three men now on our list and for whom calling churches have been obtained, besides one medical missionary).

(3) We request your authorization for the changing of the name of your Board from "Board of Heathen Missions of the Christian Reformed Church" to that of "Christian Reformed Board of Missions." *Reasons:* 1) The name "Heathen" is offensive to the Chinese. 2) We are the only Board in America bearing such a peculiar name. 3) The proposed name is brief and to the point. Synod is also asked to authorize the officers of the Board to incorporate under the new name if such is necessary to satisfy the demands of the state law.

(4) Your attention is called to the need of a new Mis-

sionary Manual (*Zendings Orde*), especially in view of the requirements of the foreign work.

(5) Approval of the following classical delegates as Board members, and their secundi: Grand Rapids East, Rev. H. Guikema; secundus, Rev. M. M. Schans. Grand Rapids West, Rev. H. J. Mulder; secundus, Rev. E. J. Pekelder. Hackensack, Rev. D. De Beer; secundus, Rev. Holland, Rev. J. C. Schaap; secundus, Rev. J. M. Van de Kieft. Illinois, Rev. L. Sherda; secundus, Rev. W. Bajema. Hudson, Rev. S. S. Van der Heide; secundus, Rev. P. Yff. Muskegon, Rev. J. Dolfin; secundus, Rev. Orange City, Rev. J. Mulder; secundus, Rev. W. Meyer. Ostfriesland, Rev. H. C. Bode; secundus, Rev. D. H. Plesscher. Pacific, Rev. P. Jonker, Jr. Pella, Rev. I. Van Dellen; secundus, Rev. H. Walkotten. Sioux Center, Rev. J. G. Van de Lune; secundus, Rev. J. C. De Bruyn. Zeeland, Rev. W. D. Van der Werp; secundus, Rev. A. Blik.

Respectfully submitted,

HENRY BEETS, Secretary.

SUPPLEMENT V

I. REPORT OF THE CHICAGO JEWISH MISSION

To the Synod of the Christian Reformed Church, Kalamazoo, Mich., June, 1924.

FATHERS AND BRETHREN:

The Classis Illinois having in charge the Mission amongst the Jews in Chicago, Illinois, respectfully begs to submit the following report:

A Cause for Praise. The fact that we have been enabled to carry on our work for nearly five years in spite of the most virulent opposition, and of tremendous difficulties, is indeed a cause for praise.

Modern Jews and Judaism. Judaism at the present time consists of a mass of conflicting ideas and influences. Many parties, various statements, and confusing doctrines. The earnest soul seeking after truth is lost in entanglements, in a very labyrinth of discord and confusion. One can hear the many conflicting voices of Zionism; then we have the orthodox Jews who refuse to participate in politics; and the Reform Jews who aim at assimilation, and at the same time are trying their best to influence Christendom with their anti-Christian theories; then we have our radical Jews who are careless and avowed enemies of all religion. To all these the Chicago Jewish Mission comes with a direct message of God's love to a sinful humanity.

Our missionaries. On January 27th, 1924, a Farewell Banquet marking the expiration of his services as Assistant Superintendent of the Chicago Jewish Mission was given to Rev. Elias Newman by our Committee, Missionaries and friends, Mr. Newman having accepted a call to take up work amongst the Jews in Damascus,

Syria. Mr. A. Huisjen, who has labored faithfully in our Chicago City Mission for a number of years, was appointed in February, 1924, in Rev. Elias Newman's place. At present we have the following Missionaries working for us: Mr. J. Rottenberg, Superintendent; Mr. A. Huisjen, Miss Jacoba Tibma, and Miss Ida Van der Meulen. Mr. J. Rottenberg, who has accepted a call to work among the Jews in Europe, has resigned from our Mission and hopes to leave Chicago for England this coming September, D. V. We can truly say, without any hesitation, that our Missionaries have been faithful, earnest, and painstaking in the discharge of their duties. We are now waiting upon the Lord in prayer for guidance, that He may lead us to the man whom He Himself will call to take the responsible post of Mr. J. Rottenberg which is going to be vacant in the near future.

The Work of the Jewish Mission from Day to Day. We dare not enter into the details of the work; but we may say this much, that we have been permitted to accomplish a very important work in the service of our Lord and Savior Jesus Christ. The Reading Room gives the Missionaries an opportunity of drawing the attention of the Jews, who come there either to read or to rest, to the eternal facts of our Christian faith. Articles in Jewish papers and periodicals on religion and the occasional outbursts against the work of the Christian Church among the Jews, afford the Missionaries an abundant supply of connecting links for interesting talks and discussions. The Reading Room is kept open every day except Monday.

The three weekly meetings in the Mission bear a pure evangelistic character. The burden of the Missionaries' testimony is that Jesus is the promised Messiah of the Jews as well as of the Gentiles. Our Missionaries are also not afraid to tell the Jews where the true cause of all their suffering lies. With the approach of the warm weather two of the three weekly meetings are conducted in the open air. Through these meetings many Jews who do not visit the Mission hear the Gospel message. The immediate result of the open air meetings has usually

been that many of the attendants came to the headquarters for conversation and literature.

The free time at our Missionaries' disposal is occupied with visiting the homes of the Jews, especially of those who are favorably disposed towards the work. There they have an opportunity to speak to the Jews individually concerning the need of their souls. Our Missionaries find the Jewish homes very much influenced by atheistic propaganda, and theirs is the privilege to point sinners to the Savior.

Also the work of tract distribution affords many opportunities for witnessing to the truth. The enemies of Christianity long ago found out that the printed page is an excellent way for carrying out their poisonous propaganda of infidelity. The distribution of good Christian literature in English, Yiddish and Hebrew serves as a school of enlightenment, and at the same time it is an aggressive weapon against the powers of darkness.

The work among the children is full of hope. The children are the Jewish people of the future, and it is a great privilege which God has given us as a denomination to help in the pulling up the weeds of Jewish prejudices by the very roots and to sow the pure grain of the Gospel instead. It is very touching to hear the Jewish children in our Mission sing Christian songs and repeat passages of Scripture both from Old and New Testament. During the summer months a Daily Vacation Bible School is conducted, where the children receive special Bible instruction every day, besides other matters such as Manual Training and Sewing. Many of the young hearts are learning to love Jesus. One young girl who has for a long time been a regular attendant at our Mission classes proclaims herself a Christian, and is giving a bright testimony in her home and among her companions.

It is with much gratitude to God that we think of the two Jewish brethren for whom our Mission has been the instrument of leading them to a definite confession of their faith in Jesus Christ by baptism. Both of them are now members of Christian Reformed Churches—one of the Third and the other of the Fourth Christian Reformed

Church of Chicago, and are living consistent Christian lives. The baptism of one of these brethren caused quite a tumult among his relatives. Many came to him, and gave themselves much trouble by various means to win him back to Judaism. As he refused to do so, they hurled over him their anathemas, telling him that his name will be blotted out from the family register. It was a time of great temptation that this brother had to pass through, but God was with him and gave him strength to conquer.

Plans have also been worked out and preparations are being made for a Free Dispensary in connection with our Chicago Jewish Mission. This kind of work is, according to the reports of other Jewish Missions in Chicago, very much appreciated by the Jews. Of course while efforts are being made to heal the sicknesses of the body, the needs of the soul are also not forgotten. While the people are waiting to see the doctor, the Missionaries have a splendid opportunity for heart to heart talks.

We humbly and reverently commend the cause of our Chicago Jewish Mission to our God, believing that as He sees fit, He will move the hearts of His people in the Christian Reformed Church.

Respectfully submitted, in behalf of Classis Illinois, its Committee—

J. VAN LONKHUIZEN, President

C. LEENHOUTS, Secretary

II. REPORT OF THE PATERSON HEBREW MISSION

To the Synod of the Chr. Reformed Church, held at Kalamazoo, Mich., June, 1924.

FATHERS AND BRETHREN:

The Classis Hudson and the Classis Hackensack having in charge the Mission among the Jews in Paterson, N. J. humbly submit the following report:

The work of this Mission is carried out according to regulations framed by the Synod of 1918.

The deputies appointed by the Classes meet every month to receive the reports of the work done during the preceding month by the Mission workers, to discuss the work to be done and to transact other business for the welfare of the cause. As stipulated they render a report at every classical meeting concerning the mission work carried on by them and the Mission force.

At present the Mission force is made up of Candidate H. H. Schultz, who is Superintendent *pro tem*, and Miss Kate Riemersma and Miss Martha Rozendale. They work with zeal and devotion and make known to the Jew, wherever they meet him, the Salvation, which is in Jesus Christ Crucified.

In order to make the Jews acquainted with the way of salvation in Jesus Christ:

Indoor Meetings are held on Sunday and also during the week-days. One hundred and fifty-four of those meetings were held in the last two years. Short sermons and lectures are given in both English and German.

Open Air Meetings are held in the summer, on various street corners. The Superintendent with his helpers proceed from the Mission with a portable organ to a street corner. To get the people together they sing a few songs and when the crowd has gathered the message of salvation is delivered. Forty of these meetings were held.

Sewing Class Meetings are held on Wednesday. At these meetings the children are taught sewing and also Bible texts and Bible stories.

Also Saturday afternoon meetings and night school meetings are held.

Dispensary Meetings are held every week. Dr. Dunning deserves our thanks for his able and willing co-operation in the work of bringing the Gospel to the Jews. He gives clinics free of charge once a week.

Visitations are made regular by the Mission workers. In the last two years more than thousand visitations were

made, two thousand, five hundred and thirty tracts distributed, also many Bibles and Gospels.

There are about eighty-five families, where our Mission workers are welcome callers. These families are visited frequently so that they keep in touch with them, bringing them tracts and Gospels and telling them about their sinful condition and that they can be saved only by faith in Jesus Christ. What do the Jews say? They say this: "Are you here again with your tracts?" If the Jew is hostile he will reply: "Get away here with your tracts, I believe in the Old Testament and that is good enough for me." Another one replies: "A little religion is all right, too much no good." Still another will say: "The New Testament is a Jewish book, every Jew ought to read it."

Yet another will call the Mission workers in the shop and ask them about the controversy between the Fundamentalists and the Modernists. But on the whole the Jews are quite friendly to the Mission workers.

Let us hope and pray that the work done among the Jews may not be in vain, but that in due time it may bear much fruit. That also the Jew finds the crucified Christ for his salvation and for the glory of the Name of the God of Abraham, Isaac and Jacob.

In regard to the Mission Building it can be stated that it is kept in good condition.

Humbly submitted,
S. S. VAN DER HEIDE, *Secretary*.

Approved by Classis Hackensack.
Paterson, March 4, 1924.
J. SMITTER, *S. C.*

Approved by Classis Hudson.
Passaic, April 2, 1924.
LEONARD TRAP, *S. C.*

III. FINANCIAL STATEMENT OF THE PATERSON HEBREW MISSION

January 1, 1922, to January 1, 1924

RECEIPTS

Balance on hand Jan. 1, 1922	\$3,176.84
From Synod for Rev. J. L. Van Tienen	8,000.00
From Various Sources	553.30
Rent	600.00
Interest	258.98
Total Receipts	\$12,589.12

DISBURSEMENTS

Salaries	\$7,202.00
Drugs	141.51
Fuel	691.83
Water, Light, Phone	352.73
Repairs and Improvements	723.39
Insurance	4.975
Sundries	77.70,
Total Disbursements	\$9,238.91
Balance on hand Jan. 1, 1924	\$3,350.21

The books were audited and found correct for the year Jan. 1, 1922, to Jan. 1, 1923, by Messrs. S. Van der Heide and L. Wynbeek, and for the year Jan. 1, 1923, to Jan. 1, 1924, by Messrs. J. Ira Struck and Barney J. Stap.

Respectfully submitted,
D. DE BEER, Treas.

IV. GENERAL FUND, JEWISH MISSIONS

To the Synod of the Christian Reformed Church, held at Kalamazoo, Mich., June, 1924.

ESTEEMED FATHERS AND BRETHERN:

It is again my duty and privilege to give an account of the receipts and disbursements of the Jewish Mission General Fund for the past two years.

Although the appropriations of the last Synod to Chicago, viz., \$8,000 per year, could not be met, still there is reason for gratitude when we compare the report of these two years with the former report given in 1922.

According to the number of families in our Church at present 60 cents per family would be required annually or \$1.20 per family for the two years to disburse the sum appropriated by Synod. All the Classes have given more than formerly and some have even sent more than the required amount per family. Every Classis responded with contributions, which was not the case during the former Synodical year.

Some congregations do not yet understand that collections and the item on their budget for Jewish Missions are to be made simply for the GENERAL FUND, leaving it to the Synod to appropriate a sum for Paterson and Chicago and to the treasurer to send this amount (if received) to the respective treasurers of Paterson and Chicago.

From the reports of our Jewish Missions the labor is bearing fruit and evidently the Lord, God of Israel, has not put us to shame. May this be an incentive to all our churches to endeavor to reach the required amount for the work in the future, which will be 60 cents per family annually, provided the same appropriation will be made as for the past two years.

I herewith send printed reports of receipts and disbursements from June 1, 1922, to June 1, 1924, designating the amounts received from the different Classes and how much this is per family, also showing how much per family some Classes gave less and the few which gave more than the required amount.

May Jehovah, the God of Israel, cause His blessing to rest upon this work in the future!

Humbly submitted,

CHRISTIAN REFORMED JEWISH MISSION,
J. VAN TIELEN, Treas.

V. RECEIVED FOR JEWISH MISSION GENERAL FUND

From June, 1922 to June, 1924

Name of Classis	Number of Families	Amount Received	Per Family	Less than Required per Fam.	More than Required per Fam.
Grand Rapids East	2,729	\$2,038.96	\$.75	\$.45	\$
Grand Rapids West	3,092	2,943.63	.95	.25	
Hackensack	411	85.88	.21	.99	
Holland	1,824	2,104.26	1.21		.01
Hudson	1,388	917.31	.66	.54	
Illinois	2,797	2,405.55	.86	.34	
Muskegon	1,910	2,701.08	1.41		.21
Orange City	1,394	1,420.79	1.02	.18	
Ostfriesland	533	828.92	1.55		.35
Pacific	680	844.93	1.24		.04
Pella	1,287	975.68	.75	.45	
Sioux Center	1,381	1,700.76	1.23		.03
Zeeland	1,589	1,858.74	1.17	.03	
Total	21,015	\$20,826.49	\$.99	\$.21	
Societies, donations, etc.		947.72			
Balance on hand, June, 1922		1,228.61			
Total Receipts		\$23,029.82			

DISBURSEMENTS

Chicago	\$13,000.00
Chicago for Christmas Presents	10.00
Chicago "Special"	610.20
Paterson	8,000.00
Paterson Money Order	10.00
Paterson "Special"	298.82
Gratuity, Postage, etc.	103.00
Balance on hand June 1, 1924	997.80
Total Disbursements	\$23,029.82
Received for "Chicago Building Fund"	\$1,143.95
Disbursements "Chicago Building Fund"	1,143.95

Chicago Received	
Through General Fund (not including \$10 for Christmas presents)	\$13,610.20
Other Sources	3,258.18
	<hr/>
	\$16,868.38

Paterson Received	
Through General Fund	\$8,298.82
Other Sources	2,125.60
	<hr/>
	\$10,424.42

Chicago Building Fund	
Through General Fund	\$1,143.95
Other Sources	4,149.16
	<hr/>
	\$5,293.11

Grand Total Received for Jewish Mission	
Work from June 1, 1922, to June 1, 1924	\$32,585.91

Respectfully submitted,
J. L. VAN TIELEN, Treas.

SUPPLEMENT VI

REPORT OF THE EMERITUS BOARD

To the Synod of the Christian Reformed Church in session at Kalamazoo, June, 1924.

ESTEEMED BROTHERS:

The Emeritus Board brings you the following report with gladness and thanksgiving to God.

Synod 1922 gave the Board the authority to determine the assessment during the interim between the 1922 and 1924 synods. In order to cover the expenditures the Board set the assessment at \$1.25 per family.

During these two years the Board was able to pay out the full subsidy without being confronted time and again with an empty treasury. And beyond that the Board was in a position to comply, in part, with the mandate of Synod with regard to the 20 percent. Also, in a couple of instances where emeriti had special needs we were able to comply with these requests.

The Board has been able to forward a tentative subsidy to

Rev. W. Kole	\$1000
Rev. J. Keizer.....	900
Rev. R. Van der Kieft	1000
Rev. H. Tuls.....	1000

The following were taken away by death: Mrs. S. Broekstra, Mrs. J. Remein, and Miss Geraldine Van Houten.

The report of the treasurer reads as follows:

For the year 1922	
Balance	\$1,045.89
Income	\$18,724.06
<hr/>	
Total.....	\$19,769.95
Expenditures	\$18,578.17
<hr/>	
Balance	\$1,191.78

For 1923	
Balance.....	\$1,191.78
Income.....	\$24,266.25
	<hr/>
Total.....	\$25,458.03
Expenditure.....	\$20,755.67
	<hr/>
Balance.....	\$4,702.36

The treasurer's books were examined and found to be in good order.

Rev. H. H. Muyskens accepted a call and a message was received from him [to the effect] that from now on he would be able to support himself. He also thanked the church wholeheartedly for the assistance rendered.

Mrs. J. Schultz requested her subsidy to be lowered from \$300 to \$200 a year.

The Board received the following requests:

From Classis Pella, for Rev. R. Van der Kieft, \$1,200 per year; from Classis Hudson, for Rev. F. Fortuin, \$1,200; from Classis Grand Rapids West, for Rev. W. Kole, \$1,000; from Classis Grand Rapids West, for Rev. J. Keizer, \$900; from Classis Zeeland, for Rev. H. Tuls, \$1,800; from Classis Pella, for Mrs. J. Groen, \$600.

For the few months before Synod the Board paid Rev. H. Tuls at the rate of \$1,000 a year and sent him an extra check on account of special circumstances. Classis Zeeland was also notified that the Board would bring its request to Synod.

The Board suggests the following subsidies:

Rev. A. J. Brink	\$1,000.00
Rev. W. Meyer.....	1,000.00
Rev. E. Van Korlaar.....	1,000.00
Rev. T. Van't Loo.....	900.00
Rev. J. Keizer.....	900.00
Rev. R. Van der Kieft	1,000.00
Rev. F. Fortuin.....	1,000.00
Rev. H. Tuls.....	1,000.00
Rev. J. Plesscher	600.00
Rev. H. Van Wesep.....	1,000.00
Rev. W. Kole	1,000.00
Mrs. M. J. Bosma.....	600.00
Mrs. H. Huizingh	350.00

Mrs. J. Schultz.....	200.00
Mrs. M. Temple.....	500.00
Mrs. J. Van Vlaanderen.....	300.00
Mrs. J. Stadt.....	350.00
Mrs. J. A. Kett.....	300.00
Mrs. A. Van Houten.....	250.00
Mrs. L. Rietdijk.....	150.00
Mrs. J. B. Jonkman.....	500.00
Mrs. P. Van Vliet.....	600.00
Mrs. A. Dekker.....	600.00
Mrs. J. Gruessing.....	600.00
Mrs. D. Van der Ploeg.....	700.00
Mrs. H. Heyns.....	600.00
Mrs. C. Cooper.....	600.00
Mrs. K. Kuiper.....	600.00
Mrs. M. De Boer.....	400.00
Mrs. E. Breen.....	600.00
Mrs. J. Groen.....	600.00
Mrs. F. Stuart.....	800.00

Classis Pella requests that Mrs. F. Stuart's subsidy be increased by \$200 per year. At present Mrs. Stuart receives \$800 per year.

Classis Sioux Center requests \$1,000 per year for Rev. J. B. Van den Hoek.

The Board received a notice from the Secretary of State that all "non-profit corporations must file [a] report during July or August of 1924."

At this time Synod has to choose two delegates. The retiring delegates are Mr. S. S. Postma and Mr. M. Trap. Brother Postma, who was the President of the Board for years, does not wish to be re-appointed due to age and ill health.

The Board will need about \$25,000 a year for the following two years and advises an assessment of \$1.25 per family.

On behalf of the Board,
J. SMITTER, Secretary

SUPPLEMENT VII

REPORT OF THE CHURCH HELP COMMITTEE

Reverend and Honorable Brothers:

Your committee has the privilege of presenting the following report before your honorable gathering. Inasmuch as Church Help has been in existence now for thirty years, no one will question the wisdom of the Synod which called this fund into being. The number of congregations who have experienced support from Church Help has steadily increased, and no less than seventy-two congregations at present are profiting from this support. Even so, we believe that there are congregations who ought to follow the example of the Creston congregation of Grand Rapids. This congregation, inasmuch as they felt themselves strong enough to pay interest, paid back \$2,000 within a few months. The following congregations have in the last two years paid back their "Notes" in full: Corsica and Creston.

The total amount received from reimbursements	\$4,568.53
.....	
Money received from collections over a period of two years.....	12,978.00
In the treasury of January 1, 1922	158.95
	17,705.48
Total	\$17,705.48

There is a considerable difference in the contributions to this fund between the classes. It would be desirable that the classes would take note of what follows. The needs for church assistance are great. Many congregations must wait a year or more before the promised grant can be paid to them. For this reason we report

what each classis has contributed to this fund.

Classis Grand Rapids East	\$1,157.32
Classis Grand Rapids West	1,054.56
Classis Hackensack	115.43
Classis Holland	1,180.11
Classis Hudson	1,107.70
Classis Illinois	3,113.45
Classis Muskegon	1,168.85
Classis Orange City	564.79
Classis Ostfriesland	283.95
Classis Pacific	676.61
Classis Pella	1,264.27
Classis Sioux Center	686.68
Classis Zeeland	604.28

As we said, over seventy-two congregations currently receive support from this fund and below you will find the names of these congregations.

Caldwell, Mich.	\$205.00	Bethel, Grand Rapids, Mich.	\$500.00
Sullivan, Mich.	540.00	Neerlandia, Canada	160.00
Atwood, Mich.	20.00	Los Angeles, Calif.	2,610.00
Rudyard, Mich.	641.50	Holland, Minn.	1,220.00
Tracy, Iowa	180.00	North Blendon, Mich.	350.00
Byron Center, Mich.	212.60	Detroit, Mich.	775.00
Rusk, Mich.	26.10	Fremont II, Mich.	375.00
Lebanon, Iowa	75.00	Columbus, Mont.	1,650.00
Oskaloosa, Iowa	370.00	West Branch, Mich.	260.00
East Palmyra, N. Y.	275.44	Dutton, Mich.	500.00
Racine, Wis.	90.00	Hope Church, River Bend	1,400.00
Noordeloos, Mich.	150.00	Lark, N.D.	500.00
So. Boardman, Mich.	50.00	Ogilvie, Minn.	950.00
New Holland, Mont.	380.00	Austinville, Iowa	665.00
Vesper, Wis.	135.00	Hawarden, Iowa	850.00
Randolph, Wis.	435.42	Estelline, S.D.	2,030.00
Hitchcock, Mich.	47.50	Chandler, Minn.	1,260.00
Plainfield, Mich.	359.55	Bigelow, Minn.	2,200.00
Bishop, Mich.	165.00	Todd Co., S.D.	400.00
16th St., Holland, Mich.	250.00	Wyoming Park, Mich.	1,800.00
Elpis, Colo.	285.00	Lansing, Ill.	1,600.00
Ada, Mich.	275.00	Hills, Minn.	510.00
Conrad, Mont.	680.00	Roseland IV, Chicago,	
Madison St., Paterson, N. J.	225.00	Ill.	1,800.00

Plover, Wis.	\$2,150.00	Holland Center, S.D.	800.00
Muskegon Heights, Mich.	700.00	Brooten, Minn.	1,300.00
Burdett, Canada	150.00	McBain, Mich.	1,650.00
Sanborn, Iowa	230.00	Crookston, Minn.	950.00
Winnipeg, Canada	450.00	Holland, Iowa	1,000.00
Redlands, Calif.	298.00	Lynden II, Wash.	950.00
Hancock, Minn.	710.00	Colton, S.D.	1,900.00
Hanford, Calif.	467.67	Waupun, Wis.	2,000.00
Sibley, Iowa	1,900.00	Portland, Mich.	475.00
Worthington, Minn.	800.00	Mountain Lake	500.00
Ocheyedan, Iowa	1,206.78	Coopersville, Mich.	1,500.00
Cramersburg, Canada	770.00	Gun River, Mich.	1,000.00
		Diamond Springs	500.00

The total of these "Notes" equals \$54,776.54

The Committee feels the need to ask Synod that a hard and fast rule be expressed as to which committee needy congregations should turn to in seeking help. As matters stand at the present time there is considerable confusion. One congregation [may] receive twice [the amount] and other congregations must sometimes wait a long time for [their] pledged support, and then must be satisfied with less. [Let us illustrate:] Your committee was asked by Austinville for \$1,000 support; thereupon the Ireton congregation came forward because their church building burned down. Austinville was promised \$1,000 and the Committee also promised \$2,500 to Ireton. Because of the great need your committee requested an extra collection for Church Help by way of our church papers. However, just as this request appeared in the church papers, the Synodical Committee requested a special offering for Ireton and [only] one for Austinville. Before 1923 was ended, Sultan requested \$2,000 support from the Church Help Fund. The Committee promised Sultan support, and shortly after this the Synodical Committee recommended Sultan for an extra collection. These matters create great confusion. Synod must indicate which committee must function in these matters. When two committees request help, the classical treasurers don't know where to send the collections. Moreover, usually the Synodical Committee is not aware of the fact that a request has been made from the Church Help Committee and that approval has

already been given. (See synodical action about this matter, *Acts of Synod 1924*, pp. 68 and 69. S. C.)

In the collections referred to above, your committee received \$1,596.31 for Ireton; \$944.22 for Austinville and \$25.00 for Sultan. Some treasurers sent the money for these special causes to Church Help with a designation that this money was for Ireton, etc.; others sent the money directly to Ireton and Austinville.

Your committee sent \$2,500 to Ireton without asking for repayment, and also sent \$1,000 to Austinville. The Committee requests the approval of Synod in light of the fact that the Committee is authorized to give money without receiving a [promissory] note, but only with approval of Synod.

Church Help should once again be recommended to our churches. With the closing of the books [yet to be paid] promises to six congregations amount to \$6,500.

Respectfully submitted,

Your committee,

J. MANNI

D. DE BEER

H. J. HEYNEN

SUPPLEMENT VIII

REPORT OF THE PUBLICATION COMMITTEE

To the Synod of the Christian Reformed Church meeting in Kalamazoo, Michigan on June 18, 1924, and following days.

HONORABLE AND HIGHLY ESTEEMED BROTHERS:

The Publication Committee deems it an honor and a privilege to report to your honorable gathering the matters concerning the activities of our church papers since the latest synod.

I. The Printing Office

The building, the purchase of which the previous Synod approved for \$13,000, was occupied during the week of April 20, 1923 and since then our printing facility has been located at that address. The previous location on Pearl Street was rented by us until May of 1923, and inasmuch as the owner was not willing to release us from that agreement and the purchased building was bringing in rent money, it was decided that it was profitable to remain at Pearl Street until that date.

For the arrangement and furnishing of the building the services of architect Mr. B. Hertel were engaged, and after considering several plans it was decided to occupy only the lower level of the building and use it for the printing press, so that the upper level could be rented. After a few improvements this was rented out for \$65.00 per month. As a result, the lower level had to be enlarged which the lot size barely allowed. Also the front had to be partially improved which gave the building a much better appearance and now can be seen as one of our

church properties. As much as was needed was set aside on the lower level to serve as an office and as a small room for the meetings of the committee. The rest of the space is set aside for the printing press, everything on one floor, reasonably spacious, well-lighted, and answering to our needs—much better than the place on Pearl Street which had three stories. Now there is no more shaking of the floor when the press is in operation, as was the case on Pearl Street, which was so annoying and also harmful to the press; and no more danger that at some time we, with our printing press, would be evicted.

For all of this, besides the architect and Mr. Buiten, the administrator, we express special thanks to our Business Committee, the Brothers Hulst, Denkema, and Rooks, for their diligent work in securing a building which is financially advantageous without sacrificing efficiency.

With this purchase, the church has come into possession of the property which is worth at least \$25,000, because the lot alone is worth \$16,500 (\$500 per “front foot”) while the building and furnishings have cost us \$21,692.76. A mortgage of \$7,000 had to be assumed, but of that \$2,500 has been paid and it is insured for \$8,000. Holwerda Heating installed a new boiler at cost, and that is \$100 less than was quoted by other firms for the same boiler.

With the establishment of the printing plant, the church only means to own a facility for its own printing needs, more particularly the publication of *De Wachter* and *The Banner*. The Publication Committee did not believe that its consent to print *De Heidenwereld (Missionary Monthly)* was in conflict with this goal. A step beyond [this intent] is the request of the previously mentioned Synodical Committee to contact the Federation of Reformed Young Men’s Societies to explore the possibility of giving a helping hand in

the printing of books for the use of the Federation.

With reference to this request the following decision was made:

With the approval of Synod, and to the extent that the capacity of the printing press allows, and in keeping with the judgment of the Business Committee in this matter, the Publication Committee accepts the responsibility to print all the books for the Federation whose manuscripts have been approved by the committee appointed for the Federation by the previous synod. We do this with this understanding that when the books have been printed, the entire run of printed material will be delivered to the Federation of Reformed Young Men's Societies, for them to take possession and market, so they will be responsible for any gain or loss that this undertaking may entail.

The approval of Synod is requested for this decision.

II. The Administration

The administration is performed with skill and dedication by Mr. J. J. Buiten. His books have been audited by Mr. W. P. Dreyer, public accountant, and he reports that the books are in excellent condition. His report concerning the finances for the two years from January 1, 1922 to December 31, 1923 will be placed in the hands of your Pre-advisory Committee for Publication Matters. It reads as follows:

PROFIT AND LOSS ACCOUNT PUBLICATION COMMITTEE January 1, 1922, to December 31, 1923

	INCOME		
	Wachter	Banner	Total
Subscriptions	\$28,992.85	\$23,580.91	\$52,573.76
Advertising	6,662.18	6,609.89	13,272.07
Outside Work.....			3,783.16
Waste Paper			93.14
Interest (over amount paid).....			17.55
Rent Collected (2nd floor).....			725.50
Total Income.....			\$70,465.18

EXPENSES

Shop

Wages paid	\$17,203.61
Paper—Publications	10,122.59
Paper—Job Work	1,188.19
Ink	461.80
Wire	16.67
Draying-In	162.90
Cuts	213.70
Shop Expenses	524.22
Power, Light and Gas	763.12
Repair to Machinery	71.64
Depreciation—Type (charged off)	3337.75
Depreciation—Cylinder Press (5 per cent)	585.85
Depreciation—Linotype (10 per cent)	599.15
Depreciation—Folder (10 per cent)	203.18
Depreciation—Shop Fixtures (10 per cent).....	175.16
	<hr/>
	\$32,629.53

General

Wachter Commissions	\$1,200.37
Banner Commissions	700.04
Agents' Commissions	478.16
Agents' Expenses	667.21
Premiums Paid	44.36
Second Class postage	1,950.61
Wrapping Paper and Twine	270.79
Draying out	298.13
Editors' Salaries	5,701.40
Editors' Expenses	89.71
	<hr/>
	11,400.78

Administrative

Office Salaries	\$8,809.56
Office Expenses	606.90
Committee Expenses	830.51
Rent paid (Pearl St.)	800.00
insurance Premiums	699.34
Fuel	167.47
Moving Expense	382.58
Depreciation—Office Furniture(10 per cent)	187.48
Depreciation—Building (eight months, 3 per cent)	233.85
	<hr/>
	12,717.69

Total Expenses	\$56,748.00	\$56,748.00
		<hr/>
Net Profit for two years		\$13,717.18

Balance Sheet, Dec. 31, 1923

Assets		
Cash in Hand	\$76.43	
Cash in Bank	2,190.67	
	<hr/>	
Total Quick Assets		\$2,267.10
Plant—		
Cylinder Press	\$5,858.51	
Linotype Machine	3,009.80	
Folding Machine	1,015.93	
Type	675.51	
Other Shop Fixtures	1,049.28	
Office Furniture	1,381.23	
	<hr/>	
Total	\$12,990.26	
Less Reserve for Depreciation	3,469.81	
	<hr/>	
		\$9,520.45
Building and Lot	\$21,692.76	
Less Reserve for Depreciation	233.85	
	<hr/>	
		21,458.91
	<hr/>	
Total Fixed Assets	\$30,979.36	30,979.36
		<hr/>
Total Assets		\$33,246.46
Liabilities		
Mortgage on Building and Lot		\$4,500.00
Investment		
Balance to Credit of Publication Committee, Brought Forward Jan. 1, 1922	\$15,029.28	
Add Net Profit for Period	13,717.18	
	<hr/>	
Net Credit to Publication Committee	\$28,746.46	28,746.46
		<hr/>
Total Liabilities		\$33,246.46

Hereby we add a report of the number of readers:

Jan. 1, 1922— <i>De Wachter</i>	8,005	<i>The Banner</i>	6,100
Jan. 1, 1924— <i>De Wachter</i>	8,050	<i>The Banner</i>	7,750

III. The Publication Committee

The previous synod nominated the Brothers K. Bergsma, J. B. Hulst and T. Noordewier as members of this committee. Mr. Noordewier, however, informed the Committee that he was not able to accept this appointment.

After that, Rev. P. A. Hoekstra was requested to fill this vacancy and he expressed a willingness to accept.

The retiring members of this committee are Brothers Drukker, Denkema, Rooks, and Heyns.

In keeping with the decision of the previous synod the responsibility for drawing up a list of committee nominees belongs to the Pre-advisory Committee for Publication Matters.

IV. The Editorial Staff

While the editorship of *The Banner* continued to be entrusted to Dr. H. Beets, the previous synod had appointed Rev. H. Keegstra as the editor in chief of *De Wachter*. This brother assumed this responsibility in September of 1922, and since that time he has filled that position to the great satisfaction of the readers, and no less the Publication Committee. Because he had recently been re-appointed as editor of the Sunday school lessons he desired to be relieved of that responsibility and Rev. K. Bergsma was appointed in his place. The Committee did the latter with some hesitation because Rev. Bergsma is a member of the Committee. Even so they proceeded to make this appointment for the following considerations: a) that Rev. Bergsma was not reluctant to assume this responsibility and it involved a need for which provision had to be made without delay. Based on experience, the Committee also was aware that repeated disappointments could be expected if they nominated persons outside of the Committee and that months could pass before their efforts would be crowned with the desired results; b) that Rev. Bergsma had previously edited the Sunday school lessons in a manner which was satisfactory to all. This work requires unique gifts which not everyone possesses; c) that the editorship of the Sunday school lessons actually has little in common with the duties of a member of the Committee.

A problem for the editors in chief was the matter of proofreading. Dr. Beets had earlier requested to be relieved of that responsibility which request was granted for the reasons given. Since that time most of the proofreading for *The Banner* was done by Mr. Buiten,

which he did willingly, even though it was not part of his job description, and he actually had no time for this work. Now problems also arose with the proofreading of *De Wachter*. For a considerable time Rev. Keegstra had functioned as proofreader, even though this required him to come from Holland which involved expenses and a loss of time. After many considerations this work was finally turned over to one of the college students for \$2.00 per week for each of the church papers. This was to be paid out of the treasury of *De Wachter* and *The Banner*.

V. The Content of the Church Papers

Finally we share with you a few particulars concerning the papers themselves.

A "Young People's Department" has been added to the features of *The Banner*. The Committee was of a mind that this could serve to bring *The Banner*, which is more designed for the younger section of our people, thus making it more attractive and profitable for them, drawing them to *The Banner* and through *The Banner* to bind them more closely to our church and the Reformed confession. The purpose of this department would be to give direction and to discuss questions which are of special concern to them and to give them opportunity and stimulation to raise questions and to seek information, etc. Other church and religious magazines usually have such a department and we surely don't wish to trail behind anyone in seeking and promoting the concerns of our youth knowing their significance for the future of the church. After several disappointments we were pleased that Rev. G. J. Van de Riet was willing to assume the editorship of this department.

The columns of *De Wachter* remained the same except for this difference, that "American Church Life" would be somewhat broadened in scope so as to include life in the Netherlands churches so that our readers can remain informed. After all, we do have a special interest in the Netherlands *Gereformeerde Kerken* [Reformed Churches] and there is a great deal that we can learn from these churches. The editor, Rev. G. D. De Jong, was in total agreement with this decision and since then the adjective "American" has been removed from this feature.

Inasmuch as many feel the need for more space for reading material, and *The Banner* has now added a new department, it was decided to print both magazines in smaller type (8 point). This solution was taken in view of the capacity of our printing press and was considered to be the best decision possible without increasing the cost.

The old difficulties with controversial articles and real estate advertisements have again arisen from time to time and are a source of annoyance for editors, administrators and the Publication Committee. In addition to the above, complaints have recently been made about "Entertainment" advertisements which have given offense to some people.

One complaint concerning a real estate advertisement came to our attention. In response to this complaint, the Committee decided to enforce a previous decision more strictly by demanding that before such an advertisement is accepted, information concerning the nature and the truth must be obtained from a church council residing in the place involved, or from the synodical committee for the prevention of dispersion, or from other trustworthy people, including those in Washington.

Controversial articles occasioned more difficulty for the editor of *De Wachter*. Unless advice of the committee was requested, matters were taken care of [by the editor himself]. The suggestion of the previous synod that "healthy debate concerning weighty church matters can be very profitable for the life of the church" was encouraged by the editor and the committee, all the more because that was their own conviction. But then it must be "healthy debate." And one must have experience [in these matters] to actually know how much of the pro and con which is submitted is worthy of that name.

As a general rule such articles were not placed as long as the editor did not have in his possession everything that the person had to say on the matter. In this way [the editor] can judge the matter in its totality.

To receive complaints concerning the placing of advertisements of [stage] performances by our own young people

was something new, but this also happened. Not that our young people themselves [were to blame], but rather persons whom they had allowed to perform and who had made mockery and who had given offense. With complete justification it was opined that there should be no place in our church papers of advertising for such performances. In order to prevent a repetition of such [problem], the Committee has established the following rule, that before the placing of such an advertisement the responsible party must give a written statement in which the person assumes responsibility for the propriety of the presentation.

Finally the Publication Committee requests Synod to establish a rule which will enable us to control the requests for help and support from causes outside of the church that seek to make use of our church papers. It is necessary that such regulations be established so that it may be clear to what extent and how far our church papers are to be of service when such requests are made.

With these we believe we have finished our task and completed our report concerning the activities of the Committee.

With a prayer that the Lord will give Synod abundant light and the guidance of the Holy Spirit, we are

Your servants in the work of the Lord,
THE PUBLICATION COMMITTEE,
D. R. DRUKKER, President
W. HEYNS, Secretary

NOMINATIONS
For Editors and Assistants of
De Wachter and The Banner

First of all the Publication Committee shares with you the following:

(1) That it has received the following communication from Dr. H. Beets:

“Worthy Brothers of the Publication Committee:

Even though it is painful for me, because of the ties which bind me to *The Banner* after twenty years of labor, even so I do believe that I have reasons

to inform you that I will not be available for re-nomination to the position of editor in chief. I express my thanks to you and to the church for the patience and the trust which they have shown me.

Your fellow worker,
HENRY BEETS.

(2) That also Rev. H. Kuiper emphatically declares that he cannot continue [to write] *The Banner*, "Our Doctrine," beyond his present appointment; that it is to end in this coming September.

(3) That for a variety of reasons the Publication Committee neglected to present nominations for "The Children's Page" and the "Young People's Department"; however Synod requests that the present editors be willing to continue or that the provisions for these departments be placed in the hands of the Publication Committee.

(4) That in those instances where a person is nominated for more than one department, it is the intent of the Committee that no person shall be eligible for an additional department if he has been chosen for a previous one.

For De Wachter

Editor in Chief: H. Keegstra, Y. P. De Jong, W. P. Van Wyk
Meditation: J. B. Hoekstra, I. Van Dellen, J. K. Van Baalen
Dogmatics Subjects: D. Zwier, Y. P. De Jong, C. De Leeuw
Practice of Godliness: P. J. Hoekstra, J. Keizer, P. Jonker, Sr.
Church Life: G. D. De Jong, A. Guikema, T. Van der Ark
From and For the Press: A. Keizer, A. J. Brink, Z. Sherda
Sunday School Lessons: K. Bergsma, A. J. Rus, M. Van Vessem
Question Box: J. Manni, F. Doezema, M. Van der Heide

For The Banner

Editor in Chief: G. Hoeksema, P. A. Hoekstra, H. J. Kuiper, W. Stuart.

Meditations: J. A. Ghysels, H. Bakker, J. K. Van Baalen.

Our Doctrine: E. F. J. Van Halsema, J. M. Van de Kieft, M. M. Schans.

Timely Topics: E. J. Tanis, W. Stuart, E. J. Tuuk.

Sunday School Lesson: J. M. Van de Kieft, N. Monsma, J. J. Steigenga,
J. J. Weersing.

SUPPLEMENT IX

REPORT OF THE IMMIGRATION COMMITTEE FOR THE PREVENTION OF SCATTERING

Honorable Brothers:

Once again the Immigration Committee for the Prevention of Scattering gives a report regarding its work. It is expected that we give direction concerning what should be done so that the moving about of our people is led in the right direction.

In this context a few suggestions are proposed.

As far as the work of the Committee we share the following:

Even as previously we are consulted frequently to give counsel and direction, as much as possible, after having consulted as members of the Committee, we give answers to the questions that are asked.

Very often it is difficult to give advice. From time to time it is impossible to give counsel. However, when one looks at our work in its totality we are convinced that our work has borne good fruit, even though the general public doesn't read or hear much about it. Many times we were able to give good advice where the primary purpose of our committee was realized, namely, to prevent the scattering of our people.

We have carried on a rather extensive correspondence with people in various states of our land and Canada, as well as with a variety of persons in the Netherlands. And with all [those efforts] we experienced the satisfaction that in nearly every instance our advice was followed, with gratitude.

Inevitably we encountered people who requested our recommendation concerning the purchase of a piece of land with the intention of selling part of it for plots. This kind of recommendation we did not dare to give; also because we believed that this was outside the range of our mandate.

Frequently we came in contact with people, by way of correspondence,

who were deeply disappointed with the place where they had settled. In a few instances we were also asked for financial assistance. Naturally we could do nothing beyond exhorting people to be prudent and careful in all that they did.

The trek to the Far West remains strong; and in all probability that will continue. The appeal appears to be primarily the more pleasant climate. Also immigrants from the Netherlands have gone to Canada in large numbers now that there is little opportunity for them to come to the United States. For the most part things are not going well for our people in Canada, except for farmers in some areas of southern Alberta, where some of our people have settled, now the prospect appears to be brighter because a great deal of the land has been brought under artificial irrigation.

We would like to pose the question as to the need of finding someone whose exclusive responsibility would be to work on behalf of the scattered Hollanders in Canada. It isn't clear to us which classis should assume the responsibility, but it is clear to us that there is need for a home missionary for the eastern and middle provinces of Canada, if many of these people are not to be spiritually impoverished and wander away from the church.

Respectfully submitted

HENRY J. HEYNEN, President

P. J. HOEKENGA, Secretary

SUPPLEMENT X

SYNODICAL REPORT DELEGATES SOUTH AMERICA

Reverend and Honorable Brothers:

Your delegates are once again able to report very favorably on the extensive activities of Rev. Sonneveldt in Patagonia. Our subsidy encouraged him and his congregations to carry out their work with zeal and power. The Reverend is in the Netherlands at the present time and while there, he continues to promote the cause of the Hollanders in South America.

However, with reference to other congregations we are not able to present such a favorable report. With grief we report that irregularities in Buenos Aires made necessary the suspension and the deposition of the minister. With the exception of this, matters are going well.

The People's State Bank of Holland also this time did not charge for sending the money.

During his stay in the Netherlands, Dr. Beets was also in a position to take part in several delegate meetings.

Receipts and Disbursements

Balance in the treasury	\$.50
Classis Grand Rapids East.....	532.55
Classis Grand Rapids West.....	304.37
Classis Holland.....	149.14
Classis Hudson	142.10
Classis Illinois.....	400.57
Classis Muskegon.....	212.84
Classis Orange City	102.52
Classis Ostfriesland	30.00
Classis Pacific.....	197.06
Classis Pella.....	214.26
Classis Sioux Center.....	35.88
Classis Zeeland	64.25
Total.....	\$2,386.04
Subsidy	\$2,100.00
<i>De Wachter</i> and correspondence	75.34
Total.....	\$2,175.34
Still in the treasury.....	\$210.70

Recommendations to Synod

(1) Continuance of the delegation for the promotion of the interests of the Argentine churches, with the same mandate as before, and also that they be commended for the usual one offering in two years for South America.

(2) Approval of the regulation made in the Netherlands and endorsed by Classis Rotterdam and the Particular Synod of Zuid Holland South, namely:

- a) That it be proposed to the church at Buenos Aires that they call a minister of the Word from the Netherlands and that powerful support be given by the churches of the Netherlands.
- b) To propose to the church at Tres Arroyes (in compliance with a similar request made to the committee in the Netherlands) that it calls a minister of the Word from the Christian Reformed Church of North America, and that this church be powerfully supported by way of our churches. This minister will also be charged with the responsibility of the work at San Cajetano. (The work at Rosario will be supervised by Classis Buenos Aires.)

As far as the church's position with reference to the intended minister referred to in b), it was deemed a good idea that he be loaned to the South American churches.

The intention of your delegates is to carry out the loaning of a minister as indicated under b) only if it becomes clear that the Dr. Sonneveldt's efforts to strengthen the Reformed element in Argentina by way of emigration from the Netherlands meets with good success. In the event that this proves to be the case, your delegates recommend a special collection for sending out a minister to Tres Arroyes, and that this collection be for his salary until the meeting of the next synod. (See p. 74 *Acts of Synod 1924*, regarding the decisions of synod with respect to South America. S.C.)

Respectfully submitted,

Delegates *ad hoc*,

HENRY BEETS

J. VAN LONKHUIZEN

J. WYNGAARDEN, Clerk

SUPPLEMENT XI**REPORT OF THE DELEGATE TO THE GENERAL SYNOD OF THE
REFORMED CHURCHES IN THE NETHERLANDS, UTRECHT,
Aug. – Sept., 1923**

Esteemed Synod:

As reported in the report of the Synodical Committee, the undersigned was sent by our church as a delegate to the General Synod of the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands, held in Utrecht during August and September, 1923. The Lord enabled me to carry out this honorable mandate. I was received by the brethren with great cordiality, and great love and hospitality were shown to me. Repeatedly they demonstrated great interest in the life and endeavors of our denomination.

The General Synod held to the decision of the previous synod to engage in greater participation in the work of the synod, see p. 231 of our *Acts*, 1922.

Not only was the privilege of the floor given when subjects of general concern were discussed, but also in the meetings of the committees where advice to synod was being prepared, these meetings were open to your delegate. With reference to three matters I felt myself called to participate in the discussion. These three were the matter concerning divorce, a proposal regarding catechism books, and then last but not least the question of discipline for those who were not willing to break their ties with secret societies, specifically in the case of the "Odd Fellows." That debate on this point was necessary was underscored by a protest which was sent in by Dr. H. H. Kuyper, see p. 123 of *Acts of the General Synod*, 1923, Art. 188.

I also brought a number of requests to the attention of the General Synod. What I shared with the Synod concerning our church group and what the content of these requests were will become clear to you from the following address which I delivered to the Synod, p. 186 of the *Acts of the General Synod*:

ADDRESS TO THE GENERAL SYNOD

“Reverend Fathers and Brothers:

It would have been a pity if especially at this synod of your Calvinist churches no person from America was delegated to your synod, after all I come from a land where “Calvin” is president, namely the Honorable Calvin Coolidge. To have a “Calvin” as the head of state—that has never happened anywhere in the world.

I come as a representative of the Christian Reformed Church of North America. And we bear that name—it seems necessary to emphasize this—*not* because we are one with the Christian Reformed Church in this land. In 1911, they politely refused to carry on correspondence with us precisely because in doctrine we were one with you. No, we bear our name simply because we had no reason to alter the old title, “The Church of the Secession,” “The Church which served us as Mother” because of a [church] union like you did. That is why we retain that old name, which reflects a noble history even though we are grateful for what has come our way from the churches of the Doleantie.

Personally I have the honor to appear before you for the third time, here at the headquarters of the Reformed troops* in the Netherlands, to report to you about our American brigade.

To continue the image of a militant church, our denomination is spread out in many directions in North America. We are spread out from Redlands, California, our most southern church, to Neerlandia, Alberta, our most northern congregation. That is a distance of 2,000 miles, or ten times the length of the Netherlands from north to south. And from east to west the distance is even greater. From our West Sayville church on Long Island,

*or ‘militia’

New York, on the coast of the Atlantic Ocean, to Oak Harbor [Washington] on Whidbey Island, on the Pacific Ocean the distance is 3,000 miles or twenty-five times the width of the land of our fathers.

However, no matter how widely spread out we are we have a certain center from which contact is exercised with all the widely spread out units of our brigade.

Our headquarters, as you know, is Grand Rapids, located in the western part of the state of Michigan. In Grand Rapids we count seventeen churches within the limits of the city. In this city we have a greater number of members than any other denomination, including Roman Catholic.

However, our troops also occupy other significant posts. In Holland, Michigan, there are six churches—the oldest of these is the first church of Dr. Van Raalte. In Muskegon there are four of our churches and in Kalamazoo there are three. Moving westward there is the great Chicago, an important center, and there are a dozen churches within its city limits.

We must not forget to point out the old Pella of Scholte as one of our rallying points, and its daughter colony, Orange City, both with a girdle of [faith] wrapped around them.

Grundy Center, too, is becoming a center, particularly of our German congregations, while in the Far West we make mention of Los Angeles to the south and Lynden in the north, on the coast of the Pacific Ocean.

Also in the east there is a central point in the city of Paterson. Alas, to date we have not been able to establish a presence in the former New Amsterdam.

It should become clear to you that our brigade is a growing army. Small in number when in 1857 our churches returned to the position abandoned in 1849. From a small beginning of only four small groups, numbering not more than 150 families in the heart of Michigan at Grand Rapids, Graafschap, Vriesland, and Noordeloos, we have spread out to all parts of the union, and beyond, and we now number a hundred thousand souls.

Or to continue the military terminology, our

brigade numbers 13 classical regiments composed of 250 local companies.

Measured in numbers, our little army is *pro rata* [proportionately] growing faster than other parts of the Protestant army in North America, however not as rapidly in recent years as before the Great War.

The "Breda" of our brigade where our staff-officers are trained, is Grand Rapids, where our seminary which dates back to 1876 is located, and Calvin College which developed out of it, where 250 persons receive higher education. At Grundy Center, previously mentioned, a beginning has been made to offer a college education. In Hull, Iowa, a Western Academy has been established which is a sort of normal school. Christian secondary schools are supported by our people in cooperation with brothers of the Reformed Church, in Chicago, Grand Rapids, Holland and Paterson. In addition to this there are seventy-five Christian elementary schools which are maintained by our people without a penny of support from the government.

May I add at this point that the work of Christian mercy, also in cooperation with Reformed brothers and sisters, is increasing.

We also have homes for the elderly and institutions for those suffering from nervous disorders and tuberculosis. These are not forgotten by us. And to your credit it ought to be said that your example has aroused us to imitate you in Christian zeal.

Our brigade is increasingly aware that our calling to wage offensive battles is the duty of the militant church of God.. In other words, mission endeavors are part of our task as a brigade.

Within the borders of our land we seek to win people for our triumphant Savior. We do this among people of Dutch descent by way of a dozen ministers of the word who labor in what we call Home Missions—the task of establishing churches, as our Church Order expresses it.

We have two posts, in Chicago and Paterson, where we seek to win Jews to Christ.

In various places evangelism is carried out under the supervision of the local church.

Among the Indians in the southwest part of our land we have five mission posts engaging twenty white men and women in the battle for the cause.

On November 17, 1922 the banner of the cross was unfurled in China in the great city of Jukao or Rukao. A missionary field comprising more than three million Chinese was assigned to us in cooperation with other mission boards.

I must not forget to point to the outpost we have in Hoboken, New Jersey. There we maintain a Seamen's Home, and a home for your emigrants. A couple of times your general synod has promised support—the last synod, as well as the one in 1911. However, my dear comrades in arms, it appears that in the midst of all your busy church life and strife it seems to be forgotten. Therefore this reminder!

This post in Hoboken needs your support and also deserves it. Thank you in advance.

Alas, our battle is not only offensive—extending the church and winning new territories—but the battle is also defensive.

For a few years our brigade has been agitated by a disturbance brought in by those who sought to impose on us a new and strange doctrine. Through Scofield and his Bible, and also others, the doctrine of the old premillennialism was cast in a new cloak. And even more importantly, this developed into a system that influences the entire system of Christian truth.

It is not only a speculation about the future—if only this were the case—but it goes much deeper.

The basic principle, that prophecy must be literally interpreted, undermines the age-old Reformed doctrine of the Covenant of Grace, the Covenant of Baptism, the use of the Psalms, yes even the Lord's Prayer and the content of the Sermon on the Mount are being revised. Within our circles it came to advancing two dangerous propositions. The first was the essential distinction between the New Testament Church and the believers among the Jews, destroying the oneness of the church of God through all the ages, as our confessions teach.

The second proposition was that Christ is indeed the head of the church but not its king. Unpleasant strife lead to the deposition of a minister of the Word and a split in a half dozen churches, however it only had serious consequences in one community.

The second defensive struggle involved the instruction of one of our theological professors, Dr. R. Janssen, a scholar and an outstanding teacher. After a great deal of agitation and investigation, made more difficult because Dr. Janssen refused to appear before Synod, Dr. Janssen was deposed from his office by Synod 1922. I mention this sad part of our history only to keep you informed of our life and our strife, our struggles and our suffering.

This leads me to another report to headquarters, which surely will awaken no less interest. The German have a proverb, "*Separat marchieren aber vereint schlagen*" [march separately but strike together]. The Protestant churches in our land, feeling the need for solidarity because of the increasing needs of our land in both the areas of religious and social life, and also prompted by Rome's action, formed in our land a Council of Churches (Federal Council of Churches of Christ in America). More than thirty denominations belong to this organization, officially based on an evangelical foundation. Together, 143,000 local churches with twenty million communicant members [are members]. The council watches over and concerns itself with the common interests of American evangelical Protestants both within and outside of our land and also maintains a proper relationship with the government. Their decisions in no way are binding on the participating churches and allow full liberty in matters of confession and church government. Our church joined this council in 1918 during the World War.

Naturally there is a negative side to such cooperation, however we are convinced that it is better to accomplish a good and necessary work through an imperfect instrument than to allow things to remain undone. Your own mission-consulate provides a sort of parallel, although on a smaller scale. Previously, common mission interests already led us to joining

the Home Missions Council and the Foreign Missions Conference. Almost all of the evangelical churches in Canada and the United States belong to those bodies [known for their] deliberative nature. In connection with the last named conference, the Missionary Volunteer Movement for years has worked with mission volunteers recruiting especially among the young people who are students. Our church has almost fifty of these student volunteers. It is possible, in fact probable, that we will soon have an excess of young men and women who can assist [you] in your mission work. Probably your mission delegates will want to take note of this.

If in your movement toward broadening and enriching your church music, [our] interdenominational character is something that should interest you: the introduction in 1913 of a new Psalm-rhyming for our English-speaking churches. This is the result of the work of nine Reformed and Presbyterian Churches in North America and is very satisfying in both the lyrics and the music. For us, this new book has solved the problem of Psalm singing, which had existed for years.

I request, politely, your synodical action on five matters:

(1) A delegate to our synod. Our next synod will meet on June 18, 1924 at Kalamazoo, Michigan. Important matters will come up for consideration: The divorce question; possibly an aftermath of the Janssen drama. It's also possible that the issue of Common Grace will come to Synod. Please come over and help us with your "representative."

(2) Hoboken. Previous synods (1911 and 1920) recommended support among your churches for the Home for Dutch Seamen and Emigrants. However, little or nothing resulted [from these decisions]. Would your general synod approve that our delegate ad hoc circulate a brochure and request a collection from your consistories?

(3) A definitive decision concerning the divorce problem would be greatly appreciated. With us the matter is still pending.

(4) In the event our next synod decides to proceed with the work in Argentina with greater vigor, possibly by offering [additional] personnel, may we count on your strong financial support? Our church has contributed almost \$2,000 to \$2,400 every two years.

(5) I also bring a request to you that is of great importance. It comes to you from the Home Missions Council. It concerns forwarding the names and addresses of emigrants who come to America to the Home Missions Council, 156 Fifth Avenue, New York, New York, so that our Protestant people do not become scattered and lost sight of. Inasmuch as a number of Netherlanders go to places where there are no Dutch churches, and are often in danger of losing their church ties. I would like to bind this on your heart so that you can recommend this to your church councils. We do have an office which has an effective follow-up system.”

From Art. 80 of the *Acts of the General Synod*, p. 82 we learn what was decided regarding the five matters mentioned above:

- a) that it had already been decided to send a delegate to the synod of the Christian Reformed Church of America;
- b) that the synod has no objection that the delegate of the named church send a brochure to the church councils on behalf of the Home for Dutch Seamen and Emigrants with the request that a collection be taken for this cause;
- c) that the synod will attempt to come to a decision on divorce issues;
- d) that synod has decided that the collection in the matter of Argentina will be especially recommended to [Classis] Zuid Holland – south.

- e) To recommend to the delegates for correspondence with foreign churches that the church councils be requested to exercise concern and forward the names and new world addresses of those who leave their fellowship.

There exists a certain healthy hope that the above-mentioned decisions, as well as the three matters to which attention was directed, will not be without impact on our own church life as well as our position on [membership in] secret societies.

I thank you for your mandate and wish for you every blessing,

HENRY BEETS.

SUPPLEMENT XII

REPORT OF THE REPRESENTATIVES ON THE FEDERAL COUNCIL

To the Synod of 1924,

DEAR BRETHREN:

We take pleasure in rendering you our report, as your representatives on the Federal Council. The Revs. J. Dolfin and J. Timmerman were duly appointed by the Federal Council as members of its Executive Committee. The Rev. Beets was put on the list as vice-president representing our denomination. He also acted as alternate for Rev. Timmerman, who was unable to attend any of the meetings of the Executive Committee, so that this report is prepared by the two representatives who attended the Executive Committee meetings. On other important committees we have also been asked to act, but time and distance kept us from actual attendance.

On the basis of what we have seen and heard while attending two of the annual meetings of the Executive Committee, allow us to say that we were greatly surprised at the extent of the activity of the Federal Council. It has done what we consider a very important work in opening a central bureau of relief for the evangelical churches of Europe at Zurich, Switzerland, a bureau which serves as a clearing-house for all the Protestant churches of Europe. At the present time the resources of many of these bodies are so fearfully depleted. Religious minorities are under hard pressure. The lot of the children is heart-rending. Four-fifths of them in certain cities are under-nourished and nearly half of them tuberculous. The people sit down in discouragement if not in despair. So you will realize that the organization of an efficient bureau was a great necessity. It has already

rendered considerable service in the following countries: Austria, Belgium, Bulgaria, Czecho-Slovakia, Estonia, Finland, France, Germany, Hungary, Italy, Jugo-Slovakia, Latvia, Lithuania, Poland, Romania, Russia, Spain, and Ukraine. It is planned that in these countries home missionary work will be aided; evangelical hospitals and deaconesses' homes helped; the most urgent repair of church buildings will be taken care of; pastors' support and children's relief; preservation of evangelical schools; aid for the Evangelical Press; as well as help for retired ministers or their widows, and for theological students and Christian students' homes. All these things are covering real wants, and pressing needs, and may prevent innumerable institutions from falling into destruction and families of church workers into hunger and despair.

The Council has been considerably active in helping the Protestant churches of France and Belgium in the devastated region to provide places of worship. The Russian situation was gone over carefully, and in behalf of the orphans and refugees in the Near East effective cooperation was given to the Near East Relief, especially in the emergency situation created by the Smyrna disaster.

But extensive and necessary as this work was regarding suffering fellow-believers abroad, much more extensive is the work of the Federal Council at home. The Council has been very outspoken in its standing against the Ku Klux Klan. It has helped to bring about a better understanding between representatives of the Negro and of the white races. A typical example of the influence of the Council is seen in the well-known history of the Government canceling an order to have our combined fleets assemble at the Panama Canal, since it was brought to the attention of the men heading the Council that great forces of iniquity had been bringing thousands of fallen women to the Panama region to prey on our sailors.

An important part of the work of the Council consists in providing church buildings and workers for the drifting people of the four congregations in the Canal Zone, at the "crossroads" of the world, where strong Roman

Catholic influences are rearing impressive cathedrals and Protestantism is compelled to show a united front.

The yearbook of the churches gotten out by the Council is a meritorious production. The fact that the Council is ever watching that our Government will not slacken as to providing the full number of Army and Navy Chaplains allowed by the law, that also is something to be considered.

The annual report of the Federal Council of the Churches of Christ for 1923 gives a full account of the activities at home and abroad of the Council. While attending the meeting at Columbus Ohio, we were especially impressed by two addresses given. The first one was by Dr. Robert E. Speer, the president of the Council. He brought out in the first place that if the Federal Council is to render that help to the churches which they need and which it ought to render, the denominations themselves must discern more clearly than they do just now what is the business of the church; what its duties are and what its problems. In the second place, in order that the Federal Council may better serve the churches it was considered desirable that the churches could cultivate and cherish a sense of ownership over the Council and exercise an actual control. In the third place the denominations were requested to actually utilize this Council for their collective tasks and for the new common duties which arise, instead of leaving these to individual, independent, undenominational agencies.

The second address to which we alluded, and which strongly impressed us, was on "Coöperative Christianity in Action", by John M. Moore, Chairman of the Administrative Committee of the Federal Council. Christ's incomparable story of the Good Samaritan was taken as illustrating the work which the Federal Council of the Churches of Christ in America is trying to do through cooperative action. In a report entitled, "A Review of the Year", it was brought out that the Council has proven to be:

- (1) A greatly needed clearing-house for information on matters of vital common interest;
- (2) an indispensable center of coordination in fields where the denominations are at work;
- (3) a pioneer agency in carrying on in

behalf of the denominations new types of work, for which they have as yet no special agencies of their own; (4) an organ of communication and coöperation with other important agencies national and international, including the Federation of Churches now arising in foreign lands, largely as a result of successful experience of the Federal Council in America; (5) an agency for developing organized coöperation among the churches of local communities throughout the country.

It will be seen by perusing the Minutes of the Executive Committees that the work of the Council practically limits itself to the promotion of things of common denominational interest without in any way binding denominations or interfering with their church government or church doctrine. Of necessity the Council limits itself to these matters and no one ought to deny that it has found for itself a wide territory, a regular "No Man's Land", neglected by all denominations, or practically so.

In view of what has appeared in several papers as to the religious views of the men heading the Council, we feel compelled to say that it is very unfair to hold the Council responsible for all the utterances connected with the various commissions and their spokesmen. Officially the Council acts only once a year through its Executive Committee and every four years as a Council in plenary session. We should also bear in mind, as expressed by the Editor of the "Christian Observer" of the strict Southern Presbyterian Church, Dec. 5, 1923, that "while many mistakes have been made by several of these commissions", it must be remembered also that no actions of the Council itself, much less reports made by commissions, are binding upon any one of the constituent churches until they have been approved by the supreme judicatory of that church." "This", the Editor continues, "makes the Federal Council practically a voluntary association of Protestant churches for mutual coöperation and help. It is in no sense a separate church and its deliverances have no ecclesiastical authority. Such a voluntary association may be helpful in many ways without its every action being fully approved of by the churches that are

coöperating in it. It could not be expected, of course, that Presbyterians, Baptists, Methodists, and other denominations, would absolutely agree on every phase of doctrine and work. No one could expect the Southern Presbyterian Church to demand that the Council should adopt the Westminster Confession of Faith and the Presbyterian Book of Church Order, yet there are certain fundamental truths in which all Protestant bodies that compose the Council agree, and the Council renders a splendid contribution to the cause of Christ's Kingdom through mutual conference and coöperation." The Editor concludes: "Of course arguments against this Council proceed largely upon the assumption that the Council is an organization with authority to make pronouncement on doctrinal matters, but the constitution of the Council forbids such action." This presentation of the matter also is ours. We view the Council as in reality being for denominations what preachers' conferences in our large cities are for our ministers. Many of our preachers belong to these conferences without in any way assuming responsibility for all what these conferences may say or do. By the same token it would be unfair for us, belonging to such an *interdenominational* conference, to hold ourselves responsible for all that is said or done by the various parties connected with the Council.

Finally, as to the make-up and activity of the Council in so far as its Executive Committee in its December, 1923, session is concerned, allow us to quote from another number of the "Christian Observer", Feb. 6, 1924. In an article written by the Rev. George Summey, D.D., we are told: "It was noteworthy that in all allusions to world problems and the best means of settling them, the fundamental fact was set forth that only the Gospel of Christ is the power of God for the solution of these problems. That Christ is the world's great need and that the task of the Church is to give Him to the world that needs Him and that the hands that would wield earthly power should be made clean through Him. The same principle was constantly applied also to the problems of employer and employee of industrialism and kindred matters." Dr.

Summey continues: "Taking it altogether this meeting justifies our church in its determination to continue its representation in the Council. . . . The Council gave renewed evidence of its desire to maintain the right of God's Word and the mission of the Church. There were a few persons present who were known to have wrong views as to fundamental principles—not 'fundamentalism' as a slogan or a name for a party—but their voice was not heard. Individual addresses now and then may have run into what we regard as forbidden ground, but that is common to all large assemblies, our own not excepted." Dr. Summey concludes: "As in expression of the unity of God's people of nearly all the churches in this country, as an agency for active coöperation among them in activities not practicable for them as separate bodies or from which by the very principles of the Church she is precluded, but which she cannot neglect or do without, the recent meeting clearly showed that the Council is more and more useful to us and deserves by its manifest and increasing care in respect to entering upon forbidden ground or assuming undue authority, to be trusted and to be generously sustained."

These quotations from Dr. Summey are the more noteworthy because, as the Editor of the "Christian Observer" stated, Dr. Summey "at one time opposed the Assembly's affiliating with the Council, but after a thorough study of its work several years ago, he has become convinced that our Southern Presbyterian Church ought to remain a part of the Council and ought to strive to be of service to the other evangelical churches of our land."

Finally, allow us as your representatives, to make the remark that if it is wrong for us as a denomination to be affiliated with a voluntary organization of this kind, then it must also be a matter of considerable objection that our pastors affiliate with General Ministerial Conferences, and that our students are allowed to attend the meetings of the Missionary Volunteers since men of influence in the Council are usually present at meetings of the Volunteer body. And that objection applies with equal force to our affiliation with the Home Mission Council and

Foreign Missions Conference, since our representatives on these bodies are constantly in touch with the leading men of the Federal Council.

Submitting this to your prayerful consideration,

Yours respectfully,

JOHN DOLFIN

HENRY BEETS

J. TIMMERMAN

SUPPLEMENT XIII

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

To the Synod of the Chr. Ref. Church, Kalamazoo, Mich., 1924.

Esteemed Brethren:—

Synod of 1922 renewed its recommendation of the work of the American Bible Society as worthy of the hearty support of our churches (*Acts*, 1922, Art. 34, VIII). This has not been in vain. The gifts from Christian Reformed Churches have shown a very substantial increase during 1923. The total received, according to figures supplied by General Secretary Frank H. Mann, was \$2,424.90 as compared with \$1,371.00 in 1922. The gifts were nearly doubled in 1923.

Nevertheless, from statistics obtained from all our Classical Treasurers, your delegate finds that only 73 congregations gave for this cause during 1923, out of a possible 253.

Here follows a list of the Classes and the number of congregations that contributed during 1923. The figures in parentheses give the number of congregations in each classis.

Grand Rapids East	(25)	7
Grand Rapids West	(23)	16
Hackensack	(5)	0
Holland	(13)	7
Hudson	(13)	11
Illinois	(30)	7
Muskegon	(27)	2
Orange City	(27)	1
Ostfriesland	(16)	5
Pacific	(16)	4
Pella	(22)	4
Sioux Center	(19)	4
Zeeland	(17)	5
	Total	253
		73

Less than one-third of our churches gave for this cause during 1923. One classical treasurer writes: "I am somewhat ashamed that our Classis did not do more for this worthy cause. What is mission work or in fact any kind of work, without the Bible."

All the Scriptures in Navajo are printed by the American Bible Society. All of China is covered in the supplying of Scriptures by this Society. Jukao, the headquarters of our missionaries is not far from the headquarters of the American Bible Society in Shanghai and their Sub-Agency up the river at Nanking.

Our Reformed brethren have given this Society a place in their budget for \$12,000 annually, which is one per cent of their total benevolence. Comparing the two churches in strength of membership, the Christian Reformed Church should contribute at least \$5,000 annually on the above basis, and surely this is not too much for world-wide Bible distribution, the foundation for all mission work.

Your delegate attended the annual meeting of the Advisory Council of this Society in Nov. 1922 and can assure Synod that the funds received from the churches are carefully and wisely administered and that the advice of the delegates from the churches is appreciated.

Your delegate recommends that Synod again suggest that a definite place in the budgets or schedules of offerings be given by all our churches for the work of the American Bible Society.

Respectfully submitted,
LEONARD TRAP.

SUPPLEMENT XIV

REPORT ON GRADED SUNDAY SCHOOL LESSONS

To the 1924 Synod,

REVEREND BRETHREN:

The "*Acts of Synod*" 1922, page 152, Art. 58-2, reads as follows:

"Committee for Drawing Up Graded Sunday School Lessons: H. Keegstra, J. A. Van de Kieft, K. Bergsma and M. Van Vessem."

Reference is made to "*Acts 1920*," pp. 13 and 94. The Classis Grand Rapids East proposed the appointment of a committee to devise ways and means for obtaining annually a series of Sunday School Lessons. Grand Rapids West requested that provision be made to furnish our Sabbath schools with a Graded Lesson Course suitable to our peculiar church life.

Your Committee has the following to report:

After a very careful study of the matter, it is impossible for us to present to your body a series of Graded Lessons suitable for our Sunday Schools. To a man we arrived at the conclusion that the International Lessons ought to be followed by the Sunday Schools. This also excludes the "Whole Bible Sunday School Course" adopted by the so-called Fundamentalists, which we find both untried and, with an eye to our catechetical teaching, unnecessary.

From a well directed canvass (see "The Sunday School Times," April, 1922), the final results brought out these facts, namely, that of 457 Sunday Schools, 446 preferred the uniform lessons and but 11 the graded; also, that 172 schools had returned from the graded to the uniform;

that 214 still using the graded acknowledged not to be satisfied with them.

The following considerations seemed to us so overwhelmingly against the adoption of a Graded Lesson System, as to convince us that to leave the Uniform System would be a fatal mistake.

(1) To drop the International and adopt a Graded System would *cut off the abundant supply we have of Lesson Helps*. For the Sunday School as a whole it would be impossible to make good such a loss of material.

(2) The Graded System would *put out of existence the Teachers' Meeting* that is made possible by the Uniform System. Small Sunday Schools would not be able to meet the requirements of a teaching force for a Graded System and all the Schools would miss the *unity* in the teaching of the lesson truths if such a System is adopted. Our day and time, more than ever before in history, requires this unity, and we need this added preservative for the instruction of our covenant youth against the perils of liberal teaching with which the air is full.

(3) Where we insist on preparation in the home, the Graded System would *make this home study next to impossible*, whereas the Uniform Lesson System lends itself to a unity of study in the home and allows the parents to fulfill his and her duty, a task of which we may not rob them.

(4) Taking it for granted that our covenant children are taught in the *Christian schools* and in the *catechetical classes*, it would naturally follow that *the Graded System must lead to a triplication of effort and work*. The Graded System smacks too much of schoolwork; the idea of school becomes too predominant; the necessity of expert teachers cannot be overlooked, and the parent is robbed of a privilege and task because of the impossibility to help prepare the children for the many grades.

(5) The International or Uniform Lessons do *not exclude grading*, for we have wherever practicable the division of Adult, Intermediate, Senior, Junior, and Primary classes. This makes the Teachers' Meeting possible; it

makes possible the acquiring of teachers; it gives the opportunity for home study; it leads to unity of the truths taught; it fits in with the smallest and largest of schools.

(6) To thus far have had *one point of contact through the International Series with the American churches*. This may be considered as merely sentimental, but let us not forget that our American children, even though it be subconsciously, feel this tie that binds them to the children of other denominations. Isolation may be a necessity with an eye to our distinctive interpretation of the Truth, but it is not so when we think of the children of the country gathered around the Bible studying the same portion of the infallible Word of God.

(7) We wish also to add the undeniable fact, that on the whole where churches have adopted the Graded System *there exists more or less dissatisfaction*. Prominent men in the Sunday School world criticize it and advise a return to the Uniform International Series.

Brethren! From the above it is clear that your Committee could not come to you with a schedule for Graded Lessons. Without a dissenting vote we could not conscientiously do otherwise than present our position. We shall not be offended if your Synodical Committee upon receipt of this report, appoint another committee willing to present to you their work on "the drawing up of Graded Sunday School Lessons."

Appreciating the honor of our appointment, with prayer for the guidance of the Holy Spirit in all your deliberations,

Your Committee,

H. KEEGSTRA
J. M. VAN DE KIEV
L. J. LAMBERTS
K. BERGSMA
M. VAN VESSEM

SUPPLEMENT XV

**PROPOSED ARTICLES OF ASSOCIATION
of the
CHRISTIAN REFORMED CHURCH OF**

(See p. 94, *Acts 1924*, concerning changes, etc.)

We, the undersigned
desiring to become incorporated under the provisions of
do hereby make, execute, and adopt the following Articles of Association, to wit:

First, The name assumed by this *corporation*, and by which it shall be known in law, is Christian Reformed Church of

Second, The location of said Church *or society* shall be in,
County of, and State of

Third, The time or which said *corporation shall be created*, shall be
years.

Fourth, The members of said Church or society shall worship and labor together according to the discipline, rules and usages of the Christian Reformed Church as from time to time authorized and declared by the Synod of said Christian Reformed Church.

Fifth, We recognize, as the fundamental principles of our Church, in Doctrine and Government, the Bible as the infallible Word of God, the Formulas of Unity of the Christian Reformed Church, and the Church Order, as revised by the Synod of the Christian Reformed Church

of 1914, and amendments or additions thereto as may be made by *subsequent* Synods. The said Formulas of Unity are: 1st, The Thirty-seven Articles of the Belgic Confession of Faith; 2nd, The Heidelberg Catechism; 3rd The Five Articles against the Remonstrants.

Sixth, We irrevocably appropriate to the maintenance of the above mentioned *Formulas of Unity and Church Order*, such real and personal estate as this Church now has or may hereafter acquire, and declare that to these objects alone it shall be applied. In case of any departure from the above-established *Formulas of Unity and Church Order* by any portion of the Church or congregation, such estate shall be held and enjoyed exclusively by those who adhere to said *Formulas of Unity and Church Order* herein declared and established as the basis of our Church and congregation, and applied for above-named objects.

Seventh, Any person elected to the office of Elder or Deacon in said Church according to the Church Order (Constitution) and usage of the Christian Reformed Church, and the Pastor, if there be one, shall become and be a member of the Board of Trustees of said Church, and the corporate functions of all offices shall cease on the vacation of the ecclesiastical office, but a vacancy in the office of Pastor *shall in no way affect such Board of Trustees*.

Eighth, Said Trustees may have a common seal and alter the same at pleasure, and shall take into possession and custody all the temporalities of the Church, and shall make rules and regulations for management thereof, whether the same shall consist of real or personal estate, and whether the same have been given, granted, bequeathed or devised directly or indirectly to such Church or to any person for its use.

Ninth, Said Trustees shall have the power and authority to bargain, sell, convey, mortgage, lease or release any real estate belonging to said Church or held by them as such Trustees, and to erect churches, parsonages, schoolhouses and other buildings for the direct and legitimate

use of such Church, and to alter and repair the same and to fix the salary of its minister or ministers (if, at any time, there be more than one), or anyone in its employ; *Provided*, That no such purchase, sale or conveyance, mortgage, lease or fixing of salaries shall be made unless the affirmative vote of a majority of the members of this Church organization, of which said Trustees are officers, shall be obtained at a meeting of such members of this Church or congregation present and entitled to vote, duly and specially called for that purpose by notice given for two successive Sundays at the usual place of meeting next preceding such meeting; *Provided*, further, That no sale, mortgaging or conveyance shall be made of any gift, grant, or donation conveyance, devise or bequest, which would be inconsistent with the express terms or plain intent of the grant donation, gift, conveyance, devise or bequest.

Tenth, The said Trustees may at any time hereafter by the affirmative vote of two-thirds of the Trustees, amend these Articles of Association in any manner not inconsistent with the provisions of Articles Fourth, Fifth, and sixth hereof; *Provided*, That before such amendments shall become operative, a vote in favor thereof of at least two-thirds of the members of this Church organization, present and entitled to vote, shall be obtained by said Trustees at a meeting of the members of this Church especially called for that purpose, and of which notice has first been given as is also provided for and required in Article Ninth hereof, and the requirements of the statutes of this State shall be fully complied with.

IN WITNESS THEREOF, We the parties hereby associating for the purpose of giving legal effect to these Articles, hereunto sign our names and places of residence, at the of, County of, and State of, this day of A.D. 19....

.....

We, the undersigned, the President and Secretary of the Board of Trustees of the do hereby certify that at a meeting of said Church held on the at the regular and usual place of meeting the foregoing Articles of Association were adopted as the Articles of Association of said, and that the said adoption of said Articles of Association were sanctioned and approved by a majority of the members of said Church *and congregation* present and entitled to vote, being members of the members present; that public notice of said meeting was duly given for two successive Sabbaths next preceding the date of *such* meeting.

In testimony whereof we have subscribed our names this day of, A.D.,

.....
President

.....
Secretary

SUPPLEMENT XVI**REPORT "STAR OF HOPE MISSION"**

To the Synod of the Christian Reformed Churches, Convened at Kalamazoo, Mich., June 18, 1924

REVEREND AND ESTEEMED BRETHREN:

The Committee appointed by Synod of 1,922 (*Acts*, Art. 34, VI, a) to gather information concerning the Star of Hope Mission submits the following report:

(1) *The Ownership of the Star of Hope Mission and the Guarantee for Its Continuance.*

The property of the Star of Hope Mission is at present held by Mr. Peter Stam as Trustee. Mr. Stam has satisfied the proper authorities that his Mission is not conducted for personal gain, but for religious and philanthropic purposes, so that the Mission property is tax exempt. Mr. Stam in his last will and testament has stipulated that in case of his death the Mission is to be transferred to a corporation, which corporation then is to pay for the Mission property only the amount of its value which exceeds \$15,000. Furthermore, that this corporation may never dispose of this property of the Mission, except for the purpose of replacing a Mission property of equal or better value.

Recently the Mission was incorporated. This was considered desirable for different reasons. First, plans exist to extend the Mission to neighboring cities. Second, this incorporation will facilitate the receipt of bequests. Third, Mr. Stam desires that the transfer of the Mission property is made during his lifetime. The act of incorporation is signed by Mr. Stam and four of his relatives who are more or less interested in the Mission. This organization is to be enlarged in the near future so that the

Mission can be transferred to this organization with the necessary stipulations for the future.

(2) *The character of the Teachings of the Mission.*

The Mission is an undenominational mission. The sole aim of the Missionary and his helpers is to have the teachings to be Scriptural in regard to the great fundamentals. To attain this purpose it is the aim of the Mission to have Bible teachers and speakers who believe in the verbal inspiration of the whole Word of God. Being an undenominational Mission, its teachings are neither Reformed nor Baptist in character—to have its teachings so would make it a denominational Mission. Consequently its speakers hold different views on these subjects. Mr. Stam says: “Personally I do not lean to baptism by immersion—although some of the workers of the Mission do. On the other hand I personally believe in the premillennial coming of the Lord Jesus Christ. I long for His return to set this present evil world right—but again some of the speakers do not hold to this view.” Although, according to Mr. Stam, the Mission is not denominational, its teachings are Christ, His cross, His blood, His death, His resurrection, His ascension, and His return for His Church and a glorious future for Israel (the Jews). Mr. Stam says: “We have no time to fight or quarrel about denominational differences.” “Worldly entertainment, amusements, and methods of money raising are absolutely prohibited.”

Mr. Stam does not belong to any church now. He spends all his time in working for the Mission. He considers it impossible to attend a church. Mr. Stam used to be a member in the Third Christian Reformed Church of Paterson. Since, however, he changed his views with respect to doctrine and practice, he did not longer feel at home there. He withdrew himself from the church without resigning his membership. The church council has finally erased the name of Mr. Stam from the roll because of his neglect to use the means of grace, as was announced in our church papers some time ago.

(3) *Financial control of all receipts and disbursements; regulation of salaries and of other disbursements, n. 1. whether this control is in the hand of one of more persons, or of a committee, or of a society or some other body.*

The financial control is entirely in the hands of Mr. Stam, Four of the mission workers are Baptists, two Christian Reformed, one Polish Evangelical, one Reformed, seven of them are without any church connections. Mr. Stam belongs to the last named class. Also five of his relatives. Mr. Stam and five others do not draw any salary. Those other five are relatives of Mr. Stam. Other workers receive a weekly salary of \$12.00, \$15.00, \$18.00. One receives \$40.00 monthly. Another worker receives \$110.00 per month. This last one is the Assistant Superintendent. Mr. Stam is Superintendent. There are still other workers of the Mission. Some who help during the summer season, and in street meetings.

Moneys received from Christian Reformed circles during 1921, \$4,965.98; during 1922, \$2,471.31; during 1923, \$3,341.58. Not all donators mention their church affiliation. Otherwise these sums might be higher.

(4) *Synod also instructed the Committee to ask Mr. Stam on which conditions he would be willing to have the Mission transferred to the Christian Reformed Churches.*

The Committee did not execute this part of its task. Considering the reports of classical meetings with respect to this Mission; and the announcement of the church council of the Third Church of Paterson recently; and finally the declarations of Mr. Stam as given largely in this report, the Committee expected the proposed negotiations to be futile.

Humbly submitted by the Committee,
J. TIMMERMAN
W. P. VAN WYK
ABRAHAM PETERS

SUPPLEMENT XVII**REPORT ENGLISH SERMON COMMITTEE**

To the Synod of the Christian Reformed Church,

HONORABLE FATHERS AND BRETHREN:

In behalf of the Committee appointed to provide for English mimeographed sermons suitable to be used in our reading services I have the pleasure to report as follows:

The Committee after its appointment has sent out some *forty-five* letters to ministers to furnish one or two sermons suitable for the purpose. About fifty per cent of those to whom a letter was addressed replied that they were perfectly willing to comply with the request.

The Committee however has received only *nine* sermons.

These sermons were copied and mimeographed as soon as possible after receipt. As soon as some of them were ready for distribution, announcement was made in *The Banner* calling attention to the fact that these sermons were *obtainable*.

The response to the announcements, however, was very small. Only a few of the various congregations availed themselves of the opportunity.

A couple of the smaller congregations in the far West sent in a *standing order* for as many sermons as were prepared as soon as ready. Others sent in an occasional order.

Approximately one hundred copies of the various sermons were sold.

On account of the apparent small demand for these sermons the Committee did not feel justified in mimeographing these sermons in quantities and consequently

the cost per sermon came quite high. They were sold for from 35 cents to 50 cents each. Due to the expense in getting out these sermons and the apparent lack of demand for them your Committee has come to the conclusion that there is no urgent necessity for getting out sermons in this manner.

The receipts and disbursements are as follows:

RECEIPTS

From Rev. I. Van Dellen, Treasurer Home Missions General Fund	\$150.00
For sermons sold	44.65
	\$194.65
Total	\$194.65

DISBURSEMENTS

For sermons furnished by ministers at the rate of \$5.00 per sermon	\$45.00
For stencils, papers, and postage	28.35
Refund for sermons returned	3.15
Expense stenographer for copying and mimeographing	25.00
	\$101.50
Total disbursements	101.50
Balance on hand	\$93.15

Respectfully submitted,
R. VAN NOORD,
Treas. of the Com.

SUPPLEMENT XVIII

REPORT OF THE COMMITTEE ON IMPROVEMENT OF CATECHETICAL INSTRUCTION

Honorable and Esteemed Brethren in Christ!

Your Committee, appointed by the Synod of 1922, to study the problem of Catechetical Instruction, which confronts our churches everywhere, submits to you for your consideration the following report:

PRELIMINARY REMARKS

The instructions, which your Committee received, are found in *Acts of Synod 1922*, Art. 37 XII; which we quote here in full:

“The Classis of Grand Rapids East, taking into consideration:

- (1) “The great importance of catechetical instruction for the youth of our churches;
- (2) “The dangers that threaten this instruction in our country;
- (3) “The possibility that we ourselves enhance these dangers if we neglect to improve upon our catechetical instruction;

Kindly and earnestly petitions Synod to appoint a Committee to study the problem presented by this instruction, and suggest ways and means, by which:

- a) “We may obtain greater unity in the subject-matter of catechetical instruction ;
- b) “A graded system may be introduced that is adapted to the gradually increasing intellectual, moral and spiritual needs of the children;

- c) "A transition from one class to another may be regulated accordingly, and no longer determined exclusively by age;
- d) "The method of instruction may be brought into greater harmony with what may be regarded as ideal in this respect; and
- e) The suggested improvements (with which we hope the Committee will come) may be carried out and may be made effective in all the churches of our denomination."

Synod decided to appoint a Committee,

"... chosen in the instruction from Classis Grand Rapids East, that will study the problem and provide the next Synod with a well paraphrased report in connection with the report of 1912."

From this your Committee concluded, that the Synod considered the Catechetical Instruction of our youth, and its present status, a problem indeed; and further, that the Committee is expected to work out a plan, and suggest improvements, along the lines indicated by Classis Grand Rapids East. And while this task was extremely difficult, the fact that your Committee as a whole was in entire accord with the ideas embodied in the motion of Grand Rapids East, made our work considerably easier and more pleasant.

It was thought best that each member of the Committee should individually study this problem for a while. Also it was decided, that the opinion of about fifty ministers and leading elders should be obtained. In November 1922, a list of six questions, bearing on this problem, was sent to fifty men, and they were urgently asked to answer those questions, and to voice their opinion. The main result of this was, that your Committee became more than ever convinced, that the Catechetical Instruction is a tremendous problem.

At a later date, and after some correspondence, between the members of your Committee, a meeting was held to compare our individual notes and come to a definite plan. The

material embodied in this report was then agreed upon. Each member of the Committee was assigned to compile the material for a certain part of the report. The Rev. Johannes Groen, president of the Committee, agreed to do an important part of this work; but this esteemed and able brother was called home to a higher task. If any of his thoughts were already transmitted to writing, we have not the privilege of knowing. However, we hope that some of his ideas, as embodied in this report, may bear rich fruit for the improvement of Catechetical Instruction.

I. THE PROBLEM

It can not be emphasized too strongly, that, to maintain the Catechetical Instruction of our youth in such a manner that it actually amounts to anything, is a very serious problem. And year by year this problem has increased in seriousness as year by year the dangers that threaten it have become more numerous and more pronounced.

Of course, if, as some have claimed, Catechetical Instruction is not a decided necessity; if the religious instruction of our youth can be properly maintained without the catechetical method of instruction; then, there is no problem at all. But we trust that it needs no argument, that Catechetical Instruction is by far the best method of instruction, and an absolute necessity for the indoctrination of our youth. We quote here from the able report of the Committee on Catechetical Instruction of 1912, since it sets forth very clearly what is also our conviction on this matter:

“The necessity and great importance of Catechetical Instruction for the spiritual welfare of our church is among us beyond dispute. But we would be willfully blind, should we not perceive, that Catechetical Instruction is threatened by grave dangers. We live in a country where official (*ambtelijke*) instruction of the youth of the Church is not desired (*niet in trek*). In regard to Catechetical Instruction we as a Church will stand more and more alone in the religious world of America. Instead of arous-

ing other Churches to jealousy, so that they follow us, we are apparently more and more in danger of being influenced by others, and of losing what we have in following them.”

1. Lack of Unity in Subject-matter and in Method

Whatever may be our individual opinion concerning the status of Catechetical Instruction today, we are surely all agreed on one point: that the past twelve years, since the above statement was written, has seen no improvement. While the dangers that threaten this instruction are rapidly increasing, not much has been done to improve the situation.

Laudable efforts have been made by some individuals to make improvements; yet, while in some instances conditions seemed to have improved locally, these efforts have done more harm than good for the Church as a whole. There has been a continual increase in the variety of question-books used; with the result that year by year there is among us less unity in *subject-matter*.

Also, there are so many *methods* of instruction in vogue just now, that hardly any semblance of unity is left among us in that respect. Each catechist follows the method of his individual preference and taste; while some seem to have no particular method at all.

All this, especially when a change of catechists occurs, or when children move to another place, has a deteriorating effect upon Catechetical Instruction. And this not only in particular local churches, but throughout our Church as a whole. Old and young are losing confidence in, and respect for this instruction, largely on account of this lack of unity in subject-matter and in method.

2. Lack of Tact and Interest of Some Catechists

Next to this serious lack of unity, with its inevitable detrimental results, there is also, it seems to us, a sad lack of tact, and even of interest in Catechetical Instruction on the part of some, whose sacred duty it is to give this instruction.

We hardly know whether it is part of our task, to look

at the problem from this angle; and we feel that we should speak very guardedly on this point. Yet, while we shall refrain from detailed comments, our impression is, brethren, that right here we touch upon a phase of the problem, that is far more serious than the oft-mentioned and much-emphasized indifference of our youth. In fact, we are quite firmly convinced, after serious study of the whole problem, that, if all catechists were faithful and tactful, serious and wise in the performance of their sacred task, a great deal of what has made Catechetical Instruction a problem among us, would not have been a problem at all.

As an illustration of apparent unconcern in regard to this matter we would refer you to a little experience. Some of the fifty letters of inquiry that we sent out, were not only answered very promptly, but many of these answers and further suggestion contained valuable thought, and revealed a deep concern regarding this problem. However, twenty-one of these letters were not even answered; and some of those who did answer, evidenced an almost entire lack of appreciation of the problem. Some made no suggestion whatever; and a few even thought best to "leave well enough alone."

We do not mean to say that this experience alone warrants us to speak strongly of a lack of tact and interest on the part of some of the catechists. No, there are other things that indicate this sad lack. And this little experience was again a painful eye-opener to us. It strengthened our conviction that some of our catechists—men who may be assumed to know at least the common rules of pedagogy, have apparently not much tact as instructors. And, what is far more serious, some seem to lack seriousness, since they are not concerned much about the grave problem that confronts us.

We considered it advisable to call the attention of the Synod also to this serious angle of the problem. For the best theory on methods of instruction, and the best arrangement of the subject-material for instruction, can never do for our youth what must be done through the serious, sensible and persistent efforts of the instructor himself.

3. Lack of Interest on the Part of our Youth

It is generally agreed that our youth manifest little interest in Catechetical Instruction. There are some notable exceptions, but in general it may be said, that they have little love for it. And that presents another angle of this problem. Some think it is the whole problem. To their mind question-books and methods—though room for improvement is always to be admitted—are not seriously at fault. But the youth, old and young, are indifferent concerning religious instruction—it is claimed.

Here opens a very wide field for discussion. But, while we agree, that often a sad lack of interest in matters pertaining religion and religious instruction is noticeable, we maintain that this is not more so than a decade or more ago. We maintain, that this lack of interest of our children and young people, is sometimes very much over-emphasized. Such sweeping statements about the indifference of our youth, as are sometimes made, do a great deal of harm. Such statements are a sure way of creating indifference.

We believe that God's Covenant promises still hold true in regard to our children. We also believe that the old Biblical rule is still valid, and its promises still sure. "Train the child in the way he should go; and when he is old, he will not depart from it."

Of the several things that should be considered as being more or less the cause of this indifference of our youth, we mention only:

- a) Lack of proper home-training. Parents often forget and neglect their duty to "train the child in the way he should go." The home is God's first and holiest school.
- b) The fact that in our days and in our country, the minds of our youth are perilously much occupied with many such things and ideas, as might easily draw them away from serious thoughts on religious subjects.

- c) Very little is done to make Catechetical Instruction attractive and interesting to them. While much attention is often given to Sabbath School instruction, in order to make it interesting in various ways, Catechetical Instruction is often given in a dull, monotonous, mere-matter-of-fact way.

And therefore, the fact that our youth manifest little interest in Catechetical Instruction, and that they sometimes show a decided dislike for it, must not cause us to lay the blame on them; but should rather induce us to seek earnestly for the best means of improving this instruction.

II. HOW TO FACE THE PROBLEM

If twelve years ago the Synod considered it necessary to face this problem, and ways and means were then recommended for improvement of our Catechetical Instruction, it surely must be high time now that we seek a remedy. For the problem is much more serious now than at that time. The dangers which threaten this instruction are now far more numerous and more formidable than they were twelve years ago. This is especially so because of the swift progress of Americanization in our circles. Ten years have changed our churches from being almost exclusively Dutch, to being almost completely Americanized.

Had the advice of the Committee of 1912 concerning subject-matter and method of Catechetical Instruction and which the Synod of that year accepted and recommended (*Acts 1912*, Art. 57, XVII)—been generally followed up, there would have been far more unity in our whole system of Catechetical Instruction today. But it seems that this advice, and the decision of Synod regarding it, were soon forgotten; and things have gone from bad to worse.

But even if that step in the right direction had then actually been taken, it would not have been sufficient for the conditions at the present time. Conditions always change, in a changing world; and they never changed so rapidly perhaps as in the last two decades. Not only have our churches rapidly been Americanized; but the whole system of instruction, everywhere in the world, and in every field of

study, has changed also. And while not all these changes are for the better, yet we have to consider them. And if we are going to "hold fast to what we have," we must sometimes adapt ourselves to these changed conditions. This is so especially in regard to the instruction of our youth in the truths of our Christian religion.

Now the problem, how to maintain our Catechetical Instruction, and how to make it more efficient, must be faced, we think, by making two radical changes. This is, after careful study of this problem from every angle, the combined opinion of your Committee. These changes are the following:

**1. We Must Have ONLY ONE SET OF BOOKS
for the Subject-matter**

As said before (II, 1 above) the divergency of question-books, according to the individual taste of the catechist, did not only result in a deplorable lack of unity in the subject-matter of instruction, and consequently also in the method of instruction; but it has a tendency to actually undermine the unity of faith, and confession of faith. And it weakens considerably the confidence of old and young in the value and efficiency of Catechetical Instruction.

So long as no definite decision on this matter is reached by the Synod, and so long as such a decision, when it has been reached, is not "made effective in all the churches of our denomination," your Committee is of the opinion, that very little improvement can be expected.

We recommend strongly therefore, that the Synod decide, that ONLY ONE SET OF BOOKS be used for all Catechetical Instruction.

**2. We Must DISCARD THE QUESTION-BOOKS
and the QUESTION-BOOK METHOD**

By this we mean especially the books that are now used for the instruction in Sacred History, and the usual question-book method.

- a) Such a change may seem too radical; but we believe it is the only way in which we can look for any

worth-while improvement. The Socratic method of instruction, while once almost universally followed, has fallen into almost complete disuse. It is antiquated, and therefore disliked by the children. It is difficult for them, because this method is entirely foreign to them. And because it is foreign to them, it gives them the impression that Catechetical Instruction itself is something foreign. Our children may not express themselves so strongly as just stated, but they feel and think that way about it.

And because the question-books, and the question-book method, as now generally used among us, are antiquated, therefore the use of them is not "in harmony with what may be regarded as ideal in this respect." We believe that it is not only pedagogically incorrect to cling tenaciously to an obsolete system of instruction, but a great injustice is thereby done to our children.

A continuation of our present usage in this respect, would surely "enhance the dangers that threaten this instruction in our country."

- b) But discarding our present question-books, with their attached custom of mechanical "learning of the answers," would not mean that no questions are to be used, and that our books should contain no questions at all. Your Committee urges the adoption of a set of books containing *reading-lessons*, according to the age of the children; and that each lesson should close with a number of questions, to which children must find answers from the reading. In some cases, especially for the primary class, a few answers should also be given. But the main purpose should be to teach the children to think for themselves, and to formulate their own answers as best they can. There is no doubt in the mind of your Committee, but that this method (which has been tried out by ourselves and by a few others) would prove very *successful*. The children take to it very readily,

and the actual progress that is made by them in acquiring systematic knowledge of the Sacred Truth, is almost astonishing.

The reading-lessons of these books should be so written and arranged, that they are "adapted to the gradually increasing intellectual, moral and spiritual needs of the children;" each book being carefully prepared for a different grade. And transition from one grade to another must be regulated as much as possible according to the acquirements of the children.

While these suggestions apply largely to the instruction in the historical truths of Scripture, they should also be kept in mind in the study of doctrinal truths.

III. WHAT BOOKS TO USE

1. Books for Historical Instruction

If the question-books, that are now used, are discarded, and the method recommended by the Committee is adopted (as we earnestly hope and confidently trust it will be,) the number of books now in existence, which is adopted for this method, is not very numerous.

The Reformed Church of the Netherlands (which also keenly felt the necessity of discarding the old question-books, as is evident from the discussions and decisions of their last Synod) has appointed a Committee to prepare a new "*Leerboek*" [lesson book] in two editions. But being in the Holland tongue, these can be of no practical value to us.

The Reformed Church in the United States (German Reformed) has published a series of three books of "Bible Stories with Questions and Helps." It is an excellent series, covering thoroughly the entire field of Biblical History. But these books can not very well be used by other churches, because of certain strong denominational features. However they give us a splendid example of what might be done in this line. And we are informed that these books are giving good satisfaction in this church.

But there is another set of books of this kind. And we

know of none better than this set. We refer to the already well-known and highly recommended series of five "Books in Catechism," by Prof. John Kuizinga. We recommend these books for the following reasons:

- a) These books of Prof. Kuizinga cover the whole range of Biblical History.
- b) They are properly divided into suitable lessons, and contain questions at the end of each lesson, thus giving material for both oral and written work.
- c) They follow the present-day method of instruction, and both from a pedagogical and psychological point of view these books are excellent.
- d) The material contained in these books is sufficient for the period from 5 to 12 (or 13) years. Bible passages for reading are assigned more extensively as the child advances, so that he is taught, step by step, to study the Bible itself.
- e) These books are in every way adapted to a graded system; such as, in our opinion, is an absolute necessity in our Catechetical Instruction.

We urge the Synod to instruct the Committee, to be appointed, to continue this work of your present Committee, to make a thorough study of Prof. Kuizinga's books, and if any changes are deemed necessary, to consult with the author and to suggest that such changes be included in future editions.

2. Books for Doctrinal Instruction

For the ages of about 13 to 15 (or 16) years, the "Compendium of the Christian Religion" should be used as a basis for instruction. For this purpose we recommend the use of "Manual for the Study of Compendium," by Revs. W. Stuart and W. P. Van Wyk. The Committee to be appointed should also carefully study this Manual; and, if necessary, interview the editors and suggest improvements in future editions. For reference on the Compendium we recommend "Compendium Explained," by Rev. Henry Beets, LL.D., and suggest that in future editions of the

“Manual” by Stuart and Van Wyk, each lesson gives references to “Compendium Explained” by Beets.

But Compendium is far from sufficient for the indoctrination of our young people. It is very limited in its presentation of Reformed Doctrine as summed up in our Confessional Standards. For young people of about 16 years and above, we recommend Bosma’s “Exposition of Reformed Doctrine” as a textbook; and we suggest that a complete and carefully arranged set of questions be compiled, based upon Bosma’s Exposition. These questions should be classified under various headings and properly divided for lessons and should refer to page and paragraph.

These two books, if used tactfully, should enable the catechist to indoctrinate our young people thoroughly, while the questions for oral and written work are a splendid means to create more interest in Catechetical Instruction on the part of the young people.

3. Introductory Course on the Bible

We suggest that a short course of *Catechetical Instruction in the Contents of the Books of the Bible* be introduced. It seems to us that a course of this kind is greatly needed. Anyone who considers how deplorably ignorant even many of our best informed young people are concerning the Bible as a whole, and the contents, etc., of the several books of the Bible, will readily admit the great need of such a course.

This course should include a brief analysis of each book of the Bible, together with such data concerning the writers, time of writing, etc., as would give our young people a clear conception of the Bible as a whole. And the result would be that they could make a better and more intelligent use of the Scriptures, and be far more established in their conviction of the truth and wisdom of God as revealed in His Word.

This course might be placed either between the last year’s study of Historical Truth and the beginning of the study of Doctrinal Truth; or it might be profitable to place it between the study of Compendium and of Reformed Doctrine.

In fact, so important we consider such a course, that we would prefer to have a one year's course of it at the age of about 13 years, after finishing the study of Historical Truth; and again a one year's more advanced course after finishing the study of Compendium.

We mention no special book for this particular study. It is not difficult however to select a good book for reference on this subject; and it would not be a great task to write a series of lessons in the form of questions, suggestions and references.

IV. ADDITIONAL HELPS

Making one or two exceptions, and also one or two additions, we might refer you under this heading to what the Committee of 1912 recommended as additional helps (*hulpmiddelen*) for the proper and efficient Catechetical Instruction. We shall briefly enumerate what we consider necessary in this line.

- (1) A well-ventilated and attractive room for all classes.
- (2) Good seats, with writing desks for children old enough to take notes.
- (3) A complete set of large Bible Pictures, so that every lesson for the first 5 years can be illustrated. It will not be difficult to arrange for sets of these pictures with publishers of this kind of material.
- (4) A complete and clear set of Bible Maps, on which all places, etc., mentioned in Scripture are correctly indicated.
- (5) Written Work by all classes which are far enough advanced for it.
- (6) Complete record of presence, absence, conduct and work of all children and young people.
- (7) Bi-monthly reports to parents, on printed and properly filled out report cards.
- (8) Transition from one class to another only upon finishing a course with fair marks.
- (9) Some written token of promotion from one class to another on attractive cards.

- (10) Special days, with suitable programs, to promote interest in Catechetical Instruction and in the progress made by the younger children.

The value of these additional helps seems to us to be so self-evident, that we consider it quite necessary to mention reasons why they ought to be generally adopted. And while we would urge the use of every one of them, we call special attention to (3) and (10), as being, to our mind, extremely important for the improvement of Catechetical Instruction.

IN CONCLUSION

- (1) We are convinced that, even when the very best is done by all concerned, a period of from thirty to forty weeks, of one hour per week of Catechetical Instruction, is not enough. Especially where there is no Christian School, a special course in Bible study for children of school age should be introduced. If a course of two hours per day were given during the month of June, about twice as much work could be done during that period than is otherwise done during a whole year.

In small congregations this work could be done by the pastor, assisted by two or three of the older and ablest children. In large congregations this work could be done by first year Seminary or College students, under direction of the pastor.

For the instruction of young people also, more time should be taken. An intensive period of from six to eight weeks, three evenings per week and two hours an evening, would make instruction possible that is now out of the question. During that period all other meetings for young people should be given up. Thus a course could be worked out and an interest for the work could be aroused, which is impossible during the short once-a-week period of Catechetical Instruction as we now have it.

- (2) As already intimated previously in this report (III; 1, 2,) we think that Synod should appoint a Committee, to continue the study of this problem, and to arrange the details of this plan, if adopted. Synod should make such provision as is necessary for this committee to arrange for publications of books, or the purchase of books that are needed.
- (3) Your Committee, though realizing that this plan is far from perfect, and that many improvements might be made upon this plan, is firmly convinced, that the adoption of this plan, and its application, would be a great improvement for our Catechetical Instruction. We have personally tried out this plan, and found it to be highly satisfactory.

We herewith submit it to your earnest consideration. We strongly urge its adoption by Synod; if not *in toto*, then at least in principle and in its main features. We also urge that the decision of the Synod "be made effective in all the churches of our denomination."

May the Spirit of the Lord God guide the Synod in its consideration of this report.

Respectfully submitted,

P. J. HOEKENGA

J. CUPIDO

SUPPLEMENT XIX

REPORT OF THE COMMITTEE ON LITERATURE FOR OUR YOUNG PEOPLE

The committee appointed by Synod to co-operate with the American Federation of Reformed Young Men's Societies to provide ways and means to secure literature for our own young people met several times. Rev. E. J. Tanis notified the committee that on account of too much work he could not accept the appointment of Synod and take part in our deliberations. The A.F.R.Y.M.S. had also appointed a committee, consisting of Rev. H. J. Kuiper, Mr. R. Postma and Mr. J. Weidenaar, to co-operate with the committee of Synod.

The committee was unanimously impressed with the need of literature of Reformed character for our young people, and was convinced that Synod, if at all possible, ought to do something to help the Federation to secure such literature. Reasons:

- a) There is very little literature in the English language that can be recommended without reservation;
- b) The Federation is as yet too small and too weak to provide the necessary books without assistance on the part of the Church.

After different plans had been discussed the committee finally decided to advise Synod as follows:

- (1) The Committee presents Synod with a list of titles of such literature of Reformed character as is needed by our young people. The list follows:
The Bible the Word of God.
What Is Calvinism?
Cardinal Points of Reformed Doctrine.
Our Reformed Standards (one or more reference books).

Creation vs. Evolution.
The Covenant.
The Second Coming of Christ.
Great Men and Events in the History of the Reformed Churches.
Our System of Church Government. History and Principles of Missions. The
Christian Family.
The History and Principles of the Christian School Movement.
The Social Teachings of the Bible. Lodgism.
Amusements.
Select Readings for Christian Entertainment.

With respect to this list of titles we remark:

- a) That the actual titles of the books will likely be somewhat different;
 - b) That the list itself is, of course, subject to revision and amendment.
- (2) Synod appropriate the sum of 3,000 dollars annually for the writing and publishing of these books, as long as the Federation is actually in need of such financial assistance.
 - (3) Synod decide to give the A.F.R.Y.M.S. the right to appoint a committee and present the same to Synod for approval, to execute the above mentioned plan. This committee shall consist of six members three of which are to be members of the Board of the Federation. This committee is to present Synod with a report of its work and of the finances.
 - (4) Synod instruct the Publication Committee, to print the books, that are to be published by the committee mentioned under (3), at cost price, in as far as this is possible, according to the judgment of the Publication Committee.

Respectfully submitted,
THE COMMITTEE

SUPPLEMENT XX**REPORT ON REVIEW OF FORMULARY**

Reverend Fathers and Brothers:—

The committee, referred to in Art. 64, 21, *Acts of Synod 1924* and Art. 41, *Acts of Synod 1922*, reports to your honorable gathering that it is not ready to report at this time. The mandate already given to your committee in 1920 required that the review of the liturgical formularies be done “in consultation with the *Gereformeerde Kerken* [Reformed Churches] in the Netherlands and South Africa.” Inasmuch as the *Gereformeerde Kerken* in the Netherlands have taken no position in this matter but appointed a new *ad hoc* committee (see *Acts of the General Synod of the Gereformeerde Kerken in the Netherlands 1923*, Art. 156) your committee decided that it should not complete its work and come to you with definite proposals to your honorable gathering. Therefore because of these circumstances named above, the committee humbly asks for delay.

Your committee at this time requests that synod consider enlarging the committee from three to five members. The committee appointed in the Netherlands in 1920 numbers five members, with five secundi; meanwhile the committee appointed in 1923 numbers twelve members without secundi. Your committee is of the view that the importance of the matter to be handled makes it desirable that the presently standing committee be enlarged.

Humbly submitted,

The Committee,

S. VOLBEDA

J. VAN LONKHUYZEN

H. H. MEETER

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