

Acta der Synode 1930



van de
**CHRISTELIJKE
GEREFORMEERDE
KERK**



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

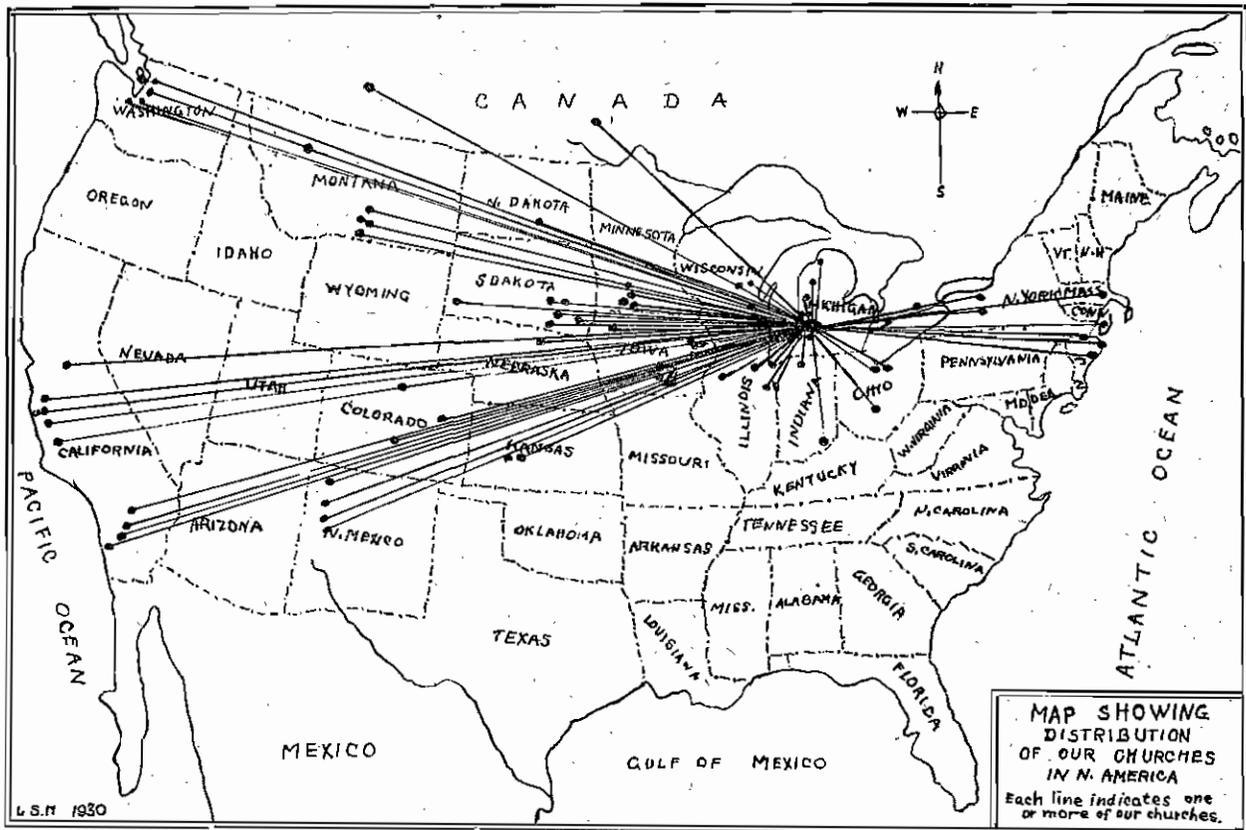
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Gehouden van
11 Juni tot 27 Juni, 1930
te Grand Rapids, Mich., U.S.A.



ACTA DER SYNODE

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EERSTE ZITTING, WOENSDAGMORGEN, 11 JUNI

ARTIKEL 1

Op Woensdagmorgen, om tien uur, kwamen de afgevaardigden samen in het auditorium van Calvin College, nadat zij zich op Dinsdagavond hadden vereenigd in een *Ure des Gebeds*, in het kerkgebouw van de roepende gemeente Neland Ave., bij welke gelegenheid de Praeses der vorige Synode, Ds. H. Keegstra, een predikatie uitsprak over Joshua 5:13-15, "*The Most Important Requirements for Those Appointed by God to Lead His People*," en Prof. L. Berkhof voorging in gebed.

ARTIKEL 2

De Praeses der vorige Synode, Ds. H. Keegstra, opent de vergadering. Hij laat zingen Psalm 89:7, leest Psalmen 122 en 123, en gaat voor in gebed. Daarna houdt hij de volgende toespraak:

"Eerwaarde en Geachte Deputaten ter Synode, Hooggeleerde Heeren Professoren, Praeadviseurs in onze vergaderingen, Rapporteurs van verschillende Commissies, die naar opdracht der vorige Synode ons met voorlichting en advies zullen dienen:

GELIEFDE BROEDERS IN CHRISTUS:—

"Het is mij een eere en voorrecht, U in dit welingerichte gebouw en in zoo schoone omgeving als deze te mogen verwelkomen in dit morgenuur.

"'t Moet, dunkt me, blijdschap en bezieling in uwe harten brengen, in zulk eene prachtige plaats als deze te mogen samenkomen. Nog maar enkele jaren geleden geleek het

hier meer op eene dorre, onbewoonbare woestijn dan op iets anders. Menschelijk vernuft en ordezin hebben het herschapen in een der schoonste gedeelten van deze stad.

“Maar wij Christenen zien in die wondere verandering veel meer dan de kunst en vaardigheid van menschen. Meer ook dan de lofwaardige milddadigheid van sommigen onzer leden en familiën, die door God met vele goederen en ruime harten begaafd zijn. Wij eeren daarin de milde voorzienigheid van onzen God.

“Niet alleen immers openbaart de Allerhoogste Zijne genade in de harten Zijner kinderen, die in stille bescheidenheid fleuren en Hem eeren in het vriendelijk licht Zijns aanschijns. Ook in den bloei der inrichtingen van Gods Kerk zien we Zijne vaderlijke goedheid. Calvin College en Theologische School, zooals ze uiterlijk zich aan ons oog vertoonen, stemmen ons tot dankbaarheid en geven ons moed en bezielen ons tot den veelszins moeilijken arbeid, die ons wacht.

“Nee, we mogen in het uiterlijke niet blijven hangen, ook al doet het zich aantrekkelijk aan ons voor. We willen met het uiterlijk schoone en goede ons niet tevreden stellen. Dat ware wereldsch. We zoeken het geestelijk ware en schoone en goede bovenal. En we hebben dat thans te zoeken in de goede orde en welvaart onzer kerken, naar den wil onzes Gods.

“Broeders, er ligt zeer veel werk voor ons. Heel wat vraagstukken roepen om oplossing. Wat er over gehoord en gelezen is in 't verleden, doet wel duidelijk blijken, dat er nog geene eenstemmigheid onder ons is over deze zaken. Van de verwarring moeten we verlost worden. Want in het onzekere der verwarring besluiten te nemen en plannen te beramen en verordeningen in te stellen, ware roekeloos, indien maar niet noodlottig.

“Wel is er dan groote behoefte, dat we, afleggende alle zondig eigenbelang en het zoeken van eigen eer en het door-drijven van eigen zin, vragen met allen ernst om de kennis van den wil van onzen God. Ons is noodig voorzichtigheid, helder inzicht in het hart der zaken, die voor ons gebracht zullen worden, kennis van het Woord des Heeren, waarin de beginselen van kerkrecht en kerkregeering zijn neergelegd door onzen Wetgever en de constante wil, om ons door die beginselen te laten beheerschen. En noodig is ons daarbij dan natuurlijk ook, dat we elkander waardeeren bij ver-

schil van opinie en dat we belangstellend overwegen wat anders denkende broeders in 't midden zullen brengen.

“Maar boven alles is een vereischte tot welslagen in onzen arbeid, dat we welbewust als voor het aangezicht onzes Gods verkeer en werken. Het welbekende ‘*coram Deo*’ van Calvijn zij niet maar onze leus slechts, doch de aangrijpende waarheid, die ons altijd oprecht doe zijn en in alle oprechtheid doe spreken en stemmen en ook ons sterke in de hoop van welslagen, waar eigen verstand soms nauwelijks den weg weet.

“Des Heeren oog is over degenen die Hem vreezen.’ Gelukkig, dat weten we met zekerheid; want Gods eigen Woord zegt het ons. Daarin ligt bemoediging voor ons, waar er zulk een zware taak op onze schouderen gelegd is en er zoo groote verantwoordelijkheid op ons rust.

“Laten we vertrouwend en dies met bezieling onzen arbeid aanvangen en in getrouwheid voortzetten. In Gods zaak mede bezig te mogen zijn, is toch heerlijk. Daarvoor onze beste krachten te geven, dat is billijk. Sterke de Heere ons door Zijne genade tot ons werk ter verheerlijking van Zijnen Naam en tot heil onzer kerken.”

ARTIKEL 3

De afgevaardigden dienen hun lastbrieven in, waaruit blijkt, dat de volgende broeders ter Synode afgevaardigd en afwezig zijn:

Classis California

Dienaren des Woords—J. De Jonge, H. J. De Vries, W. Groen.

Ouderlingen—J. Bolt, H. H. Bosch, H. Elders.

Classis Grand Rapids Oost

Dienaren des Woords—W. P. Van Wyk, H. J. Kuiper, J. L. Heeres.

Ouderlingen—B. J. Bennink, P. W. De Jonge, M. Hoffius.

Classis Grand Rapids West

Dienaren des Woords—Dr. Y. P. De Jong, H. Baker, J. De Haan, Jr.

Ouderlingen—J. Hekman, J. Manni, H. Denkema.

Classis Hackensack

Dienaren des Woords—J. Beebe, Dr. G. Goris.

Ouderlingen—A. De Vries, J. Rienstra, M. Kalle.

Ds. J. J. Hiemenga is afwezig, maar wordt heden mid-
dag verwacht. (Art. 12.)

Classis Holland

Dienaren des Woords—L. Veltkamp, L. Van Laar, D. Zwier.

Ouderlingen—J. Mass, A. Peters, Dr. G. Heyns.

Classis Hudson

Dienaren des Woords—C. Spoelhof, J. L. Koert, J. Hol-
werda.

Ouderlingen—M. J. Broekhuizen, D. Heuseveldt, D. Van
Hoff.

Classis Illinois

Dienaren des Woords—Dr. H. Kuiper, G. Hoeksema, C. De
Leeuw.

Ouderlingen—A. De Boer, J. Hofstra, Sr., J. G. De Vries.

Classis Muskegon

Dienaren des Woords—L. J. Lamberts, S. P. Eldersveld,
B. H. Einink.

Ouderlingen—J. H. Bolt, J. J. Bolt, S. Ellens.

Classis Orange City

Dienaren des Woords—G. W. Hylkema, A. B. Voss, G. A.
Lyzenga.

Ouderlingen—B. Den Ouden, W. Geurink, J. De Kok.

Classis Ostfriesland

Dienaren des Woords—A. Koning, E. Boeve, K. Tebben.

Ouderlingen—B. Eckhoff, F. Santjer, J. Davis.

Classis Pacific

Dienaren des Woords—A. Guikema, M. Borduin, P. Hoek-
stra.

Ouderlingen—A. J. Brink, M. Dykshoorn, J. H. Zylstra.

Classis Pella

Dienaren des Woords—H. Blystra, I. Couwenhoven, G. Zylstra.
Ouderlingen—Chas. Vander Kooi, H. Nieuwland, D. Sjaardema.

Classis Sioux Center

Dienaren des Woords—J. Gritter, J. C. De Bruyn, A. Waskink.
Ouderlingen—J. Ten Harmsel, G. Ledeboer, P. Nieveen.

Classis Wisconsin

Dienaren des Woords—N. Jansen, R. J. Frens, J. M. Voortman.
Ouderlingen—C. Visser, A. Buteyn, G. W. Te Grootenhuis.

Classis Zeeland

Dienaren des Woords—H. Keegstra, E. J. Krohne, H. E. Oostendorp.
Ouderlingen—W. Bareman, J. Poest, N. Rozema.

De lastbrieven worden in orde bevonden, en de vergadering geconstitueerd verklaard.

ARTIKEL 4

De Synode gaat nu over tot het kiezen van een Moderamen. Dit wordt samengesteld als volgt:

Praeses—Ds. W. P. Van Wyk.

Vice-Praeses—Ds. W. Groen.

Eerste Scriba—Ds. D. Zwier.

Tweede Scriba—Ds. G. W. Hylkema.

Het Moderamen neemt plaats op het platform en de Praeses houdt een korte toespraak, waarin hij de Synode dankt voor het in hem gestelde vertrouwen en de medewerking en voorbede der afgevaardigden verzoekt.

ARTIKEL 5

De Praeses leest voor de "*Public Declaration*" ("Openlijke Verklaring" Agenda I, p. 160), waarmede al de afgevaardigden door op te staan hun instemming betuigen.

ARTIKEL 6

Als praeadviseerende leden der Synode nemen zitting de Professoren onzer Theologische School: Prof. L. Berkhof, Dr. S. Volbeda, Dr. C. Bouma, Dr. M. J. Wyngaarden, Prof. H. Schultze, Prof. D. H. Kromminga; de Emeritus Professoren F. M. Ten Hoor, W. Heyns; en de President van Calvin College, J. Broene.

ARTIKEL 7

Dr. V. Hepp, van de Vrije Universiteit te Amsterdam, vertegenwoordiger van de Gereformeerde Kerken in Nederland, en Rev. J. G. Vos, vertegenwoordiger van de Synod of the Reformed Presbyterian Church of North America, worden door den Praeses welkom geheeten. (Zie verder Art. 14 en Art. 27.)

ARTIKEL 8

De Praeses benoemt de volgende Commissies:

1. *Commissie tot Benoeming van Commissies van Praeadvies*—Dss. J. De Jonge, J. L. Heeres, J. Manni, L. Veltkamp, C. Spoelhof, Dr. H. Kuiper, L. J. Lamberts, A. J. Brink, R. J. Frens, en de Ouderlingen J. Rienstra, B. Den Ouden, B. Eckhoff, D. Sjaardema, A. Ten Harmsel, en W. Bareman. (Cf. Art. 15.)

2. *Commissie voor Ontvangst van Deputaten*—Ds. H. Baker en Dr. Y. P. De Jong.

3. *Commissie voor Rouwbeklag*—Dss. C. De Leeuw en S. P. Eldersveld. (Cf. Art. 106.)

ARTIKEL 9

De Synode besluit hare zittingen te houden als volgt: Morgenzittingen van 8:30 tot 11:45, met een pauze van 9:45 tot 10:00; namiddagzittingen van 1:30 tot 5:45, met een pauze van 3:15 tot 3:30.

ARTIKEL 10

Nadat besloten is heden middag te vergaderen om drie uur, om de Commissie voor Benoeming van Commissies van Praeadvies gelegenheid te geven haar arbeid te verrichten, wordt deze zitting met dankzegging gesloten door Ds. W. Groen.

TWEEDE ZITTING, WOENSDAGNAMIDDAG, 11 JUNI

ARTIKEL 11

Gezongen wordt Ps. 119:17, waarna Ds. D. Zwier deze zitting opent met gebed.

ARTIKEL 12

Ds. J. J. Hiemenga, afgevaardigde van Classis Hackensack, is tegenwoordig en op verzoek van den Praeses betuigt zijn instemming met de "*Openlijke Verklaring*."

ARTIKEL 13

Het rapport van de *Synodale Commissie* wordt gelezen door den Stated Clerk, Dr. H. Beets, en voor kennisgeving aangenomen. (Supplement IA.) (Zie verder Art. 93, IX.)

ARTIKEL 14

The Rev. J. G. Vos, fraternal delegate of the Synod of the *Reformed Presbyterian Church of North America*, now addresses Synod, bringing the greetings of his Church to our Church. The Rev. Vos is a son of Dr. G. Vos of Princeton Seminary, from 1888 to 1893 a Professor of our Theological School. At the request of the Committee for Reception of Delegates, the Rev. G. Hoeksema responds to this address.

Mr. D. Mellema, of the *League of Evangelical Students*, now delivers a brief address, in which he gives some information in regard to the origin and purpose of this organization, and bespeaks the moral and financial support of our churches. (Cf. Art. 93, IX, B.)

ARTIKEL 15

The Committee for Appointment of Committees for Pre-advice proposes the following division of the work before Synod:

A. Theological School and Calvin College:—

Ministers: Dr. Y. P. De Jong (Chairman), L. J. Lamberts (Reporter), Dr. H. Kuiper, J. Gritter, C. Spoelhof, J. Holwerda; Elders: J. Hekman, J. H. Bolt, M. Dykshoorn, Chas. Vander Kooi, B. Eckhoff.

Advisers: Prof. H. Schultze and President J. Broene.

B. Mission Matters:—

Ministers: J. L. Heeres (Chairman), H. Baker (Reporter), J. Beebe, J. C. De Bruyn, L. Van Laar, J. De Jonge. Elders: Rev. J. Bolt, W. Bareman, C. Visser, B. Den Ouden, A. Peters, M. Broekhuizen, H. Nieuwland.

Advisers: Prof. M. J. Wyngaarden and Dr. H. Beets.

C. Publication Matters:—

Ministers: A. Koning, J. Koert, H. Blystra, J. M. Voortman. Elders: H. Denkema (Chairman), Dr. G. Heyns, (Reporter), J. Rienstra, J. J. Bolt, W. Geurink, J. Davis.

Adviser: Prof. D. H. Kromminga.

D. Church Order and Emeriti:—

Ministers: H. J. De Vries (Reporter), A. Wassink, A. Guikema, S. P. Eldersveld, G. A. Lyzenga. Elders: Rev. J. Manni (Chairman), H. H. Bosch, D. Sjaardema, A. Ten Harmsel, B. J. Bennink.

Adviser: Prof. W. Heyns.

E. Order of Worship:—

Ministers: E. J. Krohne (Chairman), G. W. Hylkema (Reporter), G. Hoeksema, J. De Haan, Jr., K. Tebben. Elders: M. Hoffius, M. Kalle, J. Mass, J. H. Zylstra, P. Nieveen.

Adviser: Dr. S. Volbeda.

F. Question of Hymn and Choir Singing:—

Ministers: L. Veltkamp (Chairman), W. Groen (Reporter), H. J. Kuiper, M. Borduin, R. J. Frens. Elders: S. Ellens, D. Heuseveldt, G. Ledeboer, N. Rozema, J. Hofstra, Sr.

Adviser: Dr. C. Bouma.

G. Varia:—

Ministers: A. B. Voss (Chairman), J. J. Hiemenga (Reporter), H. E. Oostendorp, P. Hoekstra, E. Boeve, G. Zylstra. Elders: J. G. De Vries, G. W. Te Grootenhuis, J. De Kok, F. Santjer, J. Poest.

Adviser: Prof. F. M. Ten Hoer.

H. Protests and Appeals:—

Ministers: C. De Leeuw (Chairman), Dr. G. Goris (Reporter), B. H. Einink, I. Couwenhoven, N. Jansen. Elders: Rev. P. W. De Jonge, A. De Boer, H. Elders, D. Van Hoff, A. De Vries, A. Buteyn.

Adviser: Prof. L. Berkhof.

The report of the Committee is *adopted*.

ARTIKEL 16

The Committee on *Rules of Synodical Procedure*, appointed by the Synod of 1928, whose report appears in the Agenda, Part I, p. 149, submits the following supplementary recommendation:

“That Synod shall at this session provisionally adopt the rules proposed by the Committee for the purpose of ascertaining experimentally the desirability and practicability of these rules; and

“That in case Synod provisionally adopts these rules, a standing committee shall be appointed whose duty shall be to observe the manner in which the rules work out during the course of Synod and to advise Synod at its close regarding the final adoption of the proposed rules.

“Reason for this supplementary recommendation:

“Whereas the proposed rules of synodical procedure are to be judged chiefly from the point of view of their practical value, the only way in which this value can be determined is by putting these rules into practice.”

After some discussion of this recommendation, it is *rejected*.

ARTIKEL 17

Synod decides to adjourn until Friday, 8:30 A.M., to give the Committees of Preadvice time to prepare their reports. This session is closed with prayer by the Rev. G. W. Hylkema.

DERDE ZITTING, VRIJDAGMORGEN, 13 JUNI

ARTIKEL 18

After the singing of No. 415 of the *Christian Hymnal*, the Rev. H. J. Kuiper opens with prayer.

ARTIKEL 19

Roll call is held. All delegates are present.

ARTIKEL 20

The Acts of the first and the second session of Synod are read by the Clerk, and approved by Synod.

ARTIKEL 21

The Committee on Preadvice on matters pertaining to *Church Order* requests Synod to assign the following matters to some other Committee or Committees: Report VI (Agenda, Part I, p. 69), inzake Uitbouw onzer Belijdenis; Report X (Agenda, Part I, pp. 111), inzake den Doop van Aangenomen Kinderen; Report XVI (Agenda, Part II, p. 216), on the American Federation of Labor; and Report XVII (Agenda, Part II, p. 231), on Christian Social and Industrial Organizations. *Reasons*:

- (1) The Committee on Church Order matters has altogether too much work;
- (2) The matters discussed in Report VI and Report X are not, strictly speaking, matters of church government, but of doctrine;
- (3) Other Committees have finished or will soon be able to finish the work assigned to them.

It is *decided* to refer this matter for readjustment to the Committee for Appointment of Committees of Preadvice. (Cf. Art. 29.)

ARTIKEL 22

Synod now takes up the Report of the Committee of Preadvice on *Publication Matters*, which is read by the reporter, Dr. G. Heyns.

“ESTEEMED BRETHREN:—

“With regard to the ‘*Rapport der Publicatie Commissie*,’ which has been in your hands since the Wednesday afternoon session, your Committee advises Synod to accept this Report for information, and to express its appreciation of the labors of that Committee.”

Adopted. (Cf. Supplement VIII.)

“Concerning the matters in this report which demand Synodical action, your Committee advises as follows:

“(1) With regard to point 6, *e*: ‘Gelijk ter vorige Synode (Acta 1928, bladz. 39) meende de Publicatie Commissie ook ditmaal een harer leden opdracht te moeten geven haar te vertegenwoordigen. Zij wees daartoe aan Mr. J. B. Hulst,’ your Committee proposed its acceptance for information, in order that brother Hulst may serve Synod with advice in the further treatment of this report.”

Adopted.

“(2) With regard to point 6, *a*: ‘De met deze Synode aftredende leden der Publicatie Commissie zijn: Hoekstra, Hulst, Hoffius, en Baker. (De Synode te dienen met een nominatie is door de Synode van 1922, Acta, bladz. 43 en 220, opgedragen aan de Commissie van Preadvies voor Publicatie Zaken),’ your Committee advises its acceptance for information, and further suggests that the following brethren be appointed as members of the Publication Committee: Rev. H. Baker, Mr. M. Hoffius, Mr. J. B. Hulst, Rev. J. J. Steigenga.”

Adopted.

“(3) With regard to 6, *b*: ‘De Publicatie Commissie adviseert de Synode ten sterkste de financiële rapporten der Penningmeesters voor de kerkelijke fondsen in de kerkelijke bladen verschijnende, te beperken tot één jaarlijksch rapport, waarin alleen de totale bedragen van hetgeen gecontribueerd werd worden gerapporteerd. *Reden*: De beperkte ruimte waarover onze bladen hebben te beschikken, tegenover den vloed van artikelen die geregeld inkomen,’

your Committee advises the adoption of this proposal, and adds as another ground: 'Deze finantieele verslagen zijn niet van algemeen belang voor de Kerk.'

Adopted.

"(4) With regard to 6, c: 'De Publicatie Commissie verzoekt de Synode in de laatste clause van Art. 4, c, van het nieuwe Reglement in de Hollandsche redactie 'advies' te veranderen in 'beslissing,' en in de Engelsche redactie 'advise the Editor-in-Chief' te veranderen in 'notify the Editor-in-Chief of its decision,' ten einde het laatste gedeelte van dit Artikel in overeenstemming te brengen met het eerste op een wijze die misverstand buitensluit,' your Committee advises the acceptance of this proposal."

Adopted.

"(5) With regard to 6, d: 'Van de vorige Synode ontving de Publicatie Commissie in opdracht het *Report on Worldly Amusements* bij gedeelten in *De Wachter* en *The Banner* te publiceeren, alsook om te zorgen voor een uitgave in pamfletvorm ter verspreiding tegen kostprijs (Acta 1928, bladz. 89). Deze opdracht is door haar niet uitgevoerd, omdat er voor de uitvoering van dit besluit geen belangstelling bleek te zijn. Op een aankondiging in *The Banner* dat Kerkeraden die exemplaren begeerden zich hadden te wenden tot den Secretaris der Publicatie Commissie, kwam geen enkele aanvraag in. Zoo kwam de Commissie, toen bij onze vergadering van 2 April, 1930, nog geen enkele Kerkeraad van zich had laten hooren, en slechts een enkel persoon verzocht had een exemplaar te mogen ontvangen, tot het besluit geen uitvoering te geven aan de opdracht,' your Committee advises Synod to accept this as information."

So decided.

"In connection with this point, we have an overture from Classis Grand Rapids West as follows: 'The Classis requests your honorable body to provide ways and means whereby the decision of Synod of 1928 as per Acta, Art.

96, D, may be carried out at an early date.' It becomes evident, in view of the experience of the Publication Committee above described, that such action will be of no avail unless Synod does more than provided for by Synod of 1928, Acta, Art. 96, D. Your Committee therefore recommends that this Report be published and distributed through the Consistories free, at cost of Synod."

This recommendation is *rejected*.

"(6) With regard to 6, *f*: 'Als nominaties voor Hoofdredacteurs, waarmee de Publicatie Commissie de Synode te dienen heeft (Acta 1926, bladz. 26; Reglement, Art. 5) stelt hij voor:

'voor *De Wachter*: Revs. H. Keegstra en D. Zwier;
'voor *The Banner*: Revs. H. J. Kuiper and Dr. C. Bouma,'

your Committee calls the attention of Synod to this matter."

Synod decides to proceed to elect Editors-in-Chief for *De Wachter* and *The Banner*. The result of the election is that the present Editors, the Rev. H. Keegstra of *De Wachter*, and the Rev. H. J. Kuiper of *The Banner*, are reelected.

"(7) With regard to 6, *g*: 'De opdracht der vorige Synode om te zorgen voor een vertaling van het nieuwe Reglement in het Engelsch (Acta 1928, bladz. 42) is uitgevoerd, en het daarvoor gereedgemaakt ontwerp wordt hierbij aan de Synode ter approbatie aangeboden,' your Committee advises the approval of this translation, with three minor changes: one for the sake of clarity, and the others for the sake of correctness."

Synod *approves* these changes, and *adopts* the translation in its corrected form, as it appears in the "*Rapport der Publicatie Commissie*." (Cf. Supplement VIII.)

"(8) With regard to 6, *h*, your Committee advises the acceptance of these matters for information, and informs the Synod that the Committee has compared the figures given in the Report of the Publication Committee with those given in the report of the Public Accountant, and has

found that they agree. For your information we add the following figures:

Balance, January 1, 1928.....	\$ 6,798.42
Received during 1928.....	51,983.45
	<u>\$58,781.87</u>

Paid Out in 1928:

Expenses as shown in Report.....	\$40,627.49
Less Depreciation	1,275.52

	<u>\$39,351.97</u>
Given Calvin College.....	10,000.00

Total Paid Out.....	49,351.97
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Balance on hand January 1, 1929.....	\$ 9,429.90
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Received during 1929, as per Report.....	\$48,712.23
Borrowed from Bank in 1929.....	3,000.00

Total.....	<u>\$61,142.13</u>
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Paid Out in 1929:

Expenses as per Report.....	\$43,715.85
Less Depreciation	2,580.07

	<u>\$41,135.78</u>
Paid Out for Machines and Alterations in Building	17,893.88

Total Paid Out.....	59,029.66
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Balance on hand January 1, 1930.....	\$ 2,112.47
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Received as information.

(9) Overture of *Classis Hackensack* in re publication date of *The Banner* and *De Wachter*: "Synod enjoin the Publication Committee to publish *The Banner* on Wednesday and *De Wachter* on Friday, in order that *The Banner* may reach the wider scope of readers by the Sunday following its publication. *Reasons*:

- (1) At present *The Banner* reaches its destination after Sunday in most of the homes outside of Michigan and Illinois;
- (2) Our young people should be supplied with good reading matter on Sunday;

- (3) *The Banner*, and not *De Wachter*, is read by our young people;
- (4) If *The Banner* arrives after Sunday many of our young people have no time to read it until its contents have become 'old news'."

Your Committee advises against the proposed change.
Reasons:

- a) If *The Banner* were to appear on Wednesday it could not contain the latest church news, as should be the case in the publication which is most read. On other material, e.g., Editorials, etc., the proposed change would have little bearing. In case of such change, however, those reading *The Banner* on Sunday would find the news about a week old;
- b) If *The Banner* appeared on Wednesday, such change might appease the East, but would be likely to cause displeasure to our readers of *De Wachter* in the West where there are many such, since they would be receiving *De Wachter* after Sunday.

The advice of the Committee is *adopted*, but Synod requests the Publication Committee to make arrangements if possible to have *The Banner* delivered to the Grand Rapids Post Office on Thursdays before 9 a. m.

(10) Overture of *Classis Holland* regarding the *Yearbook*: "Classis overtures Synod to instruct its Publication Committee to undertake the annual publication, either directly or indirectly through the present editors, of the *Yearbook* of the Christian Reformed Church. *Grounds:*

- (1) This is in line with the custom of many denominations in our country. The official statistics of the Church are as a rule published by denominational Publication Boards, and not by individuals;
- (2) This will give this annual publication official standing. At present our *Yearbook* has at most but semi-official standing, yet it is considered by many, especially outside of our circles, as authoritative."

With regard to this overture, your Committee advises that Synod instruct the Publication Committee to take di-

rect care of the editing and publication of the *Yearbook*, after having come to an agreement with the present editors.

Reasons:

- (1) This will give this annual publication official standing;
- (2) The Publication Committee is in position to undertake this work;
- (3) This would be promotive of greater efficiency, since the Publication Committee possesses the machinery to gather the data needed, and is already in possession of much information not possessed by private individuals.

Adopted.

(11) Overture of *Classis Pella* with regard to inexpensive editions of *Psalter* and *Hymnals*: "De Synode drage er zorg voor dat er goedkoope uitgaven van onze "Psalter" gepubliceerd worden, alsook van eenig ander zangboek dat de Synode mocht openproberen, dat gebruikt zou kunnen worden buiten den openbaren eeredienst."

With regard to this overture, your Committee advises Synod that it appoint a Committee to investigate the possibility of the proposed action and to report to next Synod. *Reason:* This matter involves questions of copyright and printing costs which your Committee cannot now properly investigate.

Adopted. (Cf. Art. 128, Appointments, sub 10.)

ARTIKEL 23

Synod now takes up the Report of the Committee of Pre-advise on *Theological School and Calvin College*, which is read by the reporter, Rev. L. J. Lamberts:

"ESTEEMED BRETHREN:—

A. Your Committee appointed to give advice with regard to the Theological School and Calvin College and relative matters, has the following recommendations to make respecting the report of the *Curatorium* (Supplement II):

- (1) Synod receive the first part of the report—all the material to Section K—as matter of information.

Adopted.

(2) Synod express its joy at the growth of our institution during the past decade, a matter mentioned in the introduction of the report.

Adopted.

(3) Synod give Mr. Tony Noordewier a vote of thanks for all the work he has done without remuneration as treasurer of our institution, and instruct Curatorium to give him some tangible recognition of appreciation.

Adopted.

(4) Synod approve the two matters mentioned in Section B:

a) The merger of the Committee on Buildings and Grounds with the Board of Finance.

Adopted.

b) The changing of the Supervisory Committee's name so that it will be designated as the "Executive Committee."

Adopted.

(5) Synod act according to the recommendation of Curatorium and re-appoint Prof. Kromminga for a term of six years.

Adopted. (Cf. Art. 38.)

(6) In connection with what was done to bring about the admission of Calvin College to the North Central Association of Colleges and Secondary Schools, Synod pass a vote of thanks to all who took part in this matter, especially to President Broene.

Adopted.

(7) Synod express its appreciation to the Hekman family for its royal gift.

Adopted.

(8) Synod instruct Curatorium Contractum to dedicate in a formal manner the new seminary to the high purpose of serving as the place where future ministers of the Christian Reformed Church are to be trained for their office.

(The Committee could not see its way clear to recommend what Curatorium suggested in view of the heavy expense involved.)

Adopted.

(9) Synod express its appreciation to Mr. and Mrs. W. B. Eerdmans for the organ that is to be installed in the chapel this summer.

Adopted.

(10) Synod accept as information the matter mentioned in Section 26, paragraph 1, regarding the liquidation of the mortgage, but with this additional statement: "In order to do this, the Finance Board found it necessary to borrow the sum of \$15,000 on a note."

Adopted.

(11) Synod accept the explanation of the Board given under K, 1, as to the reason why the instruction regarding an early report was not carried out by Curatorium.

Adopted.

(12) Synod adopt the following *Rules for the Appointment of Professors in Theology*, as given under Section K:

- (1) When a theological professor is to be appointed, Curatorium shall present a nomination to Synod. The nominees shall preferably be ordained men that have had some experience in the ministry of the Word. The nomination shall not be made until a conference has been held with the Theological Faculty. It must be made in time so that it may appear in our church papers at least twice before Synod meets. To this end the Executive Committee of the Curatorium shall prepare a proposal in time for the meeting of the full Curatorium in May. When Curatorium convenes, its first duty shall be the making of the nomination and its publication. In order to lengthen the time for possible objections to reach Synod, the election shall take place at Synod as late as possible, and certainly not before the twentieth of June.

- (2) As in the past, a professor will be appointed for a term of two years; in case of reappointment, this will be for a term of six years; if again reappointed at the completion of his second term, he will be appointed indefinitely.
- (3) These rules, if adopted, are to supersede all former rules.

Adopted.

(13) Synod rectify the error made in 1928 with respect to the minimum salaries of Assistants, so that this will not be \$1600 but \$1800.

Adopted.

(14) Synod state that a minister can accept the presidency of Calvin College without losing his ministerial standing. *Grounds:*

- a) The College belongs to the Church;
- b) Its headship is a position of the very greatest significance to our entire denomination; and
- c) The position is one in which the incumbent can exercise a far-reaching spiritual influence.

Tabled, until the Report of the Committee "Inzake den Status van Dienaren aan Niet-Kerkelijke Inrichtingen van Onderwijs," (Agenda, Part I, p. 30) is taken up. (Cf. Art. 57, V, 3.)

(15) Synod grant the request of Curatorium with respect to the changing of the name of our institution to *Calvin College and Seminary*. *Grounds:*

- a) This simple designation will remove the false impression that the Theological School and Calvin College are two separate institutions;
- b) It is true that the Synod of 1926 objected to such a change of the name (see Acta 1926, p. 37) especially on the score that "our Theological School would (in the proposed change of name) lose the place to which it is entitled and which lives in the minds of our people," but the change of the official title does not involve that the Seminary department of our institution will cease to be our Theological School.

Synod authorize Curatorium to change the Articles of Incorporation in harmony with this change of name.

Adopted. (Continued in Art. 31.)

ARTIKEL 24

This session is closed with prayer by the Rev. B. H. Einink.

VIERDE ZITTING, VRIJDAGNAMIDDAG, 13 JUNI

ARTIKEL 25

No. 146 of the *Christian Hymnal* is sung. The Rev. J. Manni opens with prayer.

ARTIKEL 26

The Rev. H. Baker of the Committee for *Reception of Delegates from Other Churches and Organizations* introduces to Synod the Rev. M. Wayne Womer, Secretary of the *Michigan Lord's Day Alliance*, who in a short and forcible address presents the cause of the organization which he represents.

Next he introduces Dr. David G. Wylie, President of the *Lord's Day Alliance of the United States*, who also in an earnest and able way pleads for the support of the Alliance in its efforts to safeguard the Sabbath, and requests that a member from our churches be appointed to serve as a member of the Board of the Alliance.

A resolution presented to Synod with respect to the participation of our churches in the work of the Alliance is laid in the hands of the Committee of Preadvice on *Varia*. (Cf. Art. 45, 9.)

ARTIKEL 27

Wordt ter tafel gelegd een schrijven van de *Gereformeerde Kerken in Nederland*, waarin Dr. V. Hepp wordt aangewezen als Deputaat van de Synode dier Kerken naar onze Synode.

Dr. Y. P. De Jong leidt Dr. V. Hepp bij de Synode in,

waarna Dr. Hepp een toespraak houdt, die in de Bijlagen van deze Acta is opgenomen (Supplément XV).

Dr. H. Kuiper beantwoordt den hooggeachten afgevaardigde op hartelijke wijze.

ARTIKEL 28

The Rev. H. Baker now introduces Rev. J. L. McLaughlin, Secretary of the *American Bible Society*, who brings the greetings of the organization he represents and bespeaks the continued support of its work by our churches. The Rev. J. Beebe responds to this address.

A resolution with respect to the participation of our churches in the work of the American Bible Society is laid in the hands of the Committee of Preadvice on *Varia*. (Cf. Art. 45, 7.)

ARTIKEL 29

The Committee for Appointment of Committees of Preadvice proposes the following changes of its previously rendered report (Cf. Artt. 15 and 21):

a) That Report VI in re *Uitbouw der Belijdenis* be given into the hands of the Committee of Preadvice on Theological School and Calvin College.

b) That Report X in re *Doop van Aangenomen Kinderen* be given into the hands of the Committee of Preadvice on *Varia*.

c) That Reports XVI in re *American Federation of Labor*, and XVII in re *Christian Social and Industrial Organizations* be given into the hands of the Committee of Preadvice on Publication Matters.

So decided.

ARTIKEL 30

The following brethren are designated to serve Synod as a *Committee for Appointments*: The Revs. J. Manni, Dr. Y. P. De Jong, W. Groen, L. Veltkamp, Dr. G. Goris, G. Hoeksema, and Elders W. Bareman, J. Hofstra, Sr., P. Nieveen, Chas. Vander Kooi, and J. J. Bolt. (Cf. Art. 128.)

ARTIKEL 31

Synod continues the discussion of the Report of the Committee of Preadvice on *Theological School and Calvin College* (Cf. Art. 23):

(16) In connection with the *Overture of Classis Grand Rapids West* in re an *Extra Post-Graduate Course at our Seminary*, found in the Report of the Curatorium under K, 5, your Committee advises Synod to express itself as being in favor of introducing a post-graduate course in the Seminary, leading to a Th.M. degree; and to appoint a Committee of six (in which there will be two members of the Seminary Faculty and two members of the Curatorium), this Committee to report to Curatorium, with the understanding that this body after thorough investigation of the report, shall have power to act.

Adopted.

B. In connection with the *Overture of Classis Ostfriesland* in which attention is called "to Art. 40, Acta Synodi 1920, p. 62, ff. in re agreement with Grundy Center especially that part where Synod promises to maintain the two years' Seminary department, which since 1922 has been discontinued," and in which the wish is expressed "that Synod re-open the case," your Committee advises Synod not to accede to this request, but to abide by the decisions of 1922 (cf. Acta 1922, p. 24, Art. 20, paragraph 2), since the conditions on which that decision was based have not changed.

Adopted.

C. With regard to the request of *Classis Grand Rapids East* that Synod cancel the debt of Chatham to the Theological School, amounting to \$156.21, your Committee advises Synod not to do this, but to urge Classis Grand Rapids East to take care of Chatham's debt. *Grounds:*

- (1) The Synods of 1900, 1902, and 1926 have declared that each Classis is responsible for the payment of the assessment for the Theological School (see Acta 1926, p. 73);

- (2) The Synod of 1926 (Acta, p. 76) has declared that with respect to the actual debt, the Classis should assist the weak churches in the payment thereof;
- (3) Although the organization of the Chatham church was in a sense a fruit of mission activity sponsored by Synod, yet it was Classis Grand Rapids East which organized the Chatham church, and since the date of its organization, the church of Chatham belongs to Classis Grand Rapids East just as well as any other church within its domain.

Adopted.

D. In addition to the report of the "Committee in re the *Chicago Mission Training School*" (cf. Agenda, Part I, p. 27, Report III) and the overture of Classis Illinois, which asks Synod to make provision for the training of mission helpers at our Theological School and Calvin College (cf. Agendum II, p. vi), your Committee received the following overture from Classis Grand Rapids East:

"The Classis Grand Rapids East overtures Synod to take the necessary steps to organize a *Day School for the training of mission workers*. This school to be located in Grand Rapids. We believe such a school to be an urgent need, and that the time to organize such a school has come.

Grounds:

- a) The work in Chicago, Grand Rapids, and other cities has shown that the time is ripe for us to do mission work in our larger cities. Many people know nothing about the true religion;
- b) This work, if it is to be successful with the blessing of the Lord, must be done along strict Reformed lines. Only by continued teaching can these people come to the truth. To do this our workers must themselves be well prepared for the work;
- c) A school which has sessions only a few evenings a week will not meet the need. The course given must of necessity be very limited. Often the student cannot come because of working conditions. The time available for him after work is too little to do justice to the school work;

- d) Such a school should belong to the Church, and its graduates available throughout the Church;
- e) Students trained here would be able to carry on not only city mission work, but often could do good work on our Indian field, and possibly on foreign fields;
- f) Finally, at present some of our young folk take their training at various Bible Institutes, and because of their training often cannot be used by our churches. Thus we are losing some of the talent which we have in our own circles."

Your Committee advises Synod to appoint a Committee to make a thorough study of the advisability and feasibility of establishing a Mission Training and Bible School for our churches, either apart from or in connection with our Theological School and Calvin College. *Ground:*

We are here face to face with a pressing and intricate problem which merits thorough study.

We would suggest to Synod that the Faculties of our School and the Curatorium be represented on this Committee.

Adopted, with this amendment, that on this Committee shall serve also men in close touch with the actual mission work.

E. Your Committee having taken note of the fact that the Committee in re "Het Gereformeerd Beginsel van Vrije Studie" has not been able to carry out its mandate (cf. Agenda II, Report XV, p. 215), advises Synod to continue the same Committee. (Cf. Art. 128.)

Adopted, (Continued in Art. 126.)

ARTIKEL 32

The offer of the Grand Rapids churches to give the members of Synod an outing on Thursday afternoon, June 19, is thankfully accepted. (But see Art. 34.)

ARTIKEL 33

Synod decides to adjourn until Monday afternoon, June 16, at 1:30 o'clock. Elder H. H. Bosch closes this session with prayer.

Rev. Abel J. Brink

1865-1930

VIJFDE ZITTING, MAANDAGNAMIDDAG, 16 JUNI

ARTIKEL 34

Diep geschokt door het plotselinge overlijden van Ds. Abel J. Brink, die op Zondagnamiddag, ongeveer om twee uur, door een automobiel ongeval om het leven kwam, verzamelden de afgevaardigden zich op den bestemden tijd in het auditorium van Calvin College en zongen Psalm 103:8, "Gelijk het gras is ons kortstondig leven," waarna Dr. Y. P. De Jong voorging in gebed.

Na eenige bespreking wat onder deze droeve omstandigheden te doen, besluit de Synode thans haar arbeid voort te zetten, maar in plaats van op Donderdagnamiddag op een uitstapje uit te gaan, gelijk besloten was (cf. Art. 32), een begrafenisdienst te houden ter herinnering aan onzen gestorven broeder, die zoo onverwacht uit den dienst des Heeren in de strijdende Kerk op aarde werd weggerukt en overgeplaatst in de triumfeerende Kerk in den hemel. (Zie verder Art. 63.)

ARTIKEL 35

Appèl wordt gehouden, waarbij blijkt, dat alle afgevaardigden tegenwoordig zijn, behalve Dss. C. De Leeuw en K. Tebben, die beide wegens gemeentelijke bezigheden wettig verhinderd zijn, maar verwacht worden morgen weer tegenwoordig te zijn.

ARTIKEL 36

De Acta der derde en vierde zitting worden gelezen en onveranderd aangenomen en goedgekeurd.

ARTIKEL 37

Synod now takes in hand the Report of the Committee of Preadvice on *Mission Matters*, which is read by the Reporter, Rev. H. Baker:

"ESTEEMED FATHERS AND BRETHREN:

The following material was submitted to your Committee for its consideration:

- I. The Report of the Director of Missions on behalf of the Christian Reformed Board of Missions (Supplement IV).

- II. The Report of the General Home Missions Committee (Supplement III).
- III. The Report of 'Kerkhulp' (Supplement VII).
- IV. The Report of the Nathanael Institute (Supplement V).
- V. The Report of the Paterson Hebrew Mission (Supplement V).
- VI. The Report of the Hoboken Seamen's Home (Supplement X).
- VII. The Report of the Treasurer of the Jewish Mission, General Fund (Supplement V).
- VIII. The Report of the Committee on Rules and Regulations for Home Missions.
- IX. The Report of the Committee on Status of Missionaries.
- X. The Report on 'Stamgenooten in Zuid-Amerika' (Supplement IX).
- XI. The several overtures (see Agenda, Part II, pp. vii-xvi).

Received as information.

I. The Report of the Director of Missions on behalf of the *Christian Reformed Board of Missions*.

Your Committee has the honor to report:

We would ask Synod to request Dr. H. Beets to read this report.

We recommend that the report be received for information and printed in the Acts of Synod.

So decided.

We would ask Synod to grant Rev. L. P. Brink and Dr. R. H. Pousma the privilege of the floor when the Expansion Program is discussed.

So decided.

A. Your Committee advises that Synod approve the election of the following brethren as members of the Christian Reformed Board of Missions:

Classis California—Rev. W. Groen; Alternate—Rev. J. De Jong.

Classis Grand Rapids East—Rev. J. L. Heeres; Alternate—
Rev. M. Monsma.

Classis Grand Rapids West—Rev. H. J. Mulder; Alternate—
Rev. G. Hofmeyer.

Classis Hackensack—Rev. J. Beebe; Alternate—Rev. D. De
Beer.

Classis Holland—Rev. D. Zwier; Alternate—Rev. L. Van
Laar.

Classis Hudson—Rev. W. Kuipers; Alternate—Rev. R. Bolt.

Classis Illinois—Rev. J. H. Monsma; Alternate—Rev. C.
Huissen.

Classis Muskegon—Rev. J. Dolfin; Alternate—Rev. L. J.
Lamberts.

Classis Orange City—Rev. J. Paauw; Alternate—Rev. G.
Andree.

Classis Ostfriesland—Rev. H. C. Bode; Alternate—Rev.
A. D. Folkema.

Classis Pacific—Rev. D. H. Muyskens; Alternate—Rev. J.
Mulder.

Classis Pella—Rev. I. Van Dellen; Alternate—Rev. W. D.
Vanderwerp.

Classis Sioux Center—Rev. J. C. De Bruyn; Alternate—Rev.
J. Rubingh.

Classis Wisconsin—Rev. J. O. Vos; Alternate—Rev. H.
Ahuis.

Classis Zeeland—Rev. G. J. Vande Riet; Alternate—Rev. W.
Van Peurseem.

Adopted. Synod instructs its Secretary to cast the ballot
for these brethren.

B. Relative to the election of *Delegates-at-large*, and
in connection with this the Overture of Classis Holland,
found in the Agenda, Part II, p. xvi, your Committee will
bring this matter before Synod at a later session. (Cf.
Art. 94, J.)

C. Your Committee advises Synod to adopt the proposal
made by the Board of Missions: "To leave it to the discre-
tion of our Board (owing to the uncertainty of the situa-

tion in China) to have a third mission post opened on the China field at the opportune time." *Grounds:*

- (1) Sound strategy of missions requires at present to have the choice of two posts;
- (2) The China force unanimously requests this.

Adopted.

D. Your Committee advises Synod to give *Fort Wingate* on our Indian field the status of a post. *Grounds:*

- (1) The Charles H. Burke Indian School affords an excellent opportunity for mission work;
- (2) The place is of strategic importance.

Adopted.

E. We advise Synod, as requested by the Board of Missions, to leave the matter of a pension for the family of the late campworker, W. Mierop, to the Executive Committee of our Board, to determine the amount, in consultation with the Rehoboth consistory. (Cf. Art. 25, Acta 1920, pp. 22 f.f.)

Adopted.

F. *Expansion Program.*

(1) In re the Expansion Program submitted by the Board as per mandate of Synod 1928 (Acta 1928, p. 44), your Committee presents the following in explanation of its advice to adopt Art. 1, second part, "a new and adequate hospital at Rehoboth":

- a) The present building can accommodate 40 patients, but is too small for efficiency. It has no facilities for patients who have contagious diseases and hence endanger all other patients. The operating-room and nursery are too small and inadequate for efficient service;
- b) The proposed hospital will provide accommodations for 85 patients and will be built with a view to rendering service to our whole Indian field. This can be done best by erecting one hospital building and opening clinics in different sections of the field to care for patients who do not need immediate hospital treatment. At present we have two clinics which are taken care of by our Medical Missionary;

- c) The proposed hospital can be built at an estimated cost of \$95,000. To this sum must be added some \$15,000 for heating and other equipment;
- d) The maintenance cost of our present institution amounts to approximately \$10,000, and that of the proposed hospital is estimated at approximately \$20,000 annually. Of this amount we may expect to receive from \$6,000 to \$8,000 annually from the Government for the care of patients who have become government charges. Although we have no guarantee that the Government will continue this policy, we are reasonably sure that, if an adequate hospital is erected at Rehoboth, it will continue to send its charges to our institution;
- e) The present hospital building, at no great expense, can be altered to provide a school-room for the white children, a sleeping-room for employees, post office, guest-rooms, and a school-room for the contemplated Training School for Missionaries.

Received as information.

(2) Your Committee, in view of the following considerations:

- a) That Medical Mission Work has been successfully carried on in our Indian field for a number of years, and has proven itself to be the entering wedge in over-throwing the Indian religion;
- b) The present building is unsafe, unsatisfactory, and inadequate for Medical Work;
- c) The present building can be utilized for other absolutely necessary purposes;
- d) The Church will be safeguarded against a large debt by the stipulation that the total estimated cost must be raised in cash and pledges before work is begun;

recommends that Synod sustain the Board in its proposal to erect a new hospital at Rehoboth.

Adopted.

(3) In regard to a Central Heating Plant at Rehoboth, your Committee will lay its advice before Synod at a later session. (Cf. Art. 43.)

(4) A new home for either the Pastor or Doctor at Rehoboth.

(a) Your Committee advises Synod to authorize the Board of Missions to erect a new home for the doctor.
Ground:

The present residence does not provide the room and comfort his family requires.

Adopted.

(b) We further recommend that the new home for the doctor be included in the hospital building project, with the same stipulations, viz., "the financial obligations involved shall be covered by cash and pledges."

Adopted.

(c) Your Committee also advises Synod to authorize the Board to erect a home for the pastor at Rehoboth when necessary.

Rejected.

(5) A chapel and missionary home at the Fort Wingate Post.

In view of the recommendation given in (D) above, your Committee advises Synod that the Board be authorized to build a chapel and home at Fort Wingate when the way is open.

Adopted.

Items 6, 7, 8, and 9 on the Expansion Program are referred back to the Committee for more careful formulation and stipulation. (Cf. Art. 43.)

(10) The purchase of a part of the Vander Wagen property at Zuni, N. M.

This property adjoins the property of our Church at Zuni. The Committee on Expansion foresees that it will be used for a touring camp, which it considers undesirable in view of the proximity of our Mission.

Some of the buildings on this property are rented by our Mission from Mr. Vander Wagen, and its purchase for the

sum of \$3,500 is considered to be advantageous to our Mission at Zuni.

The other half of the Vander Wagen property will be retained by Mr. Vander Wagen. In view of the possibility that the second half will be sold by him at a later date, it seems to be the part of wisdom to obtain an option on it for at least five years.

Your Committee advises Synod to authorize the Board to purchase a part of the Vander Wagen property at Zuni, N. M., and to obtain an option for a period of five years on the other half of his property. *Grounds:*

- a) Its purchase is recommended by the General Conference;
- b) The buildings are needed by our Mission;
- c) The purchase price is considered to be a fair one.

Adopted.

G. (1) Relative to the proposal of the Board of Missions that Synod appoint a central committee of five persons, empowered to appoint sub-committees and to add to its number as it sees fit, whose duty it shall be to put on a campaign for the funds needed for the hospital and the doctor's home at the opportune time, your Committee advises its adoption.

Adopted.

(2) Your Committee advises Synod to appoint the following brethren: John Hekman, G. Daane, Rev. J. Dolfin, Dr. G. Broodman, and H. Holtvluwer.

Adopted.

H. Your Committee advises that Synod authorize the Executive Committee of the Board to have the hospital and doctor's home erected when the money needed has been raised in cash and pledges.

Adopted.

I. (1) Your Committee advises that a communication of Miss J. Veenstra, pertaining to the assumption by our Church of a part of the Sudan Mission Field in the province

of Nigeria, British Africa, be read and received for information.

Adopted.

(2) We further advise that the matter, mentioned by Miss J. Veenstra, be referred to the Board for investigation, and it be instructed to report to the 1932 Synod. *Ground:*

More and definite information must be received before Synod can properly consider the suggestion of Miss J. Veenstra.

Adopted. (Continued in Art. 43.)

ARTIKEL 38

The following letter from Prof. D. H. Kromminga is read:

“Grand Rapids, Mich., June 16, 1930.

“REV. MR. W. P. VAN WYK,
*President of Synod of the
Christian Reformed Church, 1930.*

“ESTEEMED BROTHER:—

“Permit me to thank the venerable body over which you preside for the honor of the re-appointment conferred upon me, and to inform it of my acceptance of the re-appointment.

“Respectfully,
“D. H. KROMMINGA.”

Received as information. (Cf. Art. 23, sub 5.)

ARTIKEL 39

Mr. B. J. Bennink closes this session with prayer.

ZESDE ZITTING, DINSDAGMORGEN, 17 JUNI

ARTIKEL 40

Nadat gezongen is Psalm 25:2, opent Ds. C. De Leeuw deze vergadering met gebed.

ARTIKEL 41

Appèl wordt gehouden, waarbij blijkt, dat alle afgevaardigden tegenwoordig zijn.

ARTIKEL 42

De Acta van de vijfde zitting worden gelezen en onveranderd aangenomen en goedgekeurd.

ARTIKEL 43

Synod continues the discussion of *Mission Matters* (cf. Art. 37). The Committee of Preadvice now lays before Synod its advice on:

J. Central Heating Plant.

The Board of Missions proposes the erection of a central heating plant which shall heat all of our buildings at Rehoboth. The arguments advanced in favor of such a plant are:

- a) Some of the individual heating plants must be replaced;
- b) A central heating plant will diminish fire hazards;
- c) It is more efficient;
- d) It will bring about a substantial saving in fuel consumption.

Your Committee advises Synod not to sustain the Board in its proposal to erect a central heating plant. **Grounds:**

- a) Although the installation of a central heating plant may seem ideal, such a plant is not always as satisfactory in its results as it is generally presented to be;
- b) The present condition of the individual heating plants in the various buildings is not such that they need to be replaced at this time. According to the information received, it will require only \$5,000 or \$6,000 to repair them;
- c) The proposed heating plant will cost nearly \$60,000. The annual interest on this large sum of money is more than sufficient to buy all the coal needed for all of the Rehoboth buildings for one year;
- d) Having a central heating plant is not an advantage when heat is required in one particular building, e.g., in the hospital, and not in other buildings;
- e) The saving obtained through the use of a cheaper grade of coal in a central heating plant can also be procured when stokers are installed in the individual heating plants;
- f) Although a central heating plant does diminish fire hazards, there is no specific danger in having individual heating plants if firing is properly done and the buildings regularly inspected.

The advice of the Committee is *adopted*.

In regard to points 6, 7, 8, and 9 of the Expansion Program, your Committee advises that these proposals, viz.:

- (6) A mission post at a station designated as *Beautiful Mountain*, with a home for a campworker;
- (7) A chapel at *Toadlena*, same type as at Crown Point;
- (8) A mission at *Canyon Cito*; and
- (9) Field chapels—inexpensive buildings—for religious services, in Indian communities,

be accepted as information, and be approved as parts of that Program, but that these proposals shall not be carried out except upon a decision of a later Synod, save in the event one or more of these proposed buildings are offered to the Board without any expense to the Church.

This advice is *adopted*. (Continued in Art. 94.)

ARTIKEL 44

De Commissie voor *Ontvangst van Deputaten* deelt mede dat ter vergadering aanwezig is Ds. G. Van Halsema, emeritus predikant van de Gereformeerde Kerken in Nederland, die met zich mede brengt een schrijven van de Deputaten dier Kerken voor correspondentie met de buitenlandse Kerken. Ds. Van Halsema brengt nogmaals de groeten der Gereformeerde Kerken over en spreekt de Synode een hartelijk woord toe, dat door Dr. Y. P. De Jong wordt beantwoord.

ARTIKEL 45

The Report of the Committee of Preadvice on *Varia* is now read by Rev. J. J. Hiemenga:

“ESTEEMED BRETHREN:—

(1) Your Committee has treated the *Instruction of Classis Orange City*, page lii of the Agendum, Part II, in re “Redistributie der Classes,” and the *Instruction of the Consistory of Prinsburg, Minn.*, in re “Classis-indeeling,” as one for the following reasons:

- a) According to a statement of Prinsburg’s Consistory (see page liii) the content of both instructions is the same. Your Committee is of the same opinion and feels confident that neither Classis Orange City, nor the Consistory of Prinsburg will have any objection to treat their instructions as one;

- b) The difference between Classis Orange City and Prinsburg's Consistory is merely a formal one (see page liii). "De Prinsburg Kerkeraad oordeelde dat iedere instructie kerkrechtelijk ter Synode moet komen van een bepaalden Kerkeraad. Zoodoende deelden de afgevaardigden aan de Clássis direct mede dat men het recht behield hunne instructie door te zenden";
- c) There is nothing in the letter of Prinsburg's Consistory that requires or asks for the attention of the Synod, except the instruction proper (see bottom of page liii),

Wherefore your Committee advises:

- a) That Synod approve of this method, viz., to treat these instructions as one; and
- b) Accept the first part of the letter of Prinsburg's Consistory—up to the instruction proper—as information.

Adopted.

(2) Your Committee would also call the attention of Synod to the fact that "historically" there *was* an essential difference in these two instructions. Prinsburg's original instruction to Classis Orange City mentioned "de wensche-lijkheid van een andere en betere indeeling der vier Iowa Classes."

Classis Orange City speaks in its instruction about a re-distribution of the whole Church into ten or twelve Classes, while in its instruction to Synod Prinsburg also refers to all Classes of our Church.

Synod also accept this as information.

Adopted.

(3) With respect to the Instruction we advise: Synod do not accede to this request at this time. *Grounds:*

- a) The reasons advanced in these instructions are only of a practical nature, and proceed from the principle that representation or delegation should be based upon the number of families (see ground 2 of Prinsburg's instruction). This assumption is, of course, un-Reformed;

- b) Ground 2 of Classis Orange City and ground 3 of Prinsburg's Consistory are very indefinite. It is not easy to determine "when a Classis is too large or too small";
- c) A matter so important, affecting the whole Church, should come from more than one Classis before Synod take any action;
- d) In case a re-distribution of certain Classes is desired, Synod refer this matter to such Classes, as the logical agencies to take the initiative, and then come to Synod for its consent.

Adopted, with this *amendment* of *d*: Synod holds that this question of possible desirability of the re-distribution of certain Classes belongs properly to the Classes particularly interested or involved as the logical agencies to take the initiative, and then come to Synod for its consent.

(4) *Instruction of Consistory of Emden, Minn.:*

"De Emden, Minnesota, Kerkeraad verzoekt overdracht van de Classis Ostfriesland tot die van Orange City.
Gronden:

- (1) Ruim drie honderd (300) mijl zijn wij gelegen van het centrum van Classis Ostfriesland en de gewone vergaderplaats dier Classis. Wij zijn geen honderd en vijftig (150) mijlen van het centrum van Classis Orange City. De gemeenten van Classis Orange City liggen ons allen nader dan de overgroote meerderheid van Classis Ostfriesland. Zoo terwille van de onkosten (Classicaal zoowel als in geval van vacature voor Classisbeurten, enz.), verzoeken we tot deze overdracht;
- (2) In den regel gebruikt de Kerkeraad de Hollandsche taal, ook in zijn instructies naar de Classis. Dit ook veroorzaakt moeilijkheid en maakt voor ons de overdracht zeer gewenscht."

Your Committee advises that Synod inform the Consistory that this matter is not within the jurisdiction of Synod, as long as the Classes involved have not been consulted.

Adopted.

(5) *Instructions of Classes Muskegon and Pella in re Calendar Reform:*

"Classis overtures Synod to take note of the fact that the business interests at home and abroad are demanding a 'Calendar Reform.' Of all the plans that have been proposed, the Cotsworth International Fixed Calendar appears to have more supporters than any other.

"This Calendar, in brief, consists of thirteen standard months, with each month as follows:

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

"Each month in the year will always be exactly the same as that shown above. A new month will be inserted between June and July. The 365th day will be December 29, but will have no week-day name. This day, to be known as 'Year-day,' will be inserted between Saturday, December 28, and Sunday, January 1. In like manner in Leap Year, the extra day, June 29, will be placed between Saturday, June 28, and Sunday, the first day of the new month. It is proposed to have a fixed date for the Easter Sunday.

"In view of these facts Synod is asked:

- "(1) To express itself as being opposed to the proposed Cotsworth International Calendar because of the insertion of the 'Year-Day' between Saturday and Sunday, making it very difficult for Christians to observe the Lord's Day at the proper time; and
- "(2) To ask other Churches to take a similar stand with respect to the proposed Calendar Reform.

(Classis Muskegon.)"

"Classis requests Synod to register a protest with the organization sponsoring the adoption of a new calendar containing thirteen months of four weeks each to a month, doing away with one or more days each year. *Ground:* This is in conflict with the ordinance of God, calling for one day out of seven to be kept holy unto the Lord.

(Classis Pella.)"

Your Committee advises Synod to express itself as follows:

"We are not opposed to calendar changes as such; provided such changes preserve the ancient and divine arrangement of the fixed days of the week. The weekly cycle ordained by God Himself in the very beginning of time, according to the Word of God, should not be altered," and forward this statement to the National Committee on Calendar Simplification, and to Congressman Carl E. Mapes of Michigan.

Adopted.

(6) *Instruction of Classis California:* "Classis overtures Synod to register with the American Bible Society a vigorous protest against statements made by Rev. S. Parkes Cadman, D.D., LL.D., in an article 'How to Read the Bible,' appearing in the *Bible Society Record* of January, 1930, p. 14. The objectionable statements are: 'As a collection of tracts, treatises, and histories, it includes every type of literature. Folklore, myth, legend, drama, idyll, poetry, and biography are here associated with meditations, maxims, letters, sermons, parables, prayers, psalms, and canticles. Transmitted to successive generations by providential oversight, the Bible's teachings reflect the ever-advancing moral and religious intelligence of the nations'."

Your Committee advises Synod to act in accordance with this instruction. *Grounds:*

- a) Expressions as referred to in the Instruction of Classis California are entirely out of harmony with the policy of the American Bible Society;
- b) Our Church should raise its voice of protest when such statements are published by a Society that receives our financial support.

Adopted.

(7) Report of the Representative of the *American Bible Society* (see Agenda, Part II, p. 240).

Your Committee advises Synod to:

- a) Accept this report as information;
- b) Recommend this cause for continued financial support to our churches;

- c) Appoint a representative of our Church to the American Bible Society.

Adopted. (Cf. Art. 128, 7.)

- (8) Report of the Representative of the *National Christian Association*, the Rev. A. H. Bratt.

The report of your representative is a communication to the Synodical Committee. It contains a statement of the fact that the brother does not understand the meaning of Art. 144 of Acta Synodi 1928, page 156. He is of the opinion that Synod requires a complete financial statement of all the receipts and disbursements of the National Christian Association. Consequently such a statement is herewith submitted.

Your Committee advises Synod to:

- a) Accept this report as information;
- b) Express itself more definitely as to the meaning of said Article, as follows: "In re the National Christian Association, Synod decides to instruct its representative to include in his report a detailed annual financial statement covering receipts and disbursements of this Association, and to submit the same to the Synodical Committee";

Adopted.

- c) Recommend the National Christian Association to our churches for continued moral and financial support.

Adopted.

- d) Appoint a representative of our Church to this organization.

Adopted. (Cf. Art. 128, 6.)

- (9) *Lord's Day Alliance of the United States.* (Cf. Art. 26.)

Your Committee advises Synod to:

- a) Give this organization its moral support, unless our representatives advise to the contrary;

- b) To appoint Rev. H. Beets, LL.D., as an Honorary Vice-President of said Alliance, and Rev. J. J. Hiemenga as a member of the Board of Managers, as requested by this Board.

Adopted. (Continued in Art. 84.)

ARTIKEL 46

This session is closed with prayer by Mr. A. De Vries.

ZEVENDE ZITTING, DINSDAGNAMIDDAG, 17 JUNI

ARTIKEL 47

No. 176 of the *Christian Hymnal* is sung. Rev. C. Spoelhof leads in prayer.

ARTIKEL 48

The Report of the Committee of Preadvice on the *Introduction of Hymns* is now read by the reporter, Rev. W. Groen:

“ESTEEMED BRETHREN:—

Your Committee respectfully reports:

I. *Relative to the Introduction of a Greater Number of Hymns into the Public Worship of our Churches.*

A. Your Committee had the following material for consideration:

- (1) The Report of the Advisory Committee appointed in 1928 (Agenda, Part. 1, pp. 179-207 and Report on the Hymn Question and the text of Approved Hymns);
- (2) Overture by Classis Pella (Agenda, Part II, p. xxxiii);
- (3) Overture by Classis Zeeland (Agenda, Part. II, p. xxxiii);
- (4) Overture by the Consistory of First South Holland (Agenda, Part II, pp. xxxiii, xxxiv). Note that in the Agenda this overture is mistakenly attributed to Classis Illinois;
- (5) Overture by Classis Illinois, as follows: “Classis Illinois informs Synod that it favors the adoption of a collection of hymns for congregational singing.

Classis is convinced, however, that our Church should remain chiefly a psalm-singing Church. It would strongly disapprove the introduction of a very large number of hymns. It urges Synod to adopt only such hymns as are specifically New Testament in spirit and language”;

- (6) Overture by the Consistory of Highland, Ind., as follows: “De Synode wijzige Artikel 69 onzer Kerkenorde niet. *Gronden*:
- a) Dit Artikel toont duidelijk aan, dat de Gereformeerde Kerk een psalmzingerende Kerk zal zijn;
 - b) De geschiedenis heeft het standpunt der Vaders gerechtvaardigd. Overal waar de gezangen werden toegelaten zijn de psalmen verdrongen, en de geschiedenis zal zich nu ook weer herhalen. En de Schrift beveelt ons psalmen te zingen (1 Kron. 16:4-7; Ps. 105: 2; Ps. 95:1, 2; Ef. 5:19; Col. 3: 16, enz.);
 - c) Door het standpunt der Commissie in te nemen sticht men niets dan verwarring. Op de eene plaats zullen er dan gezangen kunnen gezongen worden en op de andere plaats niet, en dat in een en dezelfde stad of dorp;
 - d) Door het standpunt der Commissie in te nemen heeft men het standpunt van Calvijn, Dordrecht (1618-'19), der Afscheiding (1834), der Terugkeer (1857), en der Doleantie verlaten, en het standpunt van Luther ingenomen.”
- (7) A Protest by the Consistory of East Palmyra, N. Y., objecting to the introduction of hymns. The Committee considers this protest not legally before Synod because it was signed only by the Vice-President of the Consistory.

Received as information.

B. Recommendations:

- (1) Your Committee advises that Synod pass a vote of thanks to the Advisory Committee on the Introduction of Hymns.

Adopted.

(2) Your Committee informs Synod that full cognizance has been taken of the report of the Advisory Committee, and that their conclusions have been fully included in these recommendations.

Received as information.

(3) After an extended discussion of the next recommendation of the Committee, a motion prevails to re-commit this matter for another formulation in accordance with some suggestions which the Committee received during the discussion upon the floor of Synod. (Continued in Art. 90.)

ARTIKEL 49

The Committee for *Appointment of Committees* of Preadvice informs Synod that Report XXI on *Radio Preaching* (Agenda II, p. 245) and Report XXIII on *Reformed Literature* (Agenda II, p. 264) have been referred to the Committee of Preadvice on Publication Matters. It further informs Synod that an instruction of Classis Orange City has seemingly been lost. This instruction concerns a divorce problem on which said Classis desires the decision of Synod. Manuscripts completely covering the case are, however, present, and have been given into the hands of the Committee of Preadvice on Protests.

Received as information, and approved.

ARTIKEL 50

Synod goes into executive session.

ARTIKEL 51

Rev. J. Gritter closes this session with prayer.

ACHTSTE ZITTING, WOENSDAGMORGEN, 18 JUNI

ARTIKEL 52

Psalter No. 280 is sung. Rev. K. Tebben leads in prayer.

ARTIKEL 53

Appèl wordt gehouden, waarbij blijkt dat alle afgevaardigden tegenwoordig zijn behalve Ouderling J. Hekman, wiens plaats wordt ingenomen door den secundus afgevaar-

digde, Dr. G. Broodman, die op verzoek van den Praeses instemming betuigt met de "Openlijke Verklaring."

ARTIKEL 54

Synod now takes in hand the Report of the Committee of Preadvice on *Matters of Church Order, Emeriti, etc.*, which is read by the reporter, Rev. H. J. De Vries:

"HONORABLE BRETHREN:—

Your Committee on matters of Church Order, etc., begs to submit the following report:

I. *Report of Classical Examiners.*

The following brethren report that they have been present at the classical examinations and the admittance of candidates to the Ministry: Revs. K. Tebben and A. De Vries were present at the examination of Candidate J. Betten; Revs. C. Huissen, T. Vander Ark and K. Tebben, the examination of M. Vanderwerp; Revs. C. Huissen, K. Tebben and D. Hollebeek, the examination of D. Hoitenga and C. Groot; Revs. D. Hollebeek and C. Huissen, the examination of R. Bronkema and J. Weidenaar; Revs. K. Tebben, A. B. Voss and D. Hollebeek, the examination of L. Verduin; Revs. J. Bruinooge and E. J. Krohne, the examination of J. H. De Haan and P. Vos; Revs. T. Vander Ark, C. Huissen and H. Blystra, the examination of C. Bode; Revs. T. Vander Ark and C. Huissen, the examination of R. Danhof, R. De-Haan, and C. Witt; Rev. J. Bruinooge, E. J. Krohne and L. Veltkamp, the examination of A. Persenaire, H. Rikkers, and W. Van Peurse; Revs. J. Bruinooge, Y. P. De Jong and L. Veltkamp, the examination of J. Geels; Revs. L. Veltkamp, E. J. Krohne, and C. De Leeuw, were present at the meeting of Classis Wisconsin in re the case Racine—De Groot. Rev. J. Bruinooge, D. Zwier, and E. J. Krohne were present at the Colloquium Doctum of Rev. E. J. Masselink, Classis Grand Rapids West. Rev. H. Baker was present at the examination of M. Dornbush and J. Hanenburg. Rev. Baker reports that at that meeting of Classis Muskegon the examiners of Classis Holland and Classis Zeeland failed to be present. Your Committee calls the attention of Synod to this last matter.

Received as information.

II. *Overtures.*

A. *Overture of Classis California* (Agenda, Part II, p. xxiii): "Classis overtures Synod to amend the ruling regarding the announcement of names of those who have confessed before the Consistory transgression of the seventh commandment (Acta 1908, Art. 54, IX), so that the advisability of such announcement shall be determined by the Consistory in each case. *Reason:*

"Classis has in mind two specific instances that took place in churches within the jurisdiction of Classis. Communicant members confessed to the consistories of these churches transgression of the seventh commandment. These members had come as total strangers to these churches, but the fact of their transgression had been noted on their letters of dismissal by the Consistories of the Churches from which the members had departed. In their new church homes the fact of their transgression was known to no man. In these cases Classis is convinced that to announce the names of the members who had transgressed would be of profit neither to the churches before whose Consistories the confession was made, nor to the members themselves. On the contrary, Classis foresees that should the names be announced the reputation of these members would be greatly harmed."

Article 54, IX, Acta 1908, to which this overture refers, reads as follows: "In gevallen van overtreding van het zevende gebod voor het huwelijk, werd door de Synode van 1908 besloten den vorm van de belijdenis aan de Kerkeraden over te laten, mits de belijdenis minstens voor den vollen Kerkeraad geschiede en de namen aan de gemeente bekend gemaakt worden."

Your Committee advises Synod to amend this Article by changing the last clause to read: "En indien de zonde bekend is in de gemeente, zullen de namen afgekondigd worden, opdat de gegeven ergernis weggenomen worde."

Instead of the advice of the Committee, Synod decides to *adopt* the overture of Classis California.

B. *Overture of Classis Illinois* (Agenda, Part II, page xxiv): "De Synode wijzige Art. 41 onzer Kerkenorde in dier voege dat de uitdrukking, 'of de armen en de Christe-

lijke Scholen bezorgd worden' in tweeën gesplitst worde, en de lezing voortaan zij: 'of de armen bezorgd worden,' en 'of de kerkeraden hulpbehoevende Christelijke Scholen genoegzaam steun verleenen.' *Gronden:*

- a) Deze twee zaken, zoo verschillend van aard, kunnen niet aaneengeschakeld verbonden worden, wijl de armen behooren tot de Kerk als instituut, maar niet aldus de Christelijke Scholen;
- b) Het sticht verwarring in gemeenten in wier midden geen Christelijke School is, beide zaken in één adem te vragen;
- c) Beide zaken zijn lang niet altijd met hetzelfde 'ja' te beantwoorden;
- d) De roeping der Kerk is een andere tegenover de armen dan tegenover de Christelijke School."

The advice of your Committee is that Synod decide as follows:

- (1) To split the question into two separate questions.

Reasons:

- a) The question is a double one, and really requires two answers;
- b) In this manner more justice will be done to both causes concerned.

Adopted.

- (2) To approve of the formulation of the first question as given by Classis Illinois, but not to approve of the formulation of the second question, since the words "hulpbehoevende" and "genoegzaam" are too indefinite. Your Committee advises Synod to formulate the second question thus: "Does the Consistory support the cause of the Christian Schools?"

Adopted.

C. *Overture of the Consistory of Second Englewood* (Agenda, Part II, p. xxv): "The Consistory of Second Englewood, Chicago, Ill., calls the attention of Classis to the following clause in the decisions of Synod of 1928 concerning industrial organizations: 'En indien de organisa-

tie, ondanks dit protesteeren, volhardt in het plegen van het kwaad, dan wordt het des Christens plicht zijn lidmaatschap in zulk eene vereeniging op te zeggen' (II, 3, p. 92).

"The Consistory proposes to the Classis that it request Synod to omit this clause for the following *reasons*:

- (1) It is not true that a member is obliged to leave an organization because his protest is not acted upon;
- (2) There may be very weighty reasons for remaining in the organization, such as to work for the improvement of the union;
- (3) The report as amended by the Synod of 1928 seems to contradict itself (see II, 3, and III, 3);
- (4) There are cases in which it is impossible for consistories to carry out the above decision."

The decision of Synod of 1928, to which this overture refers, is as follows:

"II. De vragen: Van welken aard is de solidariteit van de Unions en gelijksoortige groepen? Is elk lid van zulk een vergadering verantwoordelijk voor de besluiten en handelingen van zulk een organisatie of niet?, worden als volgt beantwoord:

- (1) Dat een Christen, die lid is van een maatschappelijke organisatie, van welken aard ook, van Godswege gehouden is getrouw zijn invloed als Christen te doen gelden en voor recht en billijkheid te strijden;
- (2) Dat hij door instemmen of ook door ledig toezien, ten volle persoonlijk verantwoordelijk wordt voor het zondige in de besluiten en praktijken der vereeniging waartoe hij behoort;
- (3) Dat hij, om persoonlijk vrij te zijn van schuld, eerst met allen ernst heeft te protesteeren tegen zulke handelingen die de perken des rechts te buiten gaan, en naar vermogen moet trachten het kwaad te stuiten; en indien de organisatie, ondanks dit protesteeren, volhardt in het plegen van het kwaad, dan wordt het des Christens plicht zijn lidmaatschap in zulk een vereeniging op te zeggen (cf. Agendum, 1926, pp. 118, 122).

"III. Op de vragen: Welke is de roeping der Kerk met betrekking tot deze zijde van het leven, en, meer in het bij-

zonder: Hoe heeft de Kerk te handelen ten opzichte van leden die zich geplaatst zien voor de problemen die opkomen uit den strijd van het maatschappelijk leven, en zich hebben aangesloten bij een of andere organisatie? luidt het antwoord der Synode:

- (1) Dat de Kerk van Christus geroepen is door haar sleutelmacht zichzelf zuiver te houden van dezulken, die zich hebben aangesloten bij verenigingen die in haar wezen in strijd zijn met Gods Woord. Zulke verenigingen zijn niet alleen de geheime genootschappen, maar ook die organisaties op maatschappelijk gebied, die hetzij in hare statuten, hare officiële propaganda, of in hare doorlopende praktijken, zich openbaren als anti-christelijk;
- (2) Dat de Kerk tegenover hen die zich aangesloten hebben bij organisaties die niet in haar wezen in strijd zijn met Gods Woord, maar in welke toch veel gevonden wordt, dat afkeurenswaardig is en in strijd met onze christelijke beginselen (zooals vele werkgevers- en werklieden-verenigingen) steeds onderwijzend en vermanend heeft op te treden. De Kerk, die altijd de roeping heeft om het licht van Gods Woord te laten vallen op elk levensgebied, hare leden te waarschuwen tegen het kwade, de rechte beginselen aan te wijzen, en tot handhaving daarvan aan te sporen, verzuime die taak niet voor het terrein van den arbeid, en dringe er bij hare leden op aan, dat zij hunne kracht vooral zoeken in Christelijke organisaties;
- (3) Dat van kerkelijke tucht over leden, die tevens leden zijn van organisaties, die niet in haar wezen in strijd zijn met Gods Woord, maar in welke toch veel gevonden wordt, dat afkeurenswaardig is en in strijd met onze Christelijke beginselen, dan alleen sprake kan zijn, wanneer blijkt dat zij medeplichtig zijn en mede schuldig staan aan handelingen die in strijd zijn met het gebod Gods. Met andere woorden, wanneer het doel van een vereeniging op zichzelf wettig is en de organisatie in haar reglement niet iets van hare leden eischt, dat in strijd is met het recht, kan de Kerk niet tegen iemand, bloot vanwege lidmaatschap in zulk een organisatie, met de tucht optreden, al is het dat in zulk een organisatie, beide wat begin-

sel en praktijk aangaat, vele gebreken zijn aan te wijzen. Hier geldt dus ook de regel, dat slechts het persoonlijk schuldig staan aan censurabele zonde iemand tot voorwerp maakt van kerkelijke tucht. (cf. Agendum, 1926, pp. 122, 123). Aangenomen."

Received as information.

Your Committee advises Synod not to accede to the request of the Consistory of Second Englewood, but to decide to maintain the reading adopted in 1928. *Grounds:*

- a) The first objection of this overture is a mere unproven statement which Synod cannot accept in view of the reading of the entire paragraph II, 3;
- b) Article II, 3, which the overture wishes eliminated, states clearly that it is aimed just at such cases as make impossible the "working for improvement" mentioned in the second objection;
- c) Article II, 3, and III, 3, do not contradict each other. Article II, 3, affirms correctly what is the duty of the Christian, while Article III, 3, shows what the attitude of the Consistory should be, viz., that it may, if occasion demand, *urge the duty* of leaving an organization as described in II, 3, but shall not proceed to discipline such a member unless the organization is in principle anti-christian, or the overt act of the church-member constitute a censurable sin.

Adopted.

D. *Overture of Classis Pella* in re "kwaadwillige verlatting" (Agenda, Part II, p. xxv): "De Synode spreke zich duidelijk uit over de vraag of kwaadwillige verlatting al of niet een Schriftuurlijke grond voor echtscheiding is. *Gronden:*

- (1) Er is in dezen veel onzekerheid in onze Kerken. En nu blijkt uit het Synodaal Agendum voor 1930, Part I, p. 76, dat de Comm. in re 'Divorce' de zaak van kwaadwillige verlatting heeft uitgeschakeld;
- (2) Vooraanstaande Gereformeerde Theologen (zie Rutgers, 'Kerkelijke Adviezen,' II, 233, e. a. plaatsen) en vele Gereformeerde Kerken erkennen kwaadwillige verlatting als een Schriftuurlijke grond voor echtscheiding;

- (3) Onze Synoden zijn in dezen nog nimmer tot een klare, welgegronde uitspraak gekomen;
- (4) De praktijk eischt dat we in dezen een beslist standpunt innemen, dat rust op duidelijke Bijbelsche gronden;
- (5) Classis Pella heeft behoefte aan zulk een uitspraak, dewijl zij een concreet geval heeft betreffende kwaadwillige verlating."

(1) It is in connection with this overture that we beg to inform Synod that according to a Supplementary Report of the Advisory Committee on Divorce, the churches of South Africa favor the position that there is only one ground for divorce. This is also the position taken by Prof. Dr. Ridderbos in the Minority Report which will be submitted to the Synod of the Reformed Churches in the Netherlands.

Received as information.

(2) Your Committee advises Synod not to accede to the request of Classis Pella inasmuch as our Church has taken a definite stand (see decision of 1906) and this abides, according to Article 31, Church Order, until it be proven contrary to God's Word.

Adopted.

III. *Petitions.*

A. *Verzoekschrift van Rev. K. W. Fortuin* (Agenda, Part II, p. xxvi).

Whereas the content of this "Verzoekschrift" constitutes a protest against the decision of the Synod of 1928, and further contains a proposal, neither of which (protest or proposal) were brought to the attention of Synod through the prescribed channels of Consistory and Classis, although he had ample opportunity to do so, your Committee advises Synod to take no action on said "Verzoekschrift."

Adopted.

B. *Petition of August Kroon* (Agenda, Part II, page xxviii): "The undersigned petitions Synod to consider the advisability of urging the Consistories of vacant congrega-

tions to refrain from calling ministers of other than the Christian Reformed Churches. *Grounds:*

- (1) We have a precedent in part for such advice in Acts of Synod of 1898, p. 34, which reads: 'Het beroepen van Predikanten uit het buitenland wordt geacht minder noodig te zijn en daarom wordt vacante gemeenten in ernstige overweging gegeven of zij zich daarvan niet dienen te onthouden, met het oog op de Theologische School.'

(Although the foregoing decision refers to 'Predikanten uit het buitenland,' nevertheless the same grounds on which Synod rests its instructions in the above decision should also hold in the cases of 'ministers of other denominations.')

- (2) Our own Seminary graduates a sufficient number of students to supply our denominational needs;
- (3) We thereby conserve our own denominational principles and loyalty in that all our ministers have been trained in our Theological School;
- (4) We already demand that students who have not had training at our School, shall at least take the last year of training at our Seminary before being declared eligible for a call in our Church. (See Acts of Synod of 1922, Art. 11, par. 3, and Acts of Synod of 1924, Art. 41, E and F, p. 38). These acts read as follows:

(Acts of Synod of 1922): 'Students that have pursued their studies at institutions not positively Reformed must at least have attended the classes of the last year at our Theological School, before they are permitted to take the preparatory examination.'

(Acts of Synod of 1924): 'Students who have pursued their theological studies at other institutions must at least have pursued the studies of the senior year at our Theological School, in order to be declared eligible for a call in our Church.'

- (5) The calling of ministers and students graduated from other Theological Schools does not deal fair with our own ministers and theological students, in that it minimizes and ignores the value of their training given them by the Church;

(6) The inconsistency of establishing and supporting our own schools and Seminary at a great expense paid for by the Church, and at the same time accepting 'outsiders' regardless of where such individuals obtained their theological education."

(1) Your Committee wishes to inform Synod that this petition is supported by Classis Grand Rapids West, although the Agenda fails so to state.

Received as information.

(2) Your Committee advises Synod to accede to this petition for reasons given therein.

Adopted. (Continued in Art. 57.)

ARTIKEL 55

Elder A. Buteyn closes this session with prayer.

NEGENDE ZITTING, WOENSDAGNAMIDDAG, 18 JUNI

ARTIKEL 56

No. 309 of the *Christian Hymnal* is sung, after which Dr. M. J. Wyngaarden leads in prayer.

ARTIKEL 57

The discussion of the Report of the Committee of Pre-advice on *Matters of Church Order, Emeriti, etc.*, is continued:

IV. *Report of Committee on Divorce* (Agenda, Part I, page 76).

(1) Your Committee advises Synod to accept this report as information and to thank the Committee for its splendid work.

Adopted.

(2) In regard to Resumé and Advice (page 89), your Committee begs to inform Synod that it came to an agreement on points one and two and advises Synod to adopt these conclusions on the grounds given in the report. In

regard to point three, we failed to come to an agreement, the final vote standing five to five. It was decided to lay this matter before Synod as it is.

After an extended discussion, Synod *decides* to refer the matter back to its Committee on Divorce for further study, this Committee to be enlarged by the addition of two members, Prof. L. Berkhof and Prof. H. Schultze, and to report to Synod of 1932. (Cf. Art. 128, 14.)

V. *Report of Committee "Inzake den Status van Dienaren aan Niet-Kerkelijke Inrichtingen van Onderwijs"* (Agenda, Part I, page 30).

(1) Your Committee advises Synod to accept this report for information and to thank the Committee for its splendid work.

So decided.

(2) The advice of the Committee of Preadvice in regard to this matter is *rejected*.

A motion to adopt the conclusions of the Advisory Committee appointed by Synod of 1928 (see pp. 36, 37 of Agenda 1930, Part I) is *tabled*.

On motion Synod *decides* to leave this matter in *status quo*, namely, that every case be judged on its own merits by the Classis to which the minister belongs.

(3) In connection with this, Synod takes up Part A, 14, of the Report of the Committee of Preadvice on *Theological School and Calvin College*, in regard to the ministerial standing of the President of Calvin College (cf. Art. 23):

"Synod state that a minister can accept the presidency of Calvin College without losing his ministerial standing.

Grounds:

- a) The College belongs to the Church;
- b) Its headship is a position of the very greatest significance to our entire denomination; and
- c) The position is one in which the incumbent can exercise a far-reaching spiritual influence."

Adopted.

(4) In regard to the second part of the Report "*Inzake den Status van Diénaren aan Niet-Kerkelijke Inrichtingen van Onderwijs*," your Committee advises as follows:

- a) First, we wish to inform Synod that points 1, 2, and 3 and 5, *b*, require no action since these matters have been disposed of at the Synod of 1928.

Received as information.

- b) In regard to II, 4, page 42, your Committee advises Synod not to express itself now in re this matter, but to accept the second advice of the Committee on p. 46: "Dat de Synode een Commissie benoeme om van deze zaak een grondige studie te maken, en de volgende Synode te dienen met rapport en advies." *Ground:* In this report the Committee calls our attention to the repeated occurrence of giving leave of absence to ministers for further study; a matter that certainly demands a decision of Synod.

Adopted.

- c) In regard to II, 5, *a*, p. 46, your Committee advises Synod to accept the advice of the Committee on p. 48: "Om op deze gronden dit voorstel niet aan te nemen."

Adopted.

- d) In regard to II, 7, your Committee advises Synod to accept the advice of the Committee on p. 49: "Om ook op dit voorstel niet in te gaan omdat gronden voor hetgeen het uitgesproken wil hebben, in de Kerkenorde reeds overvloedig aangewezen zijn."

Adopted. (Continued in Art. 83.)

ARTIKEL 58

Elder J. Hofstra, Sr., closes this session with prayer.

TIENDE ZITTING, DONDERDAGMORGEN, 19 JUNI

ARTIKEL 59

Nadat gezongen is Psalter No. 281, opent Ds. H. Blystra deze zitting met gebed.

ARTIKEL 60

Bij het appèl blijkt dat alle afgevaardigden tegenwoordig zijn.

ARTIKEL 61

Synod now takes in hand the second part of the Report of the Committee of Preadvice on the *Introduction of Hymns, etc.*, relative to the Revision of the Psalter:

II. *Revision of the Psalter.*

A. This Committee informs Synod that five overtures asking for a Revision of the Psalter are legally upon the Synodical table. These overtures are by

Classis of Grand Rapids East (Agenda, Part II, p. xxxi);

Classis of Sioux Center (Agenda, Part II, p. xxxi);

Classis of Holland (Agenda, Part II, p. xxxii);

Classis of Orange City (Agenda, Part II, p. xxxii);

Classis of Pella (Agenda, Part II, p. xxxii);

and are as follows:

“Synod decide to appoint a Committee to make a thoro study of our English Psalter with a view to advising the following Synod (1932) as to which of the 413 selections can be best eliminated, as being unsatisfactory, especially as regards the tunes, and to recommend as substitutes for some of these, new metrical versions of not fewer than twenty-five and not more than fifty Psalms which can be sung to the best tunes of our Dutch Psalter, these chorales also to be selected by the Committee. If necessary, this Committee shall be authorized to make the expense required for the procuring of these new metrical versions.

Grounds:

- (1) Our present Psalter contains too many of the short, four-line stanzas. Not a few of the tunes, especially for these selections, are too dry to be used with satisfaction;
- (2) Even if the corresponding Dutch chorale of such an unsatisfactory selection in our English Psalter would not be worth using, said number from our English Psalter could very well be omitted, since there are more than enough numbers (413) in this Psalter. Moreover, a new metrical version could be prepared to fit a satisfactory tune (chorale or otherwise) from another Psalter or Hymnal;

- (3) Many of the Dutch Psalm tunes are beautiful chorales which our people have learned to love and would be glad to sing in our American-speaking churches. In view of this and also of the revival of interest in this type of music, it would be very regrettable if we made no effort to preserve our musical heritage."

(Classis Grand Rapids East.)

"De Classis hecht hare adhaesie aan het voorstel van Classis Grand Rapids Oost in betrekking tot het herzien onzer 'English Psalter'."

(Classis Sioux Center.)

"Classis overtures Synod to undertake the revision of our American Psalter, the revision to retain only those numbers of our present Psalter which experience has proved fit for public worship, substituting for the other a number of the best chorales from our Dutch Psalter. *Grounds:*

- (1) Our present American Psalter contains too many numbers which are musically unattractive and unfit for public worship;
- (2) Our Dutch Psalter contains some wonderful tunes which we should preserve as a precious part of the heritage of our fathers."

(Classis Holland.)

"Synod provide ways and means to effect a revision of our English Psalter, especially with a view to the following two matters:

A. The numbering of the songs in such a way that the number of the Psalm (as found in Scripture) receives the emphasis instead of the number of the tunes, as is at present the case in our Psalter. By the present arrangement the number of the Psalm tends to become practically lost as far as the consciousness of the congregation is concerned, and numbers are substituted which do not at all coincide with the numbers of the Psalms themselves;

B. The incorporation into our English Psalter of those 'Chorales' from our Dutch Psalter which are judged to be the most appealing and suitable."

(Classis Orange City.)

"De Synode neme maatregelen om onze "Psalter" te verbeteren door het min geschikte in melodieën en berijmingen te verwijderen, en nieuwe melodieën op te nemen, met

name de schoone koraal muziek onzer oude Psalmen en daarbij nieuwe berijmingen te zoeken.

Zulk een verbetering onzer Psalter is noodig om het zingen onzer Psalter aantrekkelijker en gemakkelijker te maken, en het oorspronkelijke in meer dichterlijken vorm te vertolken. Bovendien wordt dergelijke herziening bijzonder vereischt, waar de Hymns meer en meer ingang vinden, en het gevaar dreigt, dat bij den tegenwoordigen stand van zaken ons Psalmingezang ten staarte zal worden."

(Cassis Pella.)

B. Your Committee having considered the overtures of the Classes of Grand Rapids East, Sioux Center, Holland, and Pella, and Part B of the overture of the Classis of Orange City, advises Synod to appoint a Committee to make a thorough study of our English Psalter with a view to advising the following Synod (1932) as to which of the 413 selections can best be eliminated as being unsatisfactory, especially as regards the tunes, and to recommend as substitutes for some of these, new metrical versions of not fewer than twenty-five and not more than fifty Psalms which can be sung to the best tunes of our Dutch Psalter, these chorales also to be selected by the Committee. If necessary, this Committee shall be authorized to make the expense required for the procuring of these new metrical versions, provided that the expenses shall not exceed the sum of \$1,500.

Grounds:

- (1) Our present Psalter contains too many of the short, four-line stanzas. Not a few of the tunes, especially for these selections, are too dry to be used with satisfaction;
- (2) Even if the corresponding Dutch chorale of such an unsatisfactory selection in our English Psalter would not be worth using, said number from our English Psalter could very well be omitted, since there are more than enough numbers (413) in this Psalter. Moreover, a new metrical version could be prepared to fit a satisfactory tune (chorale or otherwise) from another Psalter or Hymnal;
- (3) Many of the Dutch Psalm tunes are beautiful chorales which our people have learned to love and would

be glad to sing in our English-speaking churches. In view of this, and also of the revival of interest in this type of music, it would be very regrettable if we made no effort to preserve our musical heritage.

Adopted.

C. Your Committee advises Synod to refer Part A of the overture of Classis Orange City to the Committee appointed under B.

Adopted. (Continued in Art. 90.)

ARTIKEL 62

The Report of the Committee of Preadvice in re *Protests and Appeals* is read by the reporter, Dr. G. Goris:

“ESTEEMED BRETHREN:—

The Committee of Preadvice in re *Protests and Appeals* has the honor to report the following:

I. An Appeal of Elder L. M. Breen of the Madison Ave. Chr. Ref. Church of Paterson, N. J., from the action of Classis Hackensack to the Synod of 1930.

A. There are legally before Synod the following documents bearing on the case:

- (1) An Appeal to Synod by Mr. L. M. Breen containing:
 - a) Grievances against the Consistory;
 - b) Reply of the Consistory;
 - c) An Appeal to Classis;
 - d) Reply of Classis;
 - e) Appeal from decision of Classis.
- (2) A Report to Classis in re Consistory of Madison Ave. and Mr. Breen by Committee of Classis Hackensack.
- (3) Addenda to Appeal to the Synod by Mr. L. M. Breen.
- (4) A Reply of the Committee of Classis to the Addenda to the Appeal of Mr. L. M. Breen to Synod.

Received as information.

B. History of the Case.

In the year 1924 Mr. L. M. Breen promised to give \$600 toward the remodeling of the Madison Ave. Church. Then (quoting his own words), “I was asked to prepare a sketch

for the said remodeling, and did so. Elder H. V. O. also prepared a sketch. I told the building committee that if I prepared the plans, specifications, and superintended the remodeling it would cost them \$400. Elder H. V. O. was instructed to prepare plans for the said remodeling. When the committee was soliciting subscriptions before building operations were begun, I asked the pastor if I could change my subscription from \$600 to \$200. The pastor advised me to see the subscription committee."

This Mr. Breen did. The committee referred the matter to the Consistory, where it was discussed at length. Finally the President of the Consistory advised the Consistory to instruct the committee to report to Mr. Breen, "We leave it with you and your conscience and your God." No formal action was taken in this matter and no record made in the minutes. Two members of the committee reported this informal action of the Consistory to Mr. Breen, whereupon he, on March 3, 1925, paid the \$200. The \$400 was carried on the subscription list as still being due.

January 1, 1927, Mr. Breen was elected Elder. Soon after he assumed his office of Elder, there developed at the Consistory meetings some discussion as to the authority of deacons. On July 9th it was necessary to discipline some members. After discussing the matter, a deacon made a motion and another supported it, to ask the individuals to appear at the next Consistory meeting. Mr. Breen then asked the Consistory, "Should not this be done by the Elders?" One deacon, a Mr. P. De Mol, was offended by this question, and refused to take part in the remainder of the discussion.

After the close of the meeting Mr. L. M. Breen approached Mr. P. De Mol on this matter, telling him that he regretted his (deacon De Mol's) attitude and actions in the matter. Deacon De Mol then said, "If you were any kind of a man you would pay the church the \$400 you owe it." Mr. Breen emphatically denied he owed the \$400, and demanded that he retract the statement and apologize. This Mr. De Mol re-

fused to do. Mr. Breen then, on July 19th, 1928, brought to the Consistory the following charges:

- (1) "His (Mr. De Mol's) refusal to take part in Consistory because of Elder Breen's contention that a Deacon cannot, according to the Church Order, take a leading part in matters of Church discipline and government except in the province of the poor;
- (2) "That at the close of the said meeting in the presence of Consistory members, Deacon De Mol accused Elder Breen with conduct unbecoming a Christian, with the words, 'If you were any kind of a man you would pay the church the \$400 you owe it';
- (3) Deacon De Mol does not honor the position of Elder Breen as an Elder, by refusing to be advised and speaks disrespectfully of him."

After some discussion, Consistory disposed of this matter with the following resolution (see Minutes of July 19, 1928), "Inasmuch as the campaign for raising subscriptions to Building Fund has been closed, we consider this matter final."

This, however, did not satisfy Mr. Breen. A committee was then appointed to seek to dispose of the matter, but while meeting with him, Mr. Breen stated that he feared the committee could not settle the matter. The matter was then again brought to the Consistory by the committee.

There were three matters to which Mr. Breen called attention:

- (1) The matter of the authority of deacons. In regard to this matter the Consistory decided "to go on record as being in perfect accord with Art. 30 of our Confession of Faith."
- (2) Unchristian and untruthful remarks of Mr. De Mol. Answering this, the Consistory decided, "that inasmuch as there is a difference of opinion as to the matter whether Mr. Breen owes the sum of \$400 or not, we give Mr. Breen the benefit of the doubt and thereby release him from paying the amount, as there is no record on the minutes of the Consistory."

- (3) The charge that deacon De Mol does not "honor Mr. Breen's position as an elder and speaks disrespectfully of him," in regard to which the Consistory decided to accept Mr. De Mol's statement that he "recognized Mr. Breen as an elder and that he regretted speaking to Mr. Breen in the manner in which he did on the night in question" (see Minutes of Aug. 13, 1928).

This did not satisfy Mr. Breen, since it was the contents and not the manner of Mr. De Mol's speech to which he objected. He gave notice that he would appeal to Classis. This he did Oct. 16, 1928 (see Exhibit 1). The appeal was based on the same three matters mentioned above: (1) The action of the Consistory in permitting deacons to take a leading part in the meetings; (2) The failure to keep a record of an important financial obligation of \$400; (3) The failure of the Consistory to rebuke Mr. De Mol for the contents of his words as well as the manner in which he uttered them.

In regard to point 1, Classis decided not to sustain Mr. Breen. *Grounds:*

- "a) There is no conflict between Elder Breen and the Consistory of Madison Ave. with respect to the question whether deacons take a leading part in the discussion of matters of discipline and church government."
- "b) In as far as Mr. Breen contended on the floor of Classis that deacons do not form part of the Consistory, hence Classis sustains the Consistory of Madison Ave. because it is in complete harmony with our Confession (Art. 30) and the prevailing custom in the Christian Reformed churches."

In regard to point 2, Classis decided not to sustain Mr. Breen, since the minutes of the Consistory do show that a faithful record has been kept, as well as the original subscription list on which the brother signed his name for the \$600 toward the remodeling of the church, although he only paid \$200 toward his obligation.

In regard to not honoring Mr. Breen as an Elder (point 3), Classis decided not to sustain Mr. Breen "inasmuch as there

is no ground for his protest; since (1) Classis does not see the need of adding the word 'honor' to 'recognize'; (2) deacon De Mol has not stated that he did not honor Mr. Breen; (3) the Consistory of Madison Ave. has required of Mr. De Mol to state his regrets for the manner in which he spoke to Mr. Breen."

Mr. Breen then made known his intention to appeal to Synod. A copy of this appeal was received by the Classis Oct. 14, 1929. Classis then decided to put forth another effort to bring about a reconciliation between Mr. Breen and the Consistory of Madison Ave., and appointed a committee charged with the task of seeking to bring these parties to a "mutual and satisfactory understanding." This committee assumed that there was a sincere desire on the part of both parties to have the existing difficulties removed, and therefore drew up a basis of agreement which was to be presented to both parties, separately. Because of the additional information and the purpose of the committee, the basis of agreement differs somewhat from the action of the Classis. (See report to Classis Hackensack in re Consistory of Madison Ave.)

This basis of agreement was submitted first to the Consistory of Madison Ave. Dec. 12, 1929, and after much discussion was finally, because of a sincere desire for reconciliation, accepted as a whole.

On Dec. 13, 1929, the Committee met with Mr. Breen and submitted this same basis of agreement to him. After much explanation and discussion Mr. Breen finally accepted the first two points. But as soon as the matter of Mr. Breen's obligation to pay the \$400 was mentioned his attitude changed completely and it soon appeared that as far as Mr. Breen was concerned no reconciliation was possible. The Committee then left. Upon leaving, Mr. Breen asked one of the members if he could have a copy of this basis of agreement. He promised to send him a copy. But the Committee after discussing the matter, decided that it would not be fair to the Consistory of Madison Ave., which had not been given a copy, and so notified Mr. Breen, adding that the Committee was willing to meet with Mr. Breen again if he so desired, to further elucidate any points concerning which

he was still uncertain. In answer to this notification, the Committee received the following statement: "The floor of the Synod of 1930 seems to be the only place where our problem can be properly adjudicated."

Addenda to the Appeal of the Synod were received by Classis, March 1930, from Mr. Breen, in which he protested against the action of the Committee. Classis placed this matter into the hands of the Committee to draw up a reply to these Addenda, and forward the same to Synod.

Received as information.

The "Basis of Agreement," referred to above, which was drawn up by the Committee of Classis Hackensack, and submitted to the Consistory of Madison Ave. and Mr. Breen, reads as follows:

"The Committee, in its deliberations, has assumed that there is a sincere desire on the part of both parties to come to a mutual understanding, and to have the existing difficulties removed, according to the will of our Lord, in the spirit of real Christian love, so that God's name may be glorified and brotherly love may continue.

"In order to obtain these results, the Committee has carefully and prayerfully considered both sides of the existing difficulties, and, depending upon the sincere desire of the Consistory and Mr. Breen to come to an understanding, the Committee is confident that the difficulties can easily be removed.

"Reviewing the case as it has come to the attention of the Classis, the Committee comes to the conclusion that there are three main difficulties, which in Mr. Breen's appeal take the form of grievances. The first is found in Mr. Breen's appeal, pages 4-6, 11, 18, and 19, in re "Deacon Question."

"A. At the present stage of the controversy there seems to be no essential difference between Mr. Breen and his Consistory. Both sides believe that 'Deacons should not take the *leading part* in matters of church discipline, or outvote Elders in spiritual matters.' When this question arose, the Consistory emphasized the prevailing custom in our churches and Art. 30 of our Confession, while Mr. Breen

emphasized equally strongly our Church Order and the Form of Ordination. Hence the difficulty.

"The Committee suggests that inasmuch as the Consistory also believes that deacons should not take a leading part in matters of church discipline, it (the Consistory) express this in the presence of Mr. Breen.

[Note: *Leading part* in this recommendation means that in all matters of discipline, deacons are not excluded from voting—as long as no definite action has been taken either by the Consistory or the congregation to divide the Consistory into two separate bodies of elders and deacons.]

"B. In re 'The Omission in the Minutes of the Consistory of the \$400 and the action of the Consistory with respect to it.'

"It appears that Mr. Breen is inclined to believe that this action was omitted from the Minutes because of 'a charitable motive to conel my request and to protect my name.' (Appeal, p. 16). The Consistory claims that no formal action was taken, and therefore nothing could appear in the Minutes. The Committee concludes that the Consistory made a technical error. The request to cancel the \$400 came to the Consistory in the proper way, through the pastor and through the committee. The Consistory should have taken definite action. And in case definite action was taken, this action should have been recorded in the Minutes. The Consistory should have acted upon the request and recorded its action.

"C. In re 'Remarks of Mr. De Mol.'

"The whole question of the payment or cancellation of the \$400 was informally disposed of by the Consistory when it left the matter 'to Mr. Breen and his conscience and his God.' If any exception or objection was to be made with respect to this advice, it should have been made at that time. While it was Mr. De Mol's privilege to have his private opinion on the matter, he should not have made the statement which he did make. Mr. De Mol, and in fact every one, has the right to hold one's private opinion, but we have no right to say what we think at all times. Mr. De Mol had the privilege to protest against any advice or action of the Consistory, and should have done so at the proper time. Since he did not do this, his remarks at a later date were out of place.

“On the other hand, the Committee cannot escape the conclusion that a great deal of the controversy is due to the fact that Mr. Breen reduced his pledge from \$600 to \$200. A pledge once made in good faith ought to be kept. No Consistory can excuse a person from a moral obligation, once made to the Lord and His cause. Mr. Breen ought to realize that he placed the Consistory in a difficult position, when he asked the Consistory to reduce his pledge, once made in good faith.”

Received as information.

C. Advice to Synod.

Your Committee would advise Synod not to sustain Mr. Breen in his appeal to the Synod, but to advise Mr. Breen to submit to the “Basis of Agreement” as drawn up by the Classis of Hackensack with but the change of a single clause in Part “C.” Instead of reading: “No Consistory can excuse a person,” it should read: “A Consistory cannot ordinarily.”

Grounds for this advice:

- (1) To the first part of the Basis of Agreement which called for an explicit expression by the Consistory in the presence of Mr. Breen that deacons should not take a leading part in matters of church discipline, Mr. Breen has already agreed;
- (2) To the second part, namely, that the Consistory made a technical error in not taking definite action in a matter that came to the Consistory in a proper way, and that the Consistory should have acted upon the request and have recorded its action, Mr. Breen has also agreed;
- (3) In regard to the third point to which Mr. Breen did not agree, namely, the matter of the statement of Mr. De Mol, the Classis meets Mr. Breen in his protest by stating, through its Committee, that Mr. De Mol, if he had any objection to the way in which the matter of the \$400 was disposed of, should have stated this objection at that time, and added that, though a man has a right to his private opinions, he has no right to say what he thinks at all times, and since Mr. De Mol did not protest the action of the Consistory at the proper time, his remark at a later date was out of place;

- (4) The only point on which the Committee insisted was the conclusion, that "A great deal of the controversy was due to the fact that Mr. Breen reduced his pledge from \$600 to \$200, and that a pledge once made in good faith ought to be kept." The Classis did not state that as far as the Consistory was concerned the amount of \$400 was still due. It simply fell back on the original answer given Mr. Breen "that it be left to his conscience and his God";
- (5) Madison Ave.'s Consistory showed its willingness to become reconciled in every way, as is evident from the fact that they acceded to all the points in the Basis of Agreement submitted by the Committee of Classis. One could therefore the more reasonably expect that Mr. Breen would be willing to accept the last point, the only one requiring any concession on his part.

On motion it is decided to give Mr. Breen the privilege of the floor during the discussion of his case.

After a lengthy discussion, the advice of the Committee is *adopted*. (Continued in Art. 67.)

ARTIKEL 63

The Committee for the funeral arrangements of Rev. A. J. Brink announces the following:

Burial will take place at Lynden, Wash., the home of Rev. and Mrs. A. J. Brink. A funeral service will be held in the Bates Street Christian Reformed church of Grand Rapids on Friday afternoon at 2 o'clock. The Synodical delegates will meet in the basement of this church, and attend the services in a body. Mrs. Brink leaves the choice of the speakers for this occasion to Synod.

On motion it is decided that Rev. W. P. Van Wyk, as President of Synod, and Rev. A. Guikema, as one of the delegates of Classis Pacific, shall be the speakers, the former in the English, the latter in the Holland language.

It is further decided to appoint the officers of Synod a Committee to express to Mrs. A. J. Brink the sympathy of Synod. (Cf. Art. 75.)

ARTIKEL 64

This session is closed with prayer by Elder W. Bareman.

ELFDE ZITTING, DONDERDAGNAMIDDAG, 19 JUNI

ARTIKEL 65

Psalter No. 237 is sung, and Rev. N. Jansen leads in prayer.

ARTIKEL 66

The Revs. J. L. Heeres and L. Veltkamp are absent for the afternoon. Their alternates are present, the Revs. E. B. Pekelder and J. O. Bouwsma, and at the request of the President express their agreement with the "*Public Declaration.*"

ARTIKEL 67

Continuation of the Report on *Protests and Appeals*:

II. Protest of Rev. J. S. Dykstra against the decision of the Synod of 1928.

A. The protest is legally before Synod.

Received as information.

B. Your Committee wishes to inform Synod that Rev. Dykstra protests only against the third point of the decision of the Synod of 1928 in regard to his case, which reads: "Verklaart, dat zoo hij in 1930 nog niet in kerkelijken dienst is, daarmede zijn radikaal als predikant vervalst." Also that he basis his protest on the contention that he should be treated as a minister who has been declared Emeritus. He gives three reasons for this contention.

In regard to the first reason, your Committee feels that this cannot be maintained, since the ground for emeritation according to Art. 13 is inability to perform the duties of the office on account of age or sickness.

In regard to the second reason, it is the contention of your Committee that, though Rev. Dykstra has put forth efforts to secure a place of labor in the ministry according to the injunction of the Synod of 1928, he cannot contend that, since he failed to receive a call after having come to be without a charge due to circumstances, that his situation though analogous is identical with the case of a man who, due to physical disability or age, is no longer able to continue his work.

In answer to the third reason, your Committee would state that the Synod of 1928 was not penalizing Rev. Dykstra for supporting himself instead of asking for subsidy, but was merely acting according to Art. 13 of the Church Order, which makes no provision for the retaining of the status of a minister in the circumstances in which Rev. Dykstra finds himself, namely, not actively engaged in the work, nor declared an Emeritus.

Received as information.

C. Your Committee advises Synod to abide by the action of the Synod of 1928 in regard to the first two points of its decision, and to change point three so as to extend the time given Rev. Dykstra to secure a place of labor from 1930 to 1932. *Reasons:*

- (1) Rev. Dykstra has been putting forth efforts to secure a call during the last two years, which efforts may bear fruit within the next two years;
- (2) Rev. Dykstra declares it is his desire to remain in the ministry;
- (3) The Reformed Churches have always proceeded slowly with the matter of depriving an individual of his status as a minister.

Adopted.

III. Request of *Consistory of Hospers, Iowa*, in re a Divorce case.

A. Brief history of the case.

The Consistory of Hospers applied at the Classis of Orange City for advice in the matter of a divorce case in which one of the members of the Church at Hospers is involved. Classis Orange City referred this matter to the Synod. On May 13, 1930, the Consistory notified our Stated Clerk of Synod, "heel deze echtscheidingszaak terug te trekken, daar de vraag eigenlijk is: mag die vrouw echtscheiding aanvragen op beschuldiging van haar man, dat zij zou overspel bedreven hebben, wat zij beslist ontkent en door hem nog niet is bewezen. De meerderheid des Kerkerads dacht dat dit geen grond was voor echtscheiding volgens Synodaal besluit, en had in dezen geen advies meer noodig."

Received as information.

B. These documents have come before the Synod in the proper way, and we advise Synod to receive them as information.

Received as information.

C. Your Committee has also received a communication from the Rev. A. B. Voss, pastor of the Church at Hospers, which we have taken into consideration.

Received as information.

D. Your Committee advises as follows: In view of that part of Art. 30 of our Church Order which reads, "In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies," the Committee advises Synod not to enter upon this matter.

Adopted. (Continued in Art. 73.)

ARTIKEL 68

Continuation of the Report on *Publication Matters*:

"ESTEEMED BRETHREN:

The following documents remain to be treated by your Committee:

A. The report of the *Committee on Education* (Agenda, p. lvii f.f. (Report No. XXIV);

B. Overtures from Classes Grand Rapids East, Sioux Center, and Wisconsin concerning the "abolition of the *International Sunday School Lessons* and the introduction of a new system of our own" (Agenda, pp. xix-xxiii);

C. The overture from Classes Pella (Agenda, p. xviii) concerning "de noodzakelijkheid om onze jeugd meer onderwijs te geven in de *Kerkgeschiedenis*";

D. The overture from Classis Sioux Center concerning "het opstellen van een stel *Vraagboekjes*" (Agenda, p. xviii);

E. Report of the Committee to Investigate whether the *American Federation of Labor* is a neutral organization (Report No. XVI, Agenda, p. 216 f.f.);

F. Report of the Committee on *Christian Social and Industrial Organizations* (Report No. XVII, Agenda pp. 231-235);

G. Report of the Committee for *Reformed Literature* (Report No. XXIII, Agenda, pp. 264-265) (See Supplement XI);

H. Report of the Committee on *Radio Preaching* (Report No. XXI, Agenda, Part II, pp. 245 f.).

Received as information.

A. (1) With Regard to the *Report of the Committee on Education* your Committee recommends that Synod:

- a) Accept it for information;
- b) express its appreciation of the work of the above Committee;
- c) bring the report to the attention of pastors and consistories for consideration.

Adopted. (See Supplement XII.)

(2) Further your Committee calls the attention of Synod to a question which the Committee on Education wishes to lay before your Honorable Body, i.e., that of the possibility and profit of providing a course of pedagogy and practical catechetical methods for prospective ministers (Agenda, p. lxxvii).

Your Committee recommends that Synod refer this matter to the Board of Trustees of Calvin College and Seminary.

Adopted.

(3) Your Committee calls the attention of Synod to the fact that the terms of Rev. L. J. Lamberts and Dr. H. H. Meeter expire, and that a new member must be appointed to fill the vacancy caused by the death of Mr. B. Sevensma (Agenda, p. lxxviii).

Referred to the Committee on Appointments (cf. Art. 128, 17.)

B. With regard to the overtures of Classes Grand Rapids East, Sioux Center, and Wisconsin in re *International Sunday School Lessons* (Agenda, pp. xix-xxiii):

Your Committee refers to the decision of Synod of 1928 (Acts of 1928, Art. 46, p. 31, substitute motion at foot of page): "De Synode besluit de zaak van eigen Zondags-school lessen te leggen in handen van de 'Committee on

Education', om de Synode van 1930 te dienen met advies inzake de wenschelijkheid en de mogelijkheid van eigen Zondagsschool lessen."

Your Committee recommends that Synod request the Committee on Education to carry out this instruction and report to next Synod.

Adopted, with this amendment that the Committee on Education be requested to present at least an outline of the course of lessons they believe ought to be introduced.

C. In re the *Overture of Classis Pella* omtrent "de noodzakelijkheid om onze jeugd meer onderwijs te geven in de Kerkgeschiedenis" (Agenda, p. xviii):

Your Committee recommends that Synod refer Classis Pella to the Report of the Committee on Education for a temporary answer (Agenda, p. lxxii-lxxiv) and refer the overture to the Committee on Education for further consideration.

Adopted.

D. In re the *Overture of Classis Sioux Center* in re "het opstellen van een stel vraagboekjes" (Agenda, page xviii f.):

(1) In view of the fact that from the Report of the Committee on Education it appears that no such variety exists with regard to books on junior doctrine (Agenda, p. lxi),

Your Committee recommends that Synod take no action with regard to textbooks of this type.

Adopted.

(2) Since, however, the Report shows that there is need for a thorough course of Bible Study and Sacred History Work (Agenda, p. lxxvi),

Your Committee recommends that the Synod refer to the Committee on Education the matter of devising ways and means to meet the needs as to Sacred History texts, to report to next Synod.

Adopted.

E. In re Report of the Committee to investigate whether the *American Federation of Labor* is a neutral organization (Report No. XVI, Agenda, Part II, pp. 216 f.f.):

Your Committee recommends that Synod:

- a) Accept the report of the Committee as information;
- b) thank the Committee for its labors;
- c) pass the information given by the Committee on to the churches. Your Committee advises Synod not to commit itself on the character of the A. F. of L.

Grounds:

- (1) We have no assurance that the A. F. of L. will retain its present character and remain free, e. g., from radical socialism and communism;
- (2) If Synod commit itself on the A. F. of L. the danger arises that similar investigation commitment will be requested for other organizations.

Adopted.

F. In re Report of the Committee on *Christian Social and Industrial Organizations* (Report No. XVII, Agenda, pp. 231-235),

Your Committee recommends that Synod:

- a) accept the report for information;
- b) thank the above Committee for its labors;
- c) accept the conclusions reached in this report (Agenda, pp. 234-235), which read as follows:

"Now it is perfectly clear that the Church can accomplish whatever it may be able to do in this sphere, only with the means entrusted to her, that is, by the faithful preaching of the Word and the judicious exercise of church discipline. But by these means she may accomplish a great deal. She can best promote the organization of Christian labor organizations and of other Christian organizations in the social sphere of life:

- (1) By preaching unceasingly and uncompromisingly the biblical principle of the Christian's separation from the world. The Bible clearly teaches that believers constitute a peculiar people, and that as

a holy people they are in duty bound to separate themselves from all that is unholy, and should not be unequally yoked with unbelievers, but should avoid all social entanglements that might in any way compromise their Christian character and profession;

- (2) By setting forth clearly and unequivocally the anti-christian spirit of the Marxian Socialism with its glorification of class hatred, class struggle, and class ethics, and its principle that might makes right; and by placing over against this the great fundamental biblical principles of justice as they apply in the industrial world and ought to be maintained by all those who profess to be followers of Jesus Christ;
- (3) By calling particular attention to the principle of corporate responsibility, clearly taught in the Word of God (Acts 2:23, 36; 3:13-15; 2 Cor. 6:14-17; Eph. 5:11; 1 Tim. 5:22; 2 John 11; Rev. 18:4), affirmed by an enlightened Christian conscience, and recognized by sociologists; and by giving a discriminating answer to the question whether and in how far one can relieve himself of this responsibility by protesting;
- (4) By exercising discipline in the spirit of love, but nevertheless with a firm hand whenever her members become guilty of propagating un-Christian principles in the world of labor, assume an unbrotherly attitude towards their fellow-Christians, take part in acts of violence, trample upon the fundamental principles of justice, or refuse to break with organizations that are avowedly anti-christian in character, or reveal throughout an anti-christian spirit in their activities.

By working along such lines as these with fidelity, the Church will naturally train the conscience of the laboringmen in her midst, and will make them feel more keenly than they do at present the need of distinctly Christian organizations in the industrial world. If the need is keenly felt and the necessity clearly seen, the laborers themselves will find ways and means for the establishment of such organizations. And when

they do show that they feel within them the urge to organize on a strictly Christian basis, that they are willing to take up the struggle in separate organizations for the sake of their King, and that they are ready for the sacrifices which it may entail,—then the Church will undoubtedly find many ways in which it can encourage them in their laudable efforts.”

Adopted.

G. In re Report of the Committee for *Reformed Literature* (Report No. XXIII, pp. 264-265):

Your Committee recommends that Synod:

- a) accept this report for information (Supplement XI);
- b) continue this Committee for Reformed Literature;
- c) express its approval of the projects of this Committee, viz.:

A. To publish an announcement in our official Church papers to the effect that correspondence is invited from those who have in their possession or who are willing to prepare manuscripts on subjects taken from the list previously approved by Synod. Such manuscripts—if accepted by the Committee—to be published;

B. To offer a prize for writing a book on the subject: “What Our Church Stands for”—especially in the light of present-day problems;

C. To procure for publication in pamphlet form, for the purpose of propaganda, expositions on burning questions of the day, such as Undenominationalism, Law and Grace, Pre-millennialism, Church Union, Covenant of Grace, Infant Baptism, etc.

Adopted. (Continued in Art. 82.)

ARTIKEL 69

Ds. A. Keizer, als bezoeker ter vergadering aanwezig, sluit op verzoek van den Praeses deze zitting met dankzegging en gebed.

TWAALFDE ZITTING, VRIJDAGMORGEN, 20 JUNI

ARTIKEL 70

Nadat gezongen is Psalm 118:7, opent Prof. L. Berkhof deze zitting met gebed.

ARTIKEL 71

The roll call shows that all delegates are present except Elder A. De Vries of Classis Hackensack, whose place is filled by his alternate, Elder H. B. Ackerman. At the request of the President this brother expresses his agreement with the "Public Declaration."

ARTIKEL 72

The Acts of the tenth and the eleventh sessions are read by the Clerk, and approved by Synod.

ARTIKEL 73

Synod now continues the discussion of the Report of the Committee of Preadvice on *Protests and Appeals* (cf. Article 67):

IV. Appeal of Rev. W. De Groot.

A. Into the hands of your Committee was placed a comprehensive document from Rev. W. De Groot, containing, according to his own words, "protests against the decisions of Classis Wisconsin and actions of committees and persons in the matter of the illegal declaration and deposition of two elders, withdrawal of the censure imposed upon members who had given public offence, making it impossible for the Minister and the members of the Consistory to labor according to the Word of God and the Church Order at Racine, the many actions contrary to Church Polity with the resultant schism of the congregation and the consequences thereof."

This document contains several protests numbered I, A. B. C. D, and E; II, A and B; and III, A, B, and C.

Accompanying this protest was the following documentary evidence:

- (1) Answer of C. Kuiper to the Consistory after the suspension and before the deposition of the Consistories of Racine and Kenosha, dated May 2, 1928.

- (2) Criticism of C. Kuiper's answer, given between suspension and deposition. Not dated or signed.
- (3) Unsigned writing (evidently from Rev. De Groot) addressed to the Consistory of the Christian Reformed Church at Sheboygan, Wisconsin, dated Aug. 12, 1929.
- (4) Accusation against Rev. W. Terpsma (evidently from Rev. De Groot, though not signed) dated Aug. 12, 1929.
- (5) Answer of D. K. Bergsma, H. C. Derksen, and G. Zwaga to Rev. De Groot, wherein they declare why they laid down their office in the Christian Reformed Church. Not dated.
- (6) A document with the superscription, "Wat Ik op de Classis Heb Gebracht voor Oct. Classis in 1929." Also this document is evidently from Rev. De Groot, though it is not signed nor dated.
- (7) Brief report of three consistory meetings held at Racine under auspices of a committee from the Consistory of the Christian Reformed Church of Sheboygan. Only the date of the last meeting is given, May 27, 1929.
- (8) Accurate copy of the document which D. K. Bergsma, G. Zwaga, and H. C. Derksen submitted at the meeting of May 27, 1929.
- (9) A writing of Rev. De Groot to the Classis of Wisconsin, convening at Alto April 1, 1930, and following days.
- (10) Copy of the minutes of Classis Wisconsin, in session at Waupun, 1928, insofar as they bear on the case of Racine.
- (11) A writing addressed to Dr. Beets as Stated Clerk of the Synod, dated May 8, 1930.
- (12) A letter to the Synod of the Christian Reformed Church in session at Grand Rapids, Mich., in June, 1930, signed by Rev. De Groot.
- (13) A letter from Classis Wisconsin to the Synod concerning the protest of Rev. De Groot, signed by Rev. R. J. Frens, Pres., and Rev. J. O. Vos, Clerk.

This last named letter declares that the protest of Rev. De Groot should not be considered by Synod for the following reasons:

- a) Hij (Ds. De Groot) gaat terug in zijn protest tot achter de verzoening. Ds. De Groot deed meermalen schuldbelijdenis over het afzetten van twee ouderlingen, vroeg vergeving over hetgeen hij misdaan had, en had tengevolge, dat een verzoening met den kerkeraad telkens tot stand kwam;
- b) Hij gaf telkens, wanneer door de Classis en de Synodale Deputaten eene poging aangewend werd en een weg geopend om uit de moeilijkheden te geraken, zijne ingenomenheid daarmede te kennen;
- c) Hij gaf nooit, als een besluit gevallen was, zijn voornemen te kennen te zullen protesteeren tegen het besluit, maar toen de arbeid te Plover hem niet beviel, teekende hij protest aan tegen alles wat voorgevallen was;
- d) Hij heeft niet het minste medegewerkt met hen, die trachtten zooveel mogelijk de gemeente voor verscheuring en verstrooiing te behoeden, maar door zijne invloeden veel er aan toegedaan, dat een Gereformeerde kerk te Racine is gesticht;
- e) Hij heeft ambtelijk alle banden met de Christelijke Gereformeerde Kerken verbroken, en daarmede het recht verloren zich op de Synode te beroepen. Zijn protest gaat niet over een ongelijk, dat hem als lidmaat is aangedaan;
- f) Hij heeft de formule van het nederleggen zijns ambts zelf opgesteld en de bezwaren ondervangen, die de Classis had tegen de begeerde losmaking.

B. Your Committee does not share the opinion of Classis Wisconsin that Rev. De Groot, because he was released from official work in the Christian Reformed Church, has lost thereby his right to protest in the matter of an injury done him as an office-bearer. He is still a member of the Church, and as such possesses the right of protest. In addition, he stood unassailed in the office at the time he appealed to the Synod in 1929. Then, too, the protests of Rev. De Groot pertain largely to irregularities in the church life at

Racine and actions by the Consistory, Classical Committees, and Classis itself supposedly contrary to church polity, and not in the first place to injury done him as a minister.

Your Committee therefore advises Synod to declare that Rev. W. De Groot has the right of appeal to Synod.

Adopted.

On motion it is *decided* to give Rev. De Groot the privilege on the floor during the discussion of his case.

C. Notwithstanding the above, your Committee is of the opinion that the Synod cannot enter upon the protests of Rev. De Groot, and that on account of the following considerations:

(1) Protests I, A-E. These five protests all pertain to acts and decisions of Classis Wisconsin in its meeting held at Sheboygan in August, 1928. Your Committee advises Synod to declare that these protests are formally not in order. *Grounds:*

- a) At the meeting of Classis at Oostburg, Dec. 11, 1928, Rev. De Groot withdrew all the objections which he had raised against several actions of Classis Wisconsin in session at Sheboygan. (Cf. Minutes of August, 1928, Art. 28, point 6.
- b) Rev. De Groot did not notify Classis Wisconsin of his appeal to Synod until the meeting of Classis at Vesper, Oct. 8 and 9, 1929, i.e., more than a year after the acts and decisions to which exception is taken in these protests, and even then did not specify that his appeal would also pertain to the acts and decisions of Classis in its meeting at Sheboygan, August, 1928. Classis could learn this only from the protest sent to it at its meeting at Alto, April 1 and 2, 1930.

Adopted.

(2) Protests II, A-B. These two protests are similar in that they are both directed against persons, the Revs. Borgman, Terpsma, and others. These men served the Classis in various capacities and official functions. Your Commit-

tee advises Synod to declare that these protests are formally not in order. *Grounds:*

- a) These protests concern the work done by ministers while they were serving the Classis in various capacities and as such should be addressed to Classis;
- b) If these protests were first brought to Classis (your Committee could not determine from the Minutes whether they were or not), Classis certainly did not, Classis certainly did not act on them and answer them;
- c) And even if Classis had acted on them, but in a manner that did not give Rev. De Groot satisfaction, he should have come to Synod with a protest against Classis on this score.

Adopted.

(3) Protest III, A. This protest concerns the acts and decisions of Classis Wisconsin at its meeting at Waupun, Wis., April 9-11, 1929, more particularly against the decision that Rev. De Groot should labor at Plover for a period of six months. Your Committee advises Synod to declare that this protest is formally not in order. *Grounds:*

- a) Rev. De Groot did not protest against this decision on the classical meeting at Waupun. It was only after he had started his labors there that he informed the Consistory of Sheboygan that he did the work at Plover under protest. This Consistory reported that to Classis at its meeting in Vesper Oct. 8 and 9, 1929;
- b) He even informed the meeting, where the decision was taken, that if his helpmeet offered no objections, he would accept the transfer. (Minutes of April 9-11, Art. 40.)

Adopted.

(4) Protest III, B. This protest is also against a decision of Classis at Waupun, and particularly against "het plaatsen van Racine onder de curateele van Sheboygan, en tegen de wijze waarop deze curateele geoeffend werd." Your Committee advises Synod to declare that this protest is formally not in order. *Grounds:*

- a) The decision respecting this guardianship (curateele) was involved in the decision to transfer Rev. De Groot

to Plover for six months, against which Rev. De Groot did not protest at Classis;

- b) In so far as this protest pertains to the maner in which this guardianship was exercised, it belongs to Classis, and it does not appear that a protest with reference to that matter was received and acted on there.

Adopted.

[**Note:** Rev. N. Jansen, one of the delegates of Classis Wisconsin, wishes to have it recorded that in the meetings of your Committee of Preadvice he did not vote in any of the matters pertaining to the case of Rev. W. De Groot.]

Received as information. (Continued in Art. 76.)

ARTICLE 74

Elder P. Nieveen closes this session with prayer.

DE RTIENDE ZITTING, VRIJDAGNAMIDDAG, 20 JUNI

ARTIKEL 75

At two o'clock Synod met in the Bates St. Christian Reformed church to hold the service in memory of the Rev. A. J. Brink. The service was conducted by the Rev. H. Vander Ploeg, who led in prayer; the Rev. W. P. Van Wyk, who spoke on Psalm 73:23b, 24; the Rev. A. Guikema, who spoke on Psalm 39:5; and the Rev. J. Bolt, who closed with prayer and thanksgiving.

At four o'clock Synod met again in regular session, the Rev. J. Beebe leading in prayer.

ARTIKEL 76

Synod now continues the discussion of the Report of the Committee of Preadvice in re the appeal of the Rev. W. De Groot (Cf. Art. 73):

(5) Protest III. C. This protest pertains to several acts and decisions of Classis in its meeting at Vesper, Oct. 8, 9, 1929, as "buitensluiting van den predikant, aanwezigheid der deputaten, indienen van het voorstel tot losmaking," etc. Because Rev. De Groot at this meeting apprised Classis of his intention to appeal to Synod, your

committee hesitates to advise Synod to declare that this protest is formally not in order. It would prefer to leave this matter entirely to Synod, though it doubts the propriety of declaring even this protest in order, for:

- (1) Rev. De Groot did not protest against the actions of Classis to which he refers in his protest;
- (2) The notice of his intention to appeal to Synod had been sent to the Stated Clerk of Classis before Classis convened at Vesper and therefore could not pertain to what took place at that meeting; and
- (3) Rev. De Groot voluntarily asked for an honorable discharge from the official relation in which he stood to the church at Racine, and thereby virtually effected the very thing aimed at in the motion "to losmaking," against which Rev. De Groot now protests.

A motion to declare this protest formally not in order on the grounds as here given is *rejected*.

Synod *decides* to refer this protest to the Committee of Preadvice with instructions to enter upon the matter contained in it, and to advise Synod in regard to the same. (Cf. Art. 120.)

ARTIKEL 77

Synod now goes into executive session.

ARTIKEL 78

Decided to adjourn until Monday afternoon at 1:30 o'clock. Dr. C. Bouma closes this session with prayer.

VEERTIENDE ZITTING, MAANDAGNAMIDDAG, 23 JUNI

ARTIKEL 79

Nadat No. 141 van de *Christian Hymnal* gezongen is, opent Ds. A. Guikema deze zitting met gebed.

ARTIKEL 80

Bij het appèl blijkt dat alle afgevaardigden tegenwoordig zijn behalve Oud. J. G. De Vries van Classis Illinois, wiens plaats wordt ingenomen door zijn secundus, Oud. H.

Bulthuis. Laatstgenoemde betuigt zijn instemming met de "Openlijke Verklaring."

ARTIKEL 81

De Acta van de twaalfde en de dertiende zitting worden gelezen en na een kleine correctie goedgekeurd.

ARTIKEL 82

Continuation of the Report of the Committee of Pre-
advice on *Publication Matters* (cf. Art. 68):

H. In re Report of Committee on *Radio Preaching*
(Report No. XXI, Agenda, Part II, pp. 245 f.f.):

Your Committee recommends:

a) That Synod accept this report as information with
thanks;

So decided.

b) That Synod approve the recommendation given under
A, p. 245, on the grounds there given;

c) That Synod approve the plan of action proposed by
the Committee under B, pp. 246, 247; and

(1) Appoint a permanent Radio Committee and in-
vest it with power to act to plan and operate ac-
cording to needs, and as opportunities arise, as
further proposed by the Committee under 3, 4,
5, and 6;

(2) Give this Committee the right to ask free-will of-
ferings from the churches.

Instead of the advice of the Committee, Synod adopts a
motion to leave Radio preaching to the local initiative of
the various Classes.

ARTIKEL 83

Continuation of the Report of the Committee of Pre-
advice on *Matters of Church Order, Emeriti, etc.* (Cf.
Art. 57):

VI. The Report of the *Emeritus Board*.

Your Committee advises Synod to accept this report for
information.

So decided. (Supplement VI.)

Matters in this report that require action on the part of Synod are the following:

(1) Your Committee advises Synod to approve of the granting of honorable emeritation to the brethren:

- Rev. E. J. Tuuk, by Classis Illinois.
- Rev. P. Jonker, Sr., by Classis Illinois.
- Rev. H. J. Heynen, by Classis Zeeland.
- Rev. J. G. Vande Lune, by Classis Orange City.
- Rev. J. J. Dyk, by Classis Muskegon

Approved.

(2) Classis Grand Rapids West requests the emeritation of Rev. P. Steen on the ground of continued illness, the emeritation to begin June 1, 1930. The Classis recommends Rev. Steen to Synod for aid to the extent of \$1,000 per annum with \$200 extra for the first year because of special circumstances. Your Committee advises Synod to grant this request.

Approved.

(3) Your Committee advises Synod to approve of the action of the Board, granting temporary subsidies as follows:

Rev. E. J. Tuuk.....	\$1,000.00	Rev. P. Jonker, Sr.....	\$1,000.00
Rev. H. Kamps.....	1,000.00	Mrs. C. Bode	\$ 500.00
Rev. H. J. Heynen.....	1,000.00	Mrs. N. Gelderloos	1,000.00
Rev. P. Kosten	800.00	Mrs. J. C. Kruithof.....	500.00
Rev. J. J. Dyk, \$500 ex-		Mrs. S. S. Vander Heide	600.00
tra, and	1,000.00	Mrs. B. Nagel	300.00
Rev. S. S. Vander Heide	1,000.00	Rev. J. G. Vande Lune..	1,200 00

Approved.

(4) The Board informs Synod that those who were removed from our midst by death are Mrs. J. Post, Mrs. P. Schut, Rev. H. Van Wesep, and Rev. S. S. Vander Heide.

Received as information.

(5) The Board also makes mention of the fact that one of its members, Mr. B. Sevensma, has passed away, and that his alternate, Mr. H. Hekman, was requested to take his place.

Received as information.

(6) The Board further calls attention to the fact that three board members and their alternates are to be appointed by this Synod. The retiring members are Revs. H. M. Vander Ploeg, J. O. Vos, and Mr. W. Bareman. Their respective alternates are Revs. J. O. Bouwsma, P. Jonker, Sr., and Mr. M. Hoffius. An alternate for Mr. H. Hekman will also have to be appointed. Your Committee advises Synod to refer this matter to the Committee on Appointments. (Art. 128, 5.)

Adopted.

(7) In connection with the financial statement found in the Report of the Board (Supplement VIII), your Committee advises Synod to strongly urge Classes that are in arrears, to pay up their indebtedness to this Fund as soon as possible.

Adopted with this amendment that the Stated Clerk of Synod be instructed to write to these Classes in regard to this matter.

Decided to discuss the remaining part of this report in regard to the Emeriti in executive session.

(8) Your Committee advises Synod to approve of the following subsidies as advised by the Board:

Rev. P. W. De Jonge.....	\$1,200.00	Rev. P. Kosten	\$ 800.00
Rev. J. Wyngaarden	1,200.00	Mrs. F. Stuart.....	800.00
Rev. J. J. Dyk.....	1,200.00	Mrs. M. Vander Heide..	800.00
Rev. J. G. Vande Lune..	1,200.00	Mrs. H. Heyns.....	700.00
Mrs. P. J. Hoekenga.....	1,200.00	Mrs. J. H. Gruessing...	700.00
Mrs. J. Haveman	1,200.00	Rev. F. Welandt.....	600.00
Mrs. H. Tuls	1,000.00	Mrs. M. J. Bosma.....	600.00
Mrs. H. J. Haarsma.....	1,000.00	Mrs. Benj. Prust.....	600.00
Mrs. N. Gelderloos	1,000.00	Mrs. D. R. Drukker.....	600.00
Rev. A. J. Brink	1,000.00	Mrs. P. Van Viet.....	600.00
Rev. A. W. Meyer.....	1,000.00	Mrs. A. Dekker.....	600.00
Rev. E. Van Korlaar.....	1,000.00	Mrs. C. Cooper.....	600.00
Rev. T. W. R. Van Loo	1,000.00	Mrs. E. Breen.....	600.00
Rev. J. Keizer	1,000.00	Mrs. J. Groen.....	600.00
Rev. A. Keizer	1,000.00	Mrs. G. L. Hoefker.....	600.00
Rev. R. Vande Kieft.....	1,000.00	Mrs. F. J. Drost.....	600.00
Rev. W. Kolen	1,000.00	Mrs. S. S. Vander Heide	600.00
Rev. K. Poppen	1,000.00	Rev. D. Weidenaar.....	550.00
Rev. J. Gulker	1,000.00	Mrs. H. Temple.....	500.00
Rev. J. B. Vanden Hoek	1,000.00	Mrs. J. B. Jonkman.....	500.00
Rev. J. A. Gerritsen.....	1,000.00	Mrs. J. Vissia.....	500.00

Rev. J. B. Hoekstra.....	1,000.00	Mrs. P. Yff.....	500.00
Rev. J. A. Westervelt....	1,000.00	Mrs. J. Smitter.....	500.00
Rev. S. Bouma	1,000.00	Mrs. J. C. Kruithof.....	500.00
Rev. P. Jonker, Sr.....	1,000.00	Mrs. C. Bode.....	500.00
Rev. J. Manni	1,000.00	Mrs. J. G. Plesscher.....	350.00
Rev. E. J. Tuuk.....	1,000.00	Mrs. J. A. Kett.....	300.00
Rev. H. J. Heynen.....	1,000.00	Mrs. C. Van Houten.....	300.00
Mrs. J. Robbert	900.00	Mrs. B. Nagel.....	300.00
Rev. J. Plesscher	800.00	Mrs. J. H. Schultz.....	200.00

Adopted.

(9) The Board also calls attention to the fact that this Fund faces a deficit unless the assessment be raised from \$2.00 to \$2.25 per family. In regard to which your Committee offers this twofold advice:

- a) That Synod declare that each Classis, in accordance with Articles 4 and 5 of the Rules for the Emeritus Board, should be very diligent in inquiring whether the subsidy asked in each case *is actually needed*;
- b) That Synod decide not to raise the assessment to \$2.25 per family, but to leave the making up of the deficiency to the following means:
 - (1) That Classes now in arrears pay their indebtedness;
 - (2) That Classes carry out the instruction given under a) above.

Adopted.

VII. The following matters were also referred to your Committee for advice:

(1) *Classis Grand Rapids East* requests Synod to cancel the debt which the Church of Chatham owes to the Emeritus Fund. The amount is \$104.08. The reasons given are that said Church finds itself in financial difficulties, according to an accompanying letter, and said Church is a mission church of Synod.

Your Committee advises Synod not to accede to the request of *Classis Grand Rapids East*, but to declare that according to Acts of Synod 1926, page 73, in a case of this kind, the *Classis* to which such church belongs, is to be held responsible for the debt.

Adopted.

(2) *Overture of Classis Ostfriesland* (Agenda, Part II, p. xxx), which reads as follows: "Classis overtures Synod to add to Article 5 of the present Constitution for the Emeritus Fund: 'Every synodical year the consistories shall state what is needed for the support of the emeriti, widows and orphans under their supervision.'

Your Committee advises Synod to accede to the overture of Classis Ostfriesland and add the proposed rule to Art. 5 of *Rules* for the Emeritus Board.

Adopted.

(3) *Overture of Classis Zeeland*, which could not be placed on the Agenda since this action was taken by the Classis on May 14, 1930. The overture reads as follows: "De Synode benoeme eene Commissie om te onderzoeken of er niet een meer bevredigende methode gevonden kan worden voor de ondersteuning van emeriti predikanten en predikants weduwen en weezen. *Gronden:*

- a) Veel ontevredenheid over de tegenwoordige methode;
- b) De achterstallige schuld van 12 Classes bij de Emeritus Kas, bedragende de som van ruim \$16,000.00, volgens het rapport van den Emeritus Board op de laatstgehoudene Synode."

In regard to said overture your Committee submits two reports, one of the majority and one of the minority.

Synod decides to *adopt* the minority report, which reads as follows:

"We would advise Synod to act according to the proposal of Classis Zeeland, and we would further advise that at least a majority of the Committee to be appointed be Elders or former Elders with business ability. *Grounds:*

"There is considerable difference of opinion concerning the principle on which support is granted from this Fund. This difference of opinion exists not only among the laity but among the ministers and leaders as well. Some consider the principle to be practically the same as a pension, while others consider it to be a providing in the needs of the incapacitated ministers, their widows, and orphans to the extent that they are not able to provide for themselves. It is, therefore, not to be wondered at, where the conception of the underlying principle is so divergent, that the

practical application of such principle shall also vary greatly. It is therefore very urgent that the advice of Classis Zeeland be carried out so that this whole matter be studied and a complete report with recommendations be presented to our next Synod, so that all of our people will have a clear conception concerning this matter and that in consequence of the same we may come to a more happy and satisfactory execution of the principle which we shall adopt." (See Committee appointed, Art. 128, 18.)

(Continued in Article 93.)

ARTIKEL 84

Synod now continues the discussion of the Report of the Committee of Preadvice on *Varia* (cf. Art. 45):

10. "Baptism of Adopted Children."

A. Your Committee advises Synod:

- (1) To accept the report, as found on pages 111-148, Part I of the Agenda as information.

So decided.

- (2) To express its appreciation for the efficient way in which the Committee has accomplished its task.

So decided.

B. Your Committee also wishes to confine itself to the consideration of the problem as expressed in the Report on page 113, last part of *d*) where the problem is definitely stated: "Het punt dat onderzocht moet worden is derhalve, of Vondelingen, van wier afkomst men niets weet, maar die door geloovigen als hun kinderen zijn aangenomen, beschouwd kunnen worden als door God in Zijn Verbond opgenomen." We include in our report not only "Vondelingen," but all children whose past is unknown, or who were not born of believing parents, but who are adopted by believers. *Reasons:*

- (1) This sentence clearly defines the problem;
- (2) Synod will be better prepared to decide this problem if many non-essential arguments and considerations are omitted.

Your Committee advises to approve of this.

Approved.

C. Your Committee now presents to Synod the following considerations as *grounds* for its advice:

(1) The Covenant of grace is in essence the same in the Old and New Testament dispensation. There is only one Covenant of Grace, announced to Adam and Eve in Paradise, formally established with Abraham and continued until the present day. There have been different forms or dispensations, but all Reformed theologians agree that in essence the Covenant of Grace in both Old and New Testaments is the same. The Covenant which is mentioned in Heb. 7 is not the Covenant of Grace, as is evident from verse 9: "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." The covenant here mentioned is of Sinai, national, destined to disappear and to be replaced by a better (see verses 7 and 8). The Covenant of Grace established with Abraham is an everlasting Covenant (see also Form of Baptism: "An eternal Covenant of Grace").

(2) Baptism has come in the place of circumcision. It is not necessary to elaborate upon this ground. This doctrine has no uncertainty among us. It is clearly stated in our Form of Baptism; it is one of the strongest arguments for infant baptism; it is based upon Scripture. It is the New Testament Sacrament of the Covenant of Grace, as Circumcision was in the Old Testament.

(3) The ground for circumcision must therefore also be the ground for Baptism. In other words, the ground for both is the same. If for the same Covenant the Lord had intended to have different grounds, He certainly would have instructed His Church accordingly. This He did not do. There is no direct command in Scripture to baptize children. The Lord has given sufficient instruction in the Old Testament with respect to the Sacrament to be administered to those that entered into God's Covenant. This also is one of our strong defenses for *infant baptism*. (Cat., Lord's Day 27; Belgic Confession, Art. 34.)

(4) Instructions as to the administration, as well as to the parties to whom the Sacrament is to be administered, must be found in the *Divine Command* when God established the Covenant.

Accordingly we refer to the institution as given in Gen. 17:10-13.

What are the Divine instructions?

- a) It is established with Abraham and his seed.
- b) It includes those born in his house, or bought with money of any stranger.

Verse 12 is important. All those that are to receive the Sacrament are mentioned in one sentence, separated by a comma. They are coördinated. And they all must be regarded as members of the Covenant. The Lord certainly would not give any one the holy Sacrament, the seal of the promise, unless they were entitled to it.

- c) Not only Abraham's seed, but also some that are "*not of his seed*" are to be circumcised. Such is the Divine command.
- d) The Covenant of Grace here established with Abraham includes therefore all that are in Abraham's house. The ground is not the biological ground; not only the descendants after the flesh. Also others that belonged to Abraham's house are included. That all Abraham's slaves, even those bought from strangers, were believers is possible, although not probable. And because it is not certain, it can not be used as an argument either for or against. Only the simple, plain Divine instruction can serve and must serve as a ground.

(5) The principle that God includes in His Covenant, not only the head of the family, but through him his *whole house*, the whole family, is evident:

- a) From other passages of the Old Testament as Ex. 12: 43-45, where it is ordained with respect to the Passover, that servants bought for money (hence belonging to the house) shall eat of the Passover after being circumcised, but, vs. 45, a foreigner and a stranger (hence not belonging to the house) shall not eat thereof. It is here a question of ownership.
- b) From similar passages, which indicate the same principle, in the New Testament, as Acts 10:44; Acts 16:31; Acts 16:15. *House* and *household* are the terms used repeatedly. That again does not prove that there were

slaves, but it would also be difficult to prove that there were none. The principle is here at least established, or re-affirmed, that the whole house receives the Sacrament when the head of the family becomes a believer.

- c) From the principle, which is thoroughly Biblical and therefor Calvinistic, that all what a believer is and all that he possesses is sanctified unto the Lord.

(6) The Church has from the very beginning of its history followed this same principle.

- a) It does not follow that, because the Church observed a custom or principle, it is right. But the fact that the New Testament follows the terminology and practice of the Old Testament with respect to the Covenant sacrament; and that the Church succeeding the Apostolic times again followed the example of the Apostles, indicates that the line followed is the correct one. We are informed that the Church of the first three or four centuries had no scruples to baptize children whose parents were unknown. (See quotation of Joseph Bingham, "Origenes Ecclesiasticae," pages 125 and 126 of Synodical Report).

- b) The opinion of Reformed theologians are mentioned in the Synodical Report (pages 127-134) and again mentioned on page 136. We find ourselves indeed in good company.

(7) By the adoption of a child a more intimate relation is established than the relation between a master and his slaves.

According to the Divine Institution the physical is not the basis of the continuation of the Covenant, although it is the ordinary way in which it is perpetuated. Children adopted by believing parents thereby become not only part of, but members of that family. They are thereby by an act of God's Providence led into the fellowship of a Christian home where the promise of God is assured. It is not man here who brings such a child into the Covenant. Man never does that. God alone brings into that blessed relationship. It is always an act of the Lord Himself. If slaves, born in Abraham's house, and bought of strangers, were to receive the Sacrament of circumcision, the Old Testament Sacra-

ment of the Covenant of Grace, much more should children, adopted by believers as their own children, and sharing the blessings of that fellowship be baptized.

Wherefore, your Committee advises Synod to answer the question "whether children who were not born of believing parents, but who are adopted by believers, may be baptized," in the affirmative.

Adopted.

Rev. H. Keegstra, Dr. Y. P. De Jong, and Elder Charles Vander Kooi request that their negative vote on this matter be recorded in the Acta.

11. *Synodical Treasurer's Report.*

The Synodical Treasurer's report is at hand. The report is in excellent condition. Your Committee advises:

- a) To have the report read;
- b) To accept it as information;
- c) To reduce the assessment from 70c to 50c per family, as suggested by the Treasurer.

Adopted. (See Supplement I, B.)

ARTIKEL 85

In regard to the *re-imbusement of traveling expenses* of Synodical delegates, Synod decides to adopt the same rules as in 1928. (See Acta Synodi 1928, Art. 61, p. 49.)

ARTIKEL 86

This session is closed with prayer by Elder A. Peters.

VIJFTIENDE ZITTING, DINSDAGMORGEN, 24 JUNI

ARTIKEL 87

Gezongen wordt Ps. 86:6, waarna Ds. G. A. Lyzenga deze zitting opent met gebed.

ARTIKEL 88

Bij het appel blijkt, dat alle afgevaardigden tegenwoordig zijn, behalve Mr. J. Hekman, wiens plaats wordt ingenomen door den secundus afgevaardigde, Dr. G.

Broodman; en Dr. G. Heyns, wiens plaats wordt ingenomen door den secundus afgevaardigde, Ds. J. O. Bouwsma.

ARTIKEL 89

De Acta van de veertiende zitting worden gelezen en goedgekeurd.

ARTIKEL 90

Synod now takes in hand the Revised Report of the Committee of Preadvice on the *Introduction of Hymns, etc.* (Cf. Art. 48):

“ESTEEMED BRETHREN:

This revised report takes up the matter of the introduction of hymns at I, B, 3 of the original report. The following recommendations are hereby submitted:

(3) Relative to the overture of the *Classis of Zeeland* (Agenda II, p. XXXIII) the Committee advises Synod not to grant the request contained in the overture. Reasons:

a) The fear of excessive haste in this matter will be met by the recommendations of the Committee (See below 6 and 7).

b) Sufficient light on this matter has been afforded by the advisory committee to warrant some action by Synod.

c) Synod is the major assembly designated by Article 30 of the Church Order to deal with matters concerning the churches in common.

Adopted.

(4) Your Committee informs Synod that certain considerations have led the Committee to the recommendations found below. These considerations are:

a) Two important statements by the Advisory Committee on the Introduction of Hymns.

i. Agenda I, p. 195, paragraph 4: “Waar de Psalmen onder het Oude Testament opzettelijk voor den Openbaren Eeredienst gegeven (vgl. bijv. Ps. 51:1; 52:1; 53:1, enz.) en daarvoor gebruikt zijn, en waar zij niet behooren tot de dingen die met het Nieuwe Testament ter zijde zijn gesteld, maar het Goddelijk gezag en de blijvende waarde er van in het Nieuwe Testament uitdrukkelijk wordt erkend (Luk. 20:42; 24:44; Hand. 1:20; 13:33, 35), daar

moet het door ons als een op Gods Woord gegrond beginsel beschouwd, erkend en gehandhaafd worden, dat Psalmgezang altijd een element moet uitmaken van onzen eeredienst. Niet dat daaruit volgen zou, dat ons gezang uitsluitend Psalmgezang moet zijn, maar wel volgt er uit dat een dienst zonder Psalmgezang in dat opzicht in strijd zou wezen met de bedoeling Gods als geopenbaard in Zijn Woord."

ii. Agenda I, p. 197, paragraph 1: "Als getuigd wordt dat er geen Gezangen zijn, die de Psalmen evenaren kunnen in het spreken uit de diepten van het gemoedsleven, van allerlei nood en ellende, van verslagenheid en angst der ziel, van verootmoediging voor God, van worstelend en triomfeerend geloof, van lof en verheerlijking Gods, dan stemmen wij daarmee geheel in. Daarom willen wij de Psalmen tot geen prijs missen. Maar zulk spreken uit de diepten van het geestelijk leven is toch niet de eenige deugd, die het kerklied hebben kan. Erkend zal moeten worden, dat een gezang, dat de taal spreekt der Nieuw-Testamentische heilsopenbaring, een eigen deugd heeft die de Psalmen niet hebben konden. Daarom moeten wij beide hebben, zonder het eene te verheffen ten koste van het andere, of het eene te verwerpen omdat het een ander karakter draagt dan het andere. Beide zijn te waardeeren als elkander aanvullend."

b) We are nowhere forbidden in Scripture directly or indirectly to sing hymns in our public worship. In case they were forbidden, Article 69 of our Church Order which approves the use of a small number of hymns would be contrary to Scripture.

c) The New Testament Church has the right, as in preaching and prayer, so also in song, to make its own formulation of the truth of God's Word; the essential requirement being, that the *truth* be expressed, regardless of whether or not the words of Scripture are used literally.

d) Because of the progress of revelation, which means that many truths are more clearly and more fully revealed in the New Testament than in the Old, there are truths concerning which we cannot adequately sing in the language of the Old Testament Psalms (e. g. the Trinity, Baptism, Communion, Gospel Invitation, etc.). Moreover, there are certain New Testament facts (e. g. birth

of Christ, His crucifixion and resurrection, and the outpouring of the Holy Spirit) of which, when we use Psalms exclusively we can sing only in the veiled language of prophecy.

e) There is no difference in principle between hymns which are versifications of passages of the New Testament and hymns which are free poetical renderings of New Testament truths. They have equally a place in the singing of our churches, as is indicated by Article 69 of the Church Order. In that article five of the first kind of hymns are designated and four of the second.

f) Our Church Order (Art. 69) prescribes the use, not only of the 150 psalms of David, but also of nine hymns. Thereby the concession is made that no objection to the principle of using hymns in public worship can be validly raised. This also explains why objections from the point of view of principle have never yet been made by any Synod of the Reformed Churches in the Netherlands or by any Synod of our own Church. In fact, our Synod (1890) has plainly shown itself to have no objection to the principle of using hymns in public worship, because to the Classis of Hackensack was conceded the right to use 192 hymns (called the Fifty-two Catechism Hymns).

g) Our Synod in 1928 definitely committed itself in the matter of the principle involved by deciding as follows: "Although the Synod does, from the point of view of principle, not object to the introduction of hymns into our public worship," (Acta 1928, p. 48).

h) Synod in 1928 was concerned about objections of a practical or of a historical nature. Objections of this nature must be explained largely from the fact that in the days preceding the Secession in the Netherlands, a collection of hymns, some of which were unsound in doctrine, was forced upon the churches and that every congregation was compelled to sing these hymns (Agenda I, pp. 202, 203).

i) Not only among us but also among the Reformed Churches in the Netherlands, a movement to have a larger number of hymns in public worship is advancing. A committee, whose membership includes some of the leading men, has prepared a report favoring the introduction of more hymns and will submit this report to their Synod this summer.

Received as information.

5. In view of these considerations the committee advises Synod that:

Just as Synod in 1928 declared itself to have no objection from the point of view of principle to the introduction of more hymns, this Synod declares that the objections of a practical or of a historical nature to the introduction of more hymns, do not justify a refusal of the request of the Classes of Grand Rapids East, Hackensack and Ostfriesland. Your committee therefore advises Synod to amend Article 69 of our Church Order in such a way that a synodically approved collection of hymns may be added to the nine hymns named in this Article, and to take steps to procure such a collection which may be used in our public worship.

Adopted.

6. Your Committee further advises Synod that in order to comply with the request of these three Classes the following steps be taken:

a) that the advisory committee be continued;

Adopted.

b) that the advisory committee be instructed to formulate a revision of Article 69 in such a way that the singing of the 150 Psalms of David shall remain a requirement for our public worship but that our churches shall have the freedom also to sing a greater number of synodically approved hymns than is now permitted, this formulation to be presented to the next Synod;

Adopted.

c) that the advisory committee be instructed to select from the 197 hymns what they shall deem to be the minimum number of hymns that will satisfy the needs of the churches as set forth above under 4d; and in case the advisory committee cannot find a satisfactory number among the 197 hymns, that the committee be permitted to seek elsewhere;

Adopted.

d) that the advisory committee be instructed again to test such minimum number of hymns from the point of view of the following requirements: doctrinal soundness, New Testament character, dignity and depth of devotional spirit, and clearness and beauty of expression; and that

throughout this testing the Committee keep in mind the criticism and suggestions concerning the 197 hymns, that have been submitted to the advisory committee.

Adopted.

e) that the report of the selection (see "c" above) by the advisory committee shall be distributed in printed form to the consistories at least nine months before the next Synod.

Adopted.

(7) Your Committee advises Synod to declare that the use of hymns shall not be made compulsory upon the churches.

Adopted.

(8) Your Committee advises Synod to declare that by accepting decisions 6 and 7 Synod has complied with the overtures of the Classes of Illinois and Pella as far as is possible at the stage to which the movement for the introduction of a greater number of hymns has now advanced.

The Overture by *Classis Illinois* reads as follows: "Classis Illinois informs Synod that it favors the adoption of a collection of hymns for congregational singing. Classis is convinced, however, that our Church should remain chiefly a psalm-singing Church. It would strongly disapprove the introduction of a very large number of hymns. It urges Synod to adopt only such hymns as are specifically New Testament in spirit and language."

The Overture by *Classis Pella* reads as follows: "Classis Pella dringt er bij de Synode op aan er voor te waken dat bij een eventueele invoering van het vrije lied, het Psalmgezag niet verwaarloosd en de Psalmenschat niet begraven worde."

Adopted.

(9) Relative to the Overture of the *Consistory of the First Church of South Holland, Ill.*, your committee advises Synod:

a) In reply to ground "a" to state that the unity of the two Testaments is plainly taught in Scripture and firmly believed among us, but that to recognize a difference between the two does not deny this unity. The unity of Scripture can be consistently maintained only when we

recognize and honor the fact that God has revealed Himself progressively to man in Scripture.

Adopted.

b) In reply to ground "b" to state that all are agreed that Christ is found in the O. T. Psalter, but only prophetically; and that it is quite consistent with a deep spiritual life to sing and worship in terms of fulfillment as well as in terms of prophecy.

Adopted.

c) In reply to ground "c" to state that it is readily admitted that the meaning of the Spirit often times went beyond the understanding of the human authors; but that this does not mean that we are justified to read the New Testament into the Old. This would be equivalent to saying that after the Psalter was given, further revelation was virtually superfluous.

Adopted.

d) In reply to ground "d" to state that the synodical decision regarding the more extensive use of hymns in our public worship has taken history into account. It may be true that hymns have in other denominations crowded the psalms to the background. The causes for this situation are, we believe, not inherent in the singing of hymns.

Adopted.

e) In reply to ground "e" to state that the issue is not one of the comparative depth of psalms and hymns but instead, whether or not we should have some New Testament hymns to supplement the Old Testament Psalms.

Adopted.

f) In reply to ground "f" to refer the consistory to the consideration above under 4 f, h.

Adopted.

g) In reply to ground "g" to state that it contains assertions for which no proof is offered. First, the Consistory proceeds from the assumption (without offering proof) that chiefly among the English-speaking churches an aversion to the Psalter exists, and that from this aversion arises the desire for hymns. Secondly, the Consistory,

proceeding from this unproven assumption, asserts (again without proof) the conclusion that estrangement between the English-speaking and the Holland-speaking churches must necessarily follow the introduction of more hymns.

Adopted.

h) In reply to ground "h," to state that unfamiliarity with the Psalter is no argument against the introduction of hymns if the desirability of the introduction of a larger number of hymns has been established on sufficiently weighty grounds. Moreover, the familiarity with the Psalter always depends on whether in Catechism and Sunday School our Psalter is taught.

Adopted.

(10) Relative to the Overture of the *Consistory of Highland, Ind.*, your Committee advises Synod as follows:

a) In reply to ground "a," to refer to considerations under 4 a, f.

Adopted.

b) In reply to ground "b," to refer to considerations above: 4 f and h. Moreover, whatever the Scripture passages cited by Highland may prove, they do not prove that God commands us to sing Psalms exclusively in our public worship.

Adopted.

c) In reply to ground "c," to state that the decisions of Synod will no doubt introduce a period of adaptation. During this period there will be of necessity some differences between the various churches, but these differences need not cause confusion.

Adopted.

d) In reply to ground "d," to state that the objection is answered in part by the considerations above: 4 f and h. As for the elements in *d* not satisfied by these considerations, no reply is necessary since the consistory of Highland has not submitted sufficient proof to establish them.

Adopted.

III. Relative to the Matter of *Choirs*.

A. The committee informs Synod that there is legally upon the table the report of an Advisory Committee on Choirs (Agenda II, p. 211ff).

Adopted as information.

B. Your committee advises Synod to decide as follows:

Though the introduction of choir-singing is left to the discretion of the consistory, Synod nevertheless discourages choir-singing as a distinct element of public worship on the following grounds:

(1) The danger exists that congregational singing shall be curtailed.

(2) If the choir sings separately there is the difficulty of maintaining the principle of Article 69 of the Church Order.

In cases where choirs exist or shall be introduced, Synod insists that only those Psalms or hymns shall be sung which are approved by Art. 69 of our Church Order; or such anthems which contain only the exact words of portions of Scripture.

Adopted.

ARTIKEL 91

Prof. D. H. Kromminga closes this session with prayer.

ZESTIENDE ZITTING, DINSDAGNAMIDDAG, 24 JUNI

ARTIKEL 92

Nadat gezongen is Psalm 119:17, gaat Prof. W. Heyns voor in gebed.

ARTIKEL 93

Continuation of the Report of the Committee of Pre-advice on Matters of *Church Order, Emeriti, etc.* (Cf. Art. 83):

VIII. Report of the Committee on *Rules of Synodical Procedure* (cf. Agenda, Part I, p. 149 f.f.).

(1) Your Committee advises Synod to accept this Report as information.

So decided.

(2) Your Committee advises Synod to adopt the Rules of Synodical Procedure proposed in this Report, but with a considerable number of changes.

After discussing some of the changes recommended by the Committee of Preadvice, Synod *decides* to refer the whole matter to a new Committee, consisting of two persons, whose duty it shall be to study this matter with a view to the simplification of the Rules of Synodical Procedure, and to report to the Synod of 1932. (Members, Art. 128, 19.)

IX. Report of the *Synodical Committee*, (Supplement I, A).

In connection with this Report, the following matters were submitted to your Committee for consideration:

A. An invitation from *De Gereformeerde Kerken in Nederland* to send a delegate or delegates to the meeting of their Synod to be held August 18 and following days of this year. Your Committee advises Synod to accept this invitation, and to appoint a delegate to bear our greetings to these churches.

Adopted. The Committee on Appointments is instructed to present a nomination of three persons from whom Synod will choose a delegate. (Cf. Art. 103.)

B. The *League of Evangelical Students* requests Synod to lend moral support to the aims and aspirations of that movement. This request is strongly endorsed by the Faculty of our Seminary. Your Committee advises Synod to so express itself and to instruct the Stated Clerk to inform the League of said action.

Adopted.

C. The *Back to the Bible Movement* also asks Synod to endorse its movement. It is suggested that Synod pass the following resolution: *Resolved*, That this Synod, recognizing the need of greater knowledge of the Bible on the part of the people, endorse the "Back to the Bible Movement," which has for its general purposes a Bible being read daily in every home, a Bible being used by every Bible School pupil, and the placing of Bibles in every church pew.

Referred to the Stated Clerk of Synod and the Synodical Committee for further investigation.

D. A recommendation from a Committee appointed by the Synod of 1926 (see Acts, page 40); to investigate the labors of Rev. C. M. Loomis, reads as follows:

Your Committee advises Synod to adopt the last statement in this letter, "that Mr. C. M. Loomis be not permitted to speak in our churches for the purpose of collecting for any organization represented by him." Further that the Stated Clerk be instructed to inform our consistories of this decision.

Adopted.

E. There has come to Synod through its Stated Clerk a communication from the *Committee on Presbyterian Unity* of the United Presbyterian Church of North America, in which Synod is requested to appoint a committee representing our Church to sit in with a joint committee, already existing and representing five Presbyterian and Reformed denominations, in order to perfect plans for effecting an organic union between all Presbyterian and Reformed bodies on the basis of their existing Standards. The cooperating churches are: the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the Reformed Church in America, the Reformed Church in the U. S., and the United Presbyterian Church of North America.

It should here be added that the joint committee representing these five bodies has already met in Pittsburgh last January and has passed the following resolutions:

"I. The committee of the conferring Churches express themselves as approving the organic union of these Churches at the earliest moment.

"II. We recommend to the Church Courts appointing us:

"a) that we approve organic union with other Presbyterian and Reformed Churches on the basis of their existing standards;

"b) that our representatives be instructed, in cooperation with committees from other Presbyterian and Reformed Churches, to prepare a complete plan to make this organic union effective to be submitted for adoption to the properly constituted authorities of these Churches."

It is proposed that Synod declare as follows:

“However much we believe in the unity of the Church of Jesus Christ, a unity which, though essentially spiritual, should also as much as possible come to visible expression in the organized Church; and,

“However much we desire to cultivate the spirit of mutual understanding and coöperation between the Calvinistic branches of historical Christendom;

“We cannot coöperate in any movement whose avowed aim is to effectuate *organic* union between our Church and the five affiliated Churches mentioned above. *Reasons:*

- (1) The Christian Reformed Church stands foursquare for the Reformed interpretation of Christian truth as expressed in its confessional standards, and cannot consider an organic union with ecclesiastical bodies in which there is widespread indifference toward great essentials of the Reformed faith, such as we are persuaded is the case in at least one of the co-operating bodies;
- (2) In the struggle between Modernism and Orthodoxy which is raging in the historic Christian Churches today, the Christian Reformed Church stands committed to the orthodox, biblical, and supernatural view of the Christian faith, and cannot consider organic union with ecclesiastical bodies in which this position is not unequivocally affirmed and maintained. It is a matter of common knowledge that in at least one of these coöperating denominations Modernism is not only tolerated ecclesiastically, but also openly propagated in pulpit, press, and theological education;
- (3) The Christian Reformed Church maintains discipline over its members both in matters of doctrine and of Christian living. It believes that such discipline is demanded by the Word of God and that it is indispensable for the welfare of the Church. We deeply deplore the fact that ecclesiastical discipline, as we conceive of it and as we believe a Church of the Reformed persuasion should maintain it, has in some of the five aforementioned coöperating Churches practically fallen into disuse, on which account we feel we cannot seriously contemplate organic union with them;

- (4) In the matter of membership in secret, oathbound organizations the Christian Reformed Church not only holds that such membership is incompatible with membership in the Church, but also maintains and enforces this position by debarring from its membership those who are so affiliated. Organic union with the five aforementioned coöperating Churches could be effected only at the expense of maintaining this prerequisite for church-membership, a sacrifice which we are not prepared to make.

We welcome all efforts which may lead to strengthening the bonds of true unity between the Churches of Christendom, and especially between those denominations whose credal position is historically rooted in the Calvinistic Reformation, but feel that for these reasons we cannot cooperate in any plan looking to organic union between the Christian Reformed Church and the five coöperating Churches mentioned above."

Adopted.

F. The Committee on Divorce, appointed by the last Synod, calls attention in a supplementary report to a question submitted to our Synod by the Churches of South Africa: "Door de Kerken van Zuid-Afrika wordt eveneens de vraag gesteld of het geoorloofd is, dat iemand trouwt met de vrouw van zijn overledene broeder?" (see Acts of Synod, 1924, page 90). The Committee states that it was unable to study this matter because the official document is not in its possession, and adds that it gladly awaits the instruction of Synod regarding the question whether it desires that we proceed in this matter, notwithstanding the absence of all official data.

Your Committee advises Synod to instruct the Committee on Divorce to study this question and to report to the next Synod.

Adopted. (Cf. Committee members, Art. 128, 14.)

ARTIKEL 94

Continuation of the Report of the Committee of Pre-advice in re *Missions* (cf. Art. 43):

J. *Election of Delegates at Large.*

(1) In connection with this matter we have considered the *Overture of Classis Holland* (Agenda, Part II, p. XVI).

The proposed Article differs in two respects from the present Article IV attached to the Articles of Association of the Mission Board (Acta 1928, p. 43).

The Classis Holland overture proposes:

- (1) That the delegates at large be men "who are or have been Elders";
- (2) That they have a deciding and not only an advisory vote.

For the first proposal no grounds are given, whereas for the second three grounds are furnished.

Your Committee advises that the overture, in as far as it purposes to give the delegates at large a deciding vote in the Board of Missions, be adopted.

Synod alter Art. IV of the By-Laws attached to the Articles of Association of the Mission Board of the Christian Reformed Church, to read as follows:

"This Board is composed of one representative of each Classis of the Christian Reformed Church, elected by these Classes and approved by Synod, and three delegates at large to be elected by Synod out of a nomination of six presented by the Mission Board, unless Synod desires to add nominees. The delegates at large shall also serve as members of the Executive Committee."

Grounds:

- (1) Experience during the past two years has proved the value of having such men, who have the training and judgment of business men, on the Board and Executive Committee;
- (2) It seems like a slight cast upon these men to give them only an advisory vote, as the Synod of 1928 did. They should have a deciding vote in all questions coming before the Board and the Executive Committee;
- (3) Since these delegates at large are elected by Synod, and therefore represent the whole Church, there can be no objection to the fact that they are chosen from Classes centrally located, so as to be able to attend all meetings of the Executive Committee without

undue expense. To this may be added that it is recommended by the Board of Missions.

Adopted.

(2) To the six nominees proposed by the Mission Board, viz., J. Kos, R. Van Noord, E. Wieringa, D. Blocksma, H. R. Gezon, G. Trap, your Committee has added the names of H. Hekman, H. Denkema, and Jacob E. Feenstra, and advises approbation of this nomination.

Approved.

(3) Your Committee recommends that Synod proceed at this time to the election of three men, to serve as delegates at large, from this nomination.

Adopted.

The result of the election is that the following brethren are chosen as delegates at large: H. Hekman, H. Denkema, and J. Kos. Their alternates are R. Van Noord, E. Wieringa, and D. Blocksma.

K. In view of the desirability of having men with business ability on the Board of Missions, your Committee requests that Synod remind the churches of a decision taken at the Synod of 1910 (Acta 1910, p. 22) by incorporating it in the Acts of this Synod. It reads thus:

“Aangezien Art. 4 van het Reglement der Heidenzending, in overeenstemming met presbyteriale Kerkregering, ruimte laat voor de verkiezing van ouderlingen, zoowel als predikanten voor den Board, de Synode hierop de aandacht der Classes vestigt” (Acta 1910, p. 22).

Adopted. (Continued in Art. 99.)

ARTIKEL 95

Ouderling D. Heuseveldt sluit deze zitting met dankzegging en gebed.

ZEVENTIENDE ZITTING, WOENSDAGMORGEN, 25 JUNI

ARTIKEL 96

Psalter No. 49 is sung. Rev. A. Koning leads in prayer.

ARTIKEL 97

The roll call shows that all delegates are present.

ARTIKEL 98

The Acts of the fifteenth and the sixteenth session are read by the clerk, and approved by Synod after one correction has been made.

ARTIKEL 99

Continuation of the Report of the Committee of Pre-
advice on *Missions* (cf. Art. 94:

II. Report of the *General Home Missions Committee*.

A. Your Committee recommends that this Report be received for information and incorporated in the Acts of Synod.

So decided (see Supplement III).

B. *Proposals*:

(1) We recommend that Synod approve the proposed Budget for 1931 and 1932. This includes the grants for Canada toward Mr. Wyenberg's salary, and that of a new missionary to labor in Western Canada, under auspices of Classis Pacific.

PROPOSED PLAN AND BUDGET FOR HOME MISSIONS
FOR 1931 AND 1932

Classes	No. of Fam.	Total Needed	Must Raise Themselves	To Receive from Gen. Fund	Must pay to Gen. Fund
California	483	\$10,200.	\$ 3,200.	\$ 7,000.	\$ 483.
Grand Rapids East.....	2786	8,170.	8,358.		2,974.
Grand Rapids West.....	3387	7,370.	10,161.		6,178.
Holland	1905	4,700.	5,715.		2,920.
Hudson-Hackensack.....	2051	4,500.	6,153.		3,704.
Illinois	2730	?			2,730.
Muskegon	1955	7,400.	6,400.	1,000.	1,955.
Orange City	1512	6,150.	4,950.	1,200.	1,512.
Oostfriesland	560	3,850.	2,350.	1,500.	560.
Pacific	840	*11,215.	3,365.	7,850.	840.
Pella	1046	3,300.	3,300.		1,046.
Sioux Center	1413	7,700.	4,239.	3,461.	1,413.
Wisconsin	642	?			642.
Zeeland	1576	1,350.	4,728.		4,954.
Midwest Canada				2,700.	
Eastern Canada				†7,000.	
Total.....				\$31,711.	\$31,911.

* Includes \$2,000 for new Missionary in Western Canada.

† Includes \$3,000 for portable church in Chatham (see point 3 below).

Adopted.

a) In connection with the proposed budget, your Committee calls Synod's attention to the Overture of *Classis California*. (Agenda, Part II, pp. XIII to XV).

The overture is as follows:

"Classis requests Synod to grant Classis California aid from the General Home Mission Fund to the extent of \$8,500.00 per year for 1930-1932.

Explanation:

The budget adopted by Classis for home mission work is as follows:

Salaries of three Home Missionaries.....	\$ 6,000.00
Auto allowance for three Home Missionaries....	900.00
Rent of two homes.....	1,200.00
Subsidy to Bellflower.....	500.00
Subsidy to Ontario	1,500.00
Incidental expenses (telephone, moving, etc.)....	100.00
<hr/>	
Total.....	\$10,200.00

Towards the raising of this budget, Classis of California can contribute as follows:

Churches numbering a total of 461 families, as- sessed at \$3 per family, contribute.....	\$ 1,383.00
Mission Stations contribute.....	317.00
<hr/>	
Total.....	\$ 1,700.00

Consequently Classis requests \$8,500.00 in order that the budget may be met.

Synod will observe that Classis requests \$1,000.00 less than in 1928. This is remarkable, since work is being done in two more mission stations than in 1928, and one church is being heavily subsidized to enable it to call a pastor. That a smaller amount of aid is being requested is due to the fact that the Classis is growing in numbers and the mission stations are contributing regularly to the Home Mission Fund of the Classis. Synod may expect that henceforth the amount of financial aid needed by Classis will steadily decrease. Classis hopes to be able soon to bear its own home missionary burdens and to impart aid to others.

Due to the blessing of God, Classis has succeeded in estab-

lishing churches and mission stations in localities most strategically located from the standpoint of the agricultural and industrial development of California. Thus far our people have known this state as a land for invalids and as a winter resort. However, California is at present advancing rapidly as a commercial and industrial state. Consequently California offers in addition to a salubrious climate increasingly better prospects for the business man and for the working man. Accordingly, to whatever locality in California our people are most apt to go, our Church is prepared to keep in touch with them and to provide a church home for them.

Moreover, Synod should consider that opposition to the Church of Christ, and especially to the principles for which our Church stands is exceedingly bitter in California. Therefore, whatever our Church has begun there, must be vigorously prosecuted. Half-measures do not avail. Consequently Classis has aimed to provide every church and every mission station with the regular services of ordained ministers.

Classis trusts that Synod will grant the request of our Classis as willingly as in 1928."

In view of the extraordinary circumstances and special needs of the Home Mission Field of Classis California, your Committee advises that a special allowance of \$1,500 per year from the Home Mission Fund be granted that Classis for the next two years.

Adopted.

b) We also call Synod's attention to the overture from *Classis Wisconsin* (Agenda, Part II, p. XIII). The overture is as follows:

"De Classis verzoekt de Synode om haar de som van \$750.00 toe te staan uit de Algemeene Inwendige Zendingskas, opdat wij Birnamwood's gemeente kunnen bijstaan in het verkrijgen van een leeraar. Indien ons dit niet toegestaan kan worden, zullen wij als Classis het verzoek van Birnamwood tot handopenng moeten weigeren."

Your Committee advises that this matter be placed in the hands of the General Home Mission Committee for investi-

gation, and that it be left to its best judgment in the matter. *Ground:* Your Committee is convinced that a better arrangement than is proposed in the Agenda can be made.

Adopted.

c) In re the grant toward *Mr. Wyenberg's salary.*

Relative to this matter we can report that the support, up to \$1,000 per annum till the 1932 Synod, toward the salary of the field agent at Winnipeg is conditioned on the willingness of the Winnipeg Reformed Immigrant Aid Society to have its field agent serve *impartially* all of the Railroad and Steamship Lines with which the Director of Missions is able to make arrangements as to remuneration for the obtaining of employment of the new-comers, with a view to ultimately have the work maintain itself without financial aid coming from our side as a Church. We recommend that the Director of Missions be charged to take this up with the Winnipeg brethren.

Adopted.

(2) *Church Building at Hamilton, Ont.*

The General Home Missions Committee asks the approval of a grant of \$3,000 from the Church Help Fund toward the purchase of a Church at Hamilton, Ont. (See Report of the Committee.)

We advise that Synod recommend the Hamilton congregation to the Church Help Fund for a loan to the extent of \$3,000, special offerings for this purpose to be requested of the churches in Classes Grand Rapids East, Grand Rapids West, Holland, Muskegon, and Zeeland.

Adopted.

(3) *Church Building at Chatham, Ont.*

The General Home Missions Committee asks Synod to allow the grant of \$3,000 from the General Fund for the purchase and erection of a temporary, preferably portable church building at Chatham, Ont., this building to remain the property of the Christian Reformed Church.

Your Committee advises that this request be granted.

Adopted.

(4) *Relation between the District Committees and the Classical Committees.*

The General Home Missions Committee asks for a clearer specification of the relation between these two.

Since a new Order for Home Missions is about to be adopted (see Section VIII below), your Committee advises that this request be tabled.

So decided.

(5) We further recommend that Synod take grateful cognizance of the receipt of 1500 guilders, contributed by the Reformed Churches of the Netherlands per Prof. Aalders, and the \$100 obtained by the Secretary of Missions at Rotterdam.

Adopted.

C. *Overtures of Classes California and Pacific:*

(1) "Classis California expresses its gratitude to Synod for financial help received during 1928-1930.

Classis again requests Synod for aid in bearing the classical expenses to the extent of 50 cents per family per classical meeting.

Reason: The same reason as given in 1928, when Classis submitted a similar request, holds today. The churches of the Classis of California are widely scattered not only within the State of California, but also in the State of New Mexico. As a result the expenses of meeting, even though Classis meets only twice a year, are very high. Seldom does the assessment for the expenses of a classical meeting fall below \$1.10 per family."

Your Committee advises that Synod assist the Classis of California for the reasons given in its overture to the extent of 50c per family toward its classical expenses.

Adopted.

(2) "Classis Pacific verzoekt vriendelijk, dat de Synode haar nogmaals steune in het dragen der reiskosten voor de Classicale vergaderingen. Deze reiskosten beloopt voor iedere vergadering \$1.50 per gezin. Indien de Synode steunt met 50c per gezin, dan blijft het nog \$1.00 per gezin voor de Classis."

Your Committee advises for the reason given in this overture, that Synod allow Classis Pacific 50c per family towards its Classical expenses.

Adopted.

III. The Report of "Kerkhulp."

A. The Committee advises that the report (Agenda, Part II, pp. 236-239), be received for information. (Supplement VII.)

So decided.

B. The "Kerkhulp" Committee raises a question in its Report (Agenda, Part II, pp. 236-237). We also find two overtures in the Agenda regarding this matter, one from Classis California (Agenda, Part II, pp. ix-xi), and the other from Classis Pella (Agenda, Part II, pp. xi-xii).

(1) The overture of *Classis California* follows:

"Classis overtures Synod with reference to the Fund for *Church Aid* as follows:

A. That Synod shall express its disapproval of the practice of recommending churches that are in financial difficulties to our people for special offerings that need not be repaid. *Reasons:*

- 1) This practice is unjust. In the past well-established churches, temporarily embarrassed, have received large sums which need not be repaid, while small and needy churches that have obtained aid from the Fund for Church Aid by the regular channels, have been required to repay all that they have received;
- 2) While offerings are being received throughout our denomination for individual churches, the Fund for Church Aid does not receive the necessary consideration, and as a result small and needy churches which expect aid from the Fund must wait a year or even longer.

B. That Synod shall rule that in case a church requires immediate aid and is recommended to our people for a special offering, this church shall repay the money received to the Fund for Church Aid in the same manner as is done by churches that have received aid in the regular way.

Reason:

In the past churches that were well-established but had suffered some unforeseen disaster, received rather large sums of money as gifts; while small churches, that needed aid to obtain their church properties, could obtain such aid only in the form of a loan. Such procedure is very evidently an unjust one, and recurrence of it ought to be made impossible.

C. That as the method for repayment of sums received from the Fund for Church Aid, Synod shall adopt the following:

- a) Churches that repay all money received from the Fund in five years after the date on which the loan was made, shall receive a discount of 20% of the principal;
- b) Churches that repay all money received from the Fund within ten years after the date on which the loan was made, shall receive a discount of 10% of the principal;
- c) Churches that repay all the money received from the Fund within fifteen years after the date on which the loan was made, shall receive a discount of 5% of the principal;
- d) Churches that owe any of the money received from the Fund fifteen years after the date on which the loan was made, shall be required to repay the principal entirely. *Reasons:*

- 1) This method gives equal consideration to all;
- 2) It encourages the prompt repayment of money borrowed by various churches from the Fund. Such repayment will render the Fund in a position to aid promptly all that are recommended by the Classes. One of the weaknesses of the method now in operation is that loans are held for a very long time, and the Fund, as a consequence, cannot aid promptly those churches that have been recommended;
- 3) Although the method proposed by Classis will, because of the discounts, entail some loss for the Fund, this loss should be considered in the light of a gift (and therefore a gain) for the deserving

church that has done its utmost to repay the money that was borrowed from the Fund.

D. That Synod shall apply the benefit of discount as outlined above in C also to churches that on January 1, 1931, owe unpaid balances to the Fund for Church Aid, the time being computed from January 1, 1931.

Reasons: The same as under C."

Your Committee recommends the adoption of this overture.

Adopted.

(2) The overture of *Classis Pella* follows:

"Aangezien de tegenwoordige wijze van handelen inzake *Kerkhulp*, noch de Comm. *Kerkhulp*, noch de kerken bevredigt, verzoekt de *Classis Pella* de Synode:

- 1) Dat voortaan de collecten welke gevraagd worden van de kerken voor de gemeenten welke brandschade of anderszins verliezen geleden hebben, dat zoodanige ontvangen gelden langs den weg van de Kas *Kerkhulp* gaan met de verplichting, dat deze gelden moeten terugbetaald worden, evenals zulks verlangd wordt van hen die gelden ontvangen uit de Kas;
- 2) Dat de Comm. geen hulp verleene of verzoek om speciale collecten aan de kerken richtte, alvorens de behoeftige gemeente constateere:
 - a) Hoeveel zij zelf kan doen;
 - b) Hoeveel zij noodig heeft. *Gronden:*
 1. Gemeenten die daarvoor vergunning vragen en verkrijgen om collecten te vragen uit de gemeenten der Kerk, staan niet onder de verplichting deze terug te betalen, hetwelk niet billijk is tegenover gemeenten die direct uit de Kas steun ontvangen, maar onder verplichting staan om deze uit te keeren zoodra daartoe in staat zijnde;
 2. Vaak wordt meer steun gegeven dan een gemeente noodig heeft;
 3. Daardoor wordt gelegenheid gegeven om meer gemeenten te helpen in het verkrijgen van kerkelijke eigendommen;
 4. De belangstelling en het vertrouwen in de Kas zou daardoor toenemen."

Your Committee advises:

- a) That the first part of Pella's overture is covered by that of California;
- b) That the second part of Pella's overture be adopted and that it be added as part E of California's overture.

So decided.

C. Instructie van *Colton, So. Dak.*, gesteund door die van Classis Sioux Center (Agenda, Part II, pp. xii en xiii):

"De Kerkeraad der Christelijke Gereformeerde gemeente te Colton, So. Dak., komt nogmaals met een dringend verzoek om door de Synode bij de gemeenten onzer Kerk aanbevolen te worden voor een collecte (de gemeenten van Classis Sioux Center uitgezonderd, daar zij reeds een collecte voor ons opnamen).

Onze *gronden* voor dit verzoek zijn drieërlei:

- 1) Onze gemeente is zelf niet bij machte hare schuld af te betalen;
- 2) De weg, door de Synode van 1928 aangewezen, namelijk, een collecte in Classe Sioux Center, bleek niet voldoende te zijn;
- 3) Den 2den Nov., 1929, is onze bank te Colton gesloten. Het geld in de kassen onzer gemeente, toen in de bank, is daarom thans buiten ons bereik. En een groot gedeelte er van ontvangen wij niet terug. 21 Dec. was onze mortgage due. In de kas voor Schulddelging was een gedeelte van het geld door gemeenten onzer Classis ons gegeven. Ons plan was om dat geld op die "interest-bearing date" af te betalen op onze mortgage. Dat is ons nu echter onmogelijk geworden.

Sommige leden der gemeente hadden ruim \$1,000 tijdelijk in bewaring in de bank, toen de bank gesloten werd; anderen minder. Dus ook het sluiten van deze bank juist op dezen tijd—toen er in onze Schulddelgingskas tamelijk veel tijdelijk in bewaring was—en toen leden der gemeente er tijdelijk geld in bewaring hadden (sommigen hadden juist hun tax betaald, maar hun checks kwamen terug, en zij werden derhalve genoodzaakt hun tax nog eens te betalen), is een niet licht te achten financieele terugslag voor onze gemeente."

Uwe Commissie adviseert dat de Synode de gemeente te Colton, So. Dak., bij Kerkhulp aanbevele, en dat zij naar Art. 3 van het Reglement voor Kerkhulp ("in bijzondere gevallen heeft de Commissie het recht om gelden te schenken, doch zulk een schenking zal de goedkeuring der Synode moeten wegdragen") vrij zal zijn van de verplichting den verleenden steun terug te betalen. *Grond*: De financiële nood zooals die beschreven is in de instructie.

Referred to the Committee for "Kerkhulp" with power to act.

IV. Report of the *Nathanael Institute*.

A. The Committee recommends that the report be received for information and printed in the Acts of this Synod.

So decided. (See Supplement V.)

B. Further we advise that Synod request the Committee of the Nathanael Institute to send its reports to Synod to its Stated Clerk in time to have them printed in the Agenda.

Adopted.

C. No financial report was received, hence the Committee advises that Synod request the Nathanael Institute to present a financial report at our Synodical meetings.

Adopted.

D. The Proposed Budget of the Nathanael Institute, 1930-1932, is as follows:

Salaries of 6 full-time and 5 part-time workers.....	\$15,404.00
Fuel	400.00
Gas, Electricity, Telephone.....	250.00
Repair and Decorating.....	900.00
Books, papers, tracts	300.00
Dispensary	300.00
Labor	200.00
Insurance	265.30
Materials and miscellaneous	300.00
Annual interest	3,200.00
Reduction of debt	3,000.00
Total annual budget	\$24,519.30

In view of the economic condition of our country your Committee judges that the contribution of \$1.10 per family annually for Jewish Missions, as recommended by the for-

mer Synod, should not be increased and recommends that the Nathanael Institute be allowed \$19,250 per year until next Synod, it being understood that it shall proceed to the calling of a missionary which may necessitate curtailment in other activities.

Adopted.

V. The Report of the *Paterson Hebrew Mission*.

A. Your Committee advises that the Report of the Paterson Hebrew Mission (Agenda, Part II, pp. 242-244) be received for information (Supplement V).

So decided.

On motion it is *decided* to extend a vote of thanks to Dr. Walter L. Dunning, who gives his services to this Mission free of charge.

B. No financial report was received. Synod requests the Paterson Hebrew Mission to send a financial report to our synodical gatherings in time to be placed in the Agenda.

So decided.

C. The proposed *Budget* for the Paterson Hebrew Mission is as follows:

Salaries	\$4,460.00
Coal	300.00
Light	100.00
Drugs	300.00
Sundries	300.00
Incidentals	540.00
Total	\$6,000.00

In view of the economic condition of our country we advise that the Paterson Hebrew Mission be allowed \$5,500 annually till next Synod.

Adopted.

VI. The Report of the *Hoboken Seamen's Home*.

A. The Report will be read. We advise that it be received for information and printed in the Acts of Synod.

Adopted. (See Supplement X.)

B. Your Committee advises Synod to request that its reports to Synod be sent to its Stated Clerk in time, to have them printed in the Agenda.

Adopted.

C. We recommend that Synod, since no financial report has been received, request the Eastern Home Mission Board to send a financial report to our synodical meetings in time to be placed in the Agenda.

Adopted.

D. The proposed annual *budget* for the Seamen's Home is as follows:

SALARIES:

Superintendent	\$ 2,000.00
Asst. Superintendent	1,560.00
Janitor and Matron	1,560.00

RUNNING EXPENSES:

Fuel	\$ 500.00
Gas, Electricity	600.00
Repairs, maintenance	520.00

INTEREST and DEBT REDUCTION

Annual Interest	\$ 1,260.00
Reduction of Debt	2,000.00

\$10,000.00

to be received from the churches—44c per family annually.

Your Committee recommends that Synod approve of the proposed Budget, provided the debt be reduced to the extent of \$2,000 yearly. If the debt reduction is not obligatory your Committee recommends, in view of the economic conditions of our country, that Synod approve of a Budget of \$8,000 annually.

Adopted.

VII. The Report of the Treasurer of the *Jewish Mission*, General Fund.

A. The Report will be read. We advise that the report be received for information and printed in the Acts of Synod.

So decided. (See Supplement V.)

B. We recommend that Synod advise the Treasurer to send in his reports to Synod in time so that they can be printed in the Agenda.

Adopted.

C. The Financial Report was received and has been audited in a satisfactory manner. We recommend that Synod receive this report for information, have it printed in the Acts of Synod and urge our churches to support the cause of Jewish Missions liberally. The Budget of both the Nathanael Institute and the Paterson Hebrew Mission have been reduced to a minimum. An average contribution of \$2.20 for 2 years per family is required to carry on the work among the old covenant people.

Adopted. (See Supplement V.)

VIII. The Report of the Committee on *Rules and Regulations for Home Missions.*

A. Materie.

(1) Het Rapport der Commissie "In re *Rules and Regulations for Home Missions* (Agenda, Part I, pp. 4 ff).

(2) Instructie van *Classis Pacific* (Agenda Part II, pp. VII):

"De Synode aanvaarde het ontwerp voor een nieuwe orde voor de Inw. Zending, zooals voorgesteld door de Commissie daartoe benoemd op de Synode van 1928 (Acta Synodi, Art. 143, Punt 22). *Gronden:*

- 1) Volgens deze nieuwe orde vervallen de bezwaren, die op de laatste Synode tegen de voorgestelde "Rules and Regulations" werden ingebracht;
- 2) Volgens dit plan komt het Inw. Zendingswerk op zuiverder basis te staan, terwijl:
 - a) de classicale commissies blijven fungeeren als tot hertoe;
 - b) de district-commissies worden losgelaten; en
 - c) de generale commissie door de Synode wordt benoemd.

(Classis Pacific.)

(3) Instructie van *Classis Pella* (Agenda, Part II, p. VIII):

Classis Pella stelt aan de Synode voor dat de Synode herzie Art. I van de *Regeling van de Inwendige vending*, vastgesteld in 1910 (Acta Synodi 1910, p. 17), en ge-amendeerd in 1912 (Acta 1912, p. 12); en een artikel worde geplaatst in de vast te stellen Nieuwe Orde voor de Inw. Zending, waarin het recht van roeping en uitzending en regeling der arbeid van Missionaire Leeraars wordt toegekend aan Kerkeraad, *Classis* of Synode, waarvan de betrokken zending uitgaat en waardoor zij gedreven wordt. *Gronden:*

- 1) In beginsel is dit reeds zoo aangenomen (Acta 1912, p. 12; Acta 1920, China Zendel., p. 83);
- 2) Een onzer *Classis* volgt reeds deze methode (Muskegon);
- 3) Dit van ouds kerkrechtelijk erkend (Rutgers, Kerkrechtelijke Adviezen, I, p. 324);
- 4) De oude methode is meer schijn of vorm dan werkelijkheid;
- 5) Deze regeling is veiliger voor *Classis*, Gemeenten, en zendelingen. (Classis Pella.)

B. Uwe Commissie adviseert:

(1) Dat het Rapport der Commissie door de vorige Synode benoemd, met dank voor haar degelijken arbeid, voor kennisgeving worde aangenomen.

Alzoo besloten.

(2) Dat de Synode verklare dat zij om de redenen genoemd in de instructie van *Classis Pacific*, bereid is de Orde voor de Inwendige Zending in overweging te nemen.

Alzoo besloten.

(3) Dat de Synode een dankbaar gebruik make van den wenk gegeven in de instructie van *Classis Pella*.

Alzoo besloten.

C. Uwe Commissie biedt thans de "*Orde Voor De Inwendige Zending*" der Synode ter goedkeuring aan. Hier en daar zijn eenige veranderingen en o. i. verbeteringen aangebracht.

De Commissie stelt voor dat elk artikel afzonderlijk worde gelezen en vergeleken met het corresponderend artikel in de Orde door de Commissie der vorige Synode ontworpen, en dat daarna de lezing van het artikel worde vastgesteld.

Alzoo besloten. De Orde voor de Inwendige Zending wordt aldus aangenomen en goedgekeurd:

ORDE VOOR DE INWENDIGE ZENDING

Artikel 1. Voor het werk der Inwendige Zending zijn noodig:

(a) **Classicale Commissies**, wier taak zal zijn in dienst der Classis de belangen van het Zendingswerk elk binnen eigen ressort te behartigen;

(b) **Een Generale Commissie**, wier taak zal zijn vanwege de Synode de directie te hebben van het Zendingswerk buiten de Classicale ressorten gelegen, en ten aanzien van het werk der Classis te doen wat noodig is in het belang van eenheid en samenwerking.

DE CLASSICALE ZENDINGS COMMISSIES

Ten behoeve van den arbeid der Generale Commissie adviseert de Synode dat de Classes de volgende regelen voor de Classicale Zending's Commissie aannemen:

Artikel 2. Elke Classicale Zending's Commissie zal bestaan uit drie leden met hun secundi, door de Classis verkozen voor den tijd van vier jaren, met twee-jaarlijksche aftreding beurtelings van twee leden en van een lid; hetzelfde ook te gelden voor hun secundi.

(a) De verkiezing van Classicale Zending's Commissies zal plaats hebben op de voorjaars Classis van Synodale jaren.

(b) De aan de Synode voorgedragen personen tot leden van de Generale Commissie zullen gekozen worden uit zulke leden der Classicale Zending's Commissies, die pas voor vier jaren zijn benoemd.

Artikel 3. Het werk dezer Commissies zal zijn:

(a) Regeling van den arbeid der Zending-leeraars in dienst der Classis;

(b) Het omzien naar en aan de Classis voordragen van nieuwe Zendingsterreinen;

(c) De uitvoering van wat haar door de Classis wordt opgedragen.

Artikel 4. Elke Classis heeft voor haar eigen Zending'swerk een eigen Kas en het zelfstandig beheer er van.

DE GENERALE ZENDINGS COMMISSIE

Artikel 5. De Generale Zending's Commissie zal bestaan uit door de Synode voor den tijd van vier jaren gekozen leden der respectieve Classicale Zending's Commissies, met den Zending's-Directeur als

ex-officio lid en Secretaris. Voor de verkiezing zal elke betrokken Classis uit hare Classicale Zendings Commissie een lid voordragen om als primus en een om als secundus te dienen. Met elke Synode zal de helft der leden aftreden, maar de aftredenden zullen opnieuw voorgedragen en gekozen kunnen worden. Voor de benoeming van deze leden worde in het oog gehouden, dat permanentie zooveel mogelijk, in het belang is der zaak welke de Commissie dient.

Artikel 6. Het werk der Generale Commissie zal zijn:

(a) De regeling en het bestuur van alle Inwendig Zendingswerk buiten de Classicale ressorten gelegen;

(b) Het toezicht over heel het werk der Inwendige Zending ten einde met raad en daad alles zoo te helpen leiden, dat dit werk over heel het terrein harmonisch worde verricht, dat niet het een worde verzuimd en het ander dubbel verzorgd, en dat de Synodale besluiten door alle betrokken partijen getrouw worden uitgevoerd;

(c) De administratie van de Algemeene Kas, het beoordeelen der ingekomen aanvragen om ondersteuning, en in Synodale jaren het dienen van de Synode met advies dienaangaande, alsmede het ontwerpen van een aan de Synode voor te leggen budget;

(d) Het dienen van de Synode met een volledig Rapport;

(e) Het uitvoeren van wat haar door de Synode wordt opgedragen.

Artikel 7. De Generale Commissie zal in Synodale jaren vergaderen, daartoe door den Zending-Directeur tijdig bijeengeroepen.

DE UITVOERENDE COMMISSIE

Artikel 8. De leden der Generale Commissie van Michigan en Illinois zullen een Uitvoerende Commissie uitmaken, ter uitvoering van besluiten der Generale Commissie, en voor regeling van intusschen opkomende, zoowel als spoedeisende zaken. Zooveel mogelijk moet voor de handelingen dezer Uitvoerende Commissie bij correspondentie de goedkeuring van de meerderheid der leden van de Generale Commissie verkregen worden. Ook zal de Uitvoerende Commissie van de werkzaamheden harer vergaderingen aan al de leden der Generale Commissie volledig rapport doen toekomen.

Artikel 9. Elk lid zal zijn Classis en Classicale Zending Commissie op de hoogte houden van de verrichtingen der Generale Commissie, en de Generale Commissie zal daarvan verslag doen aan de Synode in haar Rapport.

Artikel 10. Onkosten aan de vergaderingen der Generale Commissie en aan de Uitvoerende Commissie verbonden, zullen betaald worden uit de Algemeene Kas.

DE ZENDINGS-DIRECTEUR

Artikel 11. De Zending-Directeur zal een complete statistiek opmaken en bijhouden van de volgende bijzonderheden:

- (a) Wat door elke Classis op haar terrein wordt verricht;
- (b) Hoeveel subsidie hulpbehoevende Kerken noodig hebben en hebben ontvangen;
- (c) Hoevele Zending-leeraars in elke Classis het te verrichten werk vereischt;
- (d) Welke salarissen in verschillende localiteiten deze zendings-leeraars ontvangen;
- (e) Hoeveel ondersteuning elke Classis uit de Algemeene Kas heeft genoten.

Artikel 12. De gegevens voor deze statistiek zullen jaarlijks en tijdig den Zending-Directeur verschaft worden door de leden der Generale Commissie, elk voor zijn eigen Classis. Op de basis van deze gegevens zal de Generale Commissie voor elke Synode een budget voor de Inwendige Zending opmaken, en aan haar oordeel en goedkeuring onderwerpen.

Artikel 13. Door den Zending-Directeur zal de Generale Commissie zich in contact stellen en houden met de Kerken en Emigratie Bureaux in Nederland, met betrekking tot uit Nederland naar de Vereenigde Staten en Canada emigreerenden.

DE ALGEMEENE KAS

Artikel 14. Benevens de Classicale Kassen voor de Inwendige Zending zal er ook een Algemeene Kas der Inwendige Zending zijn, die beheerd zal worden door de Generale Commissie. Deze Kas zal dienen tot bekostiging van alle werk der Inwendige Zending dat op den weg ligt van de Kerk in 't gemeen. Voorts zal zij dienen tot ondersteuning van hulp-behoevende Classes. Over elk bedrag van te verleen hulp oordeelt en beslist de Synode. Voor deze Kas zal in alle kerken ten minste éénmaal per jaar gecollecteerd worden.

Artikel 15. Aanvragen om ondersteuning uit deze Kas moeten elk jaar door de Classes intijds bij den Secretaris der Generale Commissie ingediend worden.

Artikel 16. De Generale Commissie is geroepen in den loop des jaars den aan Classes toegezegden steun te verminderen, zoo door vertrek van een of meer Zending-leeraars of leeraars van gesubsidieerde gemeenten de uitgaven der Classes daalden.

Artikel 17. Toegezegde ondersteuning behoort, tenzij er geen behoefte aan zijn mocht, ten volle uitbetaald te worden. De Generale Commissie zal daarom het recht en den plicht hebben om alles te doen wat gedaan kan worden om volle uitbetaling mogelijk te maken, zooals b. v. door het uitschrijven van een speciale collecte.

Artikel 18. De Generale Commissie benoemt een Penningmeester, die alle gelden voor de Algemeene Kas zal ontvangen, maar niets zal uitkeeren dan op last van de Generale Commissie.

Artikel 19. Het bedrag, waaraan de Algemeene Kas behoefte zal hebben, zal door de Synode bepaald worden, tevens met aanwijzing van het benodigde bedrag per huisgezin. In de niet Synodale jaren zal de Generale Commissie het recht hebben naar de omstandigheden een budget vast te stellen.

Adopted.

On motion it is *decided* that the Director of Missions, Dr. H. Beets, shall be requested to translate this "Orde voor de Inwendige Zending" into English. (Vide Supplement XVI.)

(Mission Report continued in Art. 102.)

ARTIKEL 100

This session is closed with prayer by Elder J. J. Bolt.

ACHTTIENDE ZITTING, WOENSDAGNAMIDDAG, 25 JUNI

ARTIKEL 101

Nadat gezongen is Psalm 119:3, gaat Ouderling A. Ten Harmsel voor in gebed.

ARTIKEL 102

Continuation of Report on *Missions* (cf. Art. 99):

D. Since Synod has accepted (Art. 99, VIII) the proposed "*Rules and Regulations for Home Missions*," your Committee recommends that the Classes be advised to elect the members who are to serve on the General Committee at their earliest convenience; that the election of these members be approved at this time by Synod; and that until the General Committee, as defined in the Rules and Regulations, is constituted, the present arrangement be continued.

Adopted.

E. We submit for your consideration and approval changing the name "Home Missions Committee" to "Committee for Church Extension." *Reasons:*

- (1) The work of the Committee is one of Church Extension;

- (2) The name Home Missions Committee creates confusion;
- (3) Committees similar to our Home Missions Committee are commonly called Committees for Church Extension.

Rejected.

F. We advise that Synod authorize the General Home Missions Committee to become incorporated.

Adopted.

G. Wat de Instructie van Classis Sioux Center betreft (Acta 128, p. 109), welke te vinden is in de Agenda, Part I, p. 16, adviseert uwe Commissie het advies der Commissie voor "*Rules and Regulations*" aan te nemen, n.l. niet op het verzoek van Sioux Center in te gaan, aangezien het concreet geval heeft opgehouden te bestaan (Agenda, Part I, p. 17).

Alzoo besloten.

ARTIKEL 103

The *Committee for Appointments* now submits a nomination of three brethren, from whom Synod chooses Dr. Y. P. De Jong as delegate to the Synod of the "Gereformeerde Kerken in Nederland," to be held in August of this year. Rev. J. De Haan, Jr., is appointed as his alternate. (Cf. Art. 93, A.)

On motion it is decided to allow the delegate two hundred dollars towards traveling expenses.

ARTIKEL 104

Continuation of the Report of the Committee of Pre-advice on *Protests and Appeals* (cf. Art. 76);

V. *De Zaak Ds. Kamps.*

Bij uwe Commissie werd een schrijven ingediend van Ds. H. Kamps, waarin deze nogmaals de aandacht voor zijn zaak vraagt. Dit schrijven bevat een tweetal klachten: (1) dat de Synode zijn emeritaat nog niet heeft geapprobeerde; en (2) dat Classis Ostfriesland zijn emeritaat aanvraag op grond van het feit, dat hij een zwak intellect en

een slecht karakter had. Vooral de laatste qualificeering, "slecht karakter," steekt den broeder. Hij beweert, dat de Classis him "gebrandmerkt heeft met een slecht karakter, en zegt, dat die laster moet worden weggenomen of bewezen. Zelfs bevat dit schrijven een ingewikkeld dreigement: "Hoe het ook zij, broeders, de Synode zit er mee en moet recht doen, zoodat de laster worde weggenomen of door grondig bewijs of door herroeping. Laat ons niet gedreven worden tot inroeping van het burgerlijke recht."

In verband met dezelfde zaak had uwe Commissie het rapport van de Synodale Commissie, die door de Synode van 1928 benoemd werd, om de zaak van Ds. Kamps aan een grondig onderzoek te onderwerpen en op de Synode van 1930 te rapporteeren. Dit is een stuk van 11 bladzijden, bevattende al de notulen van den kerkeraad van Wright en van Classis Ostfriesland, die op de zaak van Ds. Kamps betrekking hebben. Bij heel het onderzoek door de Commissie ingesteld, was ook Ds. Kamps tegenwoordig. De opmerkingen, die hij in verband met de notulen maakte, worden in het rapport vermeld. Verder ging de Synodale Commissie, bestaande uit de leeraren W. D. Vanderwerp en D. Hollebeek, niet. Zij zegt, "Onze opdracht houdt niet in om een oordeel over deze zaak uit te spreken, alleen maar om een grondig onderzoek in te stellen, en we meenen dat we aan deze onze opdracht getrouw hebben voldaan."

Uit het rapport blijkt uwe Commissie zeer duidelijk, dat het niet moeilijk zou zijn, om in heel het geding allerlei fouten aan te wijzen, fouten van Ds. Kamps, fouten van den Kerkeraad te Wright, en fouten van Classis Ostfriesland. Zij acht het echter niet noodig, om deze allen te releveeren. Slechts wil zij er in verband met de tweede klacht, die het schrijven van Ds. Kamps bevat, op wijzen dat Classis Ostfriesland hem geen "slecht," maar een "zwak" karakter toeschreef.

Het rapport bevestigt wat reeds door de Synode van 1924 is vastgesteld en op de Synode van 1926 in een rapport van Classis Ostfriesland gezegd werd, namelijk, dat Ds. Kamps leeraar is "in good standing" (Acta 1924, p. 59; 1926, p. 160). Eveneens bevestigt het, wat de Commissie van Praeadvies op laatstgenoemde Synode beweerde, namelijk, dat "de

gronden op welke Classis Ostfriesland de emeriteering van Ds. Kamps aanvraagt" niet gedekt worden door Art. 13 K. O., tenzij men uitgaat van de gedachte, dat het "of anderszins" van Art. 13 zulke gevallen dekt. Dit kan uwe Commissie niet met zekerheid uitmaken, schoon zij het betwijfelt. J. Jansen teekent hierbij aan in zijn werk over *De Kerkenordening, Van de Diensten*, p. 355, "of anderszins in invaliditeit, gebreken, kwalen, en ongelukken."

Volgens het schrijven van Ds. Kamps wil de broeder blijkbaar tweërlei: (a) dat de Synode zijn emeritaat approbeere; en (b) dat zij Classis Ostfriesland noodzake om de belediging vervat in de door de Classis aangegeven gronden voor zijn emeriteering terug te nemen, of om de ingewikkelde beschuldiging met bewijzen te staven. En het laatste punt is volgens zijn schrijven het belangrijkste. Geeft de Synode hem daarin geen voldoening, dan kon hij zich wel eens genoodzaakt zien, om het burgerlijke recht in te roepen.

Als kennisgeving aangenomen.

Uwe Commissie adviseert de Synode:

(1) Om Ds. Kamps met dit protest te verwijzen naar Classis Ostfriesland, aangezien dit protest, voorzoover uwe Commissie oordeelen kan, nooit ter Classis is geweest.

Alzoo besloten.

(2) Om de emeriteering van Ds. Kamps voorsnog niet te approbeeren, aangezien de broeder thans zelf protesteert tegen den grond, waarop zijn emeritaat wordt aanbevolen, en de gronden in Art. 13 genoemd niet aanwezig zijn.

Alzoo besloten.

(3) Om Ds. Kamps ook in de volgende twee jaren (tot 1932) eenigen steun te verleenen uit de Emeritus Kas, de hoeveelheid door den Board te bepalen.

Alzoo besloten.

Rev. E. J. Krohne en Ouderlingen W. Bareman, H. H. Bosch en B. J. Bennink geven te kennen, dat zij met dit laatste besluit niet kunnen instemmen en verzoeken daarvan aantekening in de Acta.

Als kennisgeving aangenomen.

Voorts besluit de Synode een Commissie te benoemen, bestaande uit drie personen, om de zaak Ds. Kamps vs. Classis Ostfriesland nogmaals te onderzoeken, en zoo mogelijk tot een goed einde te brengen.

VI. Protest van *Mr. M. Dijkstra* in zake *individual communion cups*.

Uwe Commissie werd ter overweging aangeboden een schrijven van Mr. M. Dijkstra, een lidmaat der Eerste Gemeente van Roseland, Chicago, behelzende een protest tegen het besluit van de Synode van 1920 betreffende het gebruik van de "individual cup" in het vieren des Avondmaals. De broeder geeft de pagina en het Artikel der Acta niet aan, waar het besluit te vinden is, doch heeft blijkbaar het oog op hetgeen we vinden op bladzijde 31, Acta 1920, waar we lezen: "Uwe Commissie adviseert in dezen (het gebruik van de 'individual cup') geene bepaling te maken, maar het aan de wijsheid der betrokken kerkeraden over te laten. *Besloten.*" De Broeder meent, dat de invoering van de "individual cup" in strijd is met de instelling van het Avondmaal. Jezus heeft den gemeenschappelijken beker gebruikt. Hij wijst op plaatsen der Heilige Schrift als Matt. 26:27; Markus 14:23; Lukas 22:17; en 1 Cor. 11:23-27; en verder op de Artikelen 31, 53, en 62 van de Dordtsche Kerkenorde.

Uwe Commissie adviseert de Synode den broeder er op te wijzen, dat de Synode van 1920 juist besloten heeft geen bepaling te maken betreffende het invoeren van de "individual cup," doch dit geheel over te laten aan den plaatselijken kerkeraad, en dat derhalve ook ieder protest tegen het invoeren er van in eerster instantie bij den kerkeraad thuis behoort."

In plaats van dit advies neemt de Synode het volgende aan:

"Synod advises the brother that it finds no grounds in his protest that would demand that Synod change its standpoint in this matter."

VII. Protest van *Emden's Kerkeraad vs. Classis Ostfriesland*.

Uwe Commissie werd ter hand gesteld een protest van Emden's Kerkeraad tegen Classis Ostfriesland wegens het

laten optreden in de gemeenten van personen, die geen preekconsent hebben, en het gebruiken van gelden uit de kas der Inwendige Zending om dezen te betalen. Volgens het schrijven van den Kerkeraad van Emden heeft Classis Ostfriesland wel verklaard het met hem eens te zijn in deze zaak, doch houdt zich in de praktijk niet aan den regel.

Dit protest is formeel in orde. De Classis is echter nalatig geweest in het opzenden van de desbetreffende stukken, en daarom kon de Commissie maar moeilijk op de zaak ingaan. Uit een schrijven van een anderen Kerkeraad, hetwelk in dat van Emden is opgenomen, krijgt uwe Commissie den indruk, dat de overtreding betrekkelijk geringe afmetingen heeft genomen.

Uwe Commissie adviseert dat zij Classis Ostfriesland eenvoudig herinnere aan het besluit der Synode van 1924, Acta, p. 38, Art. 41, E.

Alzoo besloten.

VIII. Case of *Columbus Consistory vs. Thomas Van Dyke and others.*

A. The following documents, which are legally before the Synod, were placed in the hands of your Committee:

- (1) A protest of Thomas Van Dyke against his Consistory;
- (2) Protest of four persons: Abraham Kornelis, Mrs. Kornelis, Sydney Kornelis, and Mrs. Sydney Kornelis;
- (3) Protest of John Van Dyke against Consistory and Classis;
- (4) A copy of the Classical Minutes regarding this matter, and a report of the Classical Committee;
- (5) Some correspondence regarding this matter from several individuals;
- (6) Protest of Thomas Van Dyke to the Synod.

B. Information.

This protest of T. Van Dyke contains:

- (1) Serious objection to the action of the Consistory, the Congregation, and the Counsellor;
- (2) Attempts made to settle the matter and their outcome.

The serious objections under point 1 are:

- a) "Dat een besluit van den Kerkeraad aan de Gemeente werd overgegeven ter goedkeuring;"
- b) "Dat tengevolge daarvan een ouderling meer dan een uur door een deel der Gemeente openlijk belasterd werd;"
- c) "Dat de clauseule van het origineele voorval van de Kerkeraads-vergadering op een onordelijke wijze werd herroepen."

According to the extract of the Minutes of March 6, 1929, Classis decided that this document was formally in order. The Classis appointed a committee to consider this protest and to report. After considering it the committee reported and Classis decided to appoint the Church Visitors: Rev. J. W. Brink and Rev. A. H. Bratt, to act in the matter of Columbus. On the 15th of April, the committee met with the Consistory and acted in this matter, with the result that a reconciliation was brought about between all the parties concerned.

According to the Minutes of March 15, 1929, there appeared a letter at the Consistory from Mr. T. Van Dyke, the contents of which are not stated. He was requested to appear at the Consistory meeting of March 21st, but did not do so. On March the 21st the Consistory decided to ask him why he did not appear and to inform him that the Consistory was of the opinion that he had made himself guilty of unfaithfulness in his office. According to the Minutes of April 30, 1929, Art. 21, T. Van Dyke answered the Consistory as follows: "Ik zie geen mogelijkheid om voort te gaan in het ambt." It also appears from the Minutes that he there neglected to perform the duties of the office and withdrew his reconciliation. On this account, Consistory placed him under censure May 24, 1929. On July 1st, 1929, a triple Consistory meeting was held, with Rev. A. H. Bratt presiding. At this meeting it appeared that T. Van Dyke could not acquiesce in the reconciliation for three reasons:

- (1) The confession came too late;
- (2) It was formally not in order;
- (3) It was not in all its parts in harmony with the truth.

The combined Consistories judged that if the brother did not follow the judgment of this meeting by recalling the breaking of the reconciliation, the Consistory would be compelled to deal with the case according to Church Order. He was then asked whether he was ready to accept the judgment of the meeting and to recall his breaking of the reconciliation. He requested a few days time for consideration, which was granted. On July 5th T. Van Dyke presented the following writing: "Ik accepteer het besluit van den dubbelen Kerkeraad van den 1sten Juli, 1929, onder de volgende protesten, en verzoek dat die opgenomen worden bij het besluit:

- (1) Conclusies zijn gemaakt, maar geen gronden aangegeven;
- (2) De zaak is niet onderzocht, April 15, 1929, en bijgevolg kan geen verzoening plaats hebben; bovendien was het niet formeel aangenomen;
- (3) Omdat de Kerkeraden niet afzonderlijk vergaderd zijn geweest, is het niet kerkrechtelijk gegaan. Verder protesteer ik tegen de behandeling van de geheele zaak."

On the 15th of July, 1929, there was again held a double Consistory meeting, from the Minutes of which we find that they refuted the grounds of his protests one by one, and gave him a copy of this refutation. On August the 31st, 1929, the Consistory again, under the leadership of Rev. Homan as Counsellor, demanded that T. Van Dyke should make confession before the Consistory of the sin of having publicly withdrawn from the office after the reconciliation had been brought about April the 15th, and that he shall agree to have this confession made known to the Congregation. This T. Van Dyke refused to do. On the 14th of October, 1929, it was decided: "Waar broeder T. Van Dyke zich hardnekkig blijft onttrekken uit zijn ambt, besluit de Kerkeraad, met advies van de drie Kerkeraadsliden van Shepherd, Mont., broeder Van Dyke uit zijn ambt te ontzetten, broeder Van Dyke met voornoemd Art. 9 in kennis te stellen en daarna het aan de Gemeente af te kondigen."

All these matters were considered by Classis Pacific, which approved the work of its Committee and decided that

the Consistory of Columbus had done right in suspending and deposing Mr. Thomas Van Dyke. Also, a few irregularities in the action of the Consistory were corrected by the Classis. Against all these actions of the Consistory and Classis, Mr. T. Van Dyke protests to the Synod and asks the Eynod to investigate this matter in loco at Columbus. Also to investigate the actions of the triple Consistories. It does not appear that Classis Pacific took any further action in regard to this protest except that it was forwarded to Synod in accordance with the request of T. Van Dyke.

It is the judgment of your Committee that the entire treatment of the case of T. Van Dyke, with the exception of a few minor matters, which Classis rectified, was in accordance with the regular procedure of the Church. This becomes evident from a brief summing up of the entire case:

- a) When T. Van Dyke handed in his protests against the Consistory at the Classical meeting, the case was considered by a committee appointed to investigate;
- b) This Committee performed its work at Columbus and brought about a reconciliation between all the parties concerned;
- c) When T. Van Dyke shortly thereafter withdrew his reconciliation, he was warned against this and also against his faithless desertion of his office;
- d) When those warnings proved to be of no avail and he resisted the Consistory, a triple Consistory meeting was called and the protests of T. Van Dyke were treated;
- e) When he persistently refused to abide by the ruling of the Consistory he was deposed from his office on Oct. the 14th, 1929, and was notified of this decision;
- f) Classis approved all these actions of the Consistory.

Received as information.

C. Advice:

In view of the above, your Committee advises Synod not to sustain Mr. Thomas Van Dyke in his protests, for the following reasons:

- (1) The entire treatment of the case of Mr. T. Van Dyke, according to the Minutes and the report of the Clas-

sical Committee, was, with a few exceptions, according to the Church Order;

- (2) The few irregularities in the action of the Consistory were rectified by Classis Pacific;
- (3) Classis did investigate in loco, as requested by Mr. T. Van Dyke, and that their findings were not as he desired, does not destroy their validity;
- (4) The Classis sustained the Consistory and found the grounds for the suspension and deposition of Mr. T. Van Dyke sufficient to warrant its action;
- (5) The Classis approved the work of the committee which investigated the matter;
- (6) Mr. T. Van Dyke does not refute their findings.

Adopted.

In connection with this case we have also received the following documents: a protest jointly signed by Abram Kornelis, Mrs. A. Kornelis, Sidney Kornelis and Mrs. Sidney Kornelis; a letter from Mrs. Abram Kornelis; one from Abram Kornelis, and one from Sidney Kornelis. The joint protest is addressed to the Synod, while the letters are addressed to the Classis Pacific. The contents of this protest and these letters cover the same material as taken up in the case of Mr. Thomas Van Dyke, namely, the action of Consistory and Classis in re suspension and deposition of Mr. Van Dyke. Since Classis did not consider this protest and these letters separately but as a part of the case of Mr. Thomas Van Dyke, your Committee is of the opinion that the decision reached in the case of Mr. Thomas Van Dyke covers the matter contained in the protest of A. Kornelis and others, and would advise Synod to refer these protestants to the decision of Synod in regard to the case of Mr. Thomas Van Dyke.

Adopted.

IX. The case of *John Van Dyke*.

A. The following documents are legally before the Synod and have been placed in the hands of your Committee:

- (1) A letter addressed to the "So-called Consistory of the Christian Reformed Church." Signed by John Van Dyke, dated Apr. 23, 1929.

(2) A letter addressed to Rev. A. J. Brink, S. C. of Classis Pacific, dated Nov. 29, 1929.

(3) A protest to the Synod from the action of Classis, dated May 12, 1929, and signed by John Van Dyke.

(4) A copy of this protest sent to Classis, dated May 17, 1929, signed by John Van Dyke.

(5) A letter addressed to Rev. J. Homan, signed by John Van Dyke, dated Jan. 9, 1929.

(6) A personal letter to Rev. J. Van Den Hoek, signed by John Van Dyke.

(7) A report of the Committee of Preadvice in re Columbus, signed by the Stated Clerk of Classis Pacific.

B. Information.

(1) John Van Dyke protests against the action of Classis in upholding the Consistory of Columbus in the matter of his censure. In this protest there is also, as in that of Thomas Van Dyke, a request for investigation in loco by the Synod. In the protest and the request he mentions a number of reasons for his action, such as the fact that the Classis considered the minutes correct in spite of his protest, that the Classical Committee did not investigate, that the Classical Committee was given power to act, that the Consistory which censured him, was not qualified to judge in his case because they were all related, etc.

(2) The Classical Committee which had been appointed to investigate the situation, reported that his protest against the Consistory which he handed in to Classis, though formally in order, was not handed in on time for the Consistory of Columbus to answer it properly.

(3) Notwithstanding the Committee advised Classis to express that there were no grounds for protest of John Van Dyke, since the investigation showed that he was guilty of the sins charged against him by the consistory, namely:

- a) "Taal gebruikt te hebben tegenover ambtsdragers, die hem niet betaamt."
- b) "Weigert de Com. van den Kerkeraad behoorlijk te ontvangen. Leeft in opstand tegen Kerkeraad."
- c) "Verzuim van de genademiddelen, d. i. kerkdienst, enz."

(4) "Ook heeft hij in zijn protest deze beschuldigingen niet weerlegd."

(5) Classis decided that there was no ground for protest because of the reasons given above.

Received as information.

C. Advice:

Your Committee advises Synod not to sustain Mr. J. Van Dyke in his protest against the action of Classis; for the reasons given in 3 and 4, namely:

- a) The investigation showed that he was guilty of the sins charged against him.
- b) In his protest he did not refute these charges.

Adopted.

X. Appeal from the action of Classis Ostfriesland by the *Consistory of Ackley*:

Advice:

Synod should not enter upon the matter of this protest since:

(1) A written copy of the appeal was not placed into the hands of the Classis by the consistory until after its adjournment and hence Classis has not had the opportunity to answer the appeal.

(2) Your Committee has not the necessary documents to judge in this matter.

(3) The appeal itself is not signed.

Adopted.

(Continued in Art. 127.)

ARTIKEL 105

Synod now takes up the Report of the Committee of Preadvice on *Order of Worship*:

ESTEEMED BRETHREN:

I. This first part of our report covers REPORT VIII of our 1930 Agenda, Part I, pages 91 to 103 and one matter that is found in the Agenda, Part II, pages XXIV and XXV.

A. Your committee *suggests* that the Introduction of REPORT VIII of the advisory committee of 1928, Agenda, Part I, page 91, be read and received for information.

So decided.

B. *Translation of Prayers and Confessions*, Agenda, Part I, page 92, II, A.

(1) The translations referred to are presented to us in a separate typewritten document of 20 pages.

(2) On page 93, Agenda, the Advisory Committee of the 1928 Synod suggests "that a Committee be appointed with a new mandate and that Synod indicate which text should be followed and which type of language should be used."

(3) Your present Committee of Preadvice advises Synod, in the matter of these translations of prayers and creeds, to appoint a committee to prepare translations in idiomatic English following the text of Dr. Rutgers which is generally acknowledged to be the superior text.

Adopted.

C. "*Revision of a clause in the answer to the 37th question of the Heidelberg Catechism*," Agenda, Part I, page 93:

"The Synod of 1928 decided to refer the overture of Classis Muskegon relative this matter to the Committee on Revision of our 'ecclesiastical' forms. The overture read as follows: 'Classis Muskegon overtures Synod to revise the clause in the answer to the 37th question of the Heidelberg Catechism so that it will no longer read: "he bore . . . the wrath of God against the *sins* of the whole human race," but that it will be expressed thus: "He bore . . . the wrath of God against the *sin* of the whole human race." Grounds:

- 1) The term *sin* appears in the singular both in the original edition of the Heidelberg Catechism (see Schaff's "Creeds of Christendom," III, p. 319) and in the Holland translations; and
- 2) The present rendering of the term in the plural form gives an erroneous impression of the atonement.'

"The Committee of pre-advice advised Synod 'to accede to the overture of Classis Muskegon, to declare that the reading 'sins' in the specified portion of the Heidelberg Catechism is erroneous and that "sin" should be substituted, and to thus inform the publishers.'

"Your Committee advises Synod to adopt the recommendation of the Committee of preadvice of the Synod of 1928 with respect to this matter. Your Committee is of the opinion that this is a matter of translation. The question is easily answered by reference to authentic documents. This investigation proves that Classis Muskegon is correct. *Sins* should be *sin*. The rendering in our Psalters is a mistake."

Your present Committee of Preadvice advises that the recommendation of the Advisory Committee of 1928 anent the Overture of Classis Muskegon in this matter (Acta 1928, pp. 62, 63) be adopted. *Ground:*

It is well established that the matter referred to is an error in the English translation. The word "sins" should be "sin."

Adopted.

D. *English translation of the questions to be asked on the occasion of Public Profession of Faith, Agenda, Part I, page 94 (see Acta 1928, pages 156, 157, for accepted Holland text).*

(1) Two renderings are presented to this Synod. One is called "A Literal Translation," page 94, and the other "A Suggested Rendering," page 95. The "Suggested Rendering diverges from the accepted Holland text both in form and content.

(2) Your committee recommends that Synod adopt the literal translation emended as follows:

Beloved in the Lord Jesus Christ:

You are here present to profess your faith before God and His Holy Church, in order that you may thus receive admission to the Lord's Supper.

You are therefore requested to answer sincerely the following questions:

First—Do you acknowledge the doctrine contained in the Old and the New Testament and in the Articles of the Christian Faith and

taught in this Christian Church to be the true and complete doctrine of salvation, and do you promise by the grace of God steadfastly to continue in this confession both in life and in death?

Secondly—Do you believe God's covenant promise, which has been signified and sealed unto you in your baptism, and do you confess, as you seek admission to the Lord's Supper, that you abhor and humble yourself before God because of your sins, and that you seek your life without yourself in Jesus Christ, the only Savior?

Thirdly—Do you declare that it is your heartfelt desire to love and to serve the Lord your God according to His Word, to forsake the world, to mortify your old nature, and to lead a godly life?

Fourthly—Do you promise to submit to the government, admonition and discipline of the Church, also in case it should occur—may God graciously forbid—that you either err in doctrine or offend in conduct?

N. N. What is your answer?

Answer: Yes. (Should there be more than one person, they should answer one by one.)

Then the Minister shall speak as follows: Now may the God of all grace, who has called you unto His eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, establish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen.

Adopted.

In connection with this matter, Synod on motion *decides* to appoint a Committee once more to subject the Dutch and the English formulary for public profession of faith to a thorough examination, and to provide us with more fluent and satisfactory formulations than the ones adopted. This Committee shall also consider the suggested rendering on pages 95 and 96 of the Agenda, Part I, and the Forms used in the Reformed and Presbyterian Churches of this country.

E. *A Revision of the Liturgical Form for the Solemnization of Marriage* before the Church, in the English and Holland languages, Agenda, Part I, pp. 96 ff.

(1) Your committee recommends that Synod thank the Advisory Committee for its work and especially so in view of the indefinite mandate that it received. (See Agenda, Part I, page 92.)

So decided.

(2) Your Committee has made a detailed analysis and study of the proposed English Formulary. We had the Revised Holland Formulary from the Netherlands by which we could profit. We believe that our proposed Formulary may be improved in content and in the employment of better idiomatic English.

(3) Your Committee recommends that Synod recommend the work of this revision to the Advisory Committee to report at our next Synod. And that Dr. S. Volbeda, who has done much of the work of your Committee in connection with this matter, be added to the Committee.

Adopted.

F. *Instruction from Classis Grand Rapids West*, in session May 13, 1930. The instruction, which was too late to be inserted in the Agenda, reads as follows:

“Classis Grand Rapids West requests Synod to insert in the proposed revision of the Form for the Solemnization of Marriage a warning against the popular sins known by the general term of Neo-Malthusianism in connection with the purity and sanctity of the marriage state.”

(1) Your committee feels that while warning against these sins is entirely in place in the preaching of the Word (e. g. on the 7th commandment), mention of these things is out of place in the Form for the Solemnization of Marriage.

(2) We advise Synod to refer this instruction to the Advisory Committee on the Revision of our Liturgical Forms for its consideration.

Adopted.

F. In connection with the Revision of our Liturgical Formularies the Advisory Committee of 1928 states (see Agenda, Part I, page 92, last part of first paragraph): “Should Synod desire revisions of other Forms your committee suggests that a Committee be given a new, specific mandate.”

(1) We advise Synod to appoint an Advisory Committee and to request it to prepare a revision of the Formu-

lary for the Ordination of Elders and Deacons to be presented to our next Synod. *Ground:*

Of all our Formularies this one is probably the most in need of revision.

Adopted.

G. *Instruction of Classis Holland* (see Agenda, Part II, page XXIV) and *Counter-Instruction from Classis Sioux Center*, page XXV.

(1) Your committee advises Synod to accede to the Overture of Classis Holland "to erase from the Form for the Ordination of Deacons: 'Let him that has stolen steal no more, but rather let him labor, working with his hands the things which are good, that he may give to him that needeth.' *Grounds:*

- a) It needlessly offends the deserving poor who receive support.
- b) The reference (Eph. 4:28) does not primarily have in mind people who are supported by the church.
- c) The conditions condemned by Paul in Eph. 4:28 are so exceptional that it seems unnecessary to incorporate this injunction in this Form for Ordination.

Adopted.

(2) In reply to the *Counter-Instruction from Classis Sioux Center* your Committee recommends that Synod answer:

It is our opinion that the matter is not of sufficient importance to necessitate a consultation with the churches of the Netherlands and South Africa.

Adopted.

(Continued in Art. 113.)

ARTIKEL 106

The *Obituary Committee* (cf. Art. 8) now presents the following Report:

"ESTEEMED BRETHREN:

Since the previous Synod until the beginning of this Synod the Lord removed from our midst by death six of our ministers. They are the following:

The Rev. Peter Schutt, Pastor Emeritus. He died at the age of 76. He was born Nov. 23, 1851. He died Aug. 4, 1928.

The Rev. Nicholas Gelderloos. Born Dec. 21, 1878, he died June 19, 1929, at the age of 50.

The Rev. John C. Kruithof. Born Nov. 19, 1898, he died Aug. 29, 1929, aged 30 years.

The Rev. S. S. Vander Heide, Pastor Emeritus. He was born Dec. 3, 1869, and departed this life Sept. 11, 1929, aged 59 years.

The Rev. Hermanus Van Wesep, Pastor Emeritus. Born Jan. 1, 1858, he died Sept. 23, 1929, aged 71 years.

The Rev. B. Nagel. He died at the age of 64, having been born June 7, 1862, and dying Oct. 10, 1929.

But while Synod was in session the Rev. Abel J. Brink, Pastor Emeritus, and Elder-Delegate of Classis Pacific, met with a tragic death. His sudden departure from life truly reminds us all that there is but a step between us and death, and that we should always be ready to meet the Lord.

The Rev. A. J. Brink died at the age of 64. He was born Oct. 2, 1865. His departure took place June 15, 1930.

This account shows that we mourn the loss of seven of our pastors since the last Synod, four of whom were Pastors Emeritus, and three in active service.

Your committee advises Synod to accept the following *resolutions*:

(1) Synod humbly submits to the wise Providence of God, by which these brethren after a longer or shorter period of active service were removed from the Church Militant to the Church Triumphant.

(2) Synod gratefully acknowledges the faithful services of these ministers in the different churches they served to the glory of Christ our heavenly King.

(3) Synod expresses its sympathy with the bereaved, praying that God may comfort them in their sorrow.

(4) Synod *resolves* to place these resolutions in the Acta of 1930, and to send a copy to the bereaved relatives.

Respectfully submitted,

C. DE LEEUW,
S. P. ELDERSVELD.

Adopted.

ARTIKEL 107

Dr. H. Beets closes this session with prayer.

NEGENTIENDE ZITTING, DONDERDAGMORGEN,
26 JUNI.

ARTIKEL 108

Psalter No. 413 is sung. Rev. G. Zylstra leads in prayer.

ARTIKEL 109

The roll calls shows that all delegates are present.

ARTIKEL 110

The Acts of the seventeenth and the eighteenth sessions are read by the Clerk, and approved by Synod.

ARTIKEL 111

Continuation of the Report of the Committee of Pre-
advice in re *Missions* (cf. Art. 99):

IX. *Beroeping en Uitzending van Zendingen.*

Betreffende deze zaak werd een Naschrift (A) toegevoegd aan het rapport der Commissie voor "*Rules and Regulations*," ondertekend door Prof. W. Heyns, Ds. G. Hofmeyer, en Ds. J. K. Van Baalen (Agenda, Part I, pp. 17-19); en een Instructie van Classis Pella (Agenda, Part II, page viii).

In beide het Naschrift "A" en de Instructie van Classis Pella wordt verzocht dat door de Synode officieel de oude bepaling van Art. I van het oude Reglement der Inwendige Zending worde ter zijde gezet.

Uwe Commissie adviseert als volgt:

(1) De Synode herzie Art. I van de *Regeling van de Inwendige Zending*, vastgesteld in 1910 (Acta Synodi 1910, p. 17), en geamendeerd in 1912 (Acta 1912, p. 12); en een artikel worde geplaatst in de vast te stellen Nieuwe Orde voor de Inwendige Zending, waarin het recht van roeping en uitzending en regeling van den arbeid van Missionaire Leeraars wordt toegekend aan Kerkeraad, Classis, of Synode, waarvan de betrokken Zending uitgaat, en waardoor zij gedreven wordt. *Grond*:

In beginsel is dit reeds aangenomen (Acta 1912, p. 12), "De roeping en uitzending van Missionaire Leeraren zal geschieden door een plaatselijke kerk, doch indien de omstan-

digheden het eischen, dan geschiede de roeping door de gecombineerde kerken op een wijze door deze kerken zelve te bepalen, en in gebondenheid aan de Synodale en Classicale bepalingen."

Alzoo besloten.

(2) De herziening van Art. 1 van de Regeling der Inwendige Zending worde toevertrouwd aan een Commissie door de Synode te benoemen tot herziening van de Zendings-Orde (zie beneden, XI, C, 2), met opdracht om op de volgende Synode dienaangaande te rapporteeren. *Grond:*

Uwe Commissie beschikt thans niet over voldoende tijd om deze herziening in gereedheid te brengen.

Alzoo besloten. (Art. 139, sub 23.)

X. *Naschrift B* (Agenda, Part I, pag. 20).

Uwe Commissie adviseert niet op deze materie in te gaan, aangezien er geen gronden worden aangevoerd voor de overtuiging van den onderteekenaar, dat de uitdrukking, "heel de Kerk" niet van een collegialistisch kleurtje vrij te pleiten is.

In plaats van dit advies aan te nemen, spreekt de Synode uit, dat ze de voorkeur geeft aan de uitdrukking: "de Kerk in 't gemeen. (Vgl. Art. 14, Zendingsorde.)

XI. The Report of the Committee on *Status of Missionaries.*

A. We recommend that this report (Agenda, Part I, pp. 21-26) be received for information.

So decided.

B. In this report there are three matters that are considered:

- (1) The Status of Missionaries in foreign fields;
- (2) The Status of Missionaries in the Indian field;
- (3) The Status of Home Missionaries.

C. Your Committee recommends:

(1) That Synod adopt the statement of the Committee in its report (Agenda, Part I, p. 21) concerning the status of Missionaries in foreign fields: "Such Missionaries have the

same status as all our ministers, being officially pastors of the churches which called and sent them."

Adopted.

(2) That, for the reasons given in the Agenda, Part I, p. 22, Synod adopt the advice given by the Committee on Status of Missionaries on our Indian and Chinese Fields: "We advise Synod to appoint a committee whose task it shall be to thoroughly revise our Mission Order,—to study the conditions of our Indian and Chinese Mission fields and to propose such changes in our Mission Order that the confusion now existing in regard to various matters may be eliminated. A proposal simply affecting the status of the Missionaries on our Indian field, or a Synodical decision in that regard, would very likely create still greater confusion. The proposed change must be well defined in our Mission Order" (page 23). (Cf. Art. 128, sub 23.)

Adopted.

(3) In re Status of Home Missionaries, the Committee appointed by the Synod of 1928 advises adding the following amendment to Art. 42 of our Church Manual (Agenda, Part I, p. 26): "It is within the jurisdiction of each classical assembly to grant the privilege of membership to its Home Missionaries."

Your Committee does not sustain this proposal because it conflicts:

(1) *With Art. 33* of our Church Manual, "Those who are delegated to the assemblies shall bring with them their credentials and instructions, signed by those sending them, and they shall have a vote in all matters, etc." It would seem fair to conclude that only they that are delegated and have consistorial credentials shall have a vote;

(2) *With Art. 41* of our Church Manual, "The Classical meetings shall consist of neighboring churches that respectively delegate with proper credentials, a minister and an elder, etc." It appears that Classis, by adding to its membership those who are not delegated by churches, does violence to this article.

Your Committee is of the opinion that a better way can be found and advises that Synod attach the following to Article 41: In re delegating Home Missionaries to Classical Assemblies:

- a) Wherever possible, a Home Missionary should be connected, as minister, with one of the congregations which he serves, in order that it may delegate him to the Classical assemblies;
- b) In the event it is not possible for a Home Missionary to be delegated to Classical assemblies as stated in a) above, it is within the jurisdiction of Classis, by way of exception to Art. 41, to grant a Home Missionary, when delegated by a church together with its Minister and an Elder, the privilege of membership in the Classical assembly. *Reasons:*
 - (1) Art. 33 requires that members shall have credentials signed by those sending them;
 - (2) Art. 41 states that the Classical meetings shall consist of neighboring churches that delegate. (The conflict with Art. 84 is more apparent than real.)

Adopted.

XII. *Stamgenooten in Zuid-Amerika.*

A. Van Deputaten voor Zuid-Amerika is ter tafel:

- (1) Rapport van Deputaten ter Behartiging der Geestelijke Belangen onzer Stamgenooten in Zuid-Amerika (Agenda, Part I, p. 104). (Supplement IX.)
- (2) Aanhangsel van het Rapport der Deputaten voor Zuid-Amerika, met twee bijlagen:
 - a) Een brief der Nederlandsche Deputaten voor Zuid-Amerika inhoudende een advies van Dr. H. H. Kuyper, geheel overeenkomende met het advies van Prof. W. Heyns, aangaande de voorgestelde leening;
 - b) Een brief van den Kerkeraad van Tres Arroyos-San Cayetano;
- (3) Concept van een Beroepingsbrief;
- (4) Financieel Verslag.

Uwe Commissie adviseert dat al deze stukken zullen worden opgenomen in de Acta, doch dat alleen 1, 2, en 3 (zonder de Bijlagen), nu zullen worden voorgelezen, daar de inhoud dezer Bijlagen, *a* en *b*, is opgenomen in het Aanhangsel van het Rapport der Deputaten, en het Financieel Verslag komt aan het einde van dit rapport. (Zie bl. 153 infra.)

Alzoo besloten.

B. Het Leenen van een Dienaar des Woords aan de Gemeente Tres Arroyos-San Cayetano.

(1) Informatie: De opdracht door de Synode van 1928 gegeven aan Deputaten voor Zuid-Amerika luidt als volgt: "Your Committee advises: In view of the promise made in 1924 . . . our Committee on work in South America be authorized to take the preparatory steps to fulfil this promise. Adopted." (Acta 1928, p. 44).

a) Hiermee in verband bevat het Rapport der Deputaten het volgende (Agenda, Part I, bladz. 104): "Ook de voorbereidende stappen tot uitvoering der gedane belofte werden gezegend. Na behoorlijke kennisgeving in *De Wachter* en *The Banner*, werd een geschikte medewerker van Ds. Sonneveldt gevonden in Student B. Bruxvoort. Deputaten kunnen hem en zijn levensgezellin (een dochter van Zending Fryling) met vrijmoedigheid aanbevelen."

b) Deputaten stellen voor (Agenda, Part I, bladz. 105): "Dat weer Deputaten benoemd worden met opdracht als voorheen, en bovendien met de speciale opdracht om hem als Dienaar des Woords voor twee jaren te leenen aan Classis Buenos Aires en de gemeente Tres Arroyos-San Cayetano, vertrouwend dat alsdan genoeg licht opgegaan zal zijn om te kunnen zien hoe verder te moeten handelen."

Als kennisgeving aangenomen.

(2) Advice: Uwe Commissie adviseert:

a) Dat weer Deputaten worden benoemd met opdracht als voorheen;

Alzoo besloten. (Art. 128, sub. 9.)

- b) Dat hun bovendien de speciale opdracht worde gegeven om een Dienaar des Woord voor twee jaren te leenen aan de gemeente Tres Arroyos-San Cayetano, in Classis Buenos Aires, vertrouwend dat alsdan genoeg licht opgegaan zal zijn om te kunnen zien hoe verder te moeten handelen.

Gronden voor b) :

- (1) Reeds door onze Synode van 1924 was beloofd een predikant te leenen aan deze gemeente, zoo de emigratie uit Nederland haar aanmerkelijk zou versterken (Acta 1924, bladz. 74) ;
- (2) In 1928 kon door Deputaten worden gerapporteerd (Acta 1928, bladz. 265) : "San Cayetano heeft nu een eigen kerkgebouw, een orgel, een oefenaar, een Jongelings-vereeniging (twintig leden), een bloeiende Zondagsschool, en zeer ernstig worden plannen overwogen tot oprichting van een Zondagsschool onder de Argentijnen en zelfs een Christelijke School. Hier is, mede als gevolg van de immigratie, een bepaald opgewekt en gezegend kerkelijk leven. In verband met een vroeger gedane belofte, verzocht de Kerkeraad van San Cayetano en Tres Arroyos uwe Deputaten reeds een Predikant te zenden. Aan de gestelde voorwaarde is nagenoeg of mogelijk geheel voldaan, en dan is de tijd gekomen om in overleg te treden met dien Kerkeraad, en uit te zien naar een persoon en de noodige financiën. Deputaten hopen op een bemoedigend woordje van de Synode om er meê voort te gaan.
 "Ook Tres Arroyos leefde wat op, en heeft thans weer een goede, trouwe kern. Ter dankbare nagedachtenis aan Ouderling Pluis, ontstond er een *J. Pluis-Fonds*, om later, zoo mogelijk, grond te koopen en een kerk te bouwen. Haar door zestig kinderen bezochte Zondagsschool, in de Spaansche taal, werkt met zegen; ook de Jongelieden-vereeniging, en zeer ernstig openbaart zich de begeerte naar een Hollandsche school."
- (3) Overeenkomstig de opdracht der Synode van 1928, hebben de Deputaten een candidaat aanbevolen, die zich beschikbaar stelt om geleend te

worden aan de gemeente Tres Arroyos-San Cayetano. Er is een saldo van \$3,000 in kas.

- (4) Wat de voorgestelde leening aangaat, hieromtrent ontvingen we gunstig advies van Prof. W. Heyns, alsmede van Dr. H. H. Kuyper, wiens advies door de Nederlandsche Deputaten werd ingewonnen, terwijl een schriftelijke verbintenis, deze zaak dekkende, geteekend door de Kerkeradsleden van Tres Arroyos-San Cayetano, en geteekend door den Consul, Ds. A. C. Sonneveldt, in onze handen is. (Zie *De Wachter* van 18 Juni, 1930, bladz. 395.) (Verder Supplement IX.)

Alzoo besloten.

C. Verder adviseert uwe Commissie dat Candidaat B. Bruxvoort worde beroepen, naar kerkelijke usantie, om geleend te worden aan deze gemeente. *Gronden:*

- (1) Deputaten rapporteeren: "Een geschikte medewerker voor Ds. A. C. Sonneveldt werd gevonden in Student B. Bruxvoort, die zich tot dit doel beschikbaar stelt. . . . Deputaten kunnen hem met vrijmoedigheid aanbevelen," (Agenda, Part I, bladz. 104);
- (2) Een saldo van \$3,025 mag voldoende worden geacht, onder de omstandigheden, daar de collecten nog steeds goed inkomen.

Alzoo besloten.

D. Uwe Commissie adviseert dat de Synode zelve de wijze van beroepen bepale.

Besloten dat de Synode zelf Candidaat B. Bruxvoort zal beroepen voor den arbeid in Zuid-Amerika alsboven omschreven.

De *Beroepingsbrief* door de Deputaten opgesteld wordt gelezen en goedgekeurd, daarna door den Praeses en den Scriba der Synode onderteekend, en aan Candidaat Bruxvoort ter hand gesteld. Hij luidt als volgt:

MR. B. BRUXVOORT,
Holland, Michigan.

Geachte Broeder in Christus, Heil:

De Synode der Christelijke Gereformeerde Kerk in Amerika, vergaderd in Grand Rapids, Mich., U. S. A., den 11 Juni, 1930, e.v.d., ge-

drongen door de begeerte om hulp te bieden aan de Gemeenten onzer stamgenooten in Zuid-Amerika, en oordeelende dat de tijd gekomen was om aan de belofte door een vroegere Synode aan deze Gemeenten gedaan uitvoering te geven, besloot over te gaan tot de verkiezing van een persoon die geschikt zou zijn om derwaarts gezonden te worden om daar als Dienaar des Woords te arbeiden in het werk der bediening, tot volmaking der heiligen en opbouw van het lichaam van Christus.

De uitslag van deze handeling was, dat U, Geachte Broeder Bruxvoort, met algemeene stemmen werd verkoren.

Dienovereenkomstig heeft de Synode goedgevonden U te beroepen, gelijk zij U beroept bij dezen, om bij eventueele aanvaarding van dit beroep van Uwe zijde, na door examinatie en ordinatie, verder in het ambt gesteld te zijn, geleend te worden aan der Kerk van San Cayetano-Tres Arroyos, ten einde als Herder en Leeraar in haar midden te arbeiden in de Bediening des Woords en der Sacramenten, en voorts, zoover dat van bevoegde zijde van U begeerd wordt, mede te werken aan de opbouw en versterking van anderen der verstrooide Zuid-Amerikaansche Gemeenten, en aan de vergadering van verstrooide geloovigen tot een georganiseerd kerkelijk leven.

De bedoeling der Synode met U vooraf in het ambt te stellen is om te beantwoorden aan hetgeen de aard van een leening vereischt. Gelijk iemand slechts leenen kan wat het zijne is en gedurende den tijd der leening het zijne blijft, zoo kan ook de Synode U slechts leenen als Dienaar des Woords wanneer zij U onder haar Dienaren des Woords kan tellen, en gij gedurende den tijd der leening een harer Dienaren des Woords zult blijven. Bovendien wil de Synode U langs dezen weg het behoud van rechten verzekeren, die, wanneer Uw in dienst treden van de Kerk van San Cayetano-Tres Arroyos tevens een in dienst treden zou zijn van de Gereformeerde Kerk in Nederland als een harer Predikanten, de Uwe niet zouden kunnen blijven.

Toch is aan den Kerkeraad van San Cayetano-Tres Arroyos de voorwaarde gesteld dat hij U, zonder dat gij door haar beroepen zoudt zijn, en zonder dat gij een der Dienaren der Gereformeerde Kerken in Nederland zoudt worden, als geleend predikant van de Christelijke Gereformeerde Kerk in Amerika zal ontvangen *met toekenning van de volle rechten die naar K O. aan een Dienaar des Woords toekomen.* Deze voorwaarde is door de Nederlandsche Classis Rotterdam, waaraan de Zuid-Amerikaansche kerken verbonden zijn, goedgekeurd, en de Kerkeraad van deze Gemeente heeft plechtig verklaard daaraan gaarne te zullen voldoen.

Bij zulk een toekenning van volle rechten van de zijde des Kerkerads echter, zal van Uwe zijde passen *een volle dienst.* Vandaar dan

ook dat de Synode de taak die zij van U verwacht omschreef als boven is uitgedrukt, namelijk, als een taak om niet alleen de Gemeente San Cayetano-Tres Arroyos te bedienen en in haar midden te doen wat de hand van een getrouw Herder en Leeraar te doen vindt, maar ook om mede te werken aan de opbouw en versterking der andere Gemeenten en aan de vergadering van verstrooiden.

Als lidmaat echter bedoelt de Synode dat gij, naar eisch van de gemeenschap der heiligen en in het belang van Uwe Bediening, U zult aansluiten en laten inschrijven bij de Gemeente San Cayetano-Tres Arroyos, en dat gij als zoodanig en als geleend Predikant zult staan onder opzicht en tucht van dien Kerkeraad, met dien verstande dat in geval van tuchttoefening deze Kerkeraad wel het recht zal hebben voorloopig te schorsen, maar dat definitieve schorsing of afzetting niet zal geschieden zonder overleg met en goedkeuring van de zijde onzer Kerken.

Ten einde in Uw tijdelijk onderhoud te voorzien belooft de Synode de som van \$1,350.00 te zullen bijdragen voor Uw tractement, alsmede de overtocht van U, de Uwe en het Uwe van Grand Rapids, Mich., naar Uw arbeidsveld te zullen bekostigen. Aangaande een automobiel zal nadere regeling gemaakt worden, met wederzijdsch goedvinden.

De duur Uwer leening is door de Synode volgens voorstel van de Deputaten vooreerst gesteld op den tijd van twee jaren, doch met de hoop dat het aan het einde daarvan Uwe begeerte zal zijn de Kerken in Zuid-Amerika langer te dienen. Mocht U na verloop van twee jaren besloten zijn terug te keeren, dan zullen U de reiskosten herwaarts worden vergoed. Doch zoudt gij genegen zijn het werk in Zuid-Amerika vele jaren voort te zetten, dan zullen regelingen voor U gemaakt worden voor vacaties op den voet als onze Zendelingen in China die hebben.

En nu, Broeder, moge de Koning Zijner Kerk met deze beroeping den nood der betrokken Gemeenten U nog meer op het hart drukken en U licht en leiding geven in deze zaak. Wij verwachten dat U bij eventueele aanname elk kwartaal aan onze Deputaten over Uw arbeid rapporteert.

Verwachtende dat U ons verblijdt met aanneming dezer beroeping,
Heilbiddend de Uwe,

Namens de Synode voornoemd,
W. P. VAN WYK, *President.*
D. ZWIER, *Scriba.*

Gedaan op de Synodale zitting van
Donderdag, 26 Juni, 1930.

(Zie verder Art. 116.)

E. Aangaande den tijd van het examen, de ordening en de bevestiging, staat het volgende te lezen in het Rapport der Deputaten, en in het Aanhangsel van dat Rapport:

(1) In het Rapport: "Dat staande deze Synode deze eersteling voor Zuid-Amerika peremptoir geëxamineerd en hij welslagen ook plechtiglijk geordend worde;"

(2) Doch in het Aanhangsel: "Wat de in het ambt stelling van Broeder Bruxvoort betreft, gaven wij in ons in de Agenda opgenomen Rapport den wenk, dat wij geen reden zagen, waarom de Synode, in wier handen heel deze zaak berust, dat niet zelve of door haar Deputaten zou doen. Zoo zij de beroeping doet, waarom dan ook niet de examinatie en ordinatie? Ten aanzien van het recht en de bevoegdheid eener Algemeene Synode daartoe zijn wij nog van dezelfde opinie. In aanmerking nemende, echter, dat het de Synode wellicht niet wel gelegen zou komen zich daarmee bezig te houden, en dat het aantal harer Deputaten voor deze zaak zeer klein is, meenen wij nu te moeten aanbevelen de examinatie op te dragen aan een door haar aan te wijzen Classis. Daar Broeder Bruxvoort lid is van Sherman St., zou het zeer natuurlijk zijn dat Classis Grand Rapids Oost hiertoe door de Synode werd aangewezen."

Uwe Commissie adviseert dat de Synode ook zelve den tijd en de wijze van het peremptoir examen, de ordening en de bevestiging bepale.

Besloten een Commissie te benoemen, bestaande uit één afgevaardigde uit elke Classis, om Candidaat Bruxvoort te examineeren en verdere regeling te maken voor zijn ordening en bevestiging. De volgende broeders worden hiervoor benoemd: Dss. W. Groen, Y. P. De Jong, L. Veltkamp, H. Kuiper, A. B. Voss, M. Borduin, J. Gritter, H. E. Oostendorp; Ouderlingen B. J. Bennink, A. De Vries, M. J. Broekhuizen, S. Ellens, F. Santjer, Chas. Vander Kooi, C. Visser.

(Zie verder Art. 125.)

F. Verder adviseert uwe Commissie dat weer dezelfde Deputaten worden benoemd, doch met toevoeging van

Prof. W. Heyns. Dit laatste is overeenkomstig het advies der Deputaten.

Alzoo besloten.

G. Uwe Commissie adviseert dat het werk onder onze stamgenooten in Zuid-Amerika bij onze kerken worde aanbevolen voor een jaarlijksche collecte of bijdrage.

Alzoo besloten.

H. Hier volgt het *Financieel Rapport* van den Penningmeester:

ONTVANGSTEN

Van Classis California	\$ 159.06
Van Classis Grand Rapids, East.....	744.32
Van Classis Grand Rapids West.....	695.31
Van Classis Hackensack	103.80
Van Classis Holland	325.85
Van Classis Hudson	286.69
Van Classis Illinois	629.25
Van Classis Muskegon	628.50
Van Classis Orange City	341.49
Van Classis Ostfriesland	74.41
Van Classis Pacific	253.40
Van Classis Pella	260.94
Van Classis Sioux Center	387.08
Van Classis Wisconsin	125.59
Van Classis Zeeland	408.56
Saldo	30.33

\$5,454.58

UITGAVEN

Subsidie voor Ds. Sonneveldt	\$2,000.00
Subsidie voor Broeder Bruxvoort	342.00
24 Wachters and 1 Banner	73.50
Charges, meetings, correspondentie, en map	13.76

In Kas \$3,025.32 \$2,429.26

Van de 262 gemeenten collecteerden 182; 80 nog niet sedert de laatste Synode. Aan Deputaten worde financieel mandaat gegeven als in 1928.

De People's State Bank van Holland diende ons ook deze twee jaren weer gratis bij de overzending der gelden; en de broeders in Zuid Amerika verzochten herhaaldelijk Deputaten hun groote dankbaarheid aan de Synode te melden.

Met eerbied onderworpen,

J. WYNGAARDEN, Penn.

Voor kennisgeving aangenomen.

XIII. *Overture of Classis Illinois* (Agenda, Part II, pp. IX):

Synod decide that the "Concept-Regeling tot Pensionering van 'Unordained Workers' op ons Zendingsveld," as found in Acta Synodi 1920, pp. 22 and 23, Art. 25, par. 12, be made to apply also to the Jewish Mission field, with the one exception that "kas der Jodenzending" be substituted for "kas der Board der Heidenzending."

Your Committee recommends that this Overture be adopted by Synod.

Adopted.

XIV. *Overture of Classis Illinois.* (Agenda, Part II, pp. IX.)

In connection with the Status of Home Missionaries (dealt with under XI), your Committee considered the Overture of Classis Illinois, concerning the Status of ordained Jewish Missionaries.

The Overture reads as follows:

"Classis petitions Synod that it also consider the Status of Ordained Jewish Missionaries when considering the Status of Home Missionaries. *Reason:* An ordained missionary is to be called for the work at Nathanael Institute."

We advise that Synod declare that the privilege of membership be granted, by classical assemblies, to ordained Jewish Missionaries, in harmony with the ruling which applies to Home Missionaries.

Adopted.

ARTIKEL 112

A letter expressing the thanks of Mrs. A. J. Brink for the sympathy shown her in her recent bereavement is read, and received as information.

ARTIKEL 113

Continuation of the Report of the Committee of Pre-*advice on Order of Worship* (cf. Art. 105):

Your Committee on the New Order of Worship and the Revision of certain of our Liturgical Forms, continues its report as follows:

II. Protests against or requests for revision of the New Order of Worship for the First Service as adopted by the Synod of 1928.

A. The following documents were presented to us by the Stated Clerk by means of the official Agenda, Part II, pages xxxiv to li:

- a) Overture of Classis G. R. West;
- b) Overture of Classis Illinois;
- c) Overture of Classis Muskegon;
- d) Overture of Classis Sioux Center;
- e) Overture of Classis Pella;
- f) Overture of Classis Zeeland;
- g) Overture of Classis Pacific;
- h) Overture of Classis Orange City;
- i) Overture of the Consistory of Ellsworth, Mich.;
- j) Overture of the Consistory of Aetna, Mich.;
- k) Overture of the Consistory of Hull, Iowa;
- l) Overture of the Consistory of Shepherd, Mont.;
- m) Overture of the Consistory of Ripon, Calif.;
- n) Overture of the Consistory of Rock Rapids, Iowa.

The Stated Clerk also presented to us the following documents:

(1) Protest of the Consistory of the Second Chr. Ref. Church of Kalamazoo, Mich.

(2) Protest of the Consistory of the Chr. Ref. Church of Muskegon Heights, Mich.

(3) Protest of the Rev. Gerrit J. Haan, of Kalamazoo, Mich.

(4) Protest of Mr. Ate Dykstra, of Grand Rapids, Mich. (with reply of Broadway Consistory.)

(5) Protest of H. Meninga, Ripon, Calif.

(6) Protest of K. Winters, Ripon, Calif.

(7) Protest of G. H. Schaapman, Ripon, Calif.

(8) Protest of Wm. Verner, Ripon, Calif.

(9) Protest of Gerhard Vander Beek, Ripon, Calif.

- (10) Protest of G. Meninga, Ripon, Calif.
- (11) Protest of Thies Schuiling, Ripon, Calif.
- (12) Protest of G. Vrieling, Ripon, Calif.

(Protests 4 to 12 are mentioned in the Agenda, Part II, p. 51, though the contents are not given.)

Finally, your Committee finds in the report of the Synodical Committee on the Improvement of our Public Worship (Agenda, Part I, pp. 50 to 68) considerable material in connection with the question of a possible revision or rescinding of the New Order of Worship adopted in 1928. We shall make reference to this material once and again in our report.

All the documents above mentioned are legally before Synod.

B. Brief review of the nature and contents of the overtures and protests mentioned under A.

On the question of rescinding or revising the New Order, there are before this body overtures from eight Classes (two from Classis Muskegon), eight consistories, and ten individuals. Of these individual protests, eight are from one church, Ripon, Calif.

The objections entered against the New Order can be roughly divided into three classes: *First*, we meet the practical objection that the New Order endangers the peace of the churches—the view that the New Order is already a disturbing influence, and that the attempt to enforce the decision of 1928 would further disturb the churches, or that the peace of the churches demands revision or rescinding—is plainly stated or suggested in the Overtures from six of our Classes. We quote briefly from these Overtures: Classis G. R. West, “with a view to the peace of the churches”; Classis Illinois, “the danger of disturbing the peace of the churches”; Classis Sioux Center, “omdat invoering van de nieuwe orde van eeredienst in vele gemeenten onrust verwekken zou. De zaak in kwestie is van te weinig gewicht dan dat de rust der gemeente daar op eenige wijze voor zou mogen opgeofferd worden”; Classis Pella, “daardoor de zoo gewenschte eenheid en vrede te bevorderen”; Classis Zeeland, “De Nieuwe Vorm van Eeredienst zal niet

de gewenschte eenheid ten gevolge hebben, maar de verdeeldheid bevorderen"; Classis Pacific, "Hoewel deze vrijheid wel niet in eens de zoozeer begeerlijke eenheid in den eeredienst zou teweeg brengen, zou ze toch den vrede der kerken bevorderen."

This same view is expressed in several of the overtures from Consistories, as, for instance, Ellsworth, "Met het oog op den vrede der kerk"; Aetna, "the present general dissatisfaction"; Shepherd, "omdat ze den eerbied en den vrede der kerken bedreigt"; Ripon, "de beroering in onze kerken"; Second Kalamazoo, "omdat de kerkeraad van oordeel is dat een dwingen tot het invoeren van dezen vorm eerder twist en tweedracht dan zegen in de kerken zal brengen."

Secondly, objections are entered that are of a formal nature—objections that give expression in various forms to the general idea that Synod has no authority to establish a uniform order of worship and to force it upon the churches. More extended reference to this class of objections will be found in the second part of our report.

Thirdly, objections raised against the material contents of the New Order. A few isolated minor objections or requests for revision are found in the overtures as, for instance, the request of Classis Muskegon, that "the question of whether or not the offering shall be received during the singing of a Psalm be left optional with the various consistories." However, practically all the objections of a material nature are entered against the service of reconciliation and its various elements, particularly against the absolution. All the protests from individuals emphasize this objection. It is found in very pronounced form in seven overtures from consistories. And of the Classes, Classis Zeeland and Classis Orange City object to the absolution in very emphatic fashion; Classis Illinois requests reconsideration, particularly of the absolution and the service of reconciliation; Classis Pella desires a new order containing only the elements agreeable to all (which would, of course, eliminate the absolution), and Classis Muskegon asks that the absolution be revised so as to consist merely of quotations from Scripture.

Various and manifold are the objections entered against these new elements. Without attempting a complete enumeration, we mention the following as being some of the most prominent and most often repeated.

They (absolution and service of reconciliation) are not founded on Scripture; they are unnecessary; they foster formalism and ritualism; the absolution is lifted to a sacrament; it will push the preaching into the background; it is a step in the direction of Rome; God alone can forgive sins; the absolution transfers the exercise of the power of the keys from the Word to the man and his office.

Again, objections are entered against other particular elements of the service of reconciliation as, for instance, that the law occurs primarily as the teacher of sin, not as the rule of life, and that the special confession of sin by means of a separate liturgical act impoverishes our general or long prayer. Again, objection is made against the whole idea of a service of reconciliation as being unnecessary, improper, and even leading us away from the "rechte lijn" (Orange City).

The question arises in what way we can give proper consideration to these objections in this report and on the floor of Synod. It would be an endless task and also a very tiresome task to consider each overture and protest separately. Moreover, since they in many cases cover the same ground, such a method of treatment is unnecessary and would be an unwarranted waste of time. We propose to discuss briefly a few of the *main objections*.

Before we do this, there is a preliminary problem that demands consideration. It has been averred by some that Synod of 1928 adopted only the bare skeleton of seventeen items found on page 55 of the Acts. For instance, according to this view, Synod adopted No. 6, Absolution—merely that one word, nothing more. No particularly formula of absolution, we are told, has Synodical sanction. Nor are the names given to the various groups of liturgical elements, such as "service of reconciliation," approved by Synod.

Now, whatever element of truth there be in this view, it is surely only one side of the truth. First, the seventeen

items enumerated on page 55 of the Acts must be interpreted in the light of the report of which this decision is the fruition. When Synod adopted "No. 6, Absolution," it gave a certain sanction to the absolution that was presented to it by its committee. Secondly, the words, "the absolution is found essentially *in the form* (italics ours) used for the administration of the Lord's Supper" (Acts 1928, p. 52, 4), are an implied Synodical approval of a *particular form* of absolution. Again, the words, "Holy Scripture does indeed make reconciliation the center of the Christian's relationship with God" (Acts 1928, p. 52, 2), are an implied Synodical approval of the name and idea of a service of reconciliation. (We also remark in this connection that the formula for absolution, and the name "service of reconciliation" are found, and of necessity had to be found, in the Directory for Public Worship sent to our churches. This directory was prepared upon Synodical instruction and it was to have been incorporated in succeeding editions of our Psalter.)

It is perfectly true that, in the strictest, most technical sense of the word, Synod adopted only the seventeen items of the New Order, and this will have to be remembered when the question of rescinding comes up for consideration. But the point we seek to make is that the name and idea of a service of reconciliation and the particular formula of absolution now in use in a few of our churches have a certain Synodical sanction and are therefore properly brought to the attention of this body in the overtures and the protests enumerated above.

C. We shall now consider briefly some of the most important objections entered against the service of reconciliation, and particularly against the absolution.

(1) *The absolution as a separate liturgical element apart from the preaching is nowhere demanded by Scripture.* This point is made over and over again in the overtures and protests presented to this body. And the significant fact must not be lost sight of that this point is conceded by all the friends of the New Order. Nobody claims to find any proof in Holy Writ for the position that our

churches must introduce a special absolution apart from the regular preaching of the Word. Nor is there any trace of such a liturgical element in the worship of the Church as it is pictured to us on the pages of the New Testament.

Your Committee believes that this fact (the special absolution not demanded by Scripture) should receive the very earnest consideration of this Synod, in view of the danger of further disturbing the peace of the churches. May we endanger the peace and the welfare of our denomination by insisting upon a liturgical element that has no clear Scriptural foundation?

(2) *The service of reconciliation is not needed, since all its elements are now found in the Old Order.* This objection again is the burden of many overtures and protests. Your Comm. holds that this objection is valid *in this sense* that *whatever good* there may be in the separate elements of the service of reconciliation is now present in the old order. We express ourselves carefully at this point, because we believe there is a flaw, a foreign element in the absolution and in the whole idea of a service of reconciliation, an element we have never had and do not want today.

But the point is well taken, that we have the confession of sin in the general prayer, and the declaration of pardon in the preaching. Why, then, do we need them in this new form? And if the confession be lifted out of the general prayer, do you not impoverish that prayer so that it no longer is patterned after the model prayer our Savior gave us in which confession of sin is one of the elements? Again, your Committee feels that the introduction of a special absolution apart from the preaching would, especially after the lapse of a few years, inevitably have this result that our people would consider the matter of receiving assurance of forgiveness a settled matter before the sermon begins. They would feel that they receive the assurance of pardon then on special formula and that after that matter has been attended to, they then receive the Word, primarily for other purposes. Indeed, this is the inevitable logic of the New Order as expressed by the Committee itself in its 1920 report.

"Having received the assurance of pardon and engaged in acts of thanksgiving to God its Savior, the Church now needs the ministry of the Word that it may persevere in Christian gratitude, and grow in the knowledge and grace of the Lord Jesus Christ and also that the unconverted may turn to God" (Agendum 1920, p. 68).

We contend that this is not the Reformed view. According to the Reformed view our people must rejoice in the service of the Word and eagerly look forward to it, *because of its glorious message of pardon.* (Catechism, Lord's Day XXXI.)

All this does not, however, state our most fundamental objection to the absolution and service of reconciliation.

(3) *A special service of reconciliation has no proper place in the worship of the reconciled Church of Christ.* We shall explain our position on this matter somewhat at length.

Just as the phrase, "service of thanksgiving" means: service consisting of thanksgiving, so also the name "service of reconciliation" would seem to mean: service consisting of a reconciliation. Notice also that it is a *transaction* between God and His people. God comes with His law to His people, they confess their sins, God assures them of pardon, etc. The service of reconciliation is therefore manifestly a transaction of reconciliation between God and His people.

And it is a service of reconciliation that must take place, we are told, at the very beginning of the service. We quote from the report of 1928, p. 280: "Note first of all that it follows the opening service. In this service the Lord and His people greet each other. After the greeting comes the meeting or the actual exercise of communion. But since God's people are a sinful people, God can have fellowship with them and they with God only on the foundation of Divine grace, a grace realized for them in Christ's atonement, and bearing fruit in God's reconciliation with them and their reconciliation with God. *Hence the service of reconciliation must follow the opening service in which God and His people greet each other.*"

In a word, a sinful people can enjoy fellowship with God

in public worship only after it has first engaged in a preliminary transaction of reconciliation. That is the reason given by the Committee for the service of reconciliation. That is the logic of the quotation just rendered and the impression the service has made upon our people.

Your Committee holds that this line of reasoning constitutes a serious flaw in the New Order. The Church of Christ *is reconciled* with God. It is forever reconciled with God. That is its permanent status. "For if, while we were enemies, we were reconciled to God by the death of His Son, much more *being reconciled* shall we be saved by His life" (Romans 5:10).

True, we sin daily. And those sins must be confessed in all humility of heart, in private devotions and in public worship. And as those who sin daily, we ever rejoice to hear in the preaching God's assurance of forgiveness. *But*, the sins that the believers commit daily, do not again place him in an *unreconciled relation* to his God. Therefore, a service or transaction of reconciliation between God and His redeemed people is never necessary. On the contrary, the whole service of worship must be permeated with the idea that God is meeting with His *reconciled* people. As Dr. A. Kuyper puts it in his *Onze Eeredienst*, "De derde conditie ligt in het *verzoend zijn der gemeente*." And this is said by Kuyper in the chapter entitled, "Saamkomen met God als Verzoende Gemeente."

The correct Reformed conception of worship is, we take it, that it is from the very beginning a meeting of fellowship between God and His people, and fellowship in the full sense of the word. It is part of that fellowship that we as God's people confess our sins. We do that in humility, in the spirit of contrition; however, not in the spirit of fear, but with the assurance of God's love and forgiveness in our hearts.

The idea dominating the New Order appears to be that, when God's people proceed to worship, there is an obstacle between them and their God that must first be removed, and only after that removal, after that service of reconciliation, can they enter into the fulness of fellowship with their God.

But let us proceed. This flaw, as we conceive it to be, in the very idea of a service of reconciliation, can be clearly seen in the place given to or the use made of the separate elements of this service, such as law, confession, and declaration of pardon. In themselves, these are good and necessary liturgical elements. But the place given them and the use made of them in the service of reconciliation are vitiated by the flaw in the very idea of such a service.

Consider, for instance, the law. Your Committee holds that the great majority of our people have always thought that the law came to them in our services for public worship as the rule of Christian gratitude. Dr. A. Kuyper, in his *Onze Eeredienst*, p. 215, says: "Is de schare in het kerkgebouw niet een groep hoorders, maar een *vergadering* der geloovigen, dan kan de wet niet onder hen optreden als een tuchtmeester tot Christus. . . In een vergadering der geloovigen daarentegen weerklinkt de wet als Goddelijke regel der *dankbaarheid*, en wel als regel der dankbaarheid voor de *praktijk des levens*."

The Committee on Public Worship, however, gives it a very different place. The law is found in the New Order primarily as the teacher of sin. The response to it must be a humble and contrite confession of sin.

And this new place given to the law inevitably follows from the idea of a service of reconciliation. The law must convict of sin. Confession must be made. Pardon must be granted. That is the only way reconciliation can take place.

Again, confession of sin must become a separate liturgical element, instead of, as is the case in the old order, being joined with petition and praise and thanksgiving in the same general prayer. For, *reconciliation must take place*. And in all reconciliation confession of sin is a separate, distinct stage in the proceedings. And then pardon must follow again as a separate act. And only after that can there be fellowship and praise and rejoicing and thanksgiving.

Thirdly, the absolution or assurance of pardon must follow immediately upon confession, and as a separate act. It is not enough, according to the viewpoint we are criti-

cizing, that there be a general proclamation of pardon in the preaching. No, the transaction of reconciliation must be rounded out or completed. The obstacle that has arisen (presumably the sins of the past week) between God and His people must be removed. Absolution must therefore follow immediately upon confession, in order that the people may pass through the preliminary portal of reconciliation into the temple of full fellowship.

We ask in this connection, does not the absolution, thus conceived of, naturally become something different from the general proclamation of pardon in the preaching? Is it not true that only a *judicial* pardon can effect a reconciliation? And when the Committee on Public Worship says in its report to Synod of 1928 (Acts, p. 286) of the special absolution: "No divine service is complete without it, since it is an essential element of the fellowship of God with His people and of His people with Him," does not the Committee itself take the position that the essence of the special absolution is not found in the preaching? Granted that all this be meant well, is not then the special absolution, which certainly is an exercise of the power of the keys, conceived of as a third key of the Kingdom, *contrary* to Lord's Day XXXI of the Catechism?

After thus analyzing the flaw in the service of reconciliation and its various parts, your Committee wishes to present briefly to Synod what it conceives to be the correct place of law, confession and declaration of pardon in our worship. We proceed from the general principle subscribed to by all, that in public worship God meets with His redeemed people. After the salutation, God comes to His people with His law, that law which was once, in our conversion experience, our pedagogue to Christ, and which is ever after, in the life of the believer, the rule of Christian gratitude. And the response that God expects of His people is that response which only the redeemed can give by virtue of the new life God has wrought in their soul. It is the response that by God's grace they love God's law; not merely, not even primarily, the confession of our sinfulness and guilt, but the response prompted by our new self, by our regenerated heart, the response of Psalm 119, "I will

delight myself in Thy statutes, I cleave unto Thy testimonies."

We do not hesitate even to aver that the only specifically Christian response to the law is that which gives expression to the oneness of our will, by God's grace, with the will of God as expressed in His law. Fear of the law, admission of our vileness and guilt, all this is not sufficient. God wants from His people the beautiful declaration that they have learned to love that law, that they are in the depths of their new regenerated self one with God's will.

However, that very response of love for and consecration to God's law will ever be accompanied in the heart of the sincere Christian by the confession that, as the Catechism puts it, "we have but a small beginning of this obedience," that many sins cleave to us daily. But this confession also will be a specifically Christian confession; not merely the confession of the sinner that he is vile and guilty in God's sight, but primarily the contrite admission of God's child that he as a Christian does not live up to his ideal. And this confession will inevitably lead to a prayer for forgiveness.

But this confession and prayer for forgiveness need not be a separate liturgical act; they can be joined with praise and thanksgiving in the same general prayer. For the Christian prays and confesses not as a condemned sinner beseeching a pardon that is not yet his, but he prays and confesses as God's child, in the consciousness of His Fatherly love, and with the assurance of forgiveness wrought in his soul by the Holy Spirit in and through the very act of confession. As Bavinck puts it so beautifully in his *Dogmatiek*, IV, p. 240: "Belijdenis en gebed is daarom de weg waarlangs God dit bewustzijn der vergeving in den geloovige weer opwekt en versterkt." And again: "Deze belijdenis is dan geene voorwaarde der vergeving; maar wie zijne zonde waarlijk kent, belijdt ze vanzelf en voelt daartegenover te sterker behoefte aan den troost der vergeving. Daarom blijft het gebed om vergeving den geloovige dagelijks noodig. Maar hij bidt dan niet in twijfel en wanhoop, hij bidt niet alsof hij nu geen kind Gods meer ware, en de eeuwige verdoemenis weer te wachten hadde, doch hij

bidt uit en in het geloof, als een kind, tot zijn Vader die in de hemelen is, en zegt Amen op zijn gebed."

And for that reason the Christian, as he confesses and prays for forgiveness in public worship, feels no need of a constantly-recurring formula of absolution spoken by a human agent (the minister). For his confession and prayer are part of his fellowship with his God. They can be joined together in the same general prayer with praise and thanksgiving. And when, after this prayer, the Word is preached, the believer rejoices in that Word because it assures him anew of God's love and forgiveness, and inspires him anew with consecration and zeal in the service of the God he loves.

Putting the line of reasoning given above in a nutshell, as it were, we arrive at the following contrast between the old and the new order:

New Order—A service of reconciliation must take place each Sabbath between God and His people. Therefore the law comes to them to convict them of sin. They must confess their sin and plead for forgiveness and be assured of pardon by a human agent, before they can meet their God in praise and thanksgiving, and engage in other acts of fellowship. After this comes the preaching of the Word, not primarily for the purpose of giving assurance of pardon, but for other purposes.

Old Order. God meets with His people forever reconciled with Him through the blood of His Son. God presents His law to them as the rule of life for a people thankful for redemption. His people give expression to their love for that law by virtue of the new life wrought in their soul. Then, in the long prayer, they confess their imperfections and implore the forgiveness of a God of Whose love they are ever assured. And, therefore, they can praise and adore Him in the same prayer in which they confess their sins and pray for forgiveness. Then follows the preaching, with its assurance of pardon and its inspiration to consecrated service.

Your Committee believes that the old order is more true to the Reformed conception of worship as a meeting of God with His redeemed people.

There are two other objections of a material nature against the new Order that demand brief consideration.

(4) The charge of Romanism. Your Committee would not like to subscribe to some of the extreme statements that have been made in this connection. On the other hand, we do not believe either that the fears of our people on this score should be dismissed in a high-handed fashion or in the spirit of ridicule. We call attention to the fact that in the New Order we have several new points of **formal** resemblance to Roman Catholic worship as, for instance, confession of sin by a separate act—assurance of pardon given in response to confession by a human agent as God's representative; greater dependence on the clergy so that no absolution can be received when a minister is not present. And it should be noticed that these points of formal resemblance are, as we have shown, intimately connected with the idea that a reconciliation must take place between God and man at the beginning of the service. And we do not hesitate to say that this idea is not free from the taint of Romanism.

(5) The danger of formalism. In this connection we merely make the following remarks:

- a) forms in themselves are surely not wrong, nor is the introduction of more forms necessarily to be condemned. On the other hand, it cannot very well be controverted that in the measure we increase our forms, in that same measure the danger of possible formalism must be guarded against;
- b) the idea that there is only one correct form according to which we can worship God is of the very essence of formalism;
- c) the idea of our Committee for Public Worship that the special absolution will, if introduced, do much to remove the evil of lack of assurance of faith among our people (something the regular preaching of the Word has not accomplished) shows a faith in the power of forms in public worship that is not free of the taint of formalism;
- d) there is all reason to believe that the absolution, even if it could be generally introduced without disturbance, would be a dead form to most of our people. They feel no need of it. They rather resent it. And

such a state of affairs, that is, forms of worship in which the hearts of our people do not live, may correctly be called formalism.

However, our main objection is against the service of reconciliation and the absolution as outlined above under (3).

And in consideration of the arguments that have been adduced, your Committee will recommend to Synod that it amend the decision of the last Synod in re New Order of Worship in such a manner that the law be followed by a Psalm of devotion and consecration, and that the absolution be eliminated.

These revisions, if adopted, will of course remove the very heart of the service of reconciliation from our public worship. The logical sequence of the various parts of that service will therefore be broken. For instance, the Credo is no longer necessary as the response to the absolution. Indeed, it is not needed at all in the first service, since it is found in the proposed order for the second service. The Psalm following can also be eliminated, since without this Psalm the congregation already sings four times in the service, and this is what our people have been accustomed to.

If these changes and eliminations are made, we have a thoroughly Reformed and beautiful logical sequence of liturgical elements, as follows:

- | | | |
|---|----|------------------------|
| 1. Votum | | 1. Psalm |
| 2. Salutation | or | 2. Invocation or Votum |
| 3. Psalm | | 3. Salutation |
| 4. Reading of the Law | | |
| 5. Psalm of consecration and devotion. | | |
| 6. Prayer (including element of confession and concluding with the Lord's Prayer) | | |
| 7. Offering and Psalm | | |
| 8. Offertory Prayer (optional) | | |
| 9. Scripture Lesson | | |
| 10. Sermon (including declaration of pardon) | | |
| 11. Prayer | | |
| 12. Psalm (with or without Doxology) | | |
| 13. Benediction | | |
| 14. Doxology if desired here | | |

We shall propose to Synod the changes and eliminations involved in this proposed order. But before Synod can

properly act on these proposals, we must discuss in rather thorough fashion the formal aspects of the question before us.

Received as information. (Continued in Art. 117.)

ARTIKEL 114

Elder M. Hoffius closes this session with prayer.

TWINTIGSTE ZITTING, DONDERDAGNAMIDDAG, 26 JUNI

ARTIKEL 115

No. 299 of the *New Christian Hymnal* is sung. The Rev. L. J. Lamberts leads in prayer.

ARTIKEL 116

The following letter is read (cf. Art. 111, XII, D):

June 26, 1930.

"To the Synod of the Christian Reformed Church, 1930.

"DEAR BRETHREN:—

"It gives me pleasure to announce that having received a call from this Assembly to labor in the Word and Sacraments at Tres Arroyos-Sań Cayetano, Argentina, the Lord has given me sufficient grace to be able to answer: 'Here am I, send me.'

"B. BRUXVOORT."

Received as information. (Cf. Art. 125.)

ARTIKEL 117

Continuation of the Report of the Committee of Pre-advice on *Order of Worship* (cf. Art. 113):

Your Committee will now consider the *Objections Raised Against the Synod of 1928, viewed from its formal side.*

A. The Material in Hand.

As has been stated, your Committee has in hand overtures from eight Classes, eight Consistories, and ten individuals with respect to the decision of the Synod of 1928 in

re the New Order of Worship. In all of these Synod is asked to rescind or to revise the decision. All but one come to Synod with strictures against the service of reconciliation and more specifically against the element of absolution. In several overtures objections are raised against the decision of the previous Synod on the score of Church Order.

The position of several Classes and Churches is that Synod of 1928 exceeded its powers when it adopted a specific order of worship to be introduced with synodical authority into all our churches. Thus Grand Rapids West overtures, "With a view to the peace of the churches, and in order not to bind consciences, Classis further overtures Synod not to press the introduction of the New Order of Worship, but rather leave it to the discretion of the various Consistories." (Part II, p. xxxiv.)

The Consistory of Hull expresses itself in a similar fashion: "De gewetens mogen niet aan banden gelegd worden volgens onze Nederlandsche Geloofsbelijdenis, Art. 32," (p. xlviii.)

The Consistory of Shepherd asks Synod to repeal the decision of 1928, "omdat de Synode geen recht heeft eene middelmatige zaak bindend te maken, en alzoo de conscientien der geloovigen te binden (1 Petri 5:3; Art. XXXII onzer Confessie)." (p. xlix.)

Classis Pacific overtures Synod to recognize the liberty of the churches in this matter, and to leave the adoption of the New Order to the judgment of the churches." It adduces as one of its grounds: "Deze vrijheid is in overeenstemming met de Gereformeerde gedachte, die vrijheid eischt in middelmatige zaken." (p. xxxix.)

Classis Orange City takes the position that denominational unity certainly requires unity of worship, but that unity of worship does not of necessity imply uniformity with respect to order of worship. It asserts that a specific order of worship, as long as this order does full justice to our Reformed principles, belongs to the domain in which Synod may certainly give advice and guidance, but in which the local Consistory should be left to decide, and that there-

fore a specific order of worship cannot properly be a matter of synodical prescription. (p. xli, B.)

Almost every Classis and Consistory overturing Synod in this matters, calls attention to the agitation and opposition that has developed as a result of the attempt to enforce the introduction of the New Order of Worship. The spirit of apprehension and the disturbance of the peace of the churches are grounds which occur repeatedly in the requests for repeal or revision.

When we ask the question, What do the various Classes and Consistories want Synod to do in this case? we find that the requests fall mainly under two heads. Some ask for an unqualified repeal or rescinding of the decision of 1928. Thus Classis Zeeland, and the Consistories of Ellsworth, Aetna, Hull, Shepherd, and Rock Rapids.

Classis Grand Rapids West overtures Synod not to press the New Order, but rather to leave it to the discretion of the various Consistories. Classis Muskegon urges "that the language used in the decision of Synod leave no room for fear of pressure or force, when a Consistory does not feel free to accept the new form in part or as a whole."

Classis Zeeland declares: "Het besluit der Synode van 1928 met betrekking tot den eeredienst is in flagranten strijd met het besluit van diezelfde Synode om het aparte koorgezang in den eeredienst over te laten aan de discretie van den plaatselijken Kerkeraad."

Classis Orange City requests Synod, "uit te spreken, dat de nieuwe orde van eeredienst tot de kerken komt als een voorbeeld, maar niet als een bindende vorm, daar tenslotte de bepaalde vorm en orde der eeredienst moet overgelaten worden aan het plaatselijk ambt met het oog op de behoeften en omstandigheden der plaatselijke gemeente."

Classis Sioux Center asks for revision, but with the following proviso: "Indien de Synode tot het voorgaande besluit, spreke de Synode uit dat de gemeenten in hunne eeredienst geen andere elementen zullen invoeren, dan zulke als in de 1928 aangenomen Orde van Eeredienst worden gevonden."

Classis Grand Rapids West expresses this same idea. It would not, however, have Synod prescribe, but only recom-

mend that this be done. This part of the overture of Classis Grand Rapids West reads: "However, for the furtherance of uniformity throughout our churches, Classis overtures Synod to recommend to the Consistories the earliest possible adoption of the New Order of Worship."

In a fashion the overture of Classis Illinois stands by itself. Classis Illinois asks for the revision of the decision of last Synod, but in addition urges the appointment of a new Committee to serve the Synod of 1932 with advice concerning the following three questions:

- (1) Do we need a special assurance of pardon outside of the regular service of the Word?
- (2) Is a "Service of Reconciliation" a proper element in our worship?
- (3) Is it not more advisable for Synod merely to recommend a New Order of Worship rather than to make it binding upon our churches?

In stating our opinion of these various proposals, your Committee wishes to say that it does not feel that unqualified rescinding of the decision of 1928 is the course to pursue. We are convinced that much that is good is found in the New Order of Worship, that our churches should profit by all that is acceptable in this order, and that it would be unwise and uncalled for to undo the good that has been accomplished thus far. Your Committee is persuaded that the interests of the churches will be best served, not by a repeal, but by a revision of the decision of the previous Synod.

In this connection we wish to examine also the overture of Classis Illinois. Classis Illinois overtures Synod to lay the entire question into the hands of a new Committee, to report at the next Synod. Also this course does not appear to your Committee to be the desirable one. By following this method, the entire question of the New Order of Worship would be left hanging in mid-air for two years. This we do not believe to be desirable with a view to the unrest and apprehension that has become manifest in the life of our churches during the last two years. Neither is this postponement necessary. The entire matter has been be-

fore our minds for many years, and especially during the last two years. We believe that this Synod possesses sufficient light to choose a right and wise course in this matter, without keeping our churches in further suspense by postponing the settling of the question in dispute for another two years.

B. The Issues Involved.

When we take note of the overtures mentioned and study the objections raised against the decision of the previous Synod from its formal side, your Committee finds that this Synod is placed before two main questions:

- I. Does it properly lie within the sphere of Synodical authority to adopt a specific order of worship and to prescribe its introduction to the churches?
- II. Since the previous Synod has adopted an Order of Worship, and since, therefore, this Order is by Synodical prescription, officially the Order of Worship of our churches, what are the rights of the present Synod in this matter?

I. As to the first question, whether or not the Synod of 1928 exceeded its powers, it is the position of your Committee, that it does not lie within the province of synodical legislation to determine upon a specific order of worship and to enforce its introduction into the churches.

This position is, in our opinion, supported by the following facts:

(1) Uniformity with respect to an Order of Worship is something distinct from unity of worship. Denominational unity demands unity of worship. We are all agreed on that. But the claim that all churches must use the same Order of Worship, because there should be unity of worship, arises from a confusion of ideas.

This contention, which has frequently been made, would be entirely *ad rem* if it were first proven:

- a) that our Reformed principles pertaining to public worship permit only one order, i.e., that only one certain order can be composed that does adequate justice to the principles involved; or,

- b) that this specific order is necessary under the circumstances in order to safeguard the unity of principle that binds the churches together.

Referring back to a), it is evident that, if it were true that only one specific Order of Worship can give adequate expression to our Reformed Liturgical principles, Synod would be in duty bound to discover this order and to make it binding upon all the churches. Synod would then base its decision upon warrant of Scripture, either direct or implied. And then it would be true that this Order could not be changed, unless it was later discovered that it did not after all meet the requirements of Scripture.

But we do not believe this is true. Neither does the Committee on the Improvement of Public Worship go so far as to assert this, although it makes a strong claim for the present Order as the logical liturgical expression of the essence of our public worship. No one would go so far as to insist that it is not entirely possible to compose more than one order of worship that would do entire justice to Scriptural and Reformed principles.

Referring back to b), it is equally evident that a Synodical body possesses certain discretionary powers. It does possess the power to make binding decisions in matters pertaining to the life and activities of the churches, even when these decisions cannot be said to be demanded by Scripture or Church Order.

This discretionary power, however, is not an unlimited or an unconditional one. It is distinctly conditional, and that in two directions:

(1) The first condition we all concede. Decisions based upon discretionary grounds, however much circumstances may seem to demand them, may in no way be in conflict with the expressed or implied principles of Scripture or our Church Order.

(2) But there is also a second condition which applies here. And it seems that this second condition has not always been as clearly before our minds as it should have been. It is this: A major assembly may make use of this discretionary power *only in as far as need requires in*

order to insure the purity and denominational unity of the Church, and to insure the effective execution of the common task of the Church.

a) When it becomes evident, that a certain measure is required to safeguard the purity of the Church, Synod has certainly the right and the duty to decide upon such a measure. We take it, that it was largely with this end in view, that the Churches of the Reformation adopted certain formularies to be used in connection with the administration of the Sacraments, the ordination of office-bearers, etc. It is true that Scripture did not demand the use of these formularies. They were adopted upon discretionary grounds, but circumstances clearly required them in order to preserve the unity and purity of faith with respect to the Sacraments, etc.

b) If further it appears that for the unity and welfare of the Church a certain measure is required, in order that the machinery of Church government may operate smoothly and efficiently, Synod has power to determine upon such a measure. It is clear that we have many rules and regulations pertaining, e.g., to procedure in discipline, to the transferring of members from one church to another, to the conducting of ecclesiastical assemblies, the calling or electing and installation of office-bearers, etc., for which there is not any discoverable Scriptural warrant, but which are dictated by sound judgment, and which are necessary because all churches are concerned in the way in which each church conducts this business. Therefore there must be one rule for all.

c) It is self-evident that this is equally true with respect to the work which the churches unitedly undertake in the training of its ministers, in the performing of missionary work, etc. This is the common work of the Church, which can be conducted in an orderly and efficient manner only when the rules that shall obtain are fixed upon by the churches met in assembly.

After thus briefly outlining the domain in which a major assembly has the right and the duty to employ discretionary power, the question remains whether this threefold domain covers all of the life and activity of our churches. In other words, is there warrant to assume that a Synod has the

right to prescribe with reference to all matters that are brought legally before it?

This position has been defended. The argument is this: All churches are represented in Synod. Therefore, what Synod decides, all churches decide. And for this reason the decisions of Synod are binding upon all churches.

But this argument is manifestly beside the point. The question is this: Do all matters which may, in a perfectly legal way, come to the table of Synod, belong to that category in which Synod has the right and is called to legislate? Or are there also matters brought to the attention of Synod, in which for the welfare and progress of the churches, Synod is not called to legislate, but only to give advice and guidance, or even to conduct a campaign of education?

Your Committee believes that the latter position is correct. As in the life of the individual Christian there is found a domain of personal liberty within which the office of the Church may be called upon to advise and educate and stimulate, but concerning which a Consistory cannot lay down binding rules, so also it is true, that the local office of the Church has to deal with many matters which are of purely local interest, and in which other churches are in no way involved. These matters constitute a domain in which in the last analysis, the local office only has the right to decide.

It is a manifestation of Congregationalism when the local office claims the right to decide for itself in all matters, without distinguishing between that which is the concern of the Church at large, and that which pertains solely to the welfare of the local congregation. On the other hand, it smacks of hierarchy, when a major assembly fails to make this same distinction and takes the position, that it is called upon to legislate in all matters, and that no territory is left which constitutes the peculiar sphere in which the local office has the right to decide with the interests of the local congregation in view.

The question now remains, whether a specific order of worship belongs to the domain in which Synod is called to legislate, or whether it ultimately devolves upon the local Consistory to decide in this matter?

Your Committee holds the latter view. That all churches of our denomination observe an identical order in their worship can surely not be said to be necessary for the sake of denominational unity. Unity of principle is necessary. That the order of worship in use in each church be based upon these principles is necessary. That elements in conflict with or foreign to these principles are not to be tolerated, is most clear. But that denominational unity is threatened if one church employs a different order or arrangement of the elements of worship than does another, does not at all follow.

The question is not whether uniformity in this respect has not a great deal in its favor. Your Committee is entirely agreed, that there is much to be said in favor of as great a uniformity as is feasible. Other things being equal, and with the particular situation of the local congregation in mind, we believe that the greater the uniformity in worship, the better. If for no other reason than that it will be found easier to keep objectionable practices from creeping into the public worship of our churches. But it is of much greater importance that our people be thoroughly educated as to the principles that underlie our public worship, and that these truths become living truths in their minds. This will be of much greater value than encroaching upon the liberty of the local office and prescribing a uniform pattern to be followed by all.

As to this liberty of the local office, your Committee is in agreement with that which Prof. Heyns has written in his *Liturgiek* (p. 78): "Als derde hoofdbeginsel voor de Liturgie hebben wij te noemen *vrijheid*. Is onder het N. T. de Kerk van het juk der dienstbaarheid verlost, om de vrijheid der kinderen Gods te genieten, is daarmede ook aan haar eeredienst het karakter der vrijheid verleend, dan volgt daaruit rechtstreeks, dat die vrijheid ook moet heerschen in de liturgie. . . . Niet een vrijheid, natuurlijk, die gelijk zou staan met bandeloosheid of willekeur, zoodat de liturgie geheel naar menschelijk goedvinden ingericht zou mogen worden; niet een vrijheid wat beginselen betreft, maar een vrijheid ten aanzien van het vormelijke. Zulk een vrijheid had de Kerk des Ouden Testaments niet. Elke hande-

ling was bepaald, en moest juist zóó verricht worden. De Kerk des Nieuwen Testaments daarentegen, is bij het regelen van haar eeredienst en bij het vaststellen van liturgische vormen door of aan geen positieve voorschriften gebonden. Ook behoeft zij zich niet, gelijk Rome beweert, gebonden te achten aan de oude kerkelijke traditie, maar zij heeft ten volle recht om rekening te houden met de behoeften harer leden, in verband met de tijden en omstandigheden."

The history of our churches points in entirely the same direction. The Old Order became the generally accepted order, not because a Synod had prescribed it, but because the churches themselves adopted it. The fact is also that nowhere in our Church Order do we find the necessity of a uniform order of worship expressed or implied. The only articles of our Church Order which deal with liturgical matters are Articles 56, 57, 58, 62, 69, 76, and 78. These Articles deal with the formularies to be used and further rules to be observed in connection with the administration of the Sacraments, the suspension and re-instatement of persons who have become subjects of discipline and it is stipulated that only the Psalms and certain hymns may be sung in public worship. But nothing is found that in the least indicates that all the churches are to follow an identical order of worship in their services.

Until 1928 we have had no prescribed order of worship in our churches, and we believe that the action of this Synod in making a certain order prescriptive was a mistake. We believe that the choice of a specific Order of Worship is primarily the concern of the local office, and that no Synod may seek to bind the conscience of our churches in this matter, unless it be first proven that Scripture demands the specific order prescribed, or that circumstances make the adoption of that order imperative for the safety of our churches.

II. As to the second question, whether it lies within the power of the present Synod to rescind or to revise the decision of Synod of 1928, we may be brief. This question would not have to be raised at all, were it not for the fact

that Art. 31 of our Church Order has repeatedly been invoked to protect the decision of 1928 against repeal or revision. We find this sentiment expressed anew in the decision of the Synod of 1928 and in the present report of the Committee on the Improvement of our Public Worship (Agendum, Part I, p. 53): "What was once decided should be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of the Church Order."

At least one overture, that of Classis Sioux Center (cf. Agendum, Part II, p. xxvi), reflects upon this method of defense, and states as one of the grounds upon which it seeks revision of the decision of 1928, "Omdat zulk eene wijziging niet in strijd is met Art. 31 onzer Kerkenorde."

The position of those who appeal to Art. 31 in this case is evidently this: Synod of 1928 has decided; the new Order of Worship is now officially the order of our churches; at this present stage its defenders are not obliged to give proof that Scripture requires this order; to the contrary, upon those who would see the decision of 1928 rescinded or revised, rests the burden of proof that this decision is contrary to Scripture or to the Articles of our Church Order. Appeal, as has been said, is made to Art. 31, which reads in part, "And whatever may be agreed upon by a majority vote, shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of our Church Order."

It is clear, however, that this rule of our Church Order does not in the least contemplate to limit the right of individuals or churches to present their objections against a certain decision to a subsequent Synod, and to overture that Synod to rescind, or to revise this decision. Much less does it contemplate to limit the power of a Synod to act in the matter after a previous Synod has made a decision.

Art. 31 lays down a rule in cases of appeal. It grants to parties who claim that they have been wronged by the decision of a minor assembly, the right to appeal to a major assembly. But it is also stipulated that the decision of the major assembly sitting on the case shall be regarded not merely as an opinion or advice to be followed or ignored at

will, but that both parties involved in the case shall consider the verdict of the major assembly as settled and binding, unless, indeed, it can be demonstrated that the decision is in conflict with Scripture or the Church Order. This Article, therefore, clearly lays down a rule with respect to cases in which Synod sits as a court of appeal.

It is true that the implications of Art. 31 reach out beyond the sphere of mere cases of appeal. This rule also implies that decisions of Synod are to be regarded by the various churches of the denomination not merely as opinions to be regarded or disregarded at will. Churches shall consider themselves in duty bound to carry out the decisions of Synod, even if these decisions have been made upon purely discretionary grounds, unless they can demonstrate that such decisions violate God's will as revealed in His Word or the rules of the Church Order.

But clearly, this does not prevent churches that consider a decision to be detrimental, from overturing a subsequent Synod to repeal or to revise the decision. Assuming for the moment that the decision of 1928 in re Order of Worship was unobjectionable upon the score of doctrinal and church-governmental principles (which we believe it is not), even then churches may freely overture a subsequent Synod to repeal or to revise if they are convinced that the decision has worked detrimentally or has failed to attain the object contemplated.

And a Synod so overtured has exactly the same power and is bound by no other rules than the previous Synod which made the decision. If a decision has been made upon discretionary grounds, with a view to the welfare of the churches, a subsequent Synod, if so overtured, may, upon the very same class of grounds, repeal or revise such a decision, if it judges that the welfare of the churches so requires.

It seems to your Committee that there can be no difference of opinion on this point. The contention that, since Synod of 1928 has adopted the present Order of Worship, it must either be proved to be in conflict with Scripture or Church Order or it must be allowed to stand as it is, rests,

in the opinion of your Committee, upon an unwarranted interpretation of Art. 31. None of our Synods have ever interpreted Art. 31 as a rule limiting their power to act by a decision of a previous Synod. Indeed, the Church would be in a sad plight if this conception were the true one. In that case the present Synod would lack the power even to adopt new rules for Synodical procedure, unless it were first proved that the old rules are in conflict with Scripture or the Church Order. Your Committee is convinced that it must be clear to all that this position is untenable.

It is an entirely different question whether a Synod should not be extremely careful in repealing or modifying decisions of previous Synods. Your Committee feels strongly that such decisions should never be lightly dealt with, and that there should be very good grounds indeed for the rescinding or modification of the decisions of previous Synods. This rule is to be observed the more when, as in the present case, a Synod deals with a decision made only two years ago. Great care must be exercised that the respect of our people for Synodical decisions be not unnecessarily disturbed. Synod must feel well convinced that the cause of truth and the welfare of the churches demand such repeal or revision.

But this is the point, the action of Synod cannot be blocked by the demand that it adduce proof that the decision of the previous Synod is in conflict with Scripture or Church Order. This would be true only if the previous Synod had adduced grounds that Scripture demanded this Order, or, on the other hand, if it had made this New Order prescriptive upon the grounds that the Church Order warrants such an action. That Scripture demands this New Order has not even been claimed. That our Church Order gives a Synodical body warrant to prescribe an Order of Worship has never been proved. Your Committee has sought to make clear that no such warrant exists. And so your Committee concludes that the present Synod certainly has the right to rescind or to revise upon entirely discretionary grounds a decision which a previous Synod has made upon the same class of grounds.

In this connection we call the attention of Synod to the fact that with respect to the New Order of Worship, history has repeated itself. After the New Order of Worship was submitted to the churches in 1920, it met with so much disfavor not to adopt it, and the entire matter was virtually dropped for a period of four years.

And since Synod of 1928 adopted this Order of Worship, somewhat modified and made more flexible, but essentially the same as that which was laid before the churches in 1920, the result has again been unrest and apprehension on the part of our churches. Again eight Clases and various Consistories and individuals overture Synod to rescind or to modify the decision of Synod of 1928 by which the New Order of Worship was prescribed.

Your Committee sees no need to enter into a further discussion of these grounds, in which the attention of Synod is called to a prevailing spirit of unrest and resistance which has again become manifest in our churches since 1928. We are convinced, however, that this state of affairs exists. The New Order of Worship has been amply defended and propaganda for its introduction has been carried on during the last two years. But in spite of all this only a very few of our churches have introduced it, while the vast majority of our churches are suspicious of it, and the strictures of eight Classes are before us.

This situation should not, of course, influence the action of Synod if it were true that the decision of Synod of 1928 had the warrant of Scripture behind it. When many years ago a Synod of our churches decided gradually to abolish a custom in our churches known as "het doopleden-stelsel," it did so with the conviction that this action was demanded by a sound, Scriptural view of the Church and the Covenant. True, this decision met with more than a little opposition, but our churches took the stand, and rightly so, that popular disfavor may in no way keep the churches from moving in a direction clearly demanded by the Word of God.

But, it is entirely beside the point when the friends of the New Order repeatedly point to the method followed by the churches with respect to "het doopleden-stelsel" as a paral-

lel case. The difference between the two cases is an essential one. In the case of "het doopleden-stelsel," the churches were convinced that the decision was based upon Scriptural grounds. In the case of the New Order of Worship, no claim even is made that Scripture demands it.

It is in view of this fact, that the spirit of dissatisfaction, of dissension and apprehension manifested in our churches, is indeed a matter to be taken into serious consideration by this Synod.

Your Committee is convinced that this dissatisfaction and opposition is not due to a false conservatism or unreasoning prejudice on the part of our people, but that it is due almost entirely to the two features of the decision of Synod of 1928 to which particular attention has been called in this report, viz., that an Order of Worship was adopted which contained an element which our churches feel to be more or less foreign to our Reformed conception of public worship, and in the second place, that its introduction was made obligatory, even though Synod had made provisions to give the Consistories considerable time in preparing the congregations for its introduction.

On the formal side of the question before us, your Committee will advise Synod to revise the decision of Synod of 1928 in which the New Order of Worship was made prescriptive in such a way that the New Order of Worship comes to the churches as a recommendation of Synod.

Let us, before presenting our advice, briefly summarize the position of your Committee:

- (1) As to the material aspects of the question before us, your Committee holds that the fact that the special absolution is not demanded by Scripture, deserves the most serious consideration of Synod, also in view of the disturbance in the Church; that whatever good is found in the various elements of the service of reconciliation was always found in the old order, in law, prayer, and preaching; that there is a flaw in the very idea of a service of reconciliation, since God's people are forever reconciled with their God; that the law comes to them in public worship not primarily as the teacher of sin, but as the rule of

Christian gratitude; and finally, that the fear of Romanism and the danger of formalism cannot be summarily dismissed;

- (2) As to the formal aspects of the question before us, your Committee holds:
- a) that denominational unity does require unity of worship as well as unity in doctrine and church government, but that this unity of worship does not make it *per se* imperative that all churches employ a uniform order of worship;
 - b) that the prescription of an order of worship is a matter for which there is no warrant in Scripture or Church Order;
 - c) that it may be readily conceded that, other things being equal, uniformity in order of worship is desirable, and that Synod performs a distinct service when it labors to improve public worship and recommends these improvements to the churches;
 - d) that it must nevertheless be left to the local office to decide in this matter, in entire adherence to the principles upon which we stand united, and in consideration of the needs of the local church;
 - e) and finally, that the fact, that Synod of 1928 has prescribed an Order of Worship, cannot in any way be construed as limiting the power of the present Synod to rescind or to revise such decision, if Synod is persuaded that such action is needful.

Received as information.

B. The Advice of the Committee.

In consideration of the arguments that have been adduced to revise the decision of Synod in re the New Order of Worship (Acta 1928, p. 85), in such a manner that

- (1) the Absolution be eliminated. *Grounds:*
- a) The reconciled Church of Christ has no need of a special absolution, apart from the preaching, as part of a service of reconciliation;
 - b) The Church should no longer be disturbed by the retention of a liturgical element not demanded by Scripture.

Adopted.

- (2) "Confession of Sin or Penitential Psalm (or both)" be changed to "Psalm of Penitence or Devotion."

Grounds:

- a) The primary response of the Christian to the law is and should be that of oneness with God's will as expressed in His law;
- b) The element of confession is and should be present in the general prayer.

Adopted.

- (3) The Apostles' Creed be eliminated from the first service. *Grounds:*

- a) It occurs here as part of the service of reconciliation, and has, therefore, lost its intended liturgical significance through the elimination of the absolution;
- b) It is found in the proposed order for the second service, and it is not necessary that it be found in both morning and evening service.

We remark in this connection that the Committee on Public Worship also takes the position that the Credo need not be found in both services (Agenda, Part I, p. 66, 4).

Adopted.

- (4) That the Psalm (8) after the Credo be eliminated. *Grounds:*

- a) There is no need of a psalm at this point in the order we propose;
- b) Retaining it would give us two psalms in succession.

We now request Synod to take note of the new order, given above, that results from the changes and eliminations adopted. Notice that, though the service of reconciliation has been eliminated, the remaining elements form a beautiful, logical whole, coming very close to the old order now in vogue in most of our churches. Several needed improvements are found, however, such as the reading of the Scripture lesson immediately before the sermon; a very definite

liturgical place given to the law, and the conclusion of the long prayer with the Lord's prayer.

Adopted.

Against the above decisions the following *protest* is submitted:

The undersigned protest against the decisions of the Synod in regard to the Order of Worship, on the following *Grounds*:

- (1) Synod rescinded the decisions of 1928, by which the Order for the first service was adopted, without showing that said Order was contrary to the Word of God, our Confession, or the Church Order (cf. Art. 31 of the Church Order);
- (2) Synod has utterly failed in this matter to safeguard the peace and welfare of the churches which now use the Order of Worship adopted in 1928.

H. J. KUIPER
R. J. FRENS.
PETER HOEKSTRA.
M. DYKSHOORN.

Received as information.

- (5) We further advise Synod to revise the decision of Synod of 1928,
 - a) by rescinding the clauses which make the introduction of the New Order obligatory. These are found in Art. 70, 5 (cf. Acts of 1928, p. 60) and Art. 70, under J (p. 61), and read as follows: "That Ministers and Consistories are urged to take the necessary steps to introduce the New Order of Worship, with this understanding however, that the peace and the welfare of those churches in which there is considerable opposition be not imperiled. At the same time the Classes shall strengthen the hands of the Consistories by urging them, especially through the church-visitors, to make progress in this matter."

Synod urges our Consistories not to make any changes in their public worship other than those included in the Order adopted by Synod; and impresses upon them the fact that denominational unity and loyalty require that all the churches shall conform to whatever decisions touching this

matter have been taken, unless they shall be proved to be contrary to God's Word; and further insists that Consistories should refrain from introducing them by independent action, but make known their desires through the regular channels. *Grounds:*

- (1) It is not to be sustained upon the grounds of Scripture and Church Order, that it lies within the jurisdiction of Synod to prescribe a specific order of worship and to enforce its introduction into the churches;
- (2) Since neither Scripture or Church Order produce warrant for such an action, our churches should be relieved of the fear of official pressure by removing the element of compulsion.

Remark: The Committee on the Improvement of Public Worship in its present report to Synod (cf. Agenda, Part I, p. 59), also recommends the rescinding of Art. 70, 5.

Adopted.

- b) by deciding that the New Order of Worship (as revised) is laid before the churches with the recommendation of Synod, and that its instruction is left to the discretion of each local church.

Grounds:

- 1) The right of the local Consistories to consult the best interests of their churches with respect to the introduction of an Order of Worship is recognized;
- 2) An open way is left for Synod to employ means to advise and educate our churches with a view to reaching as great a measure of uniformity as is possible and practicable.

Remark: The Committee on the Improvement of our Public Worship in its present report to Synod (cf. Agenda, Part I, p. 59) also proposes that Synod decide "to leave the introduction of the new Order of Worrship entirely to the discretion of each local church."

Adopted.

III. Your Committee is also called to advise with respect to the Report of the Committee on the Improvement of our Public Worship, to be found in the Agenda, Part I, pp. 50-68.

The Committee reports that it has carried out the instruction of Synod of 1928 to prepare and to publish a brief directory of worship (cf. Agenda, Part 1, p. 51). Read: In accordance with . . . with the approval of Synod."

Advice: Synod approve of this work done by the Committee.

Adopted.

The Committee further reports what it has done anent the instruction to prepare an Order of Worship for the other services on the Lord's Day, and for special services on week-days (cf. Agenda, Part I, p. 51), and proposes to Synod to adopt an order of worship for the evening service which has been prepared. This proposal of the Committee reads as follows: (cf. Agenda, Part I, p. 60, under 3).

Remarks: In the opinion of your Committee, the Committee on the Improvement of our Public Worship has faithfully carried out this part of its work, and has done so in the spirit of the instructions which it received.

Nevertheless, your Committee has certain misgivings with respect to the sharp distinction drawn, in tone and spirit, between the first and second service. Besides this, in many of our rural churches the first service is not nearly as well attended as the second service.

Among the 17 elements contained in this Order, we find the Doxology, a praise selection from Scripture, a Psalm of Praise, a Gloria Patri, besides two other possible places for a Doxology.

It is difficult for your Committee to judge how this Order of Worship will work out in actual practice. We do not feel able to give competent criticism, but nevertheless are in doubt whether the churches will find it satisfactory.

We also bring to the attention of Synod that this Order for the Second Service contains two hymns which have not as yet received Synodical approval.

In view of the above, your Committee presents the following advice: Synod place this Order of Worship before our churches, and request the churches that introduce it to correspond with the Committee for the Improvement of

our Public Worship so that the Committee may have the benefit of their suggestions and criticism.

Adopted. (See Supplement XIII of these Acta for above named Order for the second service.)

On motion Synod decides to approve the two hymns referred to, namely, the "*Gloria Patri*" and the Response: "*Hear Our Prayer, O Lord.*"

Your Committee also proposes to Synod:

(1) To thank the Committee on the Improvement of our Public Worship, and to express its appreciation of the work that has been done, since we gratefully acknowledge that the work of the Committee has done much to heighten the interest of our churches in liturgical matters, and to lead them to a greater appreciation of their importance.

Adopted.

(2) To reappoint the existing Committee and to instruct it to continue its labors on the Order of Worship for the second service, taking notice of the suggestions which may be received from the churches, and bringing a motivated report to next Synod.

Adopted.

(3) To compose an Order of Worship serviceable for both the services on Communion days.

Adopted. (See Supplement XIII.)

ARTIKEL 118

Synod decides to hold an evening session, beginning at 7:30 o'clock.

Elder B. Den Ouden closes this session with prayer.

EEN-EN-TWINTIGSTE ZITTING, DONDERDAGAVOND, 26 JUNI

ARTIKEL 119

Ds. J. De Jonge opent deze zitting met gebed.

ARTIKEL 120

Continuation of the Report of the Committee of Pre-advice on *Protests and Appeals* (cf. Art. 76):

"ESTEEMED BRETHREN :

In compliance with the decision of Synod, your Committee entered upon the matter of Rev. De Groot's protest III C.

A. Part I of the protest is divided into three parts.

1. The first includes only the matter suggested in the words, "Tegen mijne buitensluiting als predikant alsof ik losgemaakt was."

In regard to this, your Committee finds: Classis Wisconsin made a technical error in failing to point out to the Consistory of Racine its error in not delegating Rev. De Groot to the meeting of Classis at Vesper. This error, though not justifiable, was to be understood in the light of the abnormal situation which existed at Racine.

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

2. The second part of protest III C (1) contains the words: "en het zitting geven aan afgevaardigden, die als valsche rapporteurs bekend stonden." In regard to this, your Committee finds:

a) The elders referred to reported that no action had been taken in regard to the matter of the "loosmaking" of Rev. De Groot, while the Classical Minutes show that it was decided: "dat de Classis dit verzoek om losmaking van Ds. De Groot van de hand wijze." See Minutes of Classis Wisconsin, Apr. 9-11, 1929. It thus appears that the elders brought an inaccurate report but your Committee is not convinced that they had any intention to falsify the report or to deceive the Consistory.

b) Rev. De Groot did not protest against the seating of these two elders at the Classis of Vesper, as he should have done if he wished to protest later.

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

3. The third part of protest III C (1) reads: "terwijl de Classis niet wist of die zaak in orde was gebracht," In regard to this your Committee finds:

- a) On the basis of what was decided in regard to the previous point, there was no established case of "valsche rapporteurs" to be corrected.
- b) The Classis apparently did not inquire whether this correction had been made in the minutes of the Consistory. But even if there were no correction made, this would not justify the branding of these delegates as "valsche rapporteurs" nor disqualify them as delegates to Classis.

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

B. Part 2 of protest III C is divided into two parts:

1. The first part reads, "Tegen de aanwezigheid van de deputaten voor de derde keer."

In regard to this, your Committee finds:

- a) According to the report of the Classical Committee, signed by Rev. De Groot (see Minutes of Classis Wisconsin), he himself requested the presence of the Synodical Delegates at the Classis of Waupun.
- b) The Classis at two different times approved of the action of the Classical Committee in calling the delegates without specific mandate from the Classis.
- c) It is possible, in a given situation, that it becomes expedient and even imperative to act without a definite mandate.

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

2. In regard to the second part of III C (2), which reads: "weer tegen mijn protest in en over de kennisgeving van appèl op de Synode heen. Zie Art. 38 K. O. 2-a," your Committee finds:

- a) There is no rule in our Church requiring that matters remain in statu quo upon appeal;
- b) Each concrete case must be decided on its own merits. The well-being of the Church may demand that action proceed in spite of the appeal.

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

C. In regard to part 3 of Protest III, C, your Committee finds:

1. The request for "losmaking" came to the Classis in the regular way through the Consistory of Racine, supported by the Consistory of Sheboygan.

2. The action of Classis at Waupun was not to be interpreted as applying for an indefinite period. It was a decision made to meet a definite situation as it then existed.

3. Conditions changed radically during the interim between the meeting of Classis at Waupun and at Vesper.

4. The grounds for requesting "losmaking" at Vesper differed radically from those rejected at Waupun because of the development of the case in the meantime.

5. Rev. De Groot himself says in his request for "losmaking" from Racine, that conditions made it impossible for him to labor there any longer.

6. There is no rule in our Church regarding "statu quo" (see III, C, 2, a).

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

D. In regard to part 4 of protest III, C, your Committee finds:

1. The Classis did not at Vesper, either directly or indirectly, accuse Rev. De Groot of being responsible for the schism at Racine. The following grounds given by Classis for "losmaking" contain no such accusation:

a) "Naar Ds. De Groot's eigen getuigenis, is hij te Racine onmogelijk geworden;

b) "De Kerkeraad, zoowel de leden die hem gunstig zijn als degenen die hem ongenegen waren, verklaarden als een eenig man, dat Ds. De Groot niet meer in de gemeente kon arbeiden;

c) De Kerkeraad van Sheboygan, die een half jaar het toezicht over de gemeente was toevertrouwd, spreekt als zijne overtuiging uit, dat Ds. De Groot niet weder voor de gemeente kan optreden of den herderstaf opnemen;

- d) Uit het historisch verloop is gebleken, dat toen Ds. De Groot bij vernieuwing werkzaam was in de gemeente, de verwarring steeds grooter werd en de toestand onhoudbaar;
- e) Wat voorheen de Classis achtte mogelijk te zijn, dat Ds. De Groot den herderstaf aldaar nog weder zou kunnen opnemen, is thans door de verbittering onder het organiseeren van een Gereformeerde Gemeente; een totale onmogelijkheid geworden" (cf. Minutes of Classis, Oct. 8-9, 1929, Vesper, Art. 22).

(In this part of his protest, Rev. De Groot bases his contentions on what took place at the following Classis at Alto, and your Committee is aware of the fact that the Classis at Alto does, to a certain degree, hold Rev. De Groot responsible for the schism, but this Classis did not convene until six months after the Classis at Vesper, against whose action Rev. De Groot here protests.)

Advice: Synod so answer this part of Rev. De Groot's protest.

Adopted.

E. In regard to part 5 of protest III, C, your Committee finds: Rev. De Groot, at the Classis at Vesper, handed in the following written request: "Waarde Broeders: Aangezien de tegenwoordige toestand in de Christelijke Gereformeerde Gemeente van Racine van dien aard is, dat naar mijn vaste overtuiging, ik daar niet kan arbeiden met een goed geweten en mijn opvatting van Gods Woord, verzoek ik der Classis mij eervol ontslag te geven van mijn ambtelijke betrekking tot de gemeente van Racine, en dit mij schriftelijk te geven in beide talen, ingaande 19 Oct., 1929." (Cf. Minutes Classis at Vesper, Oct. 9, 1929, Art. 39.) Classis then put to Rev. De Groot the question of the interpretation of this request. Your Committee cannot see why this question should have been put, since the request is perfectly clear. The Classis received from Rev. De Groot a verbal reply to the effect that it meant not merely that he could no more serve the church at Racine, but could no more serve the Christian Reformed Church as a Minister of the Gospel. Classis then answered the request of Rev. De Groot,

as elucidated by Rev. De Groot himself, and he accepted the answer without any protest. In the protest now under consideration Rev. De Groot objects to the fact that Classis did not simply comply with this original written request, namely, release from Racine, although he now admits that the answer which he had given to the Classis when questioned what this meant, was "not a good answer."

Advice: Synod express:

(1) Rev. De Groot should again present his original request for release to Classis, with the frank admission that he should not have stated that his request included release from the entire Christian Reformed Church, since this was his mistake, and furnished the ground for the subsequent action of the Classis at Vesper.

(2) Rev. De Groot should request that an answer be given him in accordance with his original written request.

(3) The presentation of this request at Classis Wisconsin does not involve any financial obligation on the part of the Consistory of Racine or the Classis of Wisconsin toward Rev. De Groot.

Adopted.

In connection with this case, the following motion is *adopted* by Synod:

To prevent any possible misunderstanding of what was decided in re the De Groot case, Synod hereby expressly declares that the present status of the Rev. De Groot, namely, that he at present has no official standing in the Christian Reformed Church, is not altered by the decisions taken by Synod in his case.

ARTIKEL 121

Rev. J. De Haan, Jr., closes this session with prayer.

TWEE-EN-TWINTIGSTE ZITTING, VRIJDAGMORGEN, 27 JUNI

ARTIKEL 122

Gezongen wordt Psalm 81:12, waarna Ouderling W. Geurink deze zitting opent met gebed.

ARTIKEL 123

Appèl wordt gehouden, waarbij blijkt, dat alle afgevaardigden tegenwoordig zijn.

ARTIKEL 124

De Acta van de negentiende, twintigste, en een-en-twintigste zittingen worden gelezen en goedgekeurd.

ARTIKEL 125

The Committee appointed to conduct the examination of Candidate Bruxvoort reports as follows:

“ESTEEMED BRETHERN:

Your Committee met at the appointed time to proceed with the examination of Brother Bruxvoort.

The Chairman, Rev. W. Groen, opened the meeting with prayer. The representatives of all Classes were present.

Upon motion duly seconded and carried, two visitors were given the privilege to attend the meeting.

Prof. M. Wyngaarden was present as deputy of Synod for the work in South America.

The examination was divided as follows:

Dogmatics	DR. Y. P. DE JONG
Soteriology	DR. H. KUIPER
Ecclesiology	DR. H. KUIPER
Eschatology	DR. H. KUIPER
Personal Godliness	REV. L. VELTKAMP
Motives for Seeking the Ministry.....	REV. M. BORDUIN
Pastoral Work	REV. A. B. VOSS
Character of Holy Scripture.....	REV. H. E. OOSTENDORP
Contents of Holy Scripture.....	MR. B. J. BENNINK
Knowledge of Standards.....	REV. J. GRITTER
Controversy	REV. W. GROEN
General Questions	

Prayer was offered by Elder A. De Vries before the ballot was taken. The visitors were requested to leave.

Fifteen ballots were cast. They were found to be all in favor of admitting Brother Bruxvoort to the Ministry.

Your Committee advises Synod to have Brother Bruxvoort ordained in the Sherman Street Christian Reformed Church, under the auspices of the Committee for South America.

The actions of the Committee are *approved*, and its advice *adopted* by Synod.*

ARTIKEL 126

Continuation of the Report of the Committee of Pre-
advice on *Theological School, Calvin College, etc.* (cf.
Art. 31):

F. Your Committee calls the attention of Synod to a gift of which no mention was made in the report of Curatorium. On July 5, 1928, Dr. and Mrs. H. Beets presented the College with \$300, the income of which is to constitute a prize for the best essay or term paper on Calvinism.

Thankfully received as information.

G. Your Committee recommends that Synod comply with the request found in the overture of Classis Pella (p. vii of Agenda, Part II) and accordingly rouse the churches to carry out the decision taken by the Synod of 1926 with respect to an annual collection for the Union of Christian Schools.

The overture of Classis Pella reads as follows: "De Synode wekke de kerken op de jaarlijksche collecte voor 'The National Union of Christian Schools' geregeld op te nemen. *Gronden:*

- a) De Synode van 1926 heeft deze collecte aanbevolen;
- b) De 'Union,' die de zaak van Christelijk Onderwijs behartigt en bevordert, heeft behoefte aan deze steun;
- c) Volgens het verslag in de 'Christian School Magazine' van September, 1929, hebben gedurende dat jaar slechts 83 gemeenten uit de 263 aan dit besluit voldaan, terwijl 180 gemeenten in gebreke bleven."

Adopted.

H. Nog droeg de Synode aan uwe Commissie op Report VI (Agenda, Part I, pp. 69-75) in overweging te nemen.

* The Stated Clerk received the following cablegram: "Reformed Churches of South America, joyfully expecting pastor Bruxvoort and wife, express sincere thanks and bid Synod, churches, Committee and new laborers guidance and richest blessings of the Lord.

Dit is het rapport inzake *Uitbouw onzer Belijdenis*. We hebben dienaangaande het volgende te rapporteeren:

Uwe Commissie heeft inzage genomen van het Rapport der Commissie inzake *Uitbouw onzer Belijdenis*. Uit dit rapport blijkt dat de Synode een antwoord zal moeten geven op een brief van de Gereformeerde Kerken in Nederland, welke afgedrukt is in Bijlage XVIII der Acta Synodi 1928, alsook op een brief van de Gereformeerde Kerken in Zuid-Afrika, welke afgedrukt is in Art. 146, p. 212 der Acta Synodi 1926.

I. De *Gereformeerde Kerken in Nederland* komen tot onze Synode met de volgende drie vragen:

- a) Of door U een nadere formulering van de Gereformeerde leer aangaande de Heilige Schrift noodig, of althans wenschelijk wordt geacht;
- b) Zoo ja, op welke wijze dan naar uw oordeel aan deze behoefte aan nadere formulering zou moeten worden voldaan: of door uitbreiding der bestaande belijdenisschriften, of door eene afzonderlijke uiteenzetting;
- c) Welke punten gij in zulk een nadere formulering zoudt willen zien opgenomen.

Uwe Commissie adviseert de Synode deze drie vragen te beantwoorden als volgt:

- a) De Synode acht een nadere formulering voor de Gereformeerde leer aangaande de Heilige Schrift wenschelijk, zoo niet noodig. *Gronden:* (zie p. 71 van Agendum, Part I).
- b) De Synode acht dat aan de behoefte aan nadere formulering van de Gereformeerde leer het best kan worden voldaan door een afzonderlijke uiteenzetting.
Grond:

Het is wenschelijk de bestaande Belijdenisschriften zooveel mogelijk intact te laten.

- c) De Synode acht het noodig dat de volgende punten nader geformuleerd worden:
(1) het organisch karakter der inspiratie;

- (2) de verhouding van den menschelijken en den Goddelijken factor bij het teboek stellen der Heilige Schrift; en
- (3) De Goddelijke autoriteit van den ganschen inhoud der Heilige Schrift, onder andere dat de heilsfeiten tot het wezen der openbaring behoren, en dat de Goddelijke autoriteit niet alleen betrekking heeft op de ethisch-religieuze elementen der Heilige Schrift, maar op de gansche Schrift.

II. Blijkens den brief uit Zuid-Afrika, heeft de Gereformeerde Kerk aldaar reeds eene Commissie die naar opdracht van de Synode in 1924 gehouden, in overleg met de Gereformeerde Kerken in Nederland en Noord-Amerika, eene degelijke studie van de zaak van den uitbouw der Confessie wenscht te maken, om zoo tot een gemeenschappelijke actie in deze groote zaak te komen. Deze Zuid-Afrikaansche Commissie heeft zich reeds bezig gehouden met de volgende zaken:

- a) het gezag der Heilige Schrift tegenover de moderne critiek onder meer Artt. 3 – 7 van de Confessie;
- b) eene nadere omschrijving van de pluriformiteit der Kerk tegenover de gedachte der Confessie (Art. 29) dat er slechts één ware en één valsche Kerk is; en
- c) herziening van Art. 36 inzake de verhouding van Kerk en Staat. Van de veronderstelling uitgaande dat ook wij reeds bezig zijn met den arbeid die uitbouw der Belijdenis beoogt, verzoekt deze Zuid-Afrikaansche Commissie, dat wij haar mededeelingen doen van de vorderingen door ons gemaakt.

In verband met dit schrijven uit *Zuid-Afrika* stelt úwe Commissie aan de Synode voor:

- (1) Om uit te spreken dat wij inzake den uitbouw der Belijdenis ons vooralsnog wenschen te beperken tot het stuk der Heilige Schrift. *Gronden:*
 - a) Daar het stuk der Heilige Schrift een zaak van de meest fundamenteele beteekenis is, en daar dit stuk in het brandpunt van den strijd der geesten staat, ligt het in den aard der zaak, dat wij met het oog op eventueelen uitbouw der Belijdenis onze aandacht allereerst hierop concentreeren;

- b) Wij zouden de Commissie *ad hoc* overladen met werk, indien wij haar opdroegen om voor de eerstvolgende Synode andere punten nevens het stuk der Heilige Schrift nader te formuleeren.
- (2) Om aan de Commissie *ad hoc* op te dragen aan de Zuid-Afrikaansche Commissie kennis te geven van den stand der zaken ten onzent.

Hier ter plaatse meent uwe Commissie de Synode op een en ander te moeten wijzen in verband met den brief uit Zuid-Afrika. Wat aangaat de verschillende punten waarmede de Zuid-Afrikaansche Commissie zich bezig heeft gehouden, mag niet vergeten, dat het ontzaglijk veel inhoudt de Belijdenis in breederen zin uit te breiden. Wanneer men dat pad opgaat, dan zal men de waarheid moeten accentueeren, niet alleen tegenover eene enkele dwaling, maar tegenover tal van ketterijen. En waar ons inzicht in de waarheid Gods verrijkt en verdiept is in den loop der laatste drie eeuwen, zou er heel veel aan de Belijdenis moeten worden toegevoegd als uitdrukking gegeven zou worden aan al die elementen der waarheid waarover wij voller licht verkregen hebben. En dan dreigt het gevaar, dat onze Belijdenis uitdijt tot eene kleine dogmatiek. Bovendien moeten wij voor de aandacht houden, dat wij in een tijd leven waarin men alles zoo beknopt mogelijk begeert. Eene Belijdenis, die te breed van omvang wordt, zou juist daardoor hare kracht verliezen. Met het oog op deze dingen, kan uwe Commissie niet met volle vrijmoedigheid aanbevelen, dat de Synode thans reeds besluiten zou tot uitbouw in breederen zin, zooals in de bedoeling ligt van de Zuid-Afrikaansche Commissie.

Voor kennisgeving aangenomen.

Na eenige bespreking van het advies der Commissie, besluit de Synode aan onze zusterkerken in Nederland en Zuid-Afrika te antwoorden:

- (1) Dat de Synode, met het oog op de kerkelijke toestanden in ons land, voortsnog geen uitbouw onzer Belijdenis in breederen zin, noch een nadere formulering van het leerstuk der Heilige Schrift in engeren zin, noodzakelijk of wenschelijk acht;

- (2) Dat dit echter niet wegneemt, dat de Synode met belangstelling kennis hoopt te nemen van den arbeid, dien onze zusterkerken in dezen mogen verrichten, om in de toekomst, indien noodig, daarmede hare winste te doen.

ARTIKEL 127

Continuation of the Report of the Committee of Pre-
advice in re *Protests and Appeals* (cf. Art. 104):

Uwe Commissie heeft nog de Synode te dienen met advies inzake het volgende geval:

XI. *Echtscheidingszaak te Edgerton, Minn.*

A. *Informatie.* Twee stukken betreffende deze zaak werden uwe Commissie in handen gegeven.

(1) Bladzijden 10 en 11 van een rapport ingediend op Classis Orange City, waaruit het volgende blijkt:

Het geval is dat van een man die door zijne tweede vrouw een paar jaren na hun huwelijk werd verlaten. De betrokken Kerkeraad heeft in gesprekken met hem en haar (beide leden der kerk in volle gemeenschap) geen redenen kunnen vinden waarom de vrouw niet met haren man zou kunnen wonen. Teleurstelling wat aangaat geldelijke verwachtingen schijnt de hoofdzaak te zijn.

De man heeft met den Kerkeraad meêgewerkt en zijn uiterste best gedaan om haar te doen terugkeeren, maar zonder eenig resultaat.

De man kwam door de moedwillige verlating van zijne vrouw voor groote finantieele verwickelingen te staan. Onder anderen moesten zekere "notes" vernieuwd worden, en daarvoor werd ook de handteekening van de vrouw vereischt. Hij kwam voor de keuze te staan tusschen een fail-
liet of een echtscheiding, en koos het laatste. De vrouw bracht een "cross bill" in, maar het gerecht vond haar in allen deele schuldig, en gaf den man echtscheiding op grond van moedwillige verlating. Dit geschiedde twee en een half jaar nadat de vrouw haar man verliet.

Het is den betrokken Kerkeraad duidelijk hoe te handelen met de vrouw. Maar het is den Kerkeraad en de Classis minder duidelijk hoe te handelen met den man. Te meer daar hij overigens altoos als een getrouw lid der gemeente

heeft geleefd, en als een eerbaar en geacht lid der maatschappij bekend staat.

De vraag is deze: Waar de man geen oorzaak gaf waarom zijn vrouw hem zou verlaten, waar hij al het mogelijke heeft gedaan en met den Kerkeraad heeft meêgewerkt om haar te bewegen tot hem terug te keeren, waar zij hardnekkig bleef weigeren en hem tenslotte niet meer te woord wilde staan, en waar hij tenslotte echtscheiding vroeg om zijn zaak te redden, kan hij als lid der gemeente "in good standing" worden gedragen, mits hij belooft niet met een andere vrouw te trouwen zoo lang deze vrouw leeft of zelf een ander huwelijk aangaat, of hem naar Matt. 19 op andere wijze Schriftuurlijken grond voor echtscheiding geeft?

Een meer gedetailleerd historisch verloop zal de Synode worden voorgelegd.

(2) Dit beloofde stuk, namelijk, een meer gedetailleerd historisch verloop van de zaak, is niet aanwezig.

In plaats daarvan is ons het volgende ter hand gesteld, hetwelk een aanhaling is uit een verzoekschrift van den Kerkeraad van Edgerton, Minn., aan Classis Orange City, betreffende deze zaak. Die aanhaling luidt als volgt: "Aangaande den man, waar hij zoo lang mogelijk betoond heeft tot verzoening geneigd te zijn, hoewel afkeurende zijn aanvraag om echtscheiding op niet-Bijbelsche gronden, toch hem te dragen als lid der gemeente, mits hij zich onthoude van verder huwelijk zoolang zijn gescheiden vrouw leeft."

B. Advies der Commissie.

(1) De Synode neme deze stukken voor kennisgeving aan.

Alzoo besloten.

(2) Alhoewel de formeele zijde dezer stukken niet zonder gebrek is—ze zijn beide geadresseerd aan de Classis Orange City, en geen er van is onderteekend—toch spreke de Synode uit, op de zaak als zoodanig te kunnen ingaan, omdat èn de afgevaardigden van Classis Orange City èn de afgevaardigde van Edgerton, Minn., verklaren, dat beide deze stukken op de Classis zijn gebracht en alzoo het eigendom der Classis werden.

Aangenomen.

(3) Verder spreke de Synode uit, dat de verzoeningsgezindheid van den broeder *voor de scheiding*, en de belofte *na de scheiding*, zich te onthouden van een ander huwelijk zoolang zijn gescheiden vrouw leeft, geen wezenlijke verandering brengt in zijne zonde van echtscheiding aan te vragen op onbijbelsche grond. Hij vroeg echtscheiding aan "om zijn zaak te redden," om geen groote financiële verliezen te lijden. En wijl er in onze Kerk slechts één grond voor echtscheiding erkend wordt, namelijk, de zonde van overspel, daar kan hij thans alzoo geen lid "in good standing" wezen.

Aangenomen.

ARTIKEL 128

The Committee on *Appointments* now submits its report as follows:

ESTEEMED FATHERS AND BRETHREN:

Your Committee on Appointments has the honor to report as follows:

I. Your Committee advises Synod to approve the following brethren who have been duly chosen by their respective classes as Curators:

Classis	Primus	Secundus	Term
California	Rev. M. M. Schans	Rev. H. J. De Vries	Two years
G. R. East	Rev. W. P. Van Wyk		Two years
G. R. West	Dr. Y. P. De Jong	Rev. J. K. Van Baalen	Two years
Hackensack	Rev. J. J. Hiemenga	Rev. H. Baker	Two years
Holland	Rev. D. Zwier	Rev. J. Beebe	Four years
Hudson	Rev. J. Holwërda	Rev. H. Bel	Two years
Illinois	Rev. P. A. Hoekstra	Rev. J. O. Bouwsma	Four years
Muskegon	Rev. L. J. Lamberts	Rev. J. Timmerman	Four years
Ostfriesland	Rev. E. Boeve	Rev. J. J. Weersing	Four years
Orange City	Dr. R. Bronkema	Rev. B. H. Einink	Two years
Pacific	Rev. W. Bajema	Rev. E. Joling	Four years
Pella	Rev. J. Mulder	Rev. G. Andre	Four years
Sioux Center	Rev. D. H. Muyskens	Rev. G. Lyzinga	Two years
Wisconsin	Rev. D. Hollebeek	Rev. A. H. Bratt	Four years
Zeeland	Rev. J. H. Geerlings	Rev. I. Westra	Two years
	Rev. J. M. Dykstra	Rev. H. Blystra	Four years
	Rev. W. Terpsma	Rev. J. Cupido	Four years
	Rev. J. M. Voortman	Rev. J. C. De Bruyn	Two years
	Rev. E. J. Krohne	Rev. N. Jansen	Four years
		Rev. R. Frens	Two years
			Four years

Adopted. The clerk is instructed to cast the ballot for these brethren.

II. Your Committee presents to Synod the following brethren who have been chosen by their respective classes as Deputies for Examinations, and advises their appointment:

Classis	Primus	Secundus
California	Rev. J. J. Workman	Rev. J. De Jonge
Grand Rapids East	Rev. J. M. Vande Kieft	Dr. M. Van Dyke
Grand Rapids West	Dr. Y. P. De Jong	Rev. G. J. Haan
Hackensack	Dr. G. Goris	
Holland	Rev. L. Veltkamp	Rev. D. Zwier
Hudson	Rev. J. Timmerman	Rev. C. Spoelhof
Illinois	Rev. C. De Leeuw	Dr. H. Kuiper
Muskegon	Rev. L. J. Lamberts	Rev. S. Eldersveld
Ostfriesland	Rev. K. Tebben	Rev. D. H. Plesscher
Orange City	Rev. A. B. Voss	Rev. L. Ypma
Pacific	Rev. A. Guikema	
Pella	Rev. D. Hollebeek	Rev. H. Blystra
Sioux Center	Rev. A. Wassink	Rev. J. Gritter
Wisconsin	Rev. J. M. Voortman	Rev. W. Terpsma
Zeeland	Rev. E. J. Krohne	Rev. G. J. Vande Riet

Adopted.

III. Your Committee presents the following brethren who have been chosen by their Classes as Members of the Board of Missions, and advises their appointment:

Classis	Primus	Secundus
California	Rev. W. Groen	Rev. J. De Jong
Grand Rapids East	Rev. J. L. Heeres	Rev. M. Monsma
Grand Rapids West	Rev. H. J. Mulder	Rev. G. J. Hofmeyer
Hackensack	Rev. J. Beebe	Rev. D. De Beer
Holland	Rev. D. Zwier	Rev. L. Van Laar
Hudson	Rev. W. Kuipers	Rev. R. Bolt
Illinois	Rev. J. H. Monsma	Rev. C. Huissen
Muskegon	Rev. J. Dolfin	Rev. L. J. Lamberts
Ostfriesland	Rev. H. C. Bode	Rev. A. D. Folkema
Orange City	Rev. J. Paauw	Rev. G. Andre
Pacific	Rev. D. H. Muyskens	Rev. J. Mulder
Pella	Rev. I. Van Dellen	Rev. W. D. Vanderwerp
Sioux Center	Rev. J. C. De Bruyn	Rev. J. Rubingh
Wisconsin	Rev. J. O. Vos	Rev. H. Ahuis
Zeeland	Rev. G. J. Vande Riet	Rev. W. Van Peurseem

Adopted. The Clerk is instructed to cast the ballot for these brethren.

IV. Your Committee also advises the following appointments:

1. *Synodical Committee:* Rev. W. P. Van Wyk, Rev. I. Van Dellen, Rev. J. Timmerman.

2. *Stated Clerk*: Dr. H. Beets; Alternate: Rev. L. Trap.
3. *Synodical Treasurer*: Mr. T. Noordewier; Alternate: Mr. H. Voss.
4. *Church Aid Committee*: Rev. J. Manni, Rev. H. J. Heynen, Rev. D. De Beer; Rev. D. Hollebeek, General Alternate.
5. *Commissioners for Emeritus Fund*: Reappoint: Rev. H. VanderPloeg, Mr. W. Bareman, Rev. J. O. Vos. Appoint as alternates: Rev. J. O. Bouwsma, Mr. Edw. Wierenga, Rev. H. Oostendorp.
6. *Representative at the National Christian Association*: Dr. H. Kuiper, Rev. G. Hoeksema, Alternate.
7. *Representative at the American Bible Society*: Rev. J. Beebe.
8. *General Treasurer of the Jewish Mission Fund*: Rev. J. L. VanTielen; Dr. G. Goris, Alternate.
9. *Committee in re South America*: Dr. H. Beets, Dr. M. J. Wyngaarden, Rev. J. Wyngaarden, Prof. W. Heyns.
10. *Committee in re Inexpensive Psalter and Hymn Books*: Mr. Jelle Hekman, Mr. W. B. Eerdmans, Mr. M. Hoffius.
11. *Committee in re post-graduate courses leading to a Th. M. degree*: Dr. Y. P. De Jong, Rev. G. Hoeksema, Dr. C. Bouma, Prof. Wyngaarden, Dr. H. Kuiper, Dr. Edw. Masselink.
12. *Committee in re Mission Training and Bible School*: Prof. S. Volbeda, Pres. R. B. Kuiper, Rev. J. Dolfin, Rev. J. Bruinooge, Dr. W. Jonker, Mr. J. Vande Water.
13. *Committee in re "Het Beginsel van Vrije Studie."* Continue same Committee, viz.: Rev. R. B. Kuiper, Rev. K. Fortuin, Dr. C. Van Til, Rev. L. Van Laar, Dr. M. Van Dyke.
14. *Committee in re Divorce Question*: Continue the brethren: Prof. F. M. Ten Hoor, Rev. G. Hoeksema, Rev. W. P. Van Wyk, Prof. D. Kromminga, Rev. H. Keegstra. Appoint the brethren: Prof. L. Berkhof, Prof. H. Schultze.
15. *Committee in re Leave of Absence*: Rev. Geo. Hylkema, Rev. J. Gritter, Rev. J. M. Dykstra.

16. *Committee in re Hymns and Psalter Chorales:* Rev. R. B. Kuiper, Prof. H. J. G. Van Anandel, Prof. W. Heyns, Rev. J. M. Vande Kieft, Rev. H. J. Kuiper, Mr. S. Swets.

17. *Committee in re Education:* For six years the brethren: Rev. L. J. Lamberts, Prof. H. Meeter, Dr. G. Heyns.

18. *Committee in re Study Emeritus Fund:* Rev. J. De Haan, Jr., Mr. Geo. Ottenhof, Mr. Clarence De Vries, Mr. John Hekman, Mr. Adrian Ringelberg, Mr. H. R. Gezon, Mr. P. D. Rose, Rev. J. Dolfin.

19. *Committee in re Simplifying the Rules for Synodical Procedure:* Dr. G. Goris, Rev. J. J. Hiemenga.

20. *Committee in re "Uitbouw Belijdenis":* Prof. L. Berkhof, Prof. C. Bouma, Prof. H. Schultze, Rev. I. Van Dellen, Dr. R. L. Haan, Dr. R. Bronkema.

21. *Committee in re Rev. Kamps and Ostfriesland (Art. 104):* Rev. K. Bergsma, Rev. G. Hoeksema, Mr. G. Ledeboer.

22. *Committee in re Herziening Liturgische Geschriften:* Prof. S. Volbeda, Prof. H. Schultze, Prof. J. Vanden Bosch, Rev. E. Tanis.

23. *Committee in re Revision of Mission Order (cf. Art. 111, IX, 1 and 2, and XI, C):* Rev. J. Dolfin, Dr. H. Beets, Rev. Z. J. Sherda, Rev. J. L. Heeres.

24. *Committee in re Order of Worship:* Prof. W. Heyns, Rev. D. Zwier, Rev. H. J. Kuiper, Rev. L. Trap, Rev. W. Stuart, Rev. J. Manni.

25. *Committee for Reformed Literature:* Prof. L. Berkhof, Dr. H. Jellema, Rev. J. M. Vande Kieft, Rev. B. H. Spalink, Mr. J. B. Hulst, Mr. R. Postma, Mr. Jelle Hekman.

26. *Committee for preparing Synodical Reports:* Mr. J. B. Hulst.

Adopted.

ARTIKEL 129

Ds. J. Noordewier, die niettegenstaande zijn hoogen ouderdom de meeste zittingen der Synode als bezoeker heeft bijgewoond, sluit op verzoek van den Praeses deze zitting met dankzegging en gebed.

**DRIE-EN-TWINTIGSTE ZITTING, VRIJDAGNAMIDDAG,
27 JUNI****ARTIKEL 130**

No. 327 of the *Christian Hymnal* is sung, and Rev. H. E. Oostendorp leads in prayer.

ARTIKEL 131

Synod decides to allow a remuneration of \$100.00 to the Clerk of Calvin College, Miss Henrietta Korfker, for her services in typewriting and mimeographing the Synodical reports; and a remuneration of \$50.00 each to Mr. J. B. Hulst for his services in preparing and distributing the Synodical reports; to Mr. Henry Voss for his services in arranging for lodgment and meals in the Dormitory; and to Mr. E. J. Norden for his services as janitor of Calvin College.

A vote of thanks is extended to Mrs. Gertrude De Boer for her management of the cuisine in the Dormitory.

ARTIKEL 132

On motion it is decided that the Synod two years hence will, the Lord willing, again meet in Calvin College. The Franklin Street Church is designated to call the Synod of 1932 together.

ARTIKEL 133

Rev. J. Noordewier reminds Synod of the fact that the year 1932 will mark the seventy-fifth anniversary of our Church. Synod decides to appoint a Committee, consisting of Rev. H. Baker, Dr. H. Beets, Rev. H. Keegstra, and Rev. H. J. Kuiper as members, and Rev. J. Noordewier as honorary member, to arrange a program for a suitable celebration of this event.

ARTIKEL 134

The minutes of the twenty-second and the twenty-third sessions are read and approved.

ARTIKEL 135

Synod now being ready to adjourn, the President delivers the following address:

"DEAR BRETHREN :

"Our Synod for the year 1930 is about to adjourn. We have worked through the agenda and came to the acta. We have made important decisions by which we hope to further the interests of the Kingdom of God. We pray that our churches and our schools and our missions may be benefited by the resolutions we have made. Several important matters have been re-committed for further study to be acted upon by a later Synod. This fact shows indeed that we are not in immediate need of more problems for study and investigation.

"The spirit which prevailed at Synod, the coöperation which was manifest, the consideration which was evident, and the Christian fellowship which was exercised, made our sessions pleasant indeed.

"I express my great appreciation for the able assistance given me by the level-headed Vice-President and the ready and accurate Clerks. The hard work of the Synod has been done by the Committees of Preadvice to which our Seminary Professors have given their valued assistance. The quiet but highly important work of Mr. J. B. Hulst, who had charge of the preparation and distribution of the Committee reports, deserves more than a word of praise, especially since the brother has been at this work since 1918. The Clerk of the School, Miss Korfker, engaged by Synod as stenographer, has certainly proved herself worthy of her responsible task. For the calling Consistory (Neland Avenue) and all those engaged by it to prepare the proper entertainment, I have heard nothing but praise. Synod was made to feel at home here.

"I shall not close without recalling once more the gloom cast over Synod by the sudden and tragic death of one of our delegates, the Rev. A. J. Brink. May the Lord guide us all to our several homes and dear ones in safety, and may He enable us to continue our task in His fear until we shall all reach the beautiful city in which no accidents occur, in which no parting shall take place, in which no sin shall enter—the city of our King."

The Vice-President of Synod responds as follows:

"MR. PRESIDENT :

"It is certainly fitting to express the appreciation of the Synodical delegates of your leadership. The Church is

grateful to you for your willingness to serve. Our conviction is that these meetings over which you have presided have served the permanent benefit of our churches.

“At this moment a judgment can hardly be passed on the character of our work. Let others judge. Mayhap this Synod will be relegated to the limbo of Synods forgotten and unsung. Nevertheless the high regard in which we hold you will remain. May God bless you.”

ARTIKEL 136

At the request of the President, all delegates now rise and sing the Doxology: “Praise God from Whom all blessings flow.” The President leading, all join in reciting the Lord’s Prayer.

Synod adjourns.

W. P. VAN WYK, President,

W. GROEN, Vice-President,

D. ZWIER, First Clerk,

G. W. HYLKEMA, Second Clerk.

Correct Copy,

Henry Beets, S. C.

SUPPLEMENTS

SUPPLEMENT I-a

REPORT OF THE SYNODICAL COMMITTEE TO THE CHRISTIAN REFORMED SYNOD OF 1930

ESTEEMED BRETHREN:

Your Committee has the honor to report that since the last Synod but few matters were placed before it for its decision. Some inquiries came to the Stated Clerk as to the reliability and worthiness of support of organizations outside of our circles, appealing to our churches for assistance; and this information in the form of advice was given to the best of his ability. In doubtful cases he consulted the brethren of the Synodical Committee. Evidently it is not superfluous that once more the attention of our Consistories be called to the resolution of the 1924 Synod, page 70, advising them that if persons or organizations outside of our circles request aid, such Consistories ought first to investigate by means of the Synodical Committee if everything is in good order. In view of doubts arising from the fact that means of communication in the interior of China are very inadequate, and that consequently there might be a possibility that the funds donated might not reach the parties for whom they were collected, your Committee did not feel free to give any definite advice in the case of China famine relief. In one instance it was unable to respond to one or two inquiries sent in regarding the labors of the Rev. C. M. Loomis, page 40, Acta 1926, since the Committee of inquiry to gather facts concerning the Interdenominational Benevolent Association was instructed to present its findings to our Consistories by letter, and this matter was delayed until recently—see report of the Committee in another communication.

In regard to the matter named on pages 168 and 169, Acta 1928, concerning help extended to the Theological School of the Reformed Alliance of Germany, assistance was given by some of our churches on the occasion of the visit of Dr. W. Kolfhaus to our country.

Scores of times the Stated Clerk signed the necessary blanks for the obtaining of communion wine, while inquiries about statistics and denominational status, made by different parties, were attended to by the Secretary of your Committee.

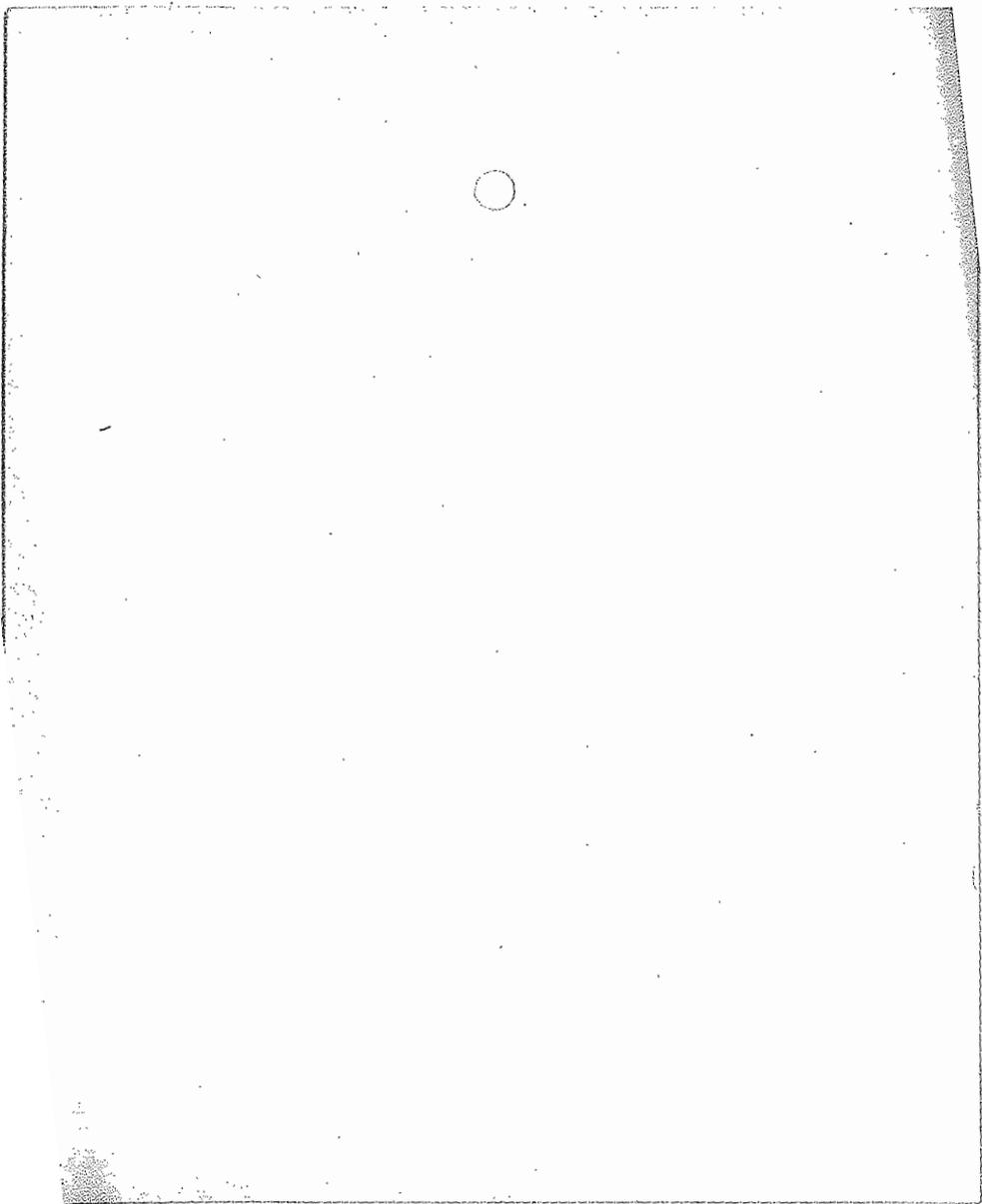
We call your attention to the fact that there is an invitation coming from the Reformed Churches in the Netherlands to have our Synod send representatives to their General Synod, meeting next August. Let us add in connection with this, that, as usual, the Synodical Committee appointed several of the brethren to act as our representatives at the meetings of the major assemblies of our corresponding churches. Sorry to say, three brethren declined in succession to represent us at the meeting of the General Synod of the Reformed Church in America, and after the third declination had come in, too little time was left to ask a fourth one to get ready to go. The brethren appointed had lawful excuses for their declinations. Still, we are sorry that time limit did not permit us to send some one to Asbury Park to extend our greetings to the denomination so near akin to us.

The mandate of the regular members of this Committee: the Revs. W. P. Van Wyk, I. Van Dellen, and J. Timmerman, is again surrendered to you for your action; the term of the Stated Clerk also expires at this time.

Respectfully submitted,

Wm. P. Van Wyk, President.
Henry Beets, Stated Clerk.

P. S. As requested, we transmit to you communications of the League of Evangelical Students, of the Alpine Avenue Consistory, Loomis Committee, the "Back to the Bible Movement," and the U. P. Committee on Presbyterian Unity. (See Art. 93, IX, of these Acta.)



HANG ME UP

Home and Consistory Room

REVISED ORDER, LORD'S DAY

MORNING WORSHIP

(Acta 1930, p. 168)

- | | | |
|---|---|------------------------|
| 1. Votum | } | 1. Psalm |
| 2. Salutation OR | | 2. Invocation or Votum |
| 3. Psalm | } | 3. Salutation |
| 4. Reading of the Law | | |
| 5. Psalm of consecration and devotion | | |
| 6. Prayer (including element of confession and concluding with the Lord's Prayer) | | |
| 7. Offering and Psalm | | |
| 8. Offertory Prayer (optional) | | |
| 9. Scripture Lesson | | |
| 10. Sermon (including declaration of pardon) | | |
| 11. Prayer | | |
| 12. Psalm (with or without Doxology) | | |
| 13. Benediction | | |
| 14. Doxology (if desired here) | | |

ORDER OF WORSHIP

SECOND SERVICE, LORD'S DAY

(Tentative, Acta 1930, pp. 345, 188)

- | | | |
|---|---|------------------------|
| 1. Votum | } | 1. Doxology |
| 2. Salutation OR | | 2. Invocation or Votum |
| 3. Doxology | } | 3. Salutation |
| 4. Apostles' Creed (optional) | | |
| 5. Praise Selection from Scripture | | |
| 6. Psalm of Praise | | |
| 7. Gloria Patri | | |
| 8. General Prayer, concluded with the Lord's Prayer | | |
| 9. Offering and Psalm | | |
| 10. Offertory Prayer (optional) | | |
| 11. Scripture Lesson | | |
| 12. Sermon | | |
| 13. Prayer | | |
| 14. Response (optional) | | |
| 15. Psalm (with or without Doxology) | | |
| 16. Benediction | | |
| 17. Doxology (if desired here) | | |

CONTRIBUTIONS

(Per family, per year)

Calvin College and Seminary	\$3.00
Emeritus Board	2.00
Indian Missions	4.50
China Missions	1.00
Home Missions	3.50
(Of this, at least \$1.00 to be put in the General Fund)	
Jewish Missions	1.00
Seamen's Home, Hoboken	.15
South America	.10
Church Help (one offering: September or October) needed	.75

Synodical Expenses, 1932 Synod	40
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CAUSES RECOMMENDED BY SYNOD

American Bible Society (p. 28, Acts of 1932)	
Chicago Tract Society (Acta 1926, p. 50, but see Art. 48, Acts of 1932)	
Emergency Comm.—Fields, Workers, Funds (Art. 164, Acts of 1932)	
Reformed Literature (Art. 158, Acts of 1932)	
Faith, Prayer and Tract League (Acta 1926, p. 44; p. 54, Acts of 1932)	
National Christian Association (Art. 109, Acts of 1932)	
National Union of Christian Schools (Acta 1930, p. 196; Acts of 1932, p. 42)	

League of Evangelical Students (Acta 1930, p. 102)	
Lord's Day Alliance (Acta 1930, p. 42; Acts of 1932, p. 42)	
Christian Labor Association, moral support (Art. 108, Acts of 1932)	

SUPPLEMENT I-b

REPORT OF THE TREASURER OF SYNOD

Grand Rapids, Mich., June 14, 1930.

*Synod of 1930 of the
Christian Reformed Church.*

ESTEEMED BRETHREN:

I take great pleasure in submitting herewith an itemized statement of the receipts and disbursements as Synodical Treasurer for the period of two years from June 11, 1928, to and including June 14, 1930.

From this statement can be seen that there was on hand at the beginning of the period.....\$ 7,376.74

I have received from Synodical assessments,
interest on certificates of deposit in the Grand
Rapids Savings Bank, etc..... 15,688.55

Making a total of.....\$23,065.29

Out of this amount, I have been called upon to
pay out the sum of..... 12,210.11

Leaving a balance of cash on hand of.....\$10,855.18

In view of the fact that our receipts have exceeded our expenditures, and that our cash balance is now greater than it was two years ago, I would suggest that our assessment be reduced from 70c per family to 50c, unless Synod assumes obligations of which I have no knowledge at this time.

Wishing you God's choicest blessings in your work as a

Synod, and trusting that, through your deliberations and actions, great things may be done for His Kingdom, I am,

Yours very sincerely,

Tony Noordewier, Treasurer.

RECAPITULATION

June 11, 1928,	Balance of cash on hand.....	\$ 7,376.74
June 14, 1930,	Total receipts to date.....	15,688.55
	Grand Total.....	<u>\$23,065.29</u>
	Total Disbursements	<u>12,210.11</u>
June 14, 1930,	Net balance of cash on hand.....	\$10,855.18

I have examined the statement of receipts and disbursements of the Synodical Treasurer as recapitulated above, and find it to be correct.

HENRY DENKEMA, *Synodical Auditor.*

June 17th, 1930.

SUPPLEMENT II

CURATORIUM (BOARD OF TRUSTEES) REPORT

*To the Synod of the Christian Reformed Church,
to convene at Grand Rapids, Mich.,
June 11, 1930, and following days,*

ESTEEMED BRETHREN:

It is a pleasure to us to submit the report of the Curatorium (Board of Trustees) of our Theological School and Calvin College to you, while you are assembled in one of the buildings of our growing institution. In the decade which has passed since Synod met last in this city, great changes have taken place in our school. Then there was but one building upon the campus, now there are three, and a fourth is under construction, to be completed next fall; then our plant was burdened by a heavy debt, now our property is free from all incumbrance; then the enrollment in our College amounted to 120 and in the Seminary to 44, now the enrollment of the College has grown to 353 and of the Seminary to 54. This month 84 were graduated from the College, and 20 from the Seminary. Of those graduating from the College: 2 received a certificate of a four-year course; 1 an A.B. degree awarded on completion of an additional year in a medical school; 6 received the degree of A.B. in Education; 10 had completed the Normal Course; 4 the Pre-Medical; 4 the Pre-Law; 19 the Pre-Seminary; and 38 the General College Course. To no less, therefore, than 64 the degree of A.B. could be awarded. Of the 20 graduating from the Seminary, as many as 15 received the degree of Bachelor of Theology. When we consider all these things, we have abundant reasons for gratitude, and we may say with the Psalmist: "The Lord hath done great things for us; wherefore we are glad."

A. *The Meetings of Curatorium.*

(1) Since the last synodical gathering, your Board of Curators has had but two meetings. They were the annual meetings held each time at the close of the academic year. It is with a feeling of joy that we may report that in both meetings a fine Christian spirit was manifested. The personnel of Curatorium continued to change from year to year, new faces appearing at each gathering, but there was no vacancy through death in this period. Yet we had reasons to sorrow. At the 1930 meeting, note was taken of the fact that Mr. Nicholas Brander had died in the prime of life. He had served our institution very acceptably both as member of the Committee on Buildings and Grounds and as member of the Building Committee for the new Seminary.

(2) At the annual meeting of 1929, Rev. W. P. Van Wyk was elected President; Dr. Y. P. De Jong, Vice-President; Rev. L. J. Lamberts, Secretary; and Rev. D. Zwier, Assistant Secretary. These officers were reelected in 1930.

(3) Last year your Board of Curators, when it met, admitted the following to the candidacy, after examining them in dogmatics and in the other prescribed branches: C. H. Bode, F. Bronkema, R. Bronkema, R. Danhof, R. S. De Haan, M. Dornbush, J. Geels, J. Hanenberg, A. Persenaire, H. Ridders, L. Verduin, J. Weidenaar, and C. Witt. This year eighteen young men—the largest class in the history of our Church—presented themselves for examination, and all of them were declared candidates for the sacred ministry of the Word. Their names are: M. Bolt, B. Bruxvoort, F. De Jong, N. De-Vries, A. Disselkoen, P. Holwerda, J. Hoogland, J. Hoogstra, R. H. Hooker, G. Kok, C. De Waal Malefyt, W. Rutgers, R. Star, W. Vande Kieft, B. Vanden Brink, J. Vander Ploeg, C. Veenstra, and T. Yff.

B. *The Standing Committees.*

(1) The Board of Finance was composed of the following men: Rev. H. Keegstra, Rev. W. Kok, Dr. A. B. Poppen, Messrs. Fred Winter, G. J. Rooks, G. L. Dornbos, John Hekman, T. Noordewier, and H. Holtvluwer. After Rev.

Keegstra left Holland, Rev. D. Zwier took his place in this Committee; other members whose term had expired, were re-appointed by Curatorium. In this connection it must be pointed out that Mr. Tony Noordewier has served our institution very acceptably for a number of years as treasurer, and has done all this work without any compensation. Curatorium gave him a vote of thanks at its annual meeting of 1929, and it would be fitting if Synod would do this also.

(2) The Committee on Buildings and Grounds had but three members: Rev. W. P. Van Wyk, Messrs. N. Brander and B. Hertel; and since Mr. Brander's death, but two. Upon the recommendation of these men and of others also, Curatorium decided to merge this Committee with the Board of Finance. Rev. Van Wyk and Mr. Hertel have been appointed members of this enlarged Board. Instructions have been given to this body to change its by-laws so that it will have a Committee on Buildings and Grounds.

(3) The following served in the Supervisory Committee: Revs. J. Bruinooge, H. J. Kuiper, E. J. Krohne, L. J. Lamberts, and L. Veltkamp. When Rev. Kuiper left Classis Grand Rapids West, Dr Y. P. De Jong took his place. At the last meeting of the Board, President Broene suggested that the name of this Committee should be changed. The part of his annual report which has a bearing on this matter reads as follows:

"There is much to be said for such a change, and nothing of any weight against it. The only objection to the change I have ever heard is that if the name is changed, the Committee might cease to be a supervising body. That fear seems to me utterly groundless. If the Board decided that its Executive Committee is to exercise some supervision, it can so stipulate. The main function of the Committee is that of an Executive Committee. It performs the work of the Board between sessions. As it now stands, our terminology is out of harmony with that of the American environment in which we live, and gives rise to confusion."

It was decided to act according to this suggestion. The Supervisory Committee, therefore, will henceforth be designated as the Executive Committee.

C. *The Faculty of the Seminary.*

(1) No changes were made in the Theological Faculty since the last Synod, except that Professor Kromminga, who was appointed at that time, began to teach Historical Theology. The Supervisory Committee made arrangements for his installation, which took place at the Neland Avenue Church on the evening of September 5, 1928. Rev. W. P. Van Wyk, the President of Curatorium, preached the sermon, and Rev. H. Keegstra, as President of the last Synod, read the Form.

(2) Professor Kromminga is to be re-appointed by Synod. Curatorium, after having heard both the Supervisory Committee and the Rector, recommends his re-appointment.

(3) During the year 1928-1929, Dr. Wyngaarden served as Rector; the past year this office was held by Professor Schultze; and for the ensuing year Professor Berkhof has been appointed.

D. *The Teaching Staff of the College.*

(1) Professor Van Zyl, who had received an offer of a teaching fellowship at the University of Michigan, was granted a leave of absence for a year. He expects to be back next fall.

(2) Mr. R. Bos, who was instructor in German and English, accepted a position as principal of the Eastern Academy. His part of the work has been carried on by student instructors.

(3) In 1929 the rank of Associate Professor was given to Mr. Seymour Swets with the understanding:

- a) That he shall be re-appointed again at the end of two years, when his present appointment expires; and
- b) That there will be a possibility of his being re-appointed again as Associate Professor.

(4) Miss Johanna Timmer was re-appointed last year. She received the title of "Dean of Women" and the rank of Instructor.

(5) Miss Elizabeth Vertregt, who was appointed Acting Librarian in 1928, was appointed Librarian this year.

(6) Mr. William Cornelisse, the Physical Director, was obliged to go to Denver for a year, to regain his health, but he has returned, and expects to resume his duties next fall. Mr. John Tuls had charge of the coaching work while Mr. Cornelisse was absent.

(7) Mr. E. Monsma was re-appointed as Assistant in Biology and to be in charge of Physics; Mr. L. Flokstra was re-appointed as Instructor in the Normal Department.

E. The Presidency.

When President Broene received his appointment in 1926, he announced that he would accept, but with the understanding that he was to serve no more than four years, after which he was to have his chair again in the Department of Education. At the annual meeting of 1929, he called attention to the fact that his term would expire the next year. As Curatorium was loathe to lose his services as President, it appointed a committee of six with instructions to confer with the President and ascertain whether he would not withdraw his resignation; and in case he should not be willing to do this, to present a nomination at the 1930 meeting. This committee reported that it had not succeeded in persuading the President to change his position. It presented a nomination, which had been made after a conference had been held with the College Faculty. From the nomination which was presented, Curatorium selected Professor R. B. Kuiper, formerly pastor of the Lagrave Avenue Church, but in the past year Professor of Systematic Theology at the Westminster Seminary of Philadelphia. To our joy we may add that before Curatorium adjourned, it had the information that Professor Kuiper had accepted. May the Lord bless the brother in his new field of labor with its great responsibilities.

F. Calvin and the North Central Association.

In the past mention was made repeatedly of the fact that Calvin College lacked sufficient endowment funds to be admitted to the North Central Association of Colleges and Sec-

ondary Schools, in consequence of which our graduates were obliged to take entrance examinations if they wanted to continue their studies at other institutions; and in some cases their applications were not considered at all. But now we may report to your honorable body that on the 19th of March, 1930, our College was admitted without condition to this Association, even though we lacked the required endowment fund. The President said in his report about this matter:

“Credit for it belongs to no one man. Rather it belongs to many—to our people who have enabled the Board to provide us with such a splendid physical plant, to our Faculty for the excellent teaching, to our graduates who in other schools have given us a reputation for sound scholarship and thorough teaching, to our bookkeeper for keeping our accounts in very nearly perfect condition (indeed, the *Report of a Survey of C. C.* for the N. C. A. reads thus: ‘The institution is to be commended on the excellent form in which the accounts are kept’), to our Clerk for sending out our letters and other documents in such a way that we make an excellent impression on outsiders, to our Registrar for keeping our academic records in proper condition (the *Report to the N. C. A.*, already mentioned, reads: ‘The records in the office of the Registrar are well kept’), to our Dean for assisting me in preparing our report and in various ways.”

But we are sure that much credit must be given to President Broene for bringing about that Calvin is recognized throughout the country as an accredited school. We would like to suggest that Synod give him a vote of thanks.

G. *Two Splendid Gifts.*

(1) From year to year Curatorium has reasons to be thankful to the churches for raising their assessments and to express its appreciation to societies and individuals for their gifts. At the meeting of 1929 it was decided to thank Mr. Cornelius Dosker for a collection of Oriental curios, and Mr. and Mrs. Gilbert Daane for the gift of \$500, for which sum valuable books were purchased for the Library. At the last gathering of Curatorium attention was called to a gift of \$125 of the Young People's Society of Manhattan,

Mont., the interest of which gift is to be used as a prize in the Seminary. But at this same meeting two other gifts were reported, which are so outstanding that they deserve special mention.

(2) a) The one was received from the same family that gave us the Library Building a few years ago. Last fall the Hekman family offered to erect a new Seminary Building on the campus at an expense of \$75,000.00. The Supervisory Committee accepted this offer and appointed a Building Committee. When the bids were opened, however, it was found that the sum which was offered would not be sufficient. About \$15,000 more was needed. At this juncture the generosity of the Hekmans was again revealed, for they offered to add to the original gift as much as was necessary to complete the building, including the furniture and fixtures. This new building will have six class-rooms, each with a seating capacity for forty students, one large room which might be used for examinations, for student meetings, and for the meetings of the Board of Trustees, a Faculty room, a public office with a small private office adjoining, a chapel, seating a little over a hundred, a reception room, a student's waiting room, a committee room, a small kitchen, and the necessary coat-rooms, toilets, etc. Favored by mild weather, the contractor was able to start building operations early, and it is expected that the structure will be completed by November 1st.

b) Your Board of Curators feels very grateful for this gift, and it recommends that a meeting of the Curators be held at the time of the dedication of the new Seminary building in order that they may express their interest and appreciation to the donors by their presence.

(3) The other gift was offered to Curatorium at its last meeting by Mr. and Mrs. Wm. B. Eerdmans. Previous to this Mr. Eerdmans had indicated to the Supervisory Committee that he would like to donate an organ for the chapel, but he had added that a Committee should be appointed to select the instrument. This Committee had been appointed and had selected a three-manual Wangerin organ that would cost \$10,000, but that it would cost \$12,500 if one

more stop—flute celeste—and if harp, chimes, grills, and pipes should be added. The following written statement was then given:

“Mr. and Mrs. Wm. B. Eerdmans offer to donate to
CALVIN COLLEGE

an Organ as per specifications submitted by the Organ Committee, to the value of \$12,500.00. This amount to absorb the balance of the pledge of \$10,000 made by Mr. and Mrs. Wm. B. Eerdmans before, of which an amount of some \$7,500 is still unpaid.

“The Organ is to be erected and installed in Calvin College as a Memorial to their daughter, Eleanor Mae.

“The Organ is to be installed during the summer or early fall of 1930 (it takes three months to build the organ, and one month to install it).

“Mr. Wm. B. Eerdmans and heirs to assume all financial responsibilities.

“(Signed) WM. B. EERDMANS.”

The Board accepted the generous offer and permits the installation of the proposed organ, with the understanding that the previous pledge heretofore made by Mr. and Mrs. Eerdmans be cancelled when the organ has been installed and a clear title has been given to the institution. Curatorium also decided that Mr. and Mrs. Eerdmans be given proper expression of its most hearty appreciation of this very generous and acceptable gift.

H. *Financial Matters.*

(1) As was already remarked in the introduction, the property is free from all incumbrance at present. The Board of Finance could report to Curatorium this year that the balance of the mortgage resting upon the main building could be paid off.

(2) It was decided to install two automatic stokers at a cost of \$3,000.00. These will pay for themselves because they will permit the janitor to take care of other work, and because they use a pulverized coal which is \$2 a ton cheaper than the coal used in hand firing.

FINANCIAL REPORT FOR YEAR ENDING DEC. 31, 1929

OPERATING STATEMENT

INCOME		EXPENSE	
Classical Assessments	\$ 83,926.27	College Professors	\$ 58,374.81
College Tuition	31,074.55	Seminary Professors	24,600.24
Seminary Tuition	2,355.25	All other Salaries	15,399.00
Income from Endowment	5,726.19	Instructional	5,468.93
Miscellaneous	77.15	Library Books	2,287.23
		Business Admin.	3,732.77
		Maint. of Plant	6,168.19
Total Income	\$123,159.41	IMPROVEMENTS—	
Total Expense	118,786.07	New Equipment	874.90
		Accoustical Improve- ment in Auditorium	1,880.00
Net Balance	\$ 4,373.34		\$118,786.07

The Dormitory and Dining Hall have been operating without loss at the following rates:

Board	\$ 4.75 per week.
Rent	47.50 per semester for Single Rooms.
Rent	33.25 per semester for Double Rooms—each.
Accommodating 79 Men Students.	

STATEMENT OF FUNDS

ENDOWMENT FUNDS		BUILDING FUNDS	
Payments on Pledges	\$ 6,042.00	Payment on Pledges	\$ 4,721.67
Donations	693.89	Donations	227.33
From Churches for Chairs of Ethics and Bible	4,845.00	From Gen'l Fund	4,404.90
Received during year	\$ 11,580.89	Rec'd during Year	\$ 9,353.90
Value Jan. 1, 1929	108,253.26	Value Jan. 1, 1929	421,345.86
Present Total Endowment	\$119,834.15	Total Funds invested in Buildings	\$430,699.76

There remains a mortgage indebtedness on
the buildings of \$15,000.00.

BALANCE SHEET

ASSETS		LIABILITIES	
Endowment Loans	\$111,150.00	Mortgage Payable	\$ 15,000.00
Endowment Property	3,177.00	Department Funds	2,367.00
Endowment Cash	662.15		
Buildings & Equipm't	455,232.62	NET WORTH	
Due from Student Clubs	389.07	Endowment Funds	119,834.15
Gen'l Cash—Balance	18,529.43	Building Fund	430,699.76
		Reserve Account	21,239.27
	\$589,140.27		\$589,140.27

I. *The Problem of Maintaining the Dutch Language in the College and in the Seminary.*

At the meeting of 1929, the Theological Faculty informed the Board of Trustees that in its opinion it is practically impossible to use Dutch without impairing the work done; Professor Van Andel, who teaches Holland in the College, wrote a letter in which he indicated that the Dutch language is not appreciated as it might be; and the Supervisory Committee also made mention of this problem. The matter was referred to the Faculties in consultation with the Supervisory Committee to report at the 1930 session. At the last meeting the following recommendations were adopted:

OF THE COLLEGE FACULTY

(1) In regard to Dutch language and literature:

- a) In general it is proposed to put the Dutch on the level of the German and French courses in the first two years at least, the first year to be a grammar year, the second grammar review and reading. The amount of outside reading to be reduced to meet the situation;
- b) For the first year Dutch the present plan shall be continued to meet the weak students once a week in order to help them along in their reading and pronunciation;
- c) In the third year, the literature courses shall be taught in alternate years, two hours being devoted to literature, and one hour to Dutch Composition for those who are fit for this work, or to more reading for those who are unable to compose; this elective to be determined by the instructor;
- d) The abler students shall be excused of one or two grammar and reading courses in Dutch with the understanding that they shall take additional courses in literature and composition to make up their three years.

(2) In regard to Dutch History:

Pre-Seminary students shall be required to take at least one course in Dutch history, by preference the last course (326).

(3) In regard to the Library:

Most books for Dutch literature and history shall be put in a separate alcove in the reading-room so as to make them more accessible to the students.

OF THE SEMINARY FACULTY

“De Faculteit gaat hierbij van de volgende overwegingen uit:

- a) Dat het wenschelijk voor onze theologische studenten is, èn nu in hunne theologische studie, èn straks in de bediening des Woords, om den rijken schat der Nederlandsche Gereformeerde literatuur te kunnen gebruiken;
- b) Dat het niet alleen wenschelijk, maar noodig is, met het oog op het feit dat er ongetwijfeld nog geruimen tijd eene tamelijk algemeene behoefte zal zijn aan Nederlandsche prediking en het gebruik der Nederlandsche taal in ons kerkelijk leven, dat onze studenten in de drie jaren van hunne theologische studie aangemoedigd worden om de Nederlandsche taal met gemakkelijheid te gebruiken, vooral op den kansel.

Deze dubbele overweging bepaalt haar doel in deze zaak. Ten einde dat doel te bereiken is de Faculteit bereid en van plan om alles te doen wat in haar vermogen is. Hoe op de meest doeltreffende wijze hieraan praktisch gevolg kan worden gegeven valt vooruit niet vast te stellen. De Faculteit heeft echter ook deze zaak ingedacht, en is voornemens om zooveel mogelijk het volgende in werking te doen treden:

- (1) Dat in verband met vakken waarin dit mogelijk en wenschelijk mocht blijken te zijn, het gebruik van Nederlandsche theologische werken zal worden voorgeschreven of aangemoedigd;
- (2) Dat, zoo het geval zich te eeniger tijd mocht voordoen dat de studenten van een zekere klas met vrucht de Nederlandsche taal in een bepaald vak zouden kunnen volgen, de Professor in dat vak—tenzij hij zulks uit andere ernstige overwegingen onraadzaam mocht achten—in zulk een vak de Nederlandsche taal zal gebruiken;

- (3) Dat het tegenwoordig gebruik, dat alle studenten in de drie jaren van hun theologische studiegang minstens een of twee van de vereischte preekvoorstellen in de Nederlandsche taal zullen houden, bijgehouden zal worden. Natuurlijk, zoo naar het oordeel van den Professor van het vak een bepaalde student onmogelijk in het Nederlandsch kan preeken, zal deze regel op hem niet toegepast worden;
- (4) Dat er pogingen in het werk gesteld zullen worden om een uur Nederlandsche spreekoefeningen in het curriculum op te nemen, ten einde ook langs dezen weg de geschiktheid tot het gebruik der Nederlandsche taal te bevorderen;
- (5) Dat de Professoren, zoowel op de lessen als in hunnen omgang met de studenten, en inzonderheid op het jaarlijksche huisbezoek, en zoo dikwijls zich de gelegenheid voordoet, den studenten het belang en de waarde van de kennis der Nederlandsche taal op het hart zullen binden.
- (6) Dat zoodra hiervoor een premie wordt uitgelooft tot het houden van een jaarlijkschen wedstrijd zal worden overgegaan. Hier wordt een schoone gelegenheid geboden aan personen en gemeenten, en zelfs aan Classes, om door jaarlijksche uitloving van een betrekkelijk kleine som als premie de kennis van en de belangstelling in de Nederlandsche taal te bevorderen;
- (7) Dat er naar gestreefd zal worden om te komen tot de oprichting van een club onder de theologische studenten die zich bepaaldelijk ten doel zal stellen om vaardigheid in het gebruik der Nederlandsche taal aan te kweeken."

OF THE SUPERVISORY COMMITTEE

That those students who want to conduct religious services in the Holland language, but are not confident of themselves as to the correct form of expression, shall be asked to submit their sermons to the Professor in Homiletics.

J. Protests against statements of our Educational Secretary.

Our Educational Secretary, Rev. J. Vander Mey, wrote some articles in the church papers against which objections

were raised. In 1929, there was a protest of the Consistory of Prinsburg, Minnesota. At that time the following resolution was passed, to which Rev. Vander Mey himself subscribed: "The Free Christian School should receive the whole-hearted support of all our people wherever there is need of a school or wherever its erection is feasible." This year protests were received from the Michigan Alliance of Christian Schools, from the Holland Christian School Board, and from the Consistory of Prospect Park, Holland, Michigan. In connection with this matter, your Board adopted the following resolutions:

- (1) Rev. Vander Mey has voluntarily promised to discontinue the debate on this matter, and Curatorium would have requested this had he not done so;
- (2) Curatorium urges Rev. Vander Mey to write one or two articles in the spirit of his own statement, occurring in his written answer to the protests received:

"Now I am sorry that affairs shaped themselves the way they did. It caused my approach to come from the wrong direction. My approach was not fortunate, not as I would have desired it. Much rather would I have started with a strong plea: a) for the Christian School; and b) for the duty of parents to establish these schools for their children, and then after this was done to enter upon the problems about which there is difference of opinion."

K. *Matters which require Synod's approval or action.*

(1) The last Synod (see Acta 1928, page 72) referred the *Rules for the Appointment of Professors of Theology* with the added instruction that this matter was to be brought early enough to the attention of the churches in order that proposals for changes might be incorporated in the Agendum of the following Synod. To our regret we must inform you that Curatorium could not carry out this latter instruction without going to great expense. The matter was referred in 1929 to a committee which could not report to Curatorium till a few days ago.

The Board, however, at this time submits the following to your honorably body for consideration:

RULES FOR THE APPOINTMENT OF PROFESSORS
IN THEOLOGY

1. When a theological professor is to be appointed, Curatorium shall present a nomination to Synod. The nominees shall preferably be ordained men that have had some experience in the ministry of the Word. The nomination shall not be made until a conference has been held with the Theological Faculty. It must be made in time so that it may appear in our church papers at least twice before Synod meets. To this end the Executive Committee of the Curatorium shall prepare a proposal in time for the meeting of the full Curatorium in May. When Curatorium convenes, its first duty shall be the making of the nomination and its publication. In order to lengthen the time for possible objections to reach Synod, the election shall take place at Synod as late as possible, and certainly not before the twentieth of June.
2. As in the past, a Professor will be appointed for a term of two years; after which he will be appointed for a term of six years; and when this term is completed he will be appointed indefinitely.
3. These rules, if adopted, are to supersede all former rules.

(2) Curatorium calls attention to a typographical error in the last report of Curatorium and consequently also in the Acta. Through this error the minimum salary of Assistants was set at \$1,600 instead of \$1,800. Curatorium asks Synod to rectify this error.

(3) Curatorium petitions Synod to state that a minister can accept the Presidency of Calvin College without losing his ministerial standing. *Grounds* for this request:

- a) The College belongs to the Church;
- b) Its headship is a position of the very greatest significance to our entire denomination; and
- c) The position is one in which the incumbent can exercise a far-reaching spiritual influence. It may be added that this is in harmony with the report of the "Committee in re status of Ministers connected with institutions of learning which are not ecclesiastical."

(4) Curatorium petitions Synod to change of the name of our institution to Calvin College and Seminary. *Grounds*:

- a) This simple designation will remove the false impression that the Theological School and Calvin College are two separate institutions;

- b) It is true that the Synod of 1926 objected to such a change of the name (see Acts 1926, p. 37) especially on the score that "our Theological School would (in the proposed change of name) lose the place to which it is entitled and which lives in the minds of our people," but the change of the official title does not involve that the Seminary Department of our institution will cease to be our Theological School.

In case Synod may grant this request, the Board petitions Synod further that it authorize Curatorium to change the Articles of Incorporation in harmony with this change of name.

- (5) An overture was received from Classis Grand Rapids West. It reads as follows:

EXTRA POST-GRADUATE YEAR AT THE SEMINARY

To add a year of post-graduate work to our Theological course at our Seminary, so that students desiring advanced study can take it at our own School. This extra is not to be compulsory, and is to be introduced without increasing the Faculty. *Grounds:*

- (1) Need for a stronghold of Reformed Theology in Theology;
- (2) We know that our present Theological Faculty is qualified to give this post-graduate course;
- (3) Up to this time our students have mostly pursued post-graduate work at Princeton, but since the future position of Princeton is uncertain in regard to fundamentals, we believe it imperative to make provision for our students at our own institution;
- (4) We believe that our Seminary should eventually offer a complete post-graduate course leading to the degree of Doctor in Theology. This is the first step to realize our ideal;
- (5) An adequate Seminary building is assured.

Curatorium considers it advisable before definite action is taken in the matter, that Synod appoint a Committee to make a thorough study of this question.

We consider it advisable that two members of the Curatorium and two members of the Theological Faculty be ap-

pointed on this Committee; this Committee to report to Curatorium, with the understanding that the Curatorium, after thorough consideration of the report, shall appear before the next Synod with definite advice in this matter.

- (6) The matter mentioned in paragraph 1 of section B.
- (7) The matter mentioned in paragraph 2 of section C.
- (8) The matter mentioned at the close of section F.
- (9) The matter mentioned in 2*b* of section G.

Respectfully submitted,

L. J. LAMBERTS, Secretary.

SUPPLEMENT III

GENERAL HOME MISSIONS REPORT FOR 1930 SYNOD

DEAR BRETHREN:

Your General Home Missions Committee, organized February 3, 1927, according to the plan adopted by the Synod of 1926 (Acta, p. 80), has since our report to the Synod of 1928 (p. 202 of Acta), held two annual meetings. At the annual meeting held May 22, 1929, at the home of the Secretary of Missions, the roll-call showed the presence of the Atlantic Coast District member, Rev. J. L. Van Tielen, President; Lake Michigan East, Rev. J. Dolfin; Lake Michigan West, no representative, the delegate being unable to be present; Midwest District, Rev. H. C. Bode; Pacific Coast District, Rev. J. De Jonge. Mr. J. J. Buiten, treasurer, was also present, as well as the undersigned.

After considering the various requests for subsidies, your Committee agreed on the following *budget-schedule*, for 1929-1930, as given on page 231.

June 4, 1930, we again met in annual session, in Calvin College. The brethren present were the same as named above, except that Rev. J. R. Van Dyke represented the Midwest District, and the Rev. J. De Jonge's place was taken by Rev. J. De Jong. No delegate nor letter from the Lake Michigan West District. After considering the various requests for aid, we agreed on the following *budget-schedule* for 1931-1932, at the same basis given above: \$4.00 per family, per year, etc., (see page 232 of these Acta).

Classis	Families	Needed Subsidy	Needed Missionary Salary	Total Needed	Should Ease Themselves	Should Receive from Gen. Fund	Should Contribute to Gen. Fund
California	391	\$1,000	\$9,360	\$10,360	\$2,373	\$ 7,987	\$ 391
Pacific	769	4,650	4,600	9,250	4,007	5,243	769
East Friesland	557	3,000	2,000	5,000	2,671	2,329	557
Pella	1029	1,400	2,000	3,400	3,087	418	1,029
Orange City	1451	4,850	1,600	6,450	4,353	1,697	1,451
Sioux Center	1361	3,000	3,200	6,200	5,083	1,117	1,361
Muskegon	1982	4,550	3,450	8,000	5,946	2,054	1,982
Grand Rapids East	2694	4,050	1,650	5,700	10,776	.....	5,076
Grand Rapids West	3296	4,450	1,650	6,100	13,184	.....	7,084
Holland	1929	3,000	2,250	5,250	7,716	.....	2,466
Zeeland	1588	1,500	.....	1,500	6,352	.....	4,852
Hudson-Hackensack	1978	1,500	2,800	4,300	7,912	.....	3,612
Illinois	2530	No reports received	Estimated	4,300	10,120	.....	5,060
Wisconsin	636	.....	.....	.....	2,544	.....	1,272
Western Canada Work	.....	.....	.....	.....	.....	3,000	.....
Eastern Canada Work	.....	.....	.....	.....	.....	5,000	.....
						\$28,840	\$36,962

This plan was based on the supposition that all Classes shall raise \$4.00 per family. Those Classes which expect aid from the General Fund shall raise \$3.00 for Classical Home Missions and \$1.00 for the General Fund. Those that do not receive aid from the General Fund shall also raise \$4.00, but the amount not needed for their own Classical work shall be contributed to the General Fund. This seems to be in harmony with the Scriptural command of Galatians 6:2: "Bear ye one another's burdens, and so fulfil the law of Christ."

PROPOSED PLAN AND BUDGET FOR HOME MISSIONS FOR 1931 AND 1932

Classes	No. of Families	Total Needed	Must Raise Themselves	To Receive from Gen. Fund	Must Pay to Gen. Fund
California	483	\$10,200	\$ 3,200	\$ 7,000	\$ 483
Grand Rapids East	2786	8,170	8,358	.....	2,974
Grand Rapids West	3387	7,370	10,161	.....	6,178
Holland	1905	4,700	5,715	.....	2,920
Hudson-Hackensack	2051	4,500	6,153	.....	3,704
Illinois	2730	?	.....	.....	2,730
Muskegon	1955	7,400	6,400	1,000	1,955
Orange City	1512	6,150	4,950	1,200	1,512
East Friesland	560	3,850	2,350	1,500	560
Pacific	840	*11,215	3,365	7,850	840
Pella	1046	3,300	3,300	.....	1,046
Sioux Center	1413	7,700	4,239	3,461	1,413
Wisconsin	642	?	.....	.....	642
Zeeland	1576	1,350	4,728	.....	4,954
Midwest Canada	.....	.....	.....	2,700	.....
Eastern Canada	.....	.....	.....	†7,000	.....
				\$31,711	\$31,911

* Includes \$2,000 for new Missionary for Western Canada.

† Includes \$3,000 for Portable Church in Chatham.

After looking at the budget-schedules, you will no doubt be interested in the following *annual reports*, the year's receipts and expenditures placed side by side.

CONDENSED STATEMENT

**Of Receipts and Disbursements by J. J. Buiten, Treasurer
General Home Missions Funds of the Christian Re-
formed Church in America, for the two years
ending December 31, 1928 and 1929**

CASH RECEIPTS

FROM	FOR 1928	FOR 1929	COMBINED
Cl. California	\$ 460.51	\$ 350.46	\$ 810.97
Cl. G. R. East	2,864.69	2,753.11	5,617.80
Cl. G. R. West.....	2,752.86	4,827.34	7,580.20
Cl. Hackensack	281.84	168.69	450.53
Cl. Holland	1,646.37	1,544.64	3,191.01
Cl. Hudson	1,258.65	651.69	1,910.34
Cl. Illinois	2,179.57	1,879.00	4,058.57
Cl. Muskegon	1,352.76	1,515.87	2,868.63
Cl. Orange City	1,081.56	1,004.28	2,085.84
Cl. Ostfriesland	602.11	518.70	1,120.81
Cl. Pacific .....	.....	640.80	640.80
Cl. Pella	1,235.12	943.25	2,178.37
Cl. Sioux Center.....	1,390.92	745.53	2,136.45
Cl. Wisconsin	750.25	671.82	1,422.07
Cl. Zeeland	1,264.54	1,625.80	2,890.34
Total from Classes.....	\$19,121.75	\$19,840.98	\$38,962.73
Miscellaneous	2,5551.94	1,738.83	4,290.77
Interest	67.75	222.03	289.78
Special Items	500.00	1,350.00	1,850.00
Total Receipts.....	\$22,241.44	\$23,151.84	\$45,393.28

CASH DISBURSEMENTS

TO	FOR 1928	FOR 1929	COMBINED
Cl. California	\$ 4,226.66	\$ 5,550.98	\$ 9,777.64
Cl. Muskegon	1,345.13	.....	1,345.13
Cl. Orange City.....	3,080.18	1,172.29	4,252.47
Cl. Ostfriesland	1,981.25	1,088.02	3,069.27
Cl. Pacific	3,170.00	3,381.89	6,551.89
Cl. Sioux Center.....	1,410.65	1,836.88	3,247.53
Total to Classes.....	\$15,213.87	\$13,030.06	\$28,243.93

	IN	FOR 1928	FOR 1929	COMBINED
Eastern Canada		\$ 5,072.00	\$ 2,840.35	\$ 7,912.35
Midwest Canada		2,113.34	1,576.00	3,689.34
Hoboken Mission		750.00	.....	750.00
Total.....		\$23,149.21	\$17,446.41	\$40,595.62
	FOR	FOR 1928	FOR 1929	COMBINED
Administration Expenses		\$ 270.10	\$ 259.98	\$ 530.08
Traveling Expenses (Dr. B.) .....		.....	250.00	250.00
Bond Purchases		500.00	1,300.00	1,800.00
Total Cash Disbursements.....		\$23,919.31	\$19,256.39	\$43,175.70

S U M M A R Y

Total Cash Receipts.....	\$45,393.28
Total Cash Disbursements.....	43,175.70
Receipts exceed Disbursements by.....	\$ 2,217.58
Apply Balance as of Jan. 1, 1928.....	2,377.24
Balance (in Bank) Dec. 31, 1929.....	\$ 4,594.82
Bonds in hands of the Treasurer.....	\$1,800.00

If you bear in mind that in the two years preceding the organizing of our General Home Missions Committee the total receipts were \$35,882.81, and during 1928 and 1929 were, as given above, \$45,393.28, you will realize that we feel thankful for the increase of about 29%.

We feel thankful, moreover, that *Canada* is opening up for us and our work in an encouraging manner. The number of stations is increasing right along, and so is the number of our workers. Those serving now in Canada are the Revs. T. De Boer, J. S. Balt, W. Meyer, H. Wierenga, J. Mulder, H. Vander Woude, and P. Hoekstra. Brother Wierenga takes the place of Rev. J. Vanden Hoek, for whose diligent labors in Winnipeg and vicinity we still feel grateful.

During the summer of 1929 the Secretary of your General Committee was able to carry out the long-deferred plan of visiting many of our settlements in Canada, in company with Mr. T. Cnossen, Secretary of the Reformed Emigration Society. The necessary passes had been obtained as to railroad transportation, and both Mr. Cnossen and your Secretary were able to visit many places and confer with brethren locally. At several centers they were able to or-

ganize committees to help the immigrants from Holland to get settled in a satisfactory way, something very necessary during the first weeks and months after they come to a new land, in new surroundings.

We express our appreciation of all these volunteer workers, (ministers oftentimes bear a big share of these responsibilities), and in a special manner our Winnipeg Immigration Committee, and Mr. A. J. Wyenberg, a man who devotes all his time to the promoting of the temporal and, if possible, the spiritual interests of the new Canadians. We trust Synod will see its way clear to again grant the necessary subsidy for Brother Wyenberg's salary, as well as for that of the various congregations in the Dominion, and enable the authorities of Classis Pacific to call a missionary-at-large for Western Canada, for which purpose we place \$2,000 in the proposed budget-schedule.

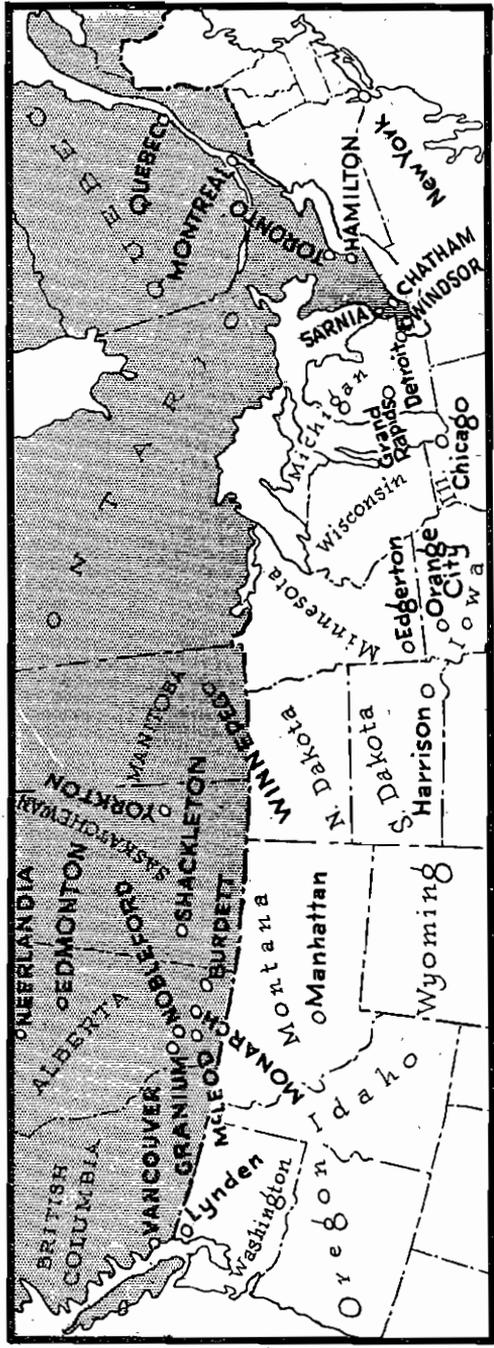
We greatly appreciate it that the Oakdale Park Church has become responsible for the salary of the Rev. T. De Boer, of Chatham, Ont., and the Classis of Holland for that of Rev. J. S. Balt, of Hamilton, Ont., with the Ninth St. congregation as the calling church.

The Franklin St. congregation of Grand Rapids is the calling church of the Rev. W. Meyer, who labors in the Ontario territory across the Detroit River.

The Director of Missions wrote a pamphlet of six pages, giving a map (p. 236) of the Canadian field, and adjoining U. S. territory, as well as a brief synopsis about the history and character of our Church, its principles, work, and objectives, and a list of names of the missionaries, ministers, clerks, etc., in our various settlements in Canada. It has been published as a "*Welkom, Nederlanders,*" and it has been put to good use, not alone at the landing places in Canada, due to the kindness of the Presbyterian workers stationed there, but also because Mr. T. Cnossen, the Secretary of the Reformed Emigration Committee of the Netherlands, is furnishing copies of the little pamphlet to all the Netherlanders who inquire about Canada, with the prospect of settling there.

Sorry to say, in the United States but little, if any progress has been achieved in the way of combining weak neigh-

Map in "Welkom Nederlanders," p. 235, showing our Canadian centers and their relative position as to U. S. territory and some of our church centers.



boring churches. Neither has the uniformity in salary been attained as much as we should desire, but we believe there is some progress along that line. For that matter, absolute uniformity seems to be impossible on account of the inequality of local and other conditions.

Your *approbation* is asked of the following matters:

(1) The budget-schedule given above. This includes the grants for Canada toward Mr. Wyenberg's salary, and that of a new missionary to labor in Western Canada, under the auspices of Classis Pacific. (Cf. Art. 99, sub B, c.)

(2) A grant of \$3,000 from the Church Help Fund to enable the Hamilton congregation to avail itself of a fine opportunity to obtain a vacated church for \$6,000. The balance of the purchase sum is to remain on the property as a mortgage. Our *ad interim* Committee already forwarded \$100 to Hamilton to obtain an option on the property, which is already in actual use—a very welcome thing for the growing Hamilton congregation. One special favor we plead for in this connection, namely, that the Hamilton church be not pressed during the next five years to pay off the usual percentage.

Only from the congregations in the Lake Michigan East District are offerings for this purpose to be requested.

(3) We ask Synod to allow the grant of \$3,000 from the General Fund for the purchase and erection of a temporary, preferably portable, church building at Chatham, Ont., this building to remain the property of the Chr. Ref. Church. (It will encourage you to learn that Prof. Aalders recently sent us a draft for 1,500 guilders, contributed by the Reformed Churches of the Netherlands, for such a portable church. In Rotterdam the Secretary of Missions obtained an offering of about \$100 for the same purpose.)

(4) If Synod should decide to retain the Mission Regulations adopted in 1926, it is requested to specify more clearly the relationships between the District Committees and the Classical Committees, and to define the former's authority in its own field. Is it merely to advise the Classical Committees or not?

Respectfully submitted,

HENRY BEETS, Secretary.

SUPPLEMENT IV

**REPORT OF THE CHRISTIAN REFORMED BOARD OF
MISSIONS TO THE SYNOD OF 1930**

ESTEEMED BRETHREN:

Your Christian Reformed Board of Missions has the honor of reporting to you about its various activities since the Synod of 1928. As usual, we are in this report first taking up matters concerning our Indian Field; then regarding the work pertaining to China; next the labors of the Board and its Secretary; then the report of the Board's Treasurer covering the last two fiscal years, and finally proposals to be laid before your honorable body.

PART I. THE INDIAN FIELD

Since the last Synod work among the aborigines of our country in the Southwest has been continued at Rehoboth, Crown Point, Farmington, Toadlena, Tohatchi, and Zuni, including Black Rock. It was already reported to the former Synod, that in connection with Crown Point a new station had been opened at San Antoine, occupied by Mr. Harry Boyd, whose salary has been promised and is being paid by the Grand Rapids Women's Missionary Union, something for which we are very thankful. Since the last Synod we opened a new station in the territory called Two Wells. Its buildings were erected under the supervising care of Brother W. Mierop, and a committee of which he was a member. But sorry to say, when the new home was ready for occupation, our beloved worker died all of a sudden, September, 1929. We cherish his memory as well as that of Brother Edward Becenti, a native helper, who had been of great assistance to our cause for many a year, and who died shortly afterwards. Our Board, as well as our denomination rejoiced, however, a few months later, when our vet-

eran missionary, the Rev. J. W. Brink, accepted the call extended to him, via the Rehoboth Consistory, for the Two Wells Mission Post.

We have also opened mission-work for Indians at Gallup, in charge of Bert Sprik, who has been transferred from Zuni to this place, and who labors under the direction of and in coöperation with the Rev. J. R. Kamps, who is not alone the pastor of the Rehoboth church, but also devotes as much of his time as possible to the Charles H. Burke School, formerly known as Fort Wingate, a place of great importance because some 600 of the young people of various Indian tribes of our Southwest receive their secular education there.

At Rehoboth, still remaining the great central station among the Navahoes, we were greatly gladdened and wonderfully blessed by the success we had in obtaining an artesian well. It was gratifying to have the churches come to our aid with the necessary funds for this undertaking, which at the start at least, seemed to be something of a gamble, because we were not sure that we would be able to find the necessary supply of water. The urgent need of Manager Bosscher's growing family led us to decide to erect a suitable home for him.

Work at Rehoboth has been carried on as usual, with the addition of the local school for whites, whose teacher has her salary paid by the State of New Mexico. This school is a great blessing to these children at and around the Post because they need and are capable of a fuller curriculum than the ordinary Navaho child. Several made confession of faith at Rehoboth, and some Christian marriages were celebrated.

From Crown Point came the extraordinary good news that during last April not less than 66 Navaho young people had received baptism, half of these being boys and half of them girls. This is greatly encouraging news, also in the face of tidings which reached us that the Seventh Day Adventists were more or less interfering with the much appreciated work of the Rev. and Mrs. Bolt at Crown Point, and of Mr. Boyd at San Antoine. The needs of this field led the Board, at its last session, to decide to employ at the usual

terms, Mr. Charles Damon, a Navaho elder in our church, hoping that the Paterson churches will assume his support in part or whole. We should also state here, gratefully, that the generosity of a sister, member of one of our Muskegon churches, enabled us to have a much-needed and suitable chapel erected at Crown Point.

At Farmington the Rev. L. P. Brink has been continuing his labors, assisted by Brother J. C. Morgan, who has anew proven to be a very valuable worker, while a third laborer and associate was obtained in the person of Mr. Guy Clark, who served our Mission for about a year, up to November, 1929. Not alone a great deal of itinerating was carried on in the extensive Farmington-Toadlena district, but also considerable translating and editing. Sorry to say, Brother Brink's high blood pressure gave us considerable concern, and led us to recommend to the Roseland churches which support him, a leave of absence, if need be a year, trusting this will mean restoration of his health and continuation in his very useful labors.

At Toadlena Mr. J. C. Kobes has been carrying on his activities as usual, while an additional place for regular Christian work was opened up to him at Nava, a station close to the main road leading from Gallup to Shiprock.

We reported to the Synod of 1928 that May 9, 1928, a congregation had been organized on the Tohatchi-Nahaschitty field, composed at the time of 51 confessing members, even as half a year before, November 30, 1927, a Farmington-Toadlena congregation had been organized with 44 confessing members. Since then a third congregation was organized on the Crown Point-San Antoine field, composed of 150 confessing members. With the Rehoboth church, this makes four congregations on the Navaho field, the total of confessing members being over 600, something for which we are very grateful indeed.

At Tohatchi Brother Goudberg continues his labors, and he and his wife were gladdened by the erection of a new and suitable parsonage. Sorry to say, however, Brother Goudberg's faithful interpreter, Mr. Alfred Bowman, and

his devoted wife felt constrained to discontinue their work and engage in secular activities.

At Nahaschitty Brother George Oppenhuizen held the fort, even while during a number of months his wife, for reasons of health, had to live in California. The latest reports of her physical condition are more encouraging than they were some months ago, and we trust Mrs. Oppenhuizen will be strengthened sufficiently so that her husband can continue in the district where he feels thoroughly at home, and wherein God is blessing him.

In closing this brief review of the Navaho work, we wish to state with joyful emphasis that during the last few months not less than 136 members have been baptized by our missionaries, an unprecedented and encouraging fact indeed.

The ZUNI field continued to be an object of a great deal of, at times, distressing concern to your Board and its Executive Committee. Rev. Hayenga declared to be unable to do teamwork with Bro. A. Vander Wagen, and consequently he moved to Black Rock, taking the place of the Rev. H. Fryling, who left that station May, 1929, after having devoted some 30 years of his life to the cause of Indian Missions, first among the Navahoes, and then, the major part of his term of service, among the Zunies. One of the reasons leading him to ask for removal from the field was the physical condition of his wife.

Rev. Hayenga states that he has been learning the language during his sojourn at Black Rock, and is able to preach in it. The Zuni School, which had been taught by Mr. Kuipers and Miss Cora Brandt, obtained two new teachers, for one reason because Mr. Kuipers, for the time being, was entrusted with the management of the Zuni post, and has been continued as such for the ensuing year.

We expect to ask Classis Muskegon to carry out an agreement made in November, 1928, with Rev. H. Fryling, to make arrangements with Classis Muskegon for his superannuation, after the year's vacation granted him, and which ended June 1, 1930, at which time, it was stipulated, his relation to our Mission Board was to terminate.

We decided to continue the present arrangements concerning the little Zuni Hospital until September, 1930.

The re-appointment of Brother Vander Wagen, for the *Zuni* field did not look wise to us, and he was offered a two year's appointment to labor in the Star Lake district, living in Farmington during the first year, in the Pond place, owned by our Church, and working under the direction of the Rev. L. P. Brink.

The Rev. Hayenga is instructed and expected to resume and carry on all the religious work in the Zuni village, as before, as well as at Black Rock.

PART II. THE CHINA FIELD

The annual report of our China Mission force, covering the year 1928, reads as follows:

"While the year 1927 was a year of destruction and chaos, a year of the greatest upheaval in China, the past year has been a year of reconstruction and a gradual return of missionaries to inland stations. The Nanking government has succeeded in unifying China politically, that is, nominally so, and is now engaged in the work of reconstruction and improvement. The Nationalist government has now been recognized by the leading nations of the world, a fact which greatly adds to its prestige. True, there are dissatisfied groups, there is still much unrest and banditry, but looking back over the year, we can see a wonderful improvement, and we are hopeful for the future.

"During the first part of the year the two members of the Mission in China [namely, the Rev. J. C. De Korne and the Rev. A. H. Smit and family], were able to make extended visits to Jukao and make plans to move back. And so, upon the arrival in China of Rev. and Mrs. H. A. Dykstra and Miss Kalsbeek, the Mission decided they would resume their residence in Jukao, even though the American Consul refused to sanction this action. Since moving back we found Jukao very peaceful, and general conditions have continued to improve. The work in the chapels, two in Jukao, one in Tingyen, and one in Haiian, has been going on uninterruptedly. A few inquirers have applied for baptism, so looking back over the year, we have many reasons for thanksgiving." So much for the report covering 1928.

During the fall of 1929 three new workers proceeded to the China Field, namely: Rev. and Mrs. Selles, supported by the Central Ave. and Fourteenth St. churches of Holland, Mich.; and Miss Lillian Bode, supported by the First church of Wellsburg, Iowa. As soon as possible they began their language studies, interrupted at the time of expatriation, following the Nanking incident of 1927. Two weeks after the arrival of the last named workers, the Secretary of Missions arrived in China, and spent a month of strenuous traveling on our Mission Field. Following a consultation with our American authorities in Nanking, it was decided the wisest for the present time not to try to purchase and build on new property in new fields, but instead of laboring extensively all over the Jukao Hsien and the Hsien of Chingchiang, it was deemed best for the time being to work intensively at Jukao City and its surrounding territory, a thickly populated field, by the way, as the map accompanying this report and the statements of the Secretary's report in Part II of the Agenda for this Synod, show.

From the annual report of the China Mission force for 1929 we quote the following:

"As far as political stability was concerned, 1929 was as much of an improvement over 1928, as 1928 was over 1927. All through the year, the H. A. Dykstra, Smit, and De Korne families and Miss Kalsbeek were able to maintain their residence at Jukao. The S. A. Dykstra and Selles families and Miss Bode arrived in October and filled out the year in Jukao.

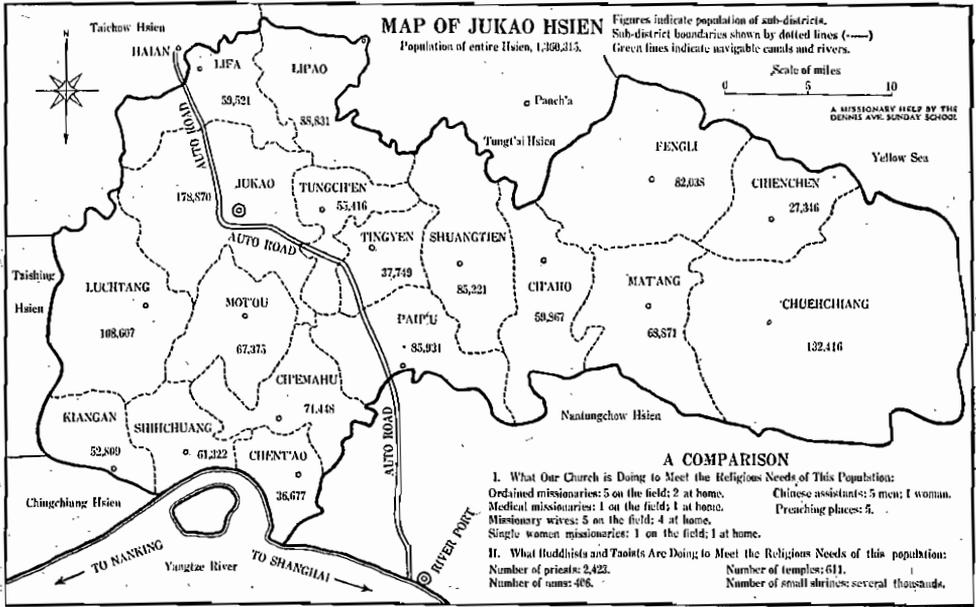
"The H. A. Dykstra family was severely afflicted with illness, from which, however, our God gave gracious deliverance. All the others were permitted to continue their work without interruption. No new out-stations were opened during 1929, although some steps were taken towards the occupation of Shichuang, Chingchiang, and Suangtien.

"The work at the Jukao East Gate Chapel was discontinued as the lease had expired, and the Mission looked forward to a more unified policy of work in Jukao City than had been the case heretofore. Throughout the year work was continued at the Jukao North Gate, Tingyen, and Haiian chapels.

“The following baptisms took place throughout the year:

- Haian: 5 adults, 1 child;
- Jukao North Gate: 2 adults, 4 children;
- Tingyen: 9 adults, 3 children;
- Total: 16 adults, 8 children.

“During the visit which the Secretary of Missions, Rev. Henry Beets, LL.D., made to the field, a re-apportionment



of our mission territory was made among our missionaries. The responsibilities borne by each are now as follows: Rev. J. C. De Korne, Jukao City, Tingyen and Suanġtien sub-districts; Rev. H. A. Dykstra, Paip'u sub-district; Rev. S. A. Dykstra, Haian and environs; Rev. A. H. Smit, Shichuang, Tungh'en, Ch'aho, and Mat'ang sub-districts; Miss Kalsbeek, Women's work in such sections of the field as she is able to reach; Rev. A. H. Selles, Mrs. Selles, and Miss Bode, language study."

We may add to this annual report that the Rev. A. H. Smit met with an unfortunate accident, hitting a Chinese boy with his auto, near Tungchow. Being tried in a Chinese

court, he was fined \$100, but the U. S. District Attorney took up the matter with our Legation at Peiping, which cabled instructions, by virtue of extra-territoriality stipulations, that Rev. Smit was forbidden to pay the fine and was to stay out of the jurisdiction of the Tungchow Magistrate which had fined him. Later on Rev. Smit was allowed to return to Jukao. We understand his case will be tried anew before an American court in Nanking.

March 19 Dr. Huizenga was welcomed back as a member of our China Mission force, and assured that every effort would be put forth to have the force labor together in harmonious fellowship. We understand Dr. Huizenga has been endeavoring to open up the medical work in Jukao and vicinity again, and from his latest report, dated April 1, 1930, we learn that his first month in China has put him right back into the work and he was surprised how soon the Chinese knew that he was back. He was at once pressed into service. The Jukao people seemed to be happy; those that came from the outside as officials have not said anything as yet, but the Doctor understands they are not so happy. The temporary hospital used before he returned from China has had some hard handling. Much is lost, much was neglected, and consequently much wasted. On the other hand the cheering word reached us from time to time that there is encouraging progress along gospel lines, as the figures of baptisms given above show. The constantly growing work has led us to authorize our mission force to erect a building for Sunday School and gospel work, in the heart of Jukao, on ground already ours since some years. The main part of this building will seat between 180 and 200 persons, while the Sunday School rooms, linked to the main room, will take care of 80 more persons. The edifice, erected in Chinese style, requires an appropriation of only \$5,000 Mexican. On the same plot of ground a small home has been built for Miss Kalsbeek and her associate, Miss Ruby Liu. Already before 1927 a school building, a very simple structure, had been erected on the same property. During a year or two or more, soldiers had taken possession of this building, but happily vacated it a few months ago.

We also voted \$2,000 Mexican for a home for Rev. Selles, with \$500 Mexican for extras, if it is deemed that conditions warrant going ahead with this.

Our missionaries are employing a constantly increasing number of native evangelists, something very desirable, the aim being that one Chinese evangelist should be placed in each Ch'u or district. His time to be divided between the various posts on the field wherever he may be able to obtain contact, and get small groups together. Our workers aim to have special emphasis placed upon the teaching of the Bible.

Other matters pertaining to the field and the various kinds of activities carried on, are mentioned in the Deputation Report (Agenda, Part II).

Let us conclude this part of our report by stating that, owing to the present uncertainty of the political situation in China, we decided not to send out additional workers this fall.

PART III. THE WORK OF THE BOARD AND ITS SECRETARY

Since the Synod of 1928 your Board met twice in regular session, and once at a special meeting, namely, November 1, 1928, as authorized by Synod (Acta 1928, p. 21, compared with p. 43, II). On this occasion the three Board members-at-large, chosen by Synod, were also present, namely, the brethren J. Kos, R. Van Noord, and E. Wierenga.

At this meeting a digest of the findings of the Committee of the Board and General Conference regarding the Indian Mission Field of our Church was discussed and various actions taken, including approval of the extension for our Navajo-Zuni field, as outlined and suggested by the Committee in a letter to the Board. The Board *decided*: that it deemed matters of urgent necessity to be materialized in 1929—the purchase of the Scott Place, the drilling of a well at Rehoboth, and the erection of buildings at Two Wells. These three proposals have since then been carried out. A fourth proposal deemed of urgent necessity, namely, the erection of buildings at Star Lake, still awaits execution.

The Executive Committee was charged with preparing the report of the whole program to be presented to the

Synod of 1930 (Acta of 1928, pp. 21 and 43), and has tried to do this in its proposals—see Part V.

The Executive Committee met several times, presided over by the Rev. H. J. Mulder who, during the absence of the Secretary, took care of the running correspondence and the mimeographing of the Minutes. During the summer of 1929 the Secretary of Missions spent two months in Canada, visiting as many of the settlements as possible, with a view to becoming acquainted not alone with the local workers, but also with the local needs. An endeavor was made to organize local societies to help new-comers of the Reformed persuasion to settle in Canada as closely as possible to our settlements and churches.

In September, 1929, the Secretary left for our Indian field, officiating at the funeral of Brother Mierop, and holding a Conference with our Zuni workers, and then, in California, speaking in a limited number of our congregations before sailing to China. He arrived in Shanghai the latter part of October, and spent about a month on our Mission field, acquainting himself with the present situation and studying the future needs of our field as related in his report on China (Agenda, Part II, pp. 248-263).

Some time was spent on the Amoy mission field of the Reformed Church for the purpose of obtaining the necessary information and advice from the Reformed brethren, who had been doing mission work in China for a far greater number of years than we have. For these same reasons Java was visited likewise, and on the way back he held conferences with leading men in the Netherlands, particularly with the brethren of the Reformed Emigration Society, to promote the interests of our people settling in Canada. Conferences were also held with the South American Committee in Rotterdam, of the Reformed Churches, and with the authorities of the Holland-American Line, with a view to obtaining support for our workers in Canada.

The Jewish Mission situation in the Netherlands was also studied.

Since his return home he has been speaking not alone at meetings of the various Woman's Misisonary Unions, but at various places, and at one time within the course of eight

days, as many as eleven addresses and sermons were given.

The closing days of May were spent among our people in Grundy and Butler County. The *Missionary Monthly* was this year also able to send \$500 toward our Missions, divided between China, Indians, Jews, and Canada. The Secretary has not been stressing the enlistment of volunteers during the last three or four years, owing to the fact that the work in China went through a crisis. He has, however, been endeavoring to obtain men and women to enter the government service on the Indian field; but without much, if any, result.

Some supporters have been obtained for evangelists and colporters in China. Efforts are being made for this also at present, owing to the fact already named, that an increasing number of these native co-laborers is being engaged. We are asking for \$200.00 per annum for each of these workers.

The Kalamazoo churches kindly consented to pay the salary of Mr. J. C. Morgan. Attempts have been made to obtain supporting churches for others anxious to be sent to China.

We know that a number of our people remember the cause of Missions in their last wills.

Several organizations were persuaded to support children in our Mission Schools at Rehoboth and Zuni.

The new regulation of having children supported at large, without any special pupil being assigned, is not as popular as the old method. Reports of the schools are supposed to reach the supporters quarterly.

The support of a Navaho child at the Rehoboth Boarding School is \$180.00 per annum, and of the Zuni Christian Day School \$75.00 per annum.

PART IV. REPORT OF THE TREASURER

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS FOR THE YEAR 1928

RECEIPTS

Indian Missions and Other Causes

Rehoboth Mission	\$ 22,820.17
Rehoboth Hospital	1,182.50
Rehoboth Hospital Equipment.....	621.61

Rehoboth Well	752.49	
Rehoboth, Dr. R. H. Pousma (personal).....	28.00	
Zuni Mission	5,549.39	
Black Rock Buildings.....	430.93	
Ojo Caliente Chapel.....	18.61	
San Antoine Buildings.....	1,700.25	
San Antoine Chapel.....	37.02	
Nahaschitty Buildings	2,109.61	
Nahaschitty Light Plant.....	60.00	
Crown Point Mission.....	109.22	
Cown Point, Sunday School Supplies.....	62.50	
Tohatchi Parsonage	603.20	
Farmington Buildings	54.20	
Gallup Mission	191.05	
Fort Wingate School.....	5.77	
Indian Deficit Fund.....	6,086.05	
Miss Veenstra	482.43	
Miss Van Vessem.....	70.00	
Miss Noordewier	10.00	
Miss Kalsbeek	15.00	
Rev. J. Bolt.....	35.00	
Dr. R. H. Pousma.....	5.00	
Rev. L. P. Brink.....	13.44	
Mr. William Mierop.....	5.00	
Hammond City Mission.....	60.00	
Christmas	10.00	
Canada	10.83	
Song Books—Rev. L. P. Brink.....	10.00	
General Home Missions.....	18.00	
Jewish Missions	25.00	
Chapel, Farmington District.....	500.00	
Expansion Program	535.70	
General Fund Contributions.....	39,937.71	
General Fund on Notes from different parties	3,800.00	
General Fund, borrowed from Bank.....	16,000.00	
Salaries—For Indian Workers.....	7,825.00	
		\$111,590.68
Foreign Missions		
Salaries—for Foreign Workers.....	\$ 16,563.38	
Regular Fund	10,514.46	
Lepers in China.....	177.53	
Books for China Hospital.....	100.00	
		\$ 27,355.37
Balance, December 31, 1927.....		11,400.00
		<hr/>
Total Receipts.....		\$150,346.05

DISBURSEMENTS

Indian Missions and Other Causes

Rehoboth Budget	\$ 24,354.00
Rehoboth Hospital Equipment.....	621.61
Rehoboth Hospital (extra).....	600.00
Dr. R. H. Pousma (personal).....	28.00
Zuni Budget	6,000.00
Zuni Repairs	600.00
Zuni School Seats	219.50
Zuni Cesspool	225.00
Black Rock Budget.....	386.00
Fort Wingate Sunday School Supplies.....	125.39
Crown Point Budget.....	450.00
Crown Point Sunday School Supplies.....	62.50
San Antoine Buildings.....	6,000.00
San Antoine Chapel.....	37.02
Gallup Mission	223.00
Tohatchi Budget	620.00
Tohatchi Parsonage	6,000.00
Nahaschitty Budget	400.00
Toadlena Budget	600.00
Toadlena, Mr. J. Romeyn, expenses.....	70.00
Farmington Budget	425.00
Farmington Camp House.....	100.00
Farmington (Water Softener).....	192.29
House Rent—Gallup	808.50
Miss Veenstra	482.43
Miss Van Vessem.....	70.00
Miss Noordewier	10.00
Miss Kalsbeek	15.00
Rev. J. Bolt.....	35.00
Dr. R. H. Pousma.....	5.00
Rev. L. P. Brink.....	13.44
Mr. William Mierop (\$15 of 1928).....	20.00
Hammond City Mission.....	60.00
Canada	10.83
Song Books	10.00
General Home Missions (\$150 refund).....	168.00
Jewish Missions	25.00
Traveling Expenses	644.74
Literature	42.33
Secretarial and Office Expenses.....	127.62
Committee and Board Meetings.....	302.90
Special Board Meeting for Indian Missions.....	878.00
Western Union Telegraph Co.....	9.51
Treasurer's Supplies	45.19
Safety Deposit Boxes.....	5.75
Refunds	206.53
Interest	254.05
Home Missions Council.....	100.00
Insurance Premiums	1,800.00
Salaries	29,549.18
Camp Subsidy	900.00
Auto Allowances (two new cars).....	7,276.48
Educational Allowances	750.00
Total Disbursements.....	\$ 92,964.79

Foreign Missions

Salaries and Allowances.....	\$ 22,965.52
House Rent for Furloughed Missionaries.....	1,817.50
Refunds on Nanking Losses.....	2,909.97
Budgets	6,250.00
Annuity Interest	40.00
Nelson Medical Pages.....	10.00
Grand Rapids Clinic.....	63.00
Traveling Expenses	2,347.36
Literature	42.32
Foreign Missions Conference.....	100.00
Secretarial and Office Expenses.....	127.62
Treasurer's Supplies	45.19
Safety Deposit Boxes.....	5.75
Committee and Board Meetings.....	302.91
Total Disbursements for Foreign Missions	\$ 37,027.14
Total Disbursements for Indian Missions and Other Causes.....	92,964.79
Total Disbursements for the year 1928.....	\$129,991.93
Grand Total Receipts.....	\$150,346.05
Total Disbursements for 1928.....	129,991.93
Balance on hand in all Funds, Dec. 31, 1928.....	\$ 20,354.12

Standing of Various Funds

Training School	\$ 436.52
Trust Funds, Memorials, Annuities.....	11,050.00
Central Heating Plant.....	10,000.00
Zuni Building Fund.....	264.25
Zuni (Ojo Caliente Chapel).....	208.61
Farmington District Chapel.....	510.00
Rehoboth Well	752.49
Indian Expansion Program.....	535.70
Chinese Hospital	216.00
Chinese Hospital (Books).....	100.00
Chinese Leper Work.....	202.53
Foreign Mission Fund.....	12,922.24
	\$37,198.34

Deficits on Various Buildings

Black Rock	\$ 3,564.73
San Antoine	4,008.57
Nahaschitty	5,564.66
Tohatchi	5,396.80
Farmington	1,213.42
	\$19,748.18

Indian Fund—Outstanding Notes	\$ 3,800.00	
Indian Fund—Bank Indebtedness	16,000.00	\$19,800.00
Indian Fund—on hand		2,903.96
Indian Fund—Indebtedness		\$16,896.04
Total Indebtedness on Buildings.....	\$19,748.18	
Total Indebtedness in Indian Fund.....	16,896.04	
		\$36,644.22

JOHN DOLFIN, *Treasurer.*

This is to certify that we have audited the accounts of John Dolfin, Treasurer, and have found the same correct, and this report has been verified January 18, 1929.

ALBERT J. WIBALDA,
 FRED L. WINTER,
Auditing Comm. of Cl. Muskegon.

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS FOR THE YEAR 1929

RECEIPTS

Indian Missions

Rehoboth Mission	\$ 19,866.03
Rehoboth Christmas	4.00
Rehoboth Hospital (Medical Service).....	1,626.04
Rehoboth Well	21,224.13
Rehoboth Song Books	34.00
Rehoboth Hospital (Special).....	25.00
Zuni Mission	4,980.13
Zuni Playground Equipment.....	600.00
Zuni Playground Wall.....	100.00
Zuni Hospital Equipment.....	600.00
Black Rock Parsonage.....	766.32
Crown Point Mission.....	137.00
Crown Point Sunday School Supplies.....	51.60
Crown Point Chapel.....	32.56
San Antoine Buildings.....	565.00
San Antoine Poor.....	14.79
San Antoine Chapel.....	200.00
Gallup Mission	209.23
Two Wells Buildings (\$2,000 on Note).....	4,530.00
Tohatchi Parsonage	1,498.00
Tohatchi Song Books.....	25.00
Tohatchi Christmas	10.00
Nahaschitty Buildings	2,536.68
Farmington Buildings	135.00
Scott's Place	100.00
Star Lake	700.00
Expansion Program	2,764.01
Deficit Fund	1,835.42
Personal Gifts for Workers.....	147.75
General Fund Contributions.....	43,378.16
General Fund (Borrowed on Notes).....	20,800.00
Salaries—Indian Workers	8,823.88

138,319.73

Other Causes	
South America	68.80
Classical Home Missions.....	10.00
Miss Johanna Veenstra.....	837.75
Miss Maud Van Vessem.....	30.00
Uncle John	16.71
American Mission to Lepers.....	55.00
Jewish Missions	5.00
Canada Missions	59.76
Heidenwereld Fund	25.00

Foreign Missions

Salaries—Foreign Workers	14,515.74	1,108.02
Personal Gifts for Workers.....	60.00	
Foreign Missions General Fund.....	10,925.67	
Foreign Missions—Tracts	100.00	
Foreign Missions—Leper Work in China.....	50.00	
Foreign Missions—China Famine Relief.....	373.25	
		26,024.66
Total Receipts for the Year.....		\$165,452.41
Balance, December 31, 1928.....		20,354.12
Grand Total Receipts.....		\$185,806.53

DISBURSEMENTS

Indian Missions

Rehoboth Budget	\$ 31,494.00
Rehoboth Christmas	4.00
Rehoboth Song Books.....	34.00
Rehoboth Repairs (Dr. Pousma's home).....	300.00
Rehoboth Hospital (Special).....	25.00
Rehoboth Well	16,337.65
Zuni Budget	7,000.00
Zuni 1928 Overdraft.....	1,731.55
Zuni Playground Equipment.....	500.00
Zuni School Seats.....	248.33
Zpni Hospital Budget.....	640.00
Zuni Hospital Equipment.....	600.00
Black Rock Budget.....	386.31
Tohatchi Budget	485.00
Tohatchi Song Books.....	25.00
Tohatchi Christmas	10.00
Nahaschitty Budget	525.00
Nahaschitty Property Protection.....	747.15
Toadlena Budget	870.00
Toadlena Chapel Chairs.....	100.00
Farmington Budget	600.00
Farmington Camp House.....	100.00
Farmington Medical Account.....	71.80
Crown Point and San Antoine Budget.....	650.00
Crown Point Sunday School Supplies.....	51.60
Crown Point Parsonage Repairs.....	300.00

San Antoine Poor.....	14.79	
San Antoine Chapel.....	200.00	
Gallup Mission Expenses.....	344.31	
Scott's Place (Payment).....	655.50	
Two Wells Mission Buildings.....	7,780.00	
House and Mission Rents (Gallup).....	1,093.00	
Chemical Cart for Rehoboth.....	275.00	
Oil Lease (for protection).....	320.00	
Personal Gifts Forwarded.....	147.75	
Camp Meals.....	42.20	
Notes.....	20,000.00	
Interest on Notes.....	1,267.11	
Refunds.....	667.80	
Insurance.....	405.10	
Home Missions Council.....	100.00	
Secretarial and Office Expenses.....	112.37	
Treasurer's Supplies, etc.....	32.97	
Traveling, Moving, Conference Expenses.....	313.44	
Board and Committee Meetings.....	369.23	
Literature.....	39.35	
Salaries—Indian Workers.....	36,099.06	
Camp Subsidy.....	825.00	
Auto Allowances.....	7,960.03	
Educational Allowances.....	1,750.00	
		<hr/>
		144,650.40

Other Causes

South America.....	68.80	
Classical Home Missions.....	10.00	
Miss Johanna Veenstra.....	837.75	
Miss Maud Van Vessem.....	30.00	
Uncle John.....	16.71	
American Mission to Lepers.....	55.00	
Jewish Missions.....	5.00	
Canada Missions.....	59.76	
		<hr/>
		1,088.02

Foreign Missions

Salaries—Foreign Workers.....	20,245.15	
Foreign Budgets.....	7,611.75	
Traveling and Conference Expenses.....	3,928.92	
House Rent.....	1,430.00	
Tracts.....	100.00	
Annuity Interest.....	40.00	
Personal Gifts Forwarded.....	66.90	
Clinic Expenses.....	36.00	
Nelson Medical Sheets.....	10.00	
Board and Committee Meetings.....	369.24	
Secretarial and Office Expenses.....	112.36	
Treasurer's Supplies, etc.....	32.97	
Literature.....	39.34	
Leper Work in China.....	252.53	
China Famine Relief.....	373.25	
		<hr/>
		34,643.41

Total Disbursements for the year 1929.....		<hr/>
		\$180,376.83

Grand Total Receipts for 1929.....\$185,806.53
 Total Disbursements for 1929.....180,376.83

Balance in all Funds Dec. 31, 1929.....\$ 5,429.70

Standing of Various Funds—

Training School	\$ 436.52	
Trust Funds	9,750.00	
Zuni Building Fund.....	15.92	
Ojo Caliente Chapel.....	208.61	
Zuni Playground Equipment.....	100.00	
Zuni Playground Wall.....	100.00	
Farmington District Chapel.....	510.00	
Crown Point Chapel.....	32.56	
Rehoboth Well	5,638.97	
Indian Expansion Program.....	2,744.21	
Star Lake Mission.....	700.00	
Heidenwereld Fund	25.00	
Chinese Hospital	216.00	
Chinese Hospital (Books).....	100.00	
Foreign Mission Fund.....	4,506.02	
		\$25,083.81

Outstanding Notes—

To Private Parties.....	\$ 7,900.00	
To Bank	16,000.00	
		\$23,900.00
		\$48,983.81

Indebtedness on Buildings—

Black Rock Parsonage.....	\$ 2,798.41	
San Antoine Mission.....	3,443.57	
Nahaschitty Mission	3,027.98	
Tohatchi Parsonage	3,898.80	
Farmington Buildings	1,078.42	
Two Wells Mission.....	5,250.00	
		\$19,497.18
Indebtedness in Indian Fund.....		24,056.93
		\$43,554.11
		\$ 5,429.70

JOHN DOLFIN, *Treasurer.*

This is to certify that we have audited the accounts of John Dolfin, Treasurer, and have found the same correct, and this report has been verified.

ALBERT J. WIBALDA,

FRED L. WINTER,

Auditing Comm. of Cl. Muskegon.

PART V. PROPOSALS OF THE BOARD

(1) Approbation of the election of the following brethren as regular members, or alternates, of the Christian Reformed Board of Missions:

- Cl. California: Rev. W. Groen; alternate, Rev. J. De Jong.
- Cl. Grand Rapids East: Rev. J. L. Heeres; alternate, Rev. M. Monsma.
- Cl. Grand Rapids West: Rev. H. J. Mulder; alternate, Rev. G. Hofmeyer.
- Cl. Hackensack: Rev. J. Beebe; alternate, Rev. D. De Beer.
- Cl. Holland: Rev. D. Zwier; alternate, Rev. L. Van Laar.
- Cl. Hudson: Rev. W. Kuipers; alternate, Rev. R Bolt.
- Cl. Illinois: Rev. J. H. Monsma; alternate, Rev. C. Huissen.
- Cl. Muskegon: Rev. J. Dolfin.
- Cl. Orange City: Rev. J. Paauw; alternate, Rev. G. André.
- Cl. Ostfriesland: Rev. H. C. Bode; alternate, Rev. A. D. Folkema.
- Cl. Pacific: Rev. D. H. Muyskens; alternate, Rev. J. Mulder.
- Cl. Pella: Rev. I. Van Dellen; alternate, Rev. W. D. Vanderwerp.
- Cl. Sioux Senter: Rev. J. C. De Bruyn; alternate, Rev. J. Rubingh.
- Cl. Wisconsin: Rev. J. O. Vos.
- Cl. Zeeland: Rev. G. J. Vande Riet. (See Art. 128, III, of these Acta.)

(2) For Delegates-at-large the brethren: J. Kos, R. Van Noord, E. Wierenga; alternates, D. Blocksma, H. R. Gezon, and G. Trap (cf. Acts 1928, p. 162). We recommend to Synod that the Delegates-at-large be given a regular vote at meetings of the Board and Executive Committee (cf. p. xvi, Part II, Agenda). [See Art. 94 of these Acta.]

(3) Synod is asked to leave it to the discretion of our Board (owing to the uncertainty of the situation in China) to have a third mission post opened on the China field, at the opportune time. The 1926 Synod gave permission to have a second post established (Acta, p. 15).

(4) Synod is asked to give Fort Wingate the status of a post, because of the importance of the work carried on there

at the Charles H. Burke Indian School, and the need of a worker especially for this place.

(5) Synod is asked to leave the matter of a pension for the family of our late Campworker, W. Mierop, to the Executive Committee of our Board, to determine the amount, in consultation with the Rehoboth Consistory (cf. Art. 25, Acta 1920, p. 22 ff.).

(6) In carrying out the charge given by our 1928 Synod for a complete and detailed Program of Expansion to "complete the evangelization of the two [Indian] tribes entrusted to our Church" (p. 44, Acta 1928), the Board recommends that the following matters be placed on the program (see Art. 43 of these Acta):

1. A central heating plant, and new and adequate hospital at Rehoboth for the medical service on our whole Indian Mission Field.
2. A new home for either the pastor or doctor at Rehoboth.
3. A chapel and missionary home at the Fort Wingate post (cf. Art. 4 above).
4. A mission post at a station designated as Beautiful Mountain, with a home for a campworker.
5. A chapel at Toadlena, same type as at Crown Point (cf. Part I above).
6. A Mission at Canyon Cito.
7. Field chapels—inexpensive buildings—for religious services, in Indian communities.
8. Purchase of part of the Vander Wagen property at Zuni, N. M.

We propose that the Rehoboth proposals have first attention—and to obtain the funds needed for (1) above, we ask Synod to appoint a central committee of five persons, empowered to appoint sub-committees, and broaden out as much as it desires. This central committee is to be permitted to put on a campaign for the funds needed when it considers the time opportune. When the money needed for the heating plant and hospital has been raised in cash and pledges, the Executive Committee is to be authorized to go ahead and have the buildings erected.

Synod is asked to extend the privileges of the floor to Dr. R. H. Pousma as well as to Rev. L. P. Brink, when this Expansion Program comes up for discussion. Moreover, Synod is requested to take up these missionary matters as soon as possible, for the sake of the brethren from the Indian Field, anxious to return to the scene of their labor.

(7) The Board asked its Secretary, as Stated Clerk, to lay before your body a communication of Miss J. Veenstra, pertaining to the assumption by our Church of a part of the Sudan Mission Field, in the province of Nigera, British West Africa; the Board suggests this matter be referred to it and its Executive Committee to investigate and report to the 1932 Synod.

Respectfully submitted,

By order of the Board,

HENRY BEETS, Secretary.

SUPPLEMENT V

REPORT OF JEWISH MISSIONS, GENERAL FUND

To the Christian Reformed Synod of 1930.

ESTEEMED FATHERS AND BRETHREN:

The following report and account of Receipts and Disbursements of the *Jewish Mission General Fund* for the past two years, is humbly submitted.

I regret to say that the receipts for these two years have not nearly reached the required sum which was appropriated by the last Synod.

The Synod of 1928 decided that the churches should be informed that contributions for our Hebrew Missions should reach approximately \$1.10 per annum or \$2.20 for the two years, per family.

The churches have been informed repeatedly through our Church organs, and each consistory received a printed letter pleading with them to endeavor to contribute adequately for this cause.

Your treasurer was not able to disburse to our Jewish Missions the amounts appropriated by Synod as is evident from the accompanying printed report. From this report it will be seen that only one out of the fifteen Classes has contributed the amount required. This Classis, viz. Classis Sioux Center, has even contributed 11 cents per family more than was required. This Classis, therefore, deserves a word of appreciation for its loyalty.

The reason why the churches have not responded sufficiently may be because they could not accustom themselves to the fact that the required sum was 30 cents per family more, annually, than during the previous Synodical year. From May, 1929, to April 30, 1930, I received almost \$5,000.00 more than the previous year. This shows that more is being contributed as the churches become

accustomed to what is required. This encourages us in our expectation for the future.

During the past two years I received the following legacies: \$25.00 from the estate of Hendrika Kos of Grand Rapids, Mich.; \$50.00 from the estate of N. Silvius of Holland, Mich.; and \$200.00 from the estate of J. G. Sikke-ma of McBain, Mich. All these, while living, had been regular contributors to the Jewish Mission work.

May the Lord Jehovah cause his blessing to rest upon this work so that the remnant of Israel, according to the election of grace, may be engrafted into their own olive tree!

Humbly submitted,

J. L. VAN TIELEN, Treasurer.

**FINANCIAL REPORT OF JEWISH MISSIONS,
GENERAL FUND**

From May 1, 1928, to April 30, 1930

Name of Classis	Number of Families	RECEIPTS		Less than Required per Family	More than Required per Family	Received for Building Fund
		Amount Received	Per Family			
California	470	\$ 836.48	\$1.78	\$.42	\$	
G. R. East	2,711	4,453.59	1.64	.56		75.00
G. R. West	3,349	3,467.55	1.03	1.17		
Hackensack	537	1,035.65	1.90	.30		
Holland	1,918	2,933.83	1.53	.67		25.00
Hudson	1,484	2,056.06	1.39	.81		
Illinois	2,640	2,711.61	1.03	1.17		
Muskegon	1,966	3,154.99	1.64	.56		
Orange City	1,481	1,660.43	1.12	1.08		
Eastfriesland	561	1,029.06	1.83	.37		
Pacific	805	1,442.13	1.79	.41		
Pella	1,032	1,525.67	1.48	.72		5.00
Sioux Center	1,348	3,133.10	2.31		.11	70.76
Wisconsin	635	815.59	1.28	.92		
Zeeland	1,597	2,385.63	1.50	.70		
Total	22,534	\$32,641.37	\$1.44	\$.76		\$175.76
Societies, individuals, etc.		713.00				
Building Fund		175.76				
Legacies		275.00				
Interest		203.42				
Bal. on hand May 1, '28		1,403.27				
Total Receipts		\$35,411.82				
						(Included in above the following amounts were SPECIFIED
						For Chicago
						\$2,492.21
						For Chicago
						Poor Fund
						25.00
						For Paterson
						2,191.14
						For Paterson
						Poor Fund
						25.00)

DISBURSEMENTS

Chicago	\$26,500.00
Chicago Poor Fund	25.00
Paterson	8,500.00
Paterson Poor Fund	25.00
Building Fund	228.37
Gratuity, Printing, etc.	131.40
Balance on hand May 1, 1930	2.05

Total Disbursements \$35,411.82

Chicago Received—

Through General Fund.....	\$26,500.00
Building Fund	228.37
Poor Fund	25.00
Other Sources	4,244.42

\$30,997.79

Appropriated by Synod..\$38,328.00

Received 30,744.42

Less than appropriated..\$ 7,584.58

Paterson Received—

Through General Fund	\$ 8,500.00
Poor Fund	25.00
Other Sources	254.80

\$ 8,779.80

Appropriated by Synod..\$10,000.00

Received 8,754.80

Less than appropriated..\$ 1,245.20

Grand Total Receipts \$39,777.59

IN RESERVE:

"Michael Van den Berge Memorial" Bonds.....	\$1,000.00
"Johanna Woltman Legacy" Certificate of Deposit.....	500.00

\$1,500.00

Respectfully submitted,

J. L. VAN TIELEN, Treas.

We have audited the books of J. L. Van Tielén, Treasurer of the Jewish Mission, General Fund, for the period May 1, 1928, to April 30, 1930, and have found them to be correct.

The printed report agrees with the receipts and disbursements as recorded in the books.

(Signed) J. C. VAN WYEN.

J. BOOGERTMAN.

PATERSON HEBREW MISSION

*To the Synod of the Christian Reformed Church
to be held at Grand Rapids, Michigan, June, 1930.*

ESTEEMED FATHERS AND BRETHREN:

Since the Synod of 1928 met in regular session in Holland, Michigan, the work of the Paterson Hebrew Mission has been continued. The personnel has remained the same, and the members of the Board—brethren from the two Eastern Classes—faithfully perform the duties to which they are called.

The Board meets the first Monday of every month to transact such business as comes before it, and to devise ways and means to encourage the Jews to attend the several meetings of the Mission. At these monthly gatherings the Superintendent, Cand. H. H. Schultz, renders the regular reports of the work of visitation, gospel meetings, the dispensary work, and so on.

The work of home visitation among the Hebrew people in Passaic and Paterson is regularly done. Tracts are distributed, gospels and Bibles are left in the homes where they are desired, and the gospel brought to the people with whom our Missionary comes in contact. This is a very important phase of the work.

During the summer months the gospel meetings are held in the open air, near busy intersections of the ghettos. These meetings do not seem to be in vain. Of course, the work is extremely difficult, and often hostility is encountered.

The indoor gospel meetings are held regularly, except when the Jewish Holy Days interfere. Several Jews attend these meetings. Usually an Old Testament prophecy is explained, and the relation shown between it and the fulfillment in Jesus Christ. Often after these meetings the workers are able to discuss the message with the Jews, who always seem ready to debate and argue. Then, too, a Bible hour has been introduced on Sunday evenings for the study of God's Word. Recently the Board engaged four young men from the churches to play musical instruments at the gospel meetings. They have volunteered to help without any remuneration. The instruments are the property of the Mission, and have been purchased for this purpose.

The Sewing Class has been discontinued, inasmuch as there were more Gentile children in attendance than Jewish children. In place of this an Esther Club has been started, open only to Jewish children. The meetings are held weekly, and several children attend. The Scriptures are studied with the children and then, to encourage attendance, sewing lessons are given by the ladies in charge of these meetings.

The Superintendent gives an evening every week to Jews who desire to learn the English language. A few Jews regularly make use of this Night School, and at the same time brother Schultz has an opportunity to bring the message of salvation to them.

The Dispensary usually has a large attendance. Dr. Walter L. Dunning kindly gives his services free of charge, and the Board greatly appreciates the gratuitous services he renders in behalf of the Mission. He is a Christian physician, and is respected by all with whom he comes in contact. Each dispensary patient is required to be present when the gospel message is presented, and this address is usually listened to with interest, and is well received.

Thus the work of the Mission has been continued during the past two years. The command, "to the Jew first," has been heeded, and in the hope that also the seed sown may bear rich fruit unto everlasting life. Our staff of workers have labored; the work has been difficult, and often discouraging. But God's promise stands: "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I send it."

We are also in need of the financial support of the Synod. We request that we be allowed the sum of \$6,000.00 annually. The last two years we received the sum of \$5,000.00, but then we had a surplus on hand, which has since been used. The above mentioned sum is needed to cover the following:

Salaries	\$4,460.00
Coal	300.00
Light	100.00
Drugs	300.00
Sundries	300.00
Incidentals	540.00
Total.....	\$6,000.00

Brethren, we ask you all to remember the Hebrew Mission, as well as all other Missions and benevolent causes, in your prayers. The work among the old Covenant people is difficult, and for us seemingly fruitless, but it is God's command: to the Jew as well as to the Gentile.

Humbly submitted,
The Paterson Hebrew Mission Board,
(Signed) Henry Van Ostenbridge, Clerk.

REPORT OF NATHANAEL INSTITUTE, 1928-1930

*To the Synod of the Christian Reformed Church,
convened in Grand Rapids, Mich., June, 1930.*

ESTEEMED BRETHREN:

During the past two years much work has been done by the Board and missionaries of Nathanael Institute, of which we wish to render a brief report.

There have been a few changes in the personnel of the Board since our previous report, due to the fact that two new members have been added to the Board and two other members have been appointed to take the place of Rev. H. Bel and Dr. J. Van Lonkhuyzen, both of whom moved from the territory of Classis Illinois. At present the Board consists of the following members:

Rev. P. A. Hoekstra, President.
Rev. J. Van Beek, Vice President.
Mr. C. Leenhouts, Secretary.
Mr. George Ottenhoff, Building Fund Treasurer.
Mr. H. Jacobsma, General Fund Treasurer.
Rev. Benj. Essenberg.
Dr. A. L. Van Dellen.

The Board has met once every month to hear reports of its members and of the missionaries, and to consider how to conduct this work.

Our missionaries have again labored faithfully during this period. Here, too, a few changes were made in the personnel of the staff. One of our missionaries resigned

due to illness and another in order to continue her studies. At present our staff consists of the following:

Full-Time Missionaries:

Wm. Yonker, M. D., Director.
A. Huisjen, Assistant Director.
T. Delis, R. N.
C. Elhart, Teacher.
J. Overzet, Custodian.

Part-Time Workers:

Benj. Tabatznik, Reading Room Attendant.
Rev. John Rottenberg, Dept. of Literature.
H. Swets, A. M., Boys' worker.
H. Bucalstein, Boys' worker.
Miss D. Smith, Girls' worker.
Miss Hermina Swierenga, Girls' Worker.

Volunteer Workers:

Miss J. Holtrop.
Miss J. Dykenga.
Miss N. Breen.
John Ipema.
B. Ottenhoff.
H. Ottenhoff.
Adrian Huisjen.
Martin Huisjen.

As to the type of work done, part of the labor of the missionaries is concerned with the art of healing, with the direction of activities in the gymnasium, and with the teaching of sewing. However, we do not wish to create the impression that these activities are considered to be ends in themselves, no more than they are in missions among the heathen. Every missionary on our staff is primarily concerned with the spiritual interests of the Jews, and these other activities are simply avenues of approach and methods whereby they can demonstrate their sincere interest in our Jewish neighbors.

That our methods are producing results as far as attendance is concerned, will be evident when it is remembered that our work in the Lawndale district is

practically a new work, dating back two and one-half years. In this period attendance in our classes has steadily increased. Our gospel meetings are attended by adult Jews, whose number at the meetings varies from two to twenty. The boys' Bible Classes have an attendance of from 60 to 90. These boys vary in age from 12 to 20 years, those of High School age predominating. From 30 to 50 girls and young women attend our Bible classes and from 10 to 20 women are enrolled in a class devoted to the study of Scripture. In the dispensary approximately 300 examinations are made every month and through it we come in contact with about 40 new cases during the same period. In this connection it might be stated that we limit all of our activities entirely to those who are of the Jewish race, sending the Gentiles that apply to us to other institutions. In addition to the indoor activities, the missionaries also visit Jewish homes and distribute literature from door to door. In addition to the work that is done for the evangelization of the Jew, the missionaries have also made a sincere effort to enlighten our churches on the work of Jewish missions by means of articles and speeches.

In order to inform the delegates to our synod of the history, progress, and immediate needs of Nathanael Institute, the Board has published a booklet, commemorating the tenth anniversary of our work in Chicago. This booklet will be distributed among the delegates to the Synod and is to be considered a supplement to this report.

The Board of Nathanael Institute and the Classis of Illinois, who execute this work for the Chr. Ref. Church, are at this time bringing to the Synod three important *proposals* dealing directly with the work of Jewish Missions. The first is concerned with the "Concept-Regeling tot Pensioneerend van 'Unordained Workers' op ons Zendingsveld." The second is concerned with the status of Ordained Jewish Missionaries. The third is concerned with our budget, which is higher than it was previously, due to the fact that some part-time workers have been added to the staff, and especially also because the salary

item of a new worker was added. The missionary whom we wish to add to the staff is to be an ordained man.

Among the labors for which the new missionary is to be called are care of reading room, open-air preaching, teaching of adult Bible Classes, personal work with adults in the institute and in their homes, study of Yiddish and Judaism, the creation of literature, and the enlightening of our churches on the various phases of Jewish missions.

Due to the increase in attendance at the Institute and the increase in institutional activities, the present staff is taxed to its capacity. The superintendent spends from three to seven hours per morning in dispensary work, and in addition, from one to three hours one evening per week. He speaks at the gospel meetings, presides at workers' meetings, and attends to the administration of the mission, whose activities are constantly increasing. He is clerk for the Board, keeping its minutes and doing its correspondence. He enlightens our churches on the work of the Institute by means of written articles and addresses before public gatherings. He takes part in tract distribution and family visitation. The assistant superintendent likewise finds all of his time taken up by present labors. He has supervision of the work done with 100 Jewish boys. He teaches eight Bible classes per week, speaks at the gospel meetings, teaches the Yiddish class, attends workers' and Board meetings, does visitation and tract distribution, and writes articles and speaks before public assemblies.

There is indeed room for an additional laborer in this part of the Lord's vineyard. The work has grown from within. Wonderful opportunities for worthwhile work are presented everyday. Some of our boys have been with us several seasons and will soon be ready for doctrinal study. The people in our neighborhood are favorably inclined to our work, and ready to listen to a presentation of the claims of Christ. We are getting the middle classes of Jews to our mission, the type that is law-abiding, industrious, and that takes at least some interest in spiritual living. In other words, the door of

opportunity for mission work among the Jews has been opened to the Christian Reformed Church.

The results of our work, the change that is coming about in world-Jewry in general, and the teachings of Scripture tend to make the missionaries and Board of Nathanael Institute very optimistic and enthusiastic regarding this great work. The Classis of Illinois is in hearty agreement with the work that has been carried on under its direction, and hopes that our whole Church may continue to pray and labor for Israel's salvation, resting assured that God is able to turn away ungodliness from Jacob.

Respectfully submitted,

BOARD OF NATHANAEL INSTITUTE,

Rev. P. A. Hoekstra, Pres.

Rev. J. Van Beek, Vice-Pres.

Mr. C. Leenhouts, Sec.

Mr. H. Jacobsma, Gen. Treas.

Mr. G. Ottenhoff, Bldg. Fund Treas.

Rev. Benj. Essenberg.

Dr. A. L. Van Dellen.

Above report adopted by Classis
Illinois, May 20, 1930.

LEONARD TRAP, Stated Clerk.

BUDGET OF NATHANAEL INSTITUTE, 1930-1932

Salaries of six full-time and five part-time workers.....	\$15,404.00
Fuel	400.00
Gas, electricity and telephone	250.00
Repair and decorating of building	900.00
Books, papers, tracts	300.00
Dispensary	300.00
Extra labor	200.00
Insurance	265.30
Class-room materials and miscellaneous	300.00
Annual interest	3,200.00
Reduction of debt	3,000.00
Total annual budget	\$24,509.30

SUPPLEMENT VI

RAPPORT VAN DEN EMERITUS BOARD

*Aan de Synode der Christelijke Gereformeerde Kerk,
vergaderd te Grand Rapids, Mich., Juni, 1930.*

EERWAARDE BROEDERS:

Ook deze keer moet de Board melding maken van het overlijden van een zijner leden. Broeder B. Sevensma is ons ontvallen en daarom werd zijn secundus, Mr. H. Hekman, verzocht zijn plaats in te nemen.

De Board was in staat ook nu de geregelde subsidie geheel uit te keeren. Dit geeft waarlijk stof tot blijdschap en dankbaarheid.

Door den dood ontvielen ons Mrs. J. Post, Mrs. P. Schut, Ds. H. Van Wesep en Ds. S. S. Vander Heide.

De volgende aanvragen zijn ingekomen:

Classis Holland voor Mrs. N. Gelderloos, \$300 extra en	\$1,000.00
Classis Hudson voor Ds. P. Kosten, verhooging van \$500 tot	800.00
Classis Hudson voor Ds. S. S. Vander Heide	1,000.00
Classis Hudson voor Mrs. S. S. Vander Heide	600.00
Classis Illinois voor Ds. E. J. Tuuk	1,000.00
Classis Illinois voor Ds. P. Jonker, Sr.	1,000.00
Classis Muskegon voor Ds. J. J. Dyk, \$500 extra en	1,000.00
Classis Muskegon voor Mrs. J. C. Kruithof	500.00
Classis Muskegon voor Ds. J. J. Dyk, verhooging van \$1000 tot	1,200.00
Classis Orange City voor Mrs. B. Nagel, \$200 extra en	300.00
Classis Orange City voor Ds. J. G. Vande Lune, \$500 extra en	1,000.00
Classis Ostfriesland voor Mrs. C. Bode, verhooging van \$400 tot	500.00
Classis Zeeland voor Ds. H. Kamps	1,000.00
Classis Zeeland voor Ds. H. J. Heynen	1,000.00

De Board heeft voorloopig beloofd en naar rato uitgekeerd:

Ds. E. J. Tuuk	\$1,000.00	Ds. P. Jonker, Sr.	\$1,000.00
Ds. H. Kamps	1,000.00	Mrs. C. Bode	500.00
Ds. H. J. Heynen	1,000.00	Mrs. N. Gelderloos	1,000.00
Ds. P. Kosten	800.00	Mrs. J. C. Kruithof	500.00
Ds. J. J. Dyk, \$500 extra en	1,000.00	Mrs. S. S. Vander Heide	600.00
Ds. S. S. Vander Heide	1,000.00	Mrs. B. Nagel	300.00
		Ds. J. G. Vande Lune	1,200.00

De respectieve Classes zullen de Synode wel verzoeken om het Emeritaat verleend aan Dss. E. J. Tuuk, H. J. Heynen, J. J. Dyk, P. Jonker, Sr., en J. G. Vande Lune te approberen. De verdere subsidieering van Ds. H. Kamps hangt natuurlijk af van de uitspraak der Synode in betrekking tot zijnen status.

De Synode heeft ditmaal drie leden met hunne secundi te kiezen. De aftredende leden zijn Ds. H. M. Vander Ploeg, Ds. J. O. Vos en Mr. W. Bareman. Hunne respectieve secundi zijn Ds. J. O. Bouwsma, Ds. P. Jonker, Sr., en Mr. M. Hoffius. Ook moet een secundus voor twee jaren benoemd worden voor Mr. H. Hekman.

Het Lubbers Fonds, groot \$1,375.00, is belegd in vaste goederen en brengt 6% interest op.

Het verslag van den Penningmeester luidt als volgt:

VOOR HET JAAR 1928		VOOR HET JAAR 1929	
Saldo, 1927	\$ 159.64	Saldo, 1928	\$ 6,781.17
Inkomsten	46,112.31	Inkomsten	47,615.16
<u>Te zamen</u>	<u>46,271.95</u>	<u>Te zamen</u>	<u>54,396.33</u>
Uitgaven	39,490.78	Uitgaven	44,963.20
<u>Saldo</u>	<u>\$ 6,781.17</u>	<u>Saldo</u>	<u>\$ 9,433.13</u>

De Boeken van den Penningmeester werden nagezien en in orde bevonden.

De volgende Classes hadden op 16 Jan., 1930, nog deze schuld:

Grand Rapids East.....	\$1,137.45	Orange City	\$1,390.61
Grand Rapids West....	3,546.04	Ostfriesland	1,351.81
Holland	52.12	Sioux Center	874.91
Hudson	51.69	Wisconsin	228.00
Muskegon	105.00	Zeeland	1,919.17

De Classes California, Hackensack, Illinois, Pacific en Pella waren geheel aanbetaald.

De Board adviseert de volgende subsidie:

Ds. P. W. De Jonge.....	\$1,200.00	Ds. P. Kosten.....	\$ 800.00
Ds. J. Wyngaarden	1,200.00	Mrs. F. Stuart.....	800.00
Ds. J. J. Dyk	1,200.00	Mrs. M. Vander Heide	800.00
Ds. J. G. Vande Lune	1,200.00	Mrs. H. Heyns.....	700.00
Mrs. P. J. Hoekenga..	1,200.00	Mrs. J. H. Gruessing..	700.00
Mrs. J. Haveman	1,200.00	Ds. F. Welandt.....	600.00
Mrs. H. Tuls	1,000.00	Mrs. M. J. Bosma.....	600.00
Mrs. H. J. Haarsma....	1,000.00	Mrs. Benj. Post.....	600.00

Mrs. N. Gelderloos	1,000.00	Mrs. D. R. Drukker....	600.00
Ds. A. J. Brink.....	1,000.00	Mrs. P. Van Vliet.....	600.00
Ds. A. W. Meyer.....	1,000.00	Mrs. A. Dekker.....	600.00
Ds. E. Van Korlaar....	1,000.00	Mrs. C. Cooper.....	600.00
Ds. Th. W. R. Van Loo	1,000.00	Mrs. E. Breen.....	600.00
Ds. J. Keizer.....	1,000.00	Mrs. J. Groen.....	600.00
Ds. A. Keizer.....	1,000.00	Mrs. G. L. Hoefker....	600.00
Ds. R. Vande Kieft....	1,000.00	Mrs. F. J. Drost.....	600.00
Ds. W. Kole.....	1,000.00	Mrs. S. S. VanderHeide	600.00
Ds. K. Poppen.....	1,000.00	Ds. D. Weidenaar.....	550.00
Ds. J. Gulker.....	1,000.00	Mrs. H. Temple.....	500.00
Ds. J. B. VandenHoek	1,000.00	Mrs. J. B. Jonkman....	500.00
Ds. J. A. Gerritsen....	1,000.00	Mrs. J. Vissia.....	500.00
Ds. J. B. Hoekstra....	1,000.00	Mrs. P. Yff.....	500.00
Ds. J. A. Westervelt...	1,000.00	Mrs. J. Smitter.....	500.00
Ds. S. Bouma	1,000.00	Mrs. J. C. Kruithof....	500.00
Ds. P. Jonker, Sr.....	1,000.00	Mrs. C. Bode.....	500.00
Ds. J. Manni	1,000.00	Mrs. J. G. Plesscher....	350.00
Ds. E. J. Tuuk	1,000.00	Mrs. A. J. Kett.....	300.00
Ds. H. J. Heynen.....	1,000.00	Mrs. C. Van Houten....	300.00
Mrs. J. Robbert	900.00	Mrs. B. Nagel.....	300.00
Ds. J. Plesscher	800.00	Mrs. J. H. Schultz.....	200.00

Dit maakt eene som van \$47,400.00, en als Ds. Kamps ook \$1,000.00 moet hebben wordt het \$48,400.00, zooals het nu staat. En ongetwijfeld komen er straks nog wel meer aanvragen. Daarom moet de aanslag nu wel op \$2.25 per huisgezin worden gesteld. Tenzij de Synode de subsidies wil verlagen.

Met eerbied onderworpen,

H. M. VANDER PLOEG, Secretaris.

SUPPLEMENT VII

RAPPORT DER COMMISSIE INZAKE KERKHULP

Aan de Eerwaarde Synode die staat gehouden te worden den 11den Juni, 1930, en volgende dagen, te Grand Rapids, Mich.

EERWAARDE EN HOOGGEACHTE BROEDERS:

Uwe Commissie komt tot Uwe Eerwaarde vergadering met het volgende rapport, uit hetwelk wij kunnen zien dat Kerkhulp nog steeds eene behoefte is in het midden onzer kerken, en vooral met het oog op zwakke gemeenten, die in de verschillende deelen van dit groote land tot openbaring komen.

De aanvraag om steun uit dit fonds gaat bestendig voort. Nog zijn wij als Commissie eenige duizenden noodig om aan de behoeften te kunnen voldoen.

Vroeg de Commissie de vorige Synode om eene speciale collecte te mogen vragen met het oog op de groote behoefte, door omstandigheden kon eerst aan het begin van het jaar 1930 daaraan worden voldaan. Want ongeveer den tijd der vorige Synode werd een speciale collecte gevraagd voor de gemeente Wyoming Park, aangezien haar kerkgebouw door brand verwoest werd; en eer dat nog de laatste gaven aan Wyoming Park waren opgezonden, kon uwe Commissie niet anders dan ook een collecte vragen voor de Eerste Gemeente van Sioux Center.

Hoewel de Commissie gaarne nog wat gewacht had met de bijzondere collecte te vragen, kon zij echter niet langer uitstellen met het oog op de groote behoefte van een paar gemeenten in Canada, die zoo spoedig mogelijk moesten geholpen worden, en andere gemeenten, die evenzeer verlangend naar de ondersteuning beloofd uitzien.

Voor Wyoming Park werd ontvangen door uwe Commissie \$9,060.27, en voor de Eerste Gemeente van Sioux Center \$4,830.22.

De vraag is meermalen bij uwe Commissie gerezen of het wel billijk is dat zulke gemeenten, die ongeveer een honderd huisgezinnen tellen, deze gaven geschonken worden

zonder terugbetaling, terwijl al de andere gemeenten, die pas tot openbaring komen, een twintigste deel jaarlijks terug moeten betalen. Uwe Commissie is van oordeel dat zulke gemeenten gelijk gesteld moesten worden met alle andere gemeenten. Wanneer het noodzakelijk wordt om de gaven te schenken, is daarvoor provisie gemaakt in het Reglement voor Kerkhulp.

Aan bijdragen voor Kerkhulp werd van de gemeenten ontvangen:

ONTVANGSTEN VOOR 1928		ONTVANGSTEN VOOR 1929	
Van de gemeenten.....	\$6,154.65	Van de gemeenten.....	\$4,942.16
Terugbetaald	3,558.62	Terugbetaald	3,573.74
Aan Kas Jan., 1928.....	190.43	Aan Kas Jan., 1929.....	280.65
Te zamen.....	\$9,903.70	Te zamen.....	\$8,796.55
UITGAVEN VOOR 1928		UITGAVEN VOOR 1929	
Aan de gemeenten.....	\$9,500.00	Aan de gemeenten.....	\$7,400.00
Andere Uitgaven	123.05	Andere Uitgaven	140.94
Aan Kas, Dec. 31, 1928..	280.05	Colton	24.89
		Aan Kas Dec. 31, 1929..	1,230.72

Bij eene vergelijking met eenige jaren terug vermeerderen de gaven voor dit Fonds niet. Wij geven, vooral voor de Kerkeraden, eene vergelijking van de laatste vier Synodale jaren opdat, kan het zijn, meer dan één Classis overtuigd moge worden dat er zeer zeker door sommige gemeenten niet aan de verplichting voldaan wordt.

CLASSIS	1922-23	1924-25	1926-27	1928-29
Classis California	\$.....	\$ 128.90	\$ 181.34	\$ 231.63
Classis G. R. East.....	1,922.23	1,536.55	1,174.45	985.10
Classis G. R. West.....	1,054.56	1,606.51	1,224.45	1,490.49
Classis Hackensack	115.43	321.29	162.78	187.79
Classis Holland	1,180.11	1,689.19	1,038.88	838.67
Classis Hudson	1,107.70	1,192.84	1,038.88	838.67
Classis Illinois	3,113.45	2,720.78	1,600.44	1,628.17
Classis Muskegon	1,168.85	1,058.23	1,330.26	1,085.49
Classis Oange City.....	564.79	1,132.77	551.26	975.61
Classis Ostfriesland.....	282.95	193.18	296.00	208.24
Classis Pacific	676.61	643.87	746.46	888.25
Classis Pella	1,264.27	1,239.49	495.87	451.32
Classis Sioux Center.....	686.68	368.26	505.22	544.34
Classis Wisconsin		276.95	455.97	440.57
Classis Zeeland	604.28	918.25	501.91	463.04

Wij zien hieruit dat sommige Classes veel minder collecteren. Wij bemerken dat zoodra een speciale collecte gevraagd wordt voor een gemeente als Wyoming Park en Sioux Cnter, de gewone bijdragen afvallen. Er wordt dan niet gecollecteerd voor het Fonds in het algemeen. Het is niet noodig sommige Classes bepaald aan te wijzen; het bovenstaande lijst nagaande, spreekt voor zichzelf.

De gemeenten die de beide laatste jaren ondersteuning ontvingen zijn:

1928		1929	
East Leonard St.....	\$ 500.00	Atwood	\$ 600.00
Neerlandia	2,000.00	Neerlandia	1,500.00
Belflower	1,000.00	Alameda	3,000.00
Decatur	2,000.00	Rock Rapids	800.00
Vancouver	2,000.00	Decatur	1,500.00
Godwin Heights	2,000.00		

De som die bij de gemeenten berust is \$88,948.57, verdeeld onder de volgende gemeenten:

Arlene	\$ 177.00	Ada	\$ 150.00
Sullivan	300.00	Conrad	1,984.70
Atwood	594.00	Plover	2,130.00
Rudyard	463.00	Muskegon Heights	470.00
Tracy	98.36	Sanborn	205.00
Alamosa	750.00	Winnipeg	365.00
Oskaloosa	275.31	Hancock	578.00
East Palmyra	162.64	Hanford	193.99
Noordeloos	125.00	Sibley	1,627.35
Shepherd	3,160.00	Worthington	1,665.00
Vona	155.00	Ocheyedan	1,040.79
Cramersburg	770.00	Lark	500.00
Neerlandia	3,995.00	West Branch	1,660.00
Los Angeles	2,320.00	Hope Church	1,175.00
Holland, Minn.	1,150.00	Ogilvie	722.00
North Blendon	200.00	Austinville	600.00
Detroit	575.00	Columbus	900.00
Fremont II	200.00	Hawarden	450.00
Dutton	450.00	Estelline	1,897.25
Chandler	1,187.32	Bigelow	2,000.00
Purewater	380.00	Hills	225.00
Wyoming Park	1,250.00	Roseland IV	300.00
Lansing	1,000.00	Holland Center	760.00
Brooton	1,235.00	McBain	1,372.00
Crookston	850.00	Holland, Iowa	1,700.00
Lynden II	700.00	Waupun	1,300.00
Portland	902.50	Mountain Lake	475.00

Coopersville	1,425.00	East Martin	1,423.00
Diamond Springs	500.00	Aetna	775.00
Bradley	850.00	Sulton	1,120.00
Rock Rapids	2,650.00	Burnips	500.00
Bauer	800.00	Goshen	750.00
Sioux Falls	1,660.00	East Muskegon	3,800.00
East Leonard St.....	4,025.00	Ellsworth	1,700.00
Godwin Heights	2,900.00	Lee Street	1,800.00
Alameda	3,000.00	Vancouver	1,900.00
Bellflower	1,000.00	Decatur	3,500.00
Chatham	3,000.00		

Met eerbied onderworpen,

Uwe Commissie,

Henry J. Heynen.

D. De Beer,

J. Manni.

SUPPLEMENT VIII

RAPPORT DER PUBLICATIE COMMISSIE

*Aan de Eerwaarde Synode staande te vergaderen in
Grand Rapids, Mich., den 11den Juni, 1930 e. v. d.*

ZEER GEACHTE BROEDERS:

Het is voor de Publicatie Commissie een oorzaak van blijdschap en dankbaarheid, dat zij omtrent de dingen onzer kerkelijke bladen ook ditmaal weer een gunstig rapport mag uitbrengen. De inhoud der bladen is vooruitgegaan, over het geheel is het aantal lezers weer vermeerderd, en in de drukkerij zijn belangrijke en kostbare verbeteringen aangebracht. Allen die aan onze bladen verbonden en met de verzorging der publicatie in een of ander opzicht belast waren, zijn door 's Heeren goedheid gespaard gebleven, zoodat zij hun arbeid geregeld konden voortzetten, en met lof mag gesproken worden van gewenschte toewijding en harmonische samenwerking. Ook de Publicatie Commissie heeft haar taak in eensgezindheid en met aangenaamheid mogen verrichten.

1. Ten opzichte van *The Banner* waren er met het optreden van een nieuwen Hoofdredacteur veranderingen te verwachten, en—zij zijn niet uitgebleven.

a) Vooreerst gaf Rev. H. J. Kuiper aan de Publicatie Commissie te kennen, dat hij het leveren van "Book Reviews" en van de "Grand Rapids Notes" gaarne aan een ander opgedragen zou zien. Deze begeerte was alleszins te billijken. Zullen recensies van boeken, vooral van studiewerken, aan haar doel beantwoorden, en omtrent inhoud, karakter en strekking van een boek voldoende inlichten, dan moeten zij zelve producten van studie zijn. Zulke recensies begeerde men, zooals een bij de Commissie ingekomen schrijven deed blijken, en zulke recensies had Rev. Kuiper op het oog. Maar het leveren van zulke recensies, week aan week, van niet alleen in eigen kring

maar ook daarbuiten verschijnende en aan *The Banner* toegezonden boeken, is een taak die veel meer tijds en arbeids kost dan een Hoofdredacteur, die ook een Gemeente te bedienen heeft, bij zijn overigen redactioneelen arbeid daarvoor missen kan. Hoofdredacteurs hebben altijd de verzuchting doen hooren, dat zij in het belang van hun blad hoognoodig al hun tijd beschikbaar moesten hebben voor hun redactiewerk, en ook Rev. Kuiper heeft zich reeds zoo uitgelaten. Dus behoeft de begeerte van de "Book Reviews" ontslagen te worden niet te bevreemden. Toch meende de Publicatie Commissie dat met name de "Book Reviews" voor rekening van den Hoofdredacteur dienden te blijven, en ook de "Grand Rapids Notes," omdat hij het best in de gelegenheid was om daarvoor de noodige gegevens te verkrijgen. Voor "Book Reviews" zou hij echter de vrijheid kunnen gebruiken om personen van zijn keuze daartoe te verzoeken, hun daarvoor dan het boek in eigendom latende. Hierin kon Rev. Kuiper zich vinden. Later deelde hij mede bekwame mannen, vooral de Professoren onzer School, bereid gevonden te hebben om dit werk te doen.

Voorts meende Rev. Kuiper dat het goed zou zijn in den inhoud en inrichting van *The Banner* wat meer variatie te brengen door nevens de vaste rubrieken het blad te verrijken met "Speciale Artikelen" over een verscheidenheid van onderwerpen. Ook achtte hij met betrekking tot de bestaande rubrieken enkele veranderingen gewenscht. "Timely Topics" wilde hij uitgebreid hebben, zoodanig dat die rubriek, in plaats van alleen seculaire bijzonderheden, ook kerkelijke aangelegenheden zou opnemen. En omtrent "Our Doctrine" werd door hem aanbevolen deze rubriek op te heffen om ruimte te maken voor "Speciale Artikelen."

b) Ten aanzien van "Speciale Artikelen" vonden deze voorstellen bij de Commissie gereeden ingang. Reeds meermalen was het verkrijgen van zulke bijdragen gewenscht en beproefd, maar zonder duurzaam gevolg. Als Rev. Kuiper het aan den gang zou kunnen krijgen en houden, zou daarmee een lang gekoesterde begeerte vervuld zijn.

Ook met Rev. Kuipers gedachte omtrent "Timely Topics" kon de Commissie meegaan, maar ten opzichte van "Our Doctrine" was dit minder het geval. Erkend moet worden dat deze rubriek haar bijzondere moeilijk-

heid heeft. Enerzijds houdt de Commissie zich overtuigd dat zij in *The Banner* alleszins op haar plaats is. *The Banner* is vooral het blad voor onze jongere generaties en heeft meer bepaald tot taak en roeping leiding te geven aan de amerikanisatie van deze generaties en ze vast te zetten in de Gereformeerde beginselen en waarheden. Dat voor de vervulling van deze taak onderwijs als "Our Doctrine" zoekt te geven, onmisbaar is, valt in 't oog. Anderzijds echter schijnt het waar te zijn dat, ofschoon zij steeds geredigeerd is door bekwame mannen, die hun best hebben gedaan om hun stof niet alleen op degelijke, maar ook op aantrekkelijke, populaire wijze te behandelen, toch vele lezers zich tot haar weinig aange trokken gevoelen en van haar inhoud weinig kennis nemen. Maar hoe later ook over deze rubriek zal mogen beschikt worden, kan er toch nu van opheffing geen sprake zijn omdat de Redacteur tot primo Sept., 1930, is benoemd. Bij wijze van compromis heeft Rev. Kuiper met Rev. Sherda zoodanige schikkingen getroffen, dat deze nu zijn stof verwerkt in den vorm van op zichzelf complete studies over tot "Our Doctrine" behorende onderwerpen. Mogelijk is die vorm de meer geschikte om het doel te bereiken.

Zoo is het geschied dat *The Banner* nu reeds geruimen tijd week aan week zeer belangrijke "Speciale Artikelen" heeft gebracht, dat "Timely Topics" onder gewijzigde "heading" zich op breeder veld beweegt, alsmede dat het kopstuk "Our Doctrine" is verdwenen maar in gewijzigden vorm de rubriek is behouden.

c) Andere wijzigingen zijn geweest: dat door Rev. Kuiper met Mr. Buiten volgens een systematisch aangelegd plan over heel ons kerkelijk terrein correspondenten zijn verkregen, om elk uit een eigen district en op zijn eigen tijd *The Banner* van kerkelijk nieuws te voorzien; dat Rev. Stuart het vorige jaar "Outlines" heeft gegeven voor "Bible Classes" gedurende de zomermaanden; en dat aan het gewone verhaal, dat meer voor de ouderen is bestemd, een verhaal voor de jongeren is toegevoegd.

En dan is nog te vermelden een verandering betreffende de Zendingslectuur. Op verzoek van de "Executive Committee" van den "Board of Missions" zijn in *De Wachter* en *The Banner* rubrieken ingeruimd voor bijdragen aangaande de Zending, met den Zendings Directeur als redacteur. Genoemde Commissie achtte het ge-

wenscht dat alle berichten en bijdragen de Zending aangaande onder één dak samengebracht en onder haar controle gesteld zouden worden. De Publicatie Commissie heeft hierin bewilligd, doch onder uitdrukkelijk voorbehoud van de rechten haar verleend in Art. 1 en 4 van haar Reglement, als rechten waaraan ook deze rubriek en haar Redacteur onderworpen zouden zijn.

d) Sedert Rev. Kuiper zijn taak had aanvaard heeft hij eens en andermaal gevraagd wat hij doen moest met de tot een overgrootte voorraad aangewassen "Contributions" of "Ingezonden Stukken." Het was niet de eerste maal dat de Commissie daarvan hoorde. Zij houdt zich overtuigd dat onze bladen voor zulke inzendingen, voor "stemmen uit het volk," open gehouden moeten worden, maar voor een Hoofdredacteur is dat alweer een zaak die hem veel moeite baart. Streng zoeken redacteurs en Commissie zich te houden aan den regel, dat onze bladen niet beschikbaar gesteld mogen worden voor geschrijf van dezulken die ons verlieten, ter verdediging van dwaalgevoelens die door de Synode behandeld en veroordeeld zijn, noch voor geschrijf van dezulken die een grieven van een persoonlijken aard hebben tegen een kerkelijke vergadering, en zich voldoening willen bezorgen door hun zaak voor het publiek te brengen, in plaats van den kerkelijken weg van beroep op de Meerdere Vergadering (Art. 31, K. O.) te volgen. Maar buitendien is er bij particuliere bijdragen vaak niet weinig dat voor plaatsing niet geschikt is, en een ander deel is wel goed bedoeld maar te gebrekkig van vorm om geplaatst te kunnen worden zooals het is. Zulke artikelen zouden omgewerkt en verbeterd moeten worden, maar dat zou voor den Hoofdredacteur veel moeilijker zijn en hem veel meer tijd kosten dan het schrijven van een nieuw stuk, om niet te spreken van het gevaar dat de schrijver met de correcties alles behalve gediend zal zijn. Geen wonder daarom dat een Hoofdredacteur met zijn collectie "Ingezonden Stukken" niet zelden ten einde raad is. De Commissie kon echter voor Rev. Kuiper in dezen niet anders doen dan hem herinneren aan zijn recht om naar eigen oordeel wat niet bruikbaar was terug te zenden, wat goed maar onnoodig lang was, te besnoeien, en als hij dan nog ruimte te kort mocht komen voor hetgeen plaatsing verdiende, de opneming van het "Speciaal Artikel" een week te ver-

schuiven. Voor zulke materie heeft Rev. Kuiper nu een "Reader's Page" bestemd.

2. *De Wachter* heeft minder veranderingen ondergaan, en ook dat was te verwachten. De Hoofdredacteur bleef dezelfde en desgelijks al de Medewerkers; *De Wachter* was door de Synode van 1926 niet vergroot; en met *De Wachter* zooals die was, was men algemeen tevreden. Deze dingen nemen echter niet weg, dat ook *De Wachter* Redacteur, gelijk bij een samenspreking van de Publicatie Commissie met hem bleek, plannen heeft in de richting van *The Banner* ondernemingen. In hoeverre die verwezenlijkt kunnen worden, zal de tijd moeten leeren.

Ten aanzien van het aantal lezers heeft dit blad zijn bloeitijd gehad. Op de Synode van 1920 kon het cijfer van 8500 worden opgegeven, maar in 1922 was het 8005, nu is het 7650. Toch is dit slechts 350 minder dan in 1922. Bij de snelle vorderingen van de amerikanisatie mogen wij het dankbaar waardeeren, dat de achteruitgang niet grooter is, en dat Mr. Van Ess nog telkens een aanwinst van nieuwe *Wachter* lezers kan rapporteeren, al is het ook dat deze winst niet geheel kan opwegen tegen het verlies door "stops."

Geheel dezelfde gebleven is de *Wachter* inhoud echter niet. Schoon ook dit blad doorgaans plaatsruimte te kort komt, meende de Publicatie Commissie na overleg met den Hoofdredacteur toch te moeten bewilligen in de opneming van twee reeksen van maandelijksche bijdragen, een van Dr. Van Lonkhuyzen, die brieven zendt uit Nederland, en een van Mr. B. J. Bennink, schrijvende over *Opvoeding en Onderwijs*.

3. *Het aantal lezers* van *De Wachter* en *The Banner* te zamen is nu 20,650. Het aantal huisgezinnen tot onze Kerk behorende bedraagt volgens het laatste Jaarboekje 22,534, dus slechts een paar duizend meer. Dat die beide cijfers elkaar zoo dicht naderen, is insgelijks iets dat wij dankbaar mogen waardeeren. Toch zijn we daarmee nog niet waar we zijn moeten. In niet weinig huisgezinnen worden *De Wachter* en *The Banner* beide gelezen, en daarom moet het aantal huisgezinnen onzer Kerk, waarin geen *Wachter* noch *Banner* verschijnt, aanmerkelijk

grooter zijn dan een paar duizend. En gezinnen waarin geen kerkelijk blad gelezen wordt, kunnen geen gezinnen zijn die kerkelijke meelevens, en waarin tot de Kerk die liefde woont die voor haar het goede doet zoeken. Ons ideaal moet daarom zijn: Geen huisgezin onzer Kerk waarin niet *De Wachter* of *The Banner* gelezen wordt. Dat moet het ideaal zijn ook van Predikanten en Kerkeraden, want dat is een zaak van private zielszorg en van opbouw van het lichaam van Christus.

4. *De drukkerij* heeft dit jaar hooge eischen gesteld. Na de vergrooiting van *The Banner* kon het werk niet met de oude machinerie gedaan worden. Vooral werd behoefte gevoeld aan een grootere drukpers en aan een dito "folder," die het mogelijk zouden maken om nummers van 24 of zelfs 32 paginas zoowel ineens af te drukken als nummers van 16 bladzijden, en die bovendien door automatische toestellen arbeidsloon zouden besparen. Bovendien waren er enkele andere machines die hun beste dagen gezien hadden, waarvan de vervanging door nieuwe en beter aan de eischen beantwoordende stukken insgelijks een belangrijke verbetering zou zijn. Op advies van de Business Com. en nadat de broeders Hoffius en Buiten Chicago en andere steden hadden bezocht om persoonlijk onderzoek in te stellen, werd tot aankoop van bedoelde machines besloten.

Grootere machines eischen meer ruimte. Dus moesten ook in het inwendige van de drukkerij vertimmeringen plaats hebben. Volgens rapport van Mr. Buiten van Aug., 1929, bedroegen de onkosten van een en ander \$19,956.00 en was van dit bedrag ruim \$14,000.00 afbetaald. Bovendien is gedurende de twee jaren \$10,000.00 gestort in de kas van Calvin Seminarie en College.

In het voorbijgaan moge hier even vermeld worden, dat de Publicatie Commissie door die vertimmering zich het verlies heeft moeten getroosten van het kamertje waarin zij gewoon was te vergaderen. Zij vergadert nu in de Y. M. C. A. building, waar het Bestuur zeer welwillend en kosteloos een kamer tot haar beschikking stelt. De Commissie heeft echter geoordeeld dat het niet

meer dan behoorlijk zal zijn deze vriendelijkheid te beantwoorden met de aanbieding van een bijdrage van \$25.00 per jaar.

5. *De Publicatie Commissie* verloor door het vertrek van Rev. Van Halsema naar Passaic, N. J., een zeer gewaardeerd lid. Passaic is te ver van hier om bijwoning van onze maandelijksche vergaderingen toe te laten. Dus diende de Broeder zijn ontslag in, en kon de Commissie niet anders doen dan hem laten gaan in vrede. Rev. H. Baker werd gekozen om tot deze Synode zijn plaats in te nemen, en deze Broeder heeft zich daartoe laten vinden.

Tegen het einde van December, 1928, naderde de tijd waarop Dr. Beets als Editor van *The Banner* zou aftreden. Gevoelend dat deze broeder met het oog op zijn erkende verdiensten voor *The Banner* gedurende zijn 25-jarig Redacteurschap daarop ten volle recht had, wilde de Publicatie Commissie zijn aftreden niet laten voorbijgaan zonder gepaste plechtigheid en eerbetoon van hare zijde. Besloten werd daaraan een afzonderlijk samenzijn te wijden van de Commissie met Mr. Buiten, en tot bijwoning daarvan behalve Dr. Beets ook Revs. H. Keegstra en H. J. Kuiper uit te noodigen. Aan dit besluit is den 26sten Dec., 1928, uitvoering gegeven. Nadat men eerst gezamenlijk genoten had van een gezellig supper, werd het overige van het samenzijn doorgebracht met speeches en gesprekken, die den aftredenden Editor blijk gaven van waardeering van zijn bekwame en met zegen bekroonden 25-jarigen arbeid voor *The Banner*.

6. Bijzonderheden ten opzichte waarvan de Synode actie zal hebben te nemen, zijn de volgende:

a) De met deze Synode aftredende leden der Publicatie Commissie zijn: Hoekstra, Hulst, Hoffius en Baker. (De Synode te dienen met een nominatie is door de Synode van 1922 [Acta blz. 43 en 220] opgedragen aan de Commissie van Preadvies voor Publicatie Zaken.)

b) De Publicatie Commissie adviseert de Synode ten sterkste de finantieele rapporten der Penningmeesters voor de kerkelijke fondsen in de kerkelijke bladen ver-

schijnende, te beperken tot één jaarlijksch rapport, waarin alleen de totale bedragen van hetgeen gecontribueerd werd worden gerapporteerd. Redenen: De beperkte ruimte waarover onze bladen hebben te beschikken, tegenover den vloed van artikelen die geregeld inkomen.

c) De Publicatie Commissie verzoekt de Synode in de laatste clause van Art. 4, c, van het nieuwe Reglement in de Hollandsche redactie "advies" te veranderen in "beslissing," en in de Engelsche redactie "advise the Editor-in-Chief" te veranderen in "notify the Editor-in-Chief of its decision," ten einde het laatste gedeelte van dit artikel in overeenstemming te brengen met het eerste op een wijze die misverstand buitensluit.

d) Van de vorige Synode ontving de Publicatie Commissie in opdracht het "Report on Worldly Amusements" bij gedeelten in *De Wachter* en *The Banner* te publiceren, alsook om te zorgen voor een uitgave in pamfletvorm ter verspreiding tegen kostprijs (Acta 1928, Art. 89). Deze opdracht is door haar niet uitgevoerd omdat er voor de uitvoering van dit besluit geen belangstelling bleek te zijn. Op een aankondiging in *The Banner* dat kerkeraden die exemplaren begeerden zich hadden te wenden tot den Secr. der Publicatie Commissie kwam geen enkele aanvraag in. Zoo kwam de Commissie, toen bij onze vergadering van 2 April, 1930, nog geen enkele kerkeraad van zich had laten hooren, en slechts een enkel persoon verzocht had een exemplaar te mogen ontvangen, tot het besluit geen uitvoering te geven aan de opdracht.

e) Gelijk ter vorige Synode (Acta 1928, blz. 39) meende de Publicatie Commissie ook ditmaal een harer leden opdracht te moeten geven haar te vertegenwoordigen. Zij wees daartoe aan Mr. J. B. Hulst.

f) Als nominaties voor Hoofdredacteurs, waarmee de Publicatie Commissie de Synode te dienen heeft (Acta 1926, blz. 26; Reglement, Art. 5) stelt zij voor:

voor *De Wachter*: Revs. H. Keegstra en D. Zwier.

voor *The Banner*: Rev. H. J. Kuiper en Dr. C. Bouma.

g) De opdracht der vorige Synode om te zorgen voor een vertaling van het nieuwe Reglement in het Engelsch

(Acta 1928, blz. 42) is uitgevoerd. Het daarvoor gereed gemaakt ontwerp, dat hierbij aan de Synode ter approbatie wordt aangeboden, luidt als volgt:

**RULES AND REGULATIONS GOVERNING THE
PUBLICATION COMMITTEE**

(Adopted by the Synod of 1928)

Article 1

For the administration and control of our two church publications, **The Banner** and **De Wachter**, the Synod appoints a committee of seven (7) members, which is responsible to Synod, and subject to synodical decisions.

This committee to be incorporated under the laws of the State of Michigan, and to be known as the "PUBLICATION COMMITTEE OF THE CHRISTIAN REFORMED CHURCH." (Cf. Acta 1914, Page 23.)

Article 2

The members of this committee are appointed for the term of four (4) years. Three (3) or four (4) members of the committee are appointed at each synodical year. Members whose terms expire are eligible for reappointment. The committee of Synod for pre-advice in re publication matters shall recommend names for members of the Publication Committee. (Acta 1922, Page 43 and 220.)

In view of the many meetings to be held by this committee, it is advisable that consideration be given to the place of residence of the members to be appointed. (Acta 1914, p. 23.)

Article 3

The Publication Committee shall meet regularly, at least once a month.

If necessary or desirable, the editors-in-chief and the business manager may be called to attend the meetings, and when present, act in an advisory capacity.

Article 4

The work of the committee is:

(a) To have supervision of all matters pertaining to **The Banner** and **De Wachter**, with power to act in the event synodical rules are violated or acts committed which are detrimental to the welfare of the publications.

(b) When requested, to serve the editors-in-chief with advice; to give suggestions to editors-in-chief and co-editors when the committee deems it necessary.

In the event of difference of opinion between the personnel of either or both publications and the Publication Committee, the decision of the Committee shall prevail until the next Synod.

(c) To decide in the event of differences between the editors-in-chief and co-editors as to the publishing or not publishing of articles received, which reflect on those written by the co-editors. Such criticisms shall be sent by the editor-in-chief to the co-editor involved, with a notation giving his opinion as to whether or not the article should be published. If the co-editor is of a different opinion, he shall have the right to appeal to the Publication Committee, with whom shall remain the final decision. (Acta 1912, Page 15f). In the event the author of a contributed article enters complaint, because the editor-in-chief refuses to place his contribution, the Publication Committee shall take cognizance of the article and the reasons for not placing the same and advise the editor-in-chief.

(d) To appoint a "business manager" for the general administration and management of the printing plant. In the event the "business manager" fails in his duties the Committee shall act according to its best judgment.

(e) To fix the salary of the "business manager" and in consultation with him to determine the wages of those working in the plant.

(f) If a vacancy occurs through the death or resignation of an editor-in-chief, or a member of the Publication Committee, the Committee shall appoint another in his place to serve until the next Synod.

(g) To give complete report to every Synod of its activities, financial condition as reported by the "public accountant" and matters of general interest concerning our publications.

Article 5

The editors-in-chief of **The Banner** and **De Wachter** are chosen by Synod, the Publication Committee, however, presenting a list of nominees. The co-editors are appointed by the Publication Committee in consultation with the editors-in-chief. (Acta 1924, Page 81; Acta 1926, Page 26.)

Article 6

The profits of both papers are to be used first for the enlargement and improvement of the publications, and any surplus is to be given to Calvin College and Seminary. (Acta 1920, Page 11, and 1930, Art. 23, 15.)

Article 7

The books of the "business manager" are to be audited annually by a "public accountant." (Acta 1916, Page 22.)

Article 8

The Banner and **De Wachter** printing office shall be used only for our own ecclesiastical printing. (Acta 1918, Page 14.)

h) De rapporten van den "Public Accountant" loopende over 1928 en 1929, die gunstig spreken over de wijze waarop de zaken behandeld worden, zijn bij den Stated Clerk der Synode ingediend. Het extract uit die rapporten is van dezen inhoud:

Financial Report, Publication Committee
THE BANNER and DE WACHTER

Two Years, January 1, 1928, to January 1, 1930

INCOME			
	1928	1929	Total, 2 yrs.
Subscriptions, The Banner.....	\$22,808.86	\$23,430.18	\$46,239.04
Subscriptions, De Wachter.....	15,621.16	13,867.42	29,488.58
Advertising, The Banner.....	8,731.77	7,213.49	15,945.26
Advertising, De Wachter.....	4,108.19	3,158.87	7,267.06
Rent Collected	525.00	340.00	865.00
Miscellaneous Items	188.47	702.27	890.74
Totals	\$51,983.45	\$48,712.23	\$100,695.68

EXPENSES			
	1928	1929	Total, 2 yrs.
Shop Wages and Expenses.....	\$13,832.52	\$14,530.28	\$28,362.80
Paper, Engravings, etc.....	8,584.28	9,070.44	17,654.72
Second Class Postage.....	1,969.57	2,036.50	4,006.07
Editors' Salaries and Expenses..	3,940.84	4,694.94	8,635.78
Van Ess' Salary and Expenses..	2,915.27	3,114.15	6,029.42
Commission to Other Agents....	1,385.17	1,285.96	2,671.13
Office Salaries, Buiten, Clerk and Proofreader	4,718.50	5,227.40	9,945.90
Office and Building Expense, Stationery, Insurance, Taxes	2,777.06	3,320.13	6,097.19
Total Expenses	\$40,627.49	\$43,715.85	\$84,343.34
Surplus	\$11,355.96	\$ 4,996.88	\$16,352.84
Totals	\$51,983.45	\$48,712.23	\$100,695.68

Surplus has been divided as follows:

\$10,000 for Calvin College and Seminary.

Balance has been invested in new machinery and improvements on building.

(For more detailed report of any of the above items see audit report of Mr. Wm. P. Dreyer, public accountant, on file with the Stated Clerk of Synod.)

Net worth of Buildings and Equipment, Jan. 1, 1930.....\$47,037.39

Number of Subscribers

De Wachter—Jan. 1, 1928, 7,850—Jan. 1, 1930, 7,650.
The Banner—Jan. 1, 1928, 11,100—Jan. 1, 1930, 13,000.

Hoogachtend,

DE PUBLICATIE COMMISSIE.

SUPPLEMENT IX

**RAPPORT VAN DEPUTATEN TER BEHARTIGING DER
GEESTELIJKE BELANGEN ONZER STAMGENOOTEN
IN ZUID-AMERIKA**

*Aan de Synode der Christelijke Gereformeerde Kerk,
vergaderd in Grand Rapids, Mich., Juni, 1930.*

EERWAARDE VADERS EN BROEDERS :

Deputaten voor Zuid-Amerika hebben het genoeg te kunnen rapporteeren dat zij hun opdracht uitgevoerd hebben met een bemoedigend succes, en daarom met vrijmoedigheid kunnen adviseeren dat de Synode thans overga om de in 1924 gedane belofte uit te voeren.

Het werk van Ds. Sonneveldt in de gemeenten en geregelde vergaderplaatsen, uitvoerig gerapporteerd aan de vorige Synode, gaat nog gezegend voort, en werd gesteund als voorheen. De statistiek berust bij Dr. Beets, en zal wel gepubliceerd worden na zijn tehuiskomt van China, tegelijk met een volledig verslag van de finantiën, enz.*

Ook de voorbereidende stappen tot uitvoering der gedane belofte werden gezegend. Na behoorlijke kennisgeving in *De Wachter* en *The Banner*, werd een geschikte medewerker met Ds. Sonneveldt gevonden in student B. Bruxvoort. Deputaten kunnen hem en zijn aanstaande levensgezellin (een dochter van Zending Fryling) met vrijmoedigheid aanbevelen. Met het oog daarop heeft hij reeds een jaar-

* STATISTIEK. Volgens de opgave in het *Jaarboek* der Gereformeerde Kerken in Nederland, telt de gemeente Buenos Aires 110 zielen, met 60 toegelatenen tot het Avondmaal; Tres Arroyos met San Cayetano, 125 zielen, met 50 belijdende leden; Chubut, meest bestaande uit Zuid-Afrikaansche Boeren, 300 zielen, met 160 communicanten. Te Carambehi, Brazilië, wonen 14 gezinnen, met 80 zielen, wekelijks vergaderend ter preeklezing. Te Tres Arroyos is een Zondagsschool, en evenzoo te San Cayetano, waar ook een Gereformeerde Jongelingsvereniging bestaat en Meisjes-vereeniging.

Voor het FINANCIËEL RAPPORT, zie Acta, Art. 111, sub XII, 4.

cursus Spaansch onderwijs genoten.—Na de verspreiding van een vriendelijk en dringend verzoekschrift kwamen en komen nog de noodige middelen moedgevend in.—En na de vraag om inlichtingen uit Zuid-Amerika kwam er ook van daar een verblijdend antwoord. De gemeente Tres Arroyos—San Cayetano, welke uit twee deelen bestaat, 40 mijlen van elkaar verwijderd, ziet zeer verlangend uit naar de vervulling der gedane belofte, en heeft bijna genoeg beloofd voor huishuur, en genoeg voor dienstreizen naar dat deel der gemeente waar de leeraar niet woont. Ds. Sonneveldt adviseerde de eerste twee jaren voor salaris, auto, lange dienstreizen en mogelijk nog \$100 voor huishuur, ongeveer \$2,000 per jaar beschikbaar te stellen voor zijn collega. Dit, plus overtocht, *Wachters*, en \$1,000 subsidie voor Ds. Sonneveldt, is dan voor onze Kerk 20 centen per gezin per jaar, of 40 centen waar slechts één collecte in twee jaren wordt opgenomen.

Dus zien Deputaten een gepaste plechtigheid tegemoet voor de uitzending van den eersten Dienaar des Woords naar Zuid-Amerika. Gaarne zouden zij zien (indien eerst het Rapport over "Rules en Regulations for Home Missions" aangenomen is): (a) dat staande de Synode deze eersteling voor Zuid-Amerika peremptoir geëxamineerd, en bij welslagen ook plechtiglijk geordend worde; en (b) dat weer de Deputaten benoemd worden met opdracht als voorheen, en bovendien met de speciale opdracht om dezen Dienaar des Woords voor twee jaren te leenen aan Classis Buenos Aires en de gemeente Tres Arroyos—San Cayetano, vertrouwend dat alsdan genoeg licht opgegaan zal zijn om te kunnen zien hoe verder te moeten handelen.—Indien, in het Rapport over "Rules en Regulations for Home Missions," het advies in Naschrift A niet wordt goedgekeurd, dan adviseeren Deputaten dat de Synode besluite dat Deputaten, in verband met eene roepende gemeente verder naar de tegenwoordige usantie handelen, overeenkomstig Art. 1 van het oude Reglement voor Inwendige Zending.

Ten slotte moet nog gemeld dat wegens het vertrek van Dr. Van Lonkhuyzen, Prof. Heyns gevraagd werd om als adviseur te dienen met het oog op de kerkrechtelijke verhoudingen welke ter sprake kwamen. Deputaten zouden aan

uwe eerwaarde vergadering de wenschelijkheid in overweging willen geven om dezen Oud-Hoogleraar in de Kerkregeering als een der Deputaten voor Zuid-Amerika te benoemen; en tevens bieden zij ook gaarne het volgende toelichtend advies ter overweging aan.

Wij hebben in deze zaak te doen met iets nieuws in ons kerkelijk leven, en de vraag drong zich op hoe zij behoorde geregeld te worden om in kerkrechtelijk zuiver spoor te loopen. Het geldt hier niet de uitzending van een Dienaar des Woords om onder Heidenen of Mahommedanen te arbeiden, en Gemeenten te vergaderen, maar het bieden van hulp aan een georganiseerde Gemeente, om haar te verzorgen in hare behoefte aan de bediening des Woords en der Sacramenten. Kan voor een uitzending als deze de methode worden gevolgd die voor uitzending van Missionaire Predikanten in gebruik is, of moet een andere methode gevonden worden?

Daar komt bij dat de betrokken Gemeente niet is een Gemeente onzer Kerk, maar gelijk haar zusterkerken in Zuid-Amerika, behoort tot de Gereformeerde Kerken in Nederland en staat onder de jurisdictie van die Kerken. Dienovereenkomstig hebben de Nederlandsche Kerken voor de Predikanten die van harentwege in Zuid-Amerika dienen bepalingen gemaakt die zij oordeelen in het belang te zijn van de goede orde en het profijt der kerken. Zulke bepalingen zijn dat de in Zuid-Amerika dienende Predikanten niet beroepbaar zijn voor de kerken in Nederland, noch aanspraak hebben op emeriteering in de Gereformeerde Kerken van Nederland.

Vandaar dat er geen denken aan zijn kan, dat een door ons gezonden Predikant op zijn arbeidsveld gearriveerd zijnde, zich tot zijn Zuid-Amerikaansche Gemeente zou kunnen stellen in de gewone verhouding waarin Leeraar en Gemeente behooren te staan door als lidmaat en als ambtsdrager zich te verbinden aan de Gereformeerde Kerken van Nederland. Uit zuiver principieel oogpunt zouden wij daar geen bezwaar tegen hebben, maar in genoemde omstandigheden liggen praktische redenen die het beslist verbieden. Want gevolg van een overgang tot de Nederlandsche Gereformeerde Kerken zou zijn dat daardoor de kerkelijke band

tusschen den door ons gezonden Predikant en onze Kerk verbroken zou worden, zoodat hij bij eventueele terugkeering in ons land alle rechten als Dienaar des Woords onzer Kerk zou hebben verloren. En een ander gevolg daarvan zou zijn, dat hij daardoor zou komen te staan onder de regeling der Nederlandsche Kerken voor de Zuid-Amerikaansche Predikanten, dat hij voor kerken buiten Zuid-Amerika niet beroepbaar zijn zou, en geen recht zou hebben op emeriteering in de Geref. Kerken van Nederland. Dat een Dienaar des Woords onzer Kerk met volle Theologische opleiding bereid zou zijn zich de ontneming van deze rechten te laten welgevalen, is niet te verwachten. Evenmin zou onze zending kerk zich daarin kunnen vinden.

Om deze dingen te voorkomen zal de zending van een Dienaar des Woords naar een der Nederlandsche Gereformeerde Kerken in Zuid-Amerika moeten geschieden bij wijze van "leening," zooals de oude Gereformeerden het noemden en bij hen in eventueel gebruik was. Dat wil zeggen, dat hij derwaarts ga als Predikant onzer Kerk, met de uitgesproken bedoeling dat hij dit gedurende zijn arbeid in Zuid-Amerika zal blijven en de daaraan verbonden rechten zal behouden, zoodat hij voor onze Kerken beroepbaar blijft, in abstracto het recht behoudt naar onze Meerdere Vergaderingen gedeputeerd te worden, en bij repatriëering zijn rechten als Dienaar des Woords onzer Kerken kan doen gelden. Zou de Zuid-Amerikaansche Kerk hem op dien voet niet willen ontvangen, of zouden de Gereformeerde Kerken in Nederland daartegen in verzet komen, dan zouden wij zulk een hulp als nu bedoeld wordt, niet kunnen verleenen.

Hieruit volgt dat de betrokken Predikant door ons zal moeten uitgezonden worden met de bedoeling dat hij in de Gemeente Tres Arroyos-San Cayetano als zijn arbeidsveld zal werkzaam zijn zonder door die Gemeente beroepen en in haar midden bevestigd te wezen, wijl door beroeping van die Gemeente, aanvaarding daarvan en bevestiging een verband tusschen hem en haar zou worden gelegd dat ongewenschte gevolgen zou hebben. Op de vraag of zulk een Predikant dan wel in die Gemeente kan optreden in de kerkregeering als met regeermacht bekleed, is te antwoorden dat dit zou kunnen, maar alleen door een expresse daad

des Kerkerads door hem zitting te geven in en hem medelid te maken van den Kerkerad met volle rechten. Zoo werd indertijd door *De Heraut* (No. 1534) een door de meerderheid der Classis afgekeurde Kerkerads handeling verdedigd, die aan een in zijn Gemeente den dienst waarnemend Emeritus Predikant van elders zitting had gegeven in den Kerkerad en hem als een zijner afgevaardigden ter Classis had gezonden. De Classis had gemeend hem geen zitting te kunnen geven. *De Heraut* echter achtte het "natuurlijk" dat een Kerkerad zoo deed, dat hij recht had tot zulk een afvaardiging, en dat de afgevaardigde recht had op zitting in de Classis. Wel moest de door de Kerkenorde gestelde regel, regel blijven, en mocht zonder goede redenen daarvan niet afgeweken worden, maar dat in exceptioneele gevallen exceptioneele maatregelen geoorloofd zijn, mocht niet uit het oog verloren worden. Wij hebben er behoefte aan eer wij uitzenden kunnen te weten dat de Kerkerad te Tres Arroyos-San Cayetano bereid is en zich verbinden wil om aan den door ons gezonden Dienaar des Woords zoover het zijn Gemeente betreft, de bedoelde kerkelijke macht te doen toekomen.

Met betrekking tot het *kerkelijk lidmaatschap* staat de zaak onzens inziens anders. Aansluiting aan de Gemeente die hij bedienen zal als lidmaat kan geschieden zonder voor den Predikant bedenkelijke gevolgen te hebben. En het is voor hem een vereischte omdat de rechten, voorrechten verplichtingen van het lidmaatschap, rechten, voorrechten en verplichtingen zijn van de Gemeenschap der Heiligen, en alleen tot hun recht kunnen komen in de Gemeente in welke midden hij verkeert, terwijl de oefening van de Gemeenschap der Heiligen met een ver-verwijderde Gemeente slechts een zeer betrekkelijke en onvolledig kan wezen. Indien elk lidmaat der Kerk zich eigenlijk behoort aan te sluiten aan de Gemeente die voor hem de naast-gelegene is, dan geldt dit op dezelfde wijze en om dezelfde redenen evenzeer van Predikanten. Daar komt nog bij dat aansluiting aan de Zuid-Amerikaansche Gemeente als lidmaat ook gevorderd wordt door de omstandigheid dat een Predikant naar Art. 23 K. O. behoort te staan onder opzicht en tucht van den Kerkerad. Dit kan niet zijn een staan onder op-

zicht en tucht van een ver-verwijderden Kerkeraad, maar kan in dit geval alleen wezen een staan onder opzicht en tucht van den Kerkeraad van Tres Arroyos-San Cayetano. Die Kerkeraad zou echter tot oefening van opzicht en tucht over den door ons gezonden Predikant geen recht hebben, indien hij niet als lidmaat tot de Gemeente behoorde waarover die Kerkeraad gesteld is.

De door ons gezonden Leeraar zou dus als lidmaat overgaan tot een Gemeente van de Gereformeerde Kerken in Nederland, maar als ambtsdrager een Dienaar des Woords onzer Kerk blijven. Of dat kan? Normaal is het zeker niet. Onder normale omstandigheden zal het niet toegelaten kunnen worden. Maar dat dit tweeërlei niet te achten is als onder alle omstandigheden onafscheidelijk te moeten samengaan is reeds op goede gronden uitgesproken door onze Synode van 1918. Zij oordeelde dat de missionaire Predikanten van onze Zending onder de Indianen, al bleven zij ook als ambtsdragers verbonden aan hun zendende Kerk, toch lidmaten behoorden te zijn van Rehoboth, destijds nog de eenige gemeente op dat Zendingsveld. Daarbij be-riep zij zich op reeds bestaande gevallen van scheiding van genoemde tweeërlei, en van zulk een aard dat aan die scheiding eenvoudig niet te ontkomen was. Zoo wanneer een Predikant gecombineerde Gemeenten bedient. Ambtelijk is hij aan elk dier Gemeenten verbonden, maar slechts van een dier Gemeenten kan hij lidmaat zijn. Zoo ook wanneer een Missionair Predikant door een groep van Gemeenten wordt uitgezonden. Aan al die Gemeenten is hij in gelijken zin ambtelijk verbonden, maar van slechts een er van kan hij tevens lidmaat zijn.

Wat *de uitzending* betreft ligt de gedachte voor de hand of zij niet kan geschieden op dezelfde manier als die welke voor de uitzending van Missionaire Dienaren in gebruik is. Dan zou de wijze van uitzending deze zijn, dat aan een plaatselijke kerk wordt opgedragen den uit te zenden Predikant te beroepen, zoo hij een Candidaat is, voor zijn in het ambt stelling te zorgen, en hem dan uit te zenden als haar eigen Predikant, met de bedoeling dat hij ook haar eigen Predikant zal blijven, en voorts met of zonder verplichting om geheel of gedeeltelijk zijn salaris te betalen. Dat zij

verplichting zou hebben om bij eventueelen terugkeer van den Zending uit het Zendingsveld hem als haar eigen Leeraar te ontvangen en voorzoover noodig voor de verzorging in zijn noodruft aansprakelijk te zijn, schijnt zoo niet begrepen te worden.

Indien deze methode de rechte is voor de uitzending van Missionaire Dienaren, is niet in te zien waarom zij ook niet de rechte zou wezen voor dit geval van "leening" van een Predikant aan een buitenlandsche georganiseerde Gemeente.

Uwe Commissie kan echter niet verheelen dat er omtrent de juistheid van die methode bij haar twijfel bestaat, en dat zij tegen die methode ernstige bedenkingen heeft, bedenkingen die zij zich gedrongen gevoelt aan de Synode ter overweging voor te stellen.

Vooreerst is deze zaak van het begin af beschouwd en behandeld als een zaak van heel de Kerk. Waar het noodig was regelingen te maken, geschiedde dit door de Synode of volgens haar opdracht door de Synodale Deputaten voor deze zaak. Op dezelfde wijze behoort zij verder beschouwd en behandeld te worden. Dit echter is niet het geval wanneer men het beroepen, enz., door een plaatselijke Kerk laat geschieden, want daarvan is het gevolg dat de uitzending niet geschiedt als een "leening" der geheele Kerk van een van hare Dienaren, maar als een leening eener plaatselijke kerk van een Dienaar des Woords van die kerk, zoodat de zaak geheel het voorkomen krijgt van de zaak dier plaatselijke kerk te zijn. Wij vragen daarom: Waarom doet de Synode die dingen zelve niet, hetzij zoover mogelijk door eigen handelingen, hetzij volgens haar opdracht door haar Deputaten? Omtrent de bevoegdheid der Synode, daartoe behoeft geen twijfel te bestaan. In de Kerkrechtelijke Adviezen van Dr. Rutgers (Deel I, bladz. 324 v.) is te lezen hoe Voetius van oordeel was dat Zending kan uitgaan van de Nationale Synode of hare bijzondere Deputaten, of van Prov. Synoden en hare Deputaten, maar ook van Kerkeraden of van een bijzondere Classis. Volgens hem is dus een Nationale Synode evengoed bevoegd om Zending te drijven als een Kerkeraad, en tot het drijven van Zending behooren ongetwijfeld als essentiele elementen het roepen en uitzenden

den, en zoo noodig de in het ambt stelling van Zendingen. Met volle recht benoemt onze Synode dan ook de Theologische Professoren, en heeft de Synode van 1920 (Acta, p. 83) metterdaad twee personen verkozen voor de Zending in China.

Ten tweede, de bestaande praktijk van beroeping, enz., door de plaatselijke kerk heeft tot grondslag de opvatting dat er in deze bedeeing geen andere Kerk is dan de plaatselijke kerk. Zou dat juist zijn, dan zou vanzelf volgen dat alleen de plaatselijke kerk bevoegd kan zijn om een Dienaar des Woords te beroepen en in het ambt te zetten. Maar staan wij werkelijk op dat standpunt?

Ten derde, zal de beroeping alsmede de leening eener plaatselijke kerk, en het ambtelijk aan haar verbonden blijven van den beroepene terwijl hij elders werkzaam is, niet een schijnvertooning zijn zonder wezen, dan zou daartoe moeten behooren dat de geleende Predikant onder het opzicht en de leiding bleef staan van den Kerkeraad die hem beriep en onder het opzicht en de leiding van dien Kerkeraad *alleen*. Dat is echter de bedoeling geenszins. De bedoeling is veeleer dat die Kerkeraad, na hem uitgezonden te hebben, over dien Predikant, die geacht wordt een eigen Predikant te blijven der Gemeente waarover deze Kerkeraad gesteld is, volstrekt niets meer te zeggen zal hebben. Ook in het onderhavige geval zou gelijk te voren zoo ook in het vervolg voorzooveer er van onze zijde iets te besturen viel, dat geschieden door een Synode en haar Deputaten.

Deze gedachten meenden wij in ons rapport te moeten mededeelen, niet om daarmee een voorstel of advies aan de hand te doen, maar alleen om ze de Synode in overweging te geven.

Met eerbied onderworpen,

Deputaten voornoemd,

HENRY BEETS,

J. WYNGAARDEN,

M. J. WYNGAARDEN.

AANHANGSEL VAN HET RAPPORT DER DEPUTATEN VOOR ZUID-AMERIKA

Aan hun Rapport, opgenomen in de Agenda (Part I, bladz. 104 vv.), hebben de Deputaten voor Zuid-Amerika nu nog een en ander toe te voegen. Zij hebben, namelijk, intusschen twee belangrijke brieven ontvangen.

Vooreerst een antwoord van de Deputaten voor Zuid-Amerika van de Geref. Kerken in Nederland op onze vraag aan hen betreffende de wijze waarop in deze zaak te handelen zou zijn, en inhoudende onze gedachten dien-aangaande gelijk die in ons Rapport in het Agendum zijn voorgesteld. Omtrent dat plan hadden de Nederlandsche Deputaten het advies van Dr. H. H. Kuyper ingewonnen, en in hun antwoord geven zij ons van dat advies een afschrift.

Tot onze blijdschap blijkt uit dit advies dat Dr. Kuyper op verrassende wijze met onze voorstelling accoord gaat.

Vooreerst is, ook volgens dit advies, de weg van "leening" de weg die in dezen te bewandelen is. Met gegevens uit de historie en van de Kerkorde wordt aangetoond, dat zulk "leenen" burgerrecht in de Gereformeerde Kerken is toe te kennen. Ds. Johannes Dibbets, bijvoorbeeld, Predikant te Dordt, werd geleend aan de kerk van Utrecht, en was zelfs in deze kwaliteit van geleend Predikant afgevaardigde op de Dordtsche Synode namens de Utrechtsche kerk. Wel was dat "leenen" toen een leenen aan een andere Gemeente van hetzelfde Kerkverband, terwijl het in ons geval een leenen zal zijn aan een Gemeente van een ander Kerkverband, maar van dit verschil wordt geen bezwaar gemaakt. Bij de verhouding waarin de Gereformeerde Kerken van Nederland en onze Christelijke Gereformeerde Kerk tot elkaar staan, is ook niet in te zien hoe dit een bezwaar zou kunnen zijn.

Op een aanmerking, blijkbaar door de Nederlandsche Deputaten tegen ons voorstel gemaakt, dat zij niet inzien hoe zulk een Predikant ambtelijk aan een hunner kerken verbonden zou kunnen zijn, en tegelijk ook ambtelijk verbonden blijven aan de kerk of kerken van de Christelijke Gereformeerde Kerk in Noord-Amerika, antwoordt Dr. Kuyper

dat daarin geen "overwegend bezwaar" ligt, "mits men slechts vasthoudt aan de gedachte dat het een leening is."

Ten tweede is er overeenstemming wat *de wijze van uitvoering* betreft. Dr. Kuyper schrijft van meening te zijn dat daarvoor geldt: *variis modis bene fit*, dat is, dat zij naar omstandigheden met goed recht op verschillende manieren kan geregeld worden.

"Zoover ik kan nagaan," zoo gaat ZHG. voort, "is vroeger wanneer zulk een Predikant geleend werd, door de Kerk die hem ter leen ontving, geen officieel beroep uitgebracht en heeft ook geen bevestiging op die plaats gehad. Zulk een Kerk vroeg den Predikant ter leen, en wanneer dit vergund werd, trad hij van zelf op in den Dienst des Woords krachtens besluit van den Kerkeraad. Het tijdelijk karakter van zulk een leening bracht dit meê. Evenals men een Predikant, die voor één Zondag een dienst in een vacante Kerk vervult, ook niet officieel beroept en bevestigt. Wilde men zich streng houden aan de analogie van het verleden, dan zou de vorm dus moeten wezen, dat de Kerken van Tres Arroyos c.a. aan de Christelijke Gereformeerde Kerk (of hare Deputaten) schreven, dat zij vernomen hadden dat deze Kerk bereid was een Predikant haar te leenen, en dat men dit aanbod dankbaar aanvaardde en bereid was dezen Predikant te accepteren en alle rechten hem te vergunnen, die aan een wettig beroepen Predikant toekomen. Er zou dan een schriftelijke overeenkomst moeten gemaakt worden tusschen de Kerk van Tres Arroyos c.a. met de Chr. Geref. Kerk of hare Deputaten voor hoelang deze leening zou duren, na afloop waarvan de geleende Predikant weer naar Noord-Amerika terugkeeren. Hij zou dan zijn status als Predikant bij de Kerk, waaraan hij nu verbonden is, behouden. Hij zou dan te Tres Arroyos als lidmaat der kerk aldaar moeten worden ingeschreven en ook aan de Classicale Vergadering moeten deelnemen met stemrecht (zooals Dibbets op de Synode te Dordt) en onder toezicht van den Kerkeraad en Classis moeten staan. Desnoods zou gestipuleerd kunnen worden in de contractueele overeenkomst dat in geval van tuchtoefening, de kerk van Tres Arroyos c.a. of de Classis wel voorloopig tot schorsing zou kunnen overgaan, maar dat definitieve schorsing of afzetting zouden ruggespraak en goedkeuring van de Chr. Ref. Church noodig zijn, wier Dienaar hij is en blijft."

Na van het advies van Dr. Kuyper een volledig afschrift gegeven te hebben, besluiten de Nederlandsche Deputaten hun schrijven met de mededeeling:

“Wij hebben aan de Classicale Vergadering [dat is die van de Nederlandsche Classis Rotterdam, die de deputaten benoemt voor de correspondentie met de kerken der Classis Buenos Aires], op 6 Mei jongstleden gerapporteerd, en de Classis Rotterdam heeft haar goedkeuring gehecht aan ons voorstel om naar het voorstel van uwe Deputaten en het advies van Dr. Kuyper de kerk van Tres Arroyos te adviseeren en hiervan kennis aan die kerk te geven alsmede aan de Deputaten ad hoc van de Christian Reformed Church aan wie tegelijk een afschrift van bovengenoemd advies zal worden toegezonden, gelijk bij dezen geschiedt.”

Bovendien is van den Kerkeraad van San Cayetano-Tres Arroyos een officieel, door Consulent en Kerkeradsleden ondertekend, schrijven ingekomen van dezen inhoud:

“HOOGGEACHTE BROEDERS:

“In verband met de uitzending van een Herder en Leeraar voor de Gemeente te San Cayetano-Tres Arroyos door uwe Kerken, en in verband met het advies door U in deze zaak gegeven, verklaren ondergeteekenden namens genoemde Gemeente gaarne het volgende:

- “(1) Van ganscher harte stemmen wij in met het door Deputaten gegeven advies en met den weg, die in verband met de omstandigheden hier wordt bewandeld;
- “(2) Plechtig en nadrukkelijk beloven we den Leeraar in het midden der Gemeente en in de Classis de volle ambtelijke bevoegdheid te schenken, gedurende den tijd dat hij in ons midden zal verkeerren, als ware hij wettig door de Gemeente alhier beroepen en volgens het Formulier bevestigd als onzen eigen Herder en Leeraar;

- “(3) Bij voorbaat nemen wij genoeg met alle bepalingen, die de Synode te dezer zake zou mogen vaststellen, omdat het gemeenschappelijk doel toch is, dat in ons midden gearbeid zal worden aan het heil der Gemeente en de uitbreiding van Gods Koninkrijk in dit land;
- “(4) Ten slotte verklaren we nogmaals, dat we met blijdschap de komst van den Leeraar tegemoet zien, dankbaar voor hetgeen door Deputaten en kerken voor ons wordt gedaan, en bidden dat de arbeid van Ds. Bruxvoort door den Heere rijk gezegend moge worden.”

Deze twee brieven uit Nederland en Zuid-Amerika voegen wij als *Bijlagen* aan dit aanhangsel van ons Rapport toe [met verzoek echter dat die brieven aan uwe Deputaten voor Zuid-Amerika terugbezorgd worden.]

Het zij ons vergund hieraan een en ander toe te voegen:

(1) De wenk van Dr. Kuyper betreffende een schriftelijke overeenkomst is zeker behartigenswaardig. Het wil ons echter voorkomen dat met bovenvermelde stukken deze zaak kan geacht worden genoegzaam in orde gekomen te zijn. Wij hebben van ons voorstel, zooals in ons Rapport in het Agendum uitgedrukt, aan de betrokken partijen in Nederland en Zuid-Amerika kennis gegeven. Uit Nederland hebben wij de officieele verklaring ontvangen, dat ons voorstel, gesteund door Dr. H. H. Kuyper, door de Classis Rotterdam en de Nederlandsche Deputaten voor Zuid-Amerika is goedgekeurd. En van den Kerkeraad van San Cayetano-Tres Arroyos hebben wij de officieele verklaring ontvangen dat hij op zich neemt volgens dat voorstel Br. Bruxvoort met toekenning van de volle rechten van een Dienaar des Woords te ontvangen. Wij zijn geneigd te meenen dat wij daaraan genoeg hebben. Eenige bijzonderheden, die meer bepaald Br. Bruxvoort betreffen, zijn in den Beroepingsbrief op haar plaats.

(2) Wat de in het ambt stelling van Br. Bruxvoort betreft, gaven wij in ons in het Agendum opgenomen Rapport den wenk dat wij geen reden zagen, waarom de Synode, in wier handen heel deze zaak berust, dat niet zelve of door

haar Deputaten zou doen. Zoo zij de beroeping doet, waarom dan ook niet de examinatie en ordinatie? Ten aanzien van het recht en de bevoegdheid eener Algemeene Synode, daartoe zijn wij nog van dezelfde opinie. In aanmerking nemende echter dat het de Synode wellicht niet wel gelegen zou komen zich daarmee bezig te houden, en dat het aantal harer Deputaten voor deze zaak zeer klein is, meenen wij nu te moeten aanbevelen de examinatie op te dragen aan een door haar aan te wijzen Classis. Daar Br. Bruxvoort lid is van Sherman St., zou het zeer natuurlijk zijn dat Classis Grand Rapids Oost hiertoe door de Synode werd aangewezen. Dan kon tevens de ordening en bevestiging plaats grijpen, namens de Synode door haar Deputaten, in eventueel overleg met den Kerkeraad van Sherman St.

Met het oog op de mogelijkheid dat de vraag zal opkomen, of niet de beroeping van Br. Bruxvoort door een plaatselijke kerk moet geschieden, meenen wij bij hetgeen wij dienaangaande in ons Rapport in het midden hebben gebracht, nog de opmerking te moeten voegen, dat dit dan zou moeten geschieden met andere bedoelingen en andere gevolgen dan die waaraan wij gewoon zijn geworden. Niet zóó, dat een plaatselijke kerk hem zou beroepen, maar met dien verstande dat hij in die kerk geenerlei rechten of verplichtingen zou hebben, en dat hij nimmer tot haar zou kunnen terugkeeren en op de Bediening des Woords in haar midden aanspraak zou kunnen maken, met andere woorden, zoodanig dat er van een actueel ambtelijk verband tusschen hem en die kerk geen spoor zal te vinden zijn. Zulk handelen wordt door de idee van "leening" buitengesloten. Men kan slechts leenen wat men als zijn eigendom erkent, wat men gedurende heel den tijd der leening als zijn eigendom blijft erkennen, en waarop men aan het einde van dien tijd rechten wil doen gelden om het op te eischen en terug te ontvangen. Dit zou ook van deze leening gelden. En een plaatselijke kerk die bereid zou zijn *op die manier* Broeder Bruxvoort te beroepen, zou denkelijk moeilijk te vinden zijn.

Op de vraag met welk Formulier Broeder Bruxvoort bevestigd zal moeten worden, is onzes inziens te antwoorden,

dat het moet geschieden, niet met het Formulier voor bevestiging van Zendingen, maar met dat voor de bevestiging van Dienaren des Woords. Immers, de bevestiging die bedoeld wordt, is niet een bevestiging in het ambt om uit te gaan als Zending en te gaan arbeiden buiten den kring des Verbonds, maar een bevestiging in het ambt om in een plaatselijke kerk Woord en Sacramenten te gaan bedienen. Genoemd Formulier is dan ook voor een bevestiging als die van Broeder Bruxvoort geheel gepast, en kan zonder eenige verandering gebruikt worden, behalve alleen dat de aanhef naar omstandigheden te wijzigen zal zijn, en dat zoowel van de "vermaning aan den Dienaar" als van het daaropvolgend gebed de laatste gedeelten zullen moeten weggelaten worden, omdat de Gemeente, welke het Formulier in die gedeelten op het oog heeft, niet aanwezig is.

Met eerbied onderworpen,

De Deputaten voornoemd,

HENRY BEETS, Prés.

J. WYNGAARDEN, Sec.-Treas.

M. J. WYNGAARDEN.

W. HEYNS, Adviseur.

BIJLAGE I

Rotterdam, 2 Mei, 1930.

Aan onze Broeders: Deputaten ter Behartiging der Geestelijke Belangen onzer Stamgenooten in Zuid-Amerika.

WELKEERW. EN BEMINDE BROEDERS:—

Na de belangrijke bespreking die wij mochten hebben met uw mededeputaat, Dr. H. Beets, op onze conferentie van 13 Maart j.l., hebben wij zoo spoedig mogelijk aan uwe opdracht voldaan. Die opdracht was om inzake het voorstel uwer Deputaten om de Geref. Kerk van Tres Arroyos in Zuid-Amerika te helpen in den dienst des Woords en der Sacramenten door het leenen "van een predikant van een uwer kerken, en advies in te winnen" van Prof. Dr. H. H. Kuyper.

Tot onze groote vreugde is het advies van Zijn Hooggeleerde van dien aard dat wij daarin groote overeenstemming vinden met het

rapport en voorstel zooals dat door u aan de Synode der Chr. Geref. Kerk is aangeboden.

Laat me hier u een *afschrift* mogen geven:

“Waarde Broeder!

“De vraag, die ge mij namens Deputaten voor de correspondentie met de Geref. Kerken in Zuid-Amerika stelt, is zeker niet zoo gemakkelijk te beantwoorden. Onze Kerkorde wijst daarvoor geen regelen aan; hoe in zulk een geval te handelen is, is aan de vrijheid der kerken overgelaten, altoos met behoud van de beginselen van ons Geref. Kerkrecht. Het best meen ik u van dienst te zijn door u eerst te verwijzen naar analoge gevallen, die in onze kerken zijn voorgekomen. Zooals ge me schrijft, wil de Chr. Ref. Church in Noord-Amerika, die zich mede het lot aantrekt van deze gemeenten in *diaspora* in Argentinië, een harer predikanten leenen, zóó dat deze Dienaar des Woords en lid dezer Kerk blijft. Zulk een ‘leenen’ nu van een predikant is in vroegeren tijden meermalen voorgekomen, zooals ook u wel niet onbekend zal wezen. Toen na de Synode van Dordt, en ook reeds daarvoor; verschillende kerken in verlegenheid kwamen doordat de Rem. predikanten waren afgezet en ‘t moeilijk viel in deze kerken eigen predikanten te beroepen, heeft men, om deze kerken te hulp te komen, reeds den weg ingeslagen, dat kerken, die genoegzaam voorzien waren, een harer predikanten ‘leenden’ voor een bepaald aantal jaren aan zulk een hulpe behoevende kerk, maar zóó dat de band met de kerk waartoe hij oorspronkelijk behoorde niet verbroken werd. Zoo, om enkele voorbeelden aan te halen, werd Bogerman, predikant te Leeuwarden, geleend aan de kerk te ‘s Gravenhage, en Johannes Dibbets, predikant te Dordt, aan de kerk te Utrecht. Zelfs was de laatste in die qualiteit afgevaardigde op de Dordtsche Synode namens de Utrechtsche kerk. Dat zulk een leenen plaats vond niet alleen met goedvinden van de kerk die leende, maar ook van de kerk die zulk een predikant ter leen ontving, spreekt wel van zelf. Nu zijn de gevallen in zoover niet geheel gelijk, dat dit ‘leenen’ toen geschiedde voor een zeer beperkten tijd en dat de kerken die deze leening aangingen, behoorden tot één kerkverband, maar ik meen toch dat uit deze gevallen wel kan afgeleid, dat zulk een ‘leenen’ van een predikant aan een hulpbehoevende kerk op zichzelf niet ongeoorloofd is.

“Evenzoo kan dit worden afgeleid uit hetgeen de Zeeuwsche kerken gedaan hebben ten opzichte van de Kruiskerken in Brabant en Vlaanderen, die aan haar zorg waren toevertrouwd, waarheen elke Classis bij toerbeurt twee predikanten heenzond om deze te verzorgen (zie Ds. Jansen, *De Kerkenordering*, Deel I, bladz. 222 v.v.) welke zending door de Classis plaats vond natuurlijk met goedvinden van de plaatselijke kerk, waaraan deze predikanten verbonden waren. Ook dit toch was in

zekeren zin een 'leenen' van deze predikanten aan de Kruis-kerken, die niet in staat waren zelf voor de bediening des Woords te zorgen. Artikel 7 der Dordtsche Kerkenorde in haar oorspronkelijke redactie sanctioneerde dit zelfs ten opzichte van hen, die nog niet als predikanten aan een vaste kerk verbonden waren.

"Blijkbaar ziet op zulke exceptioneele gevallen ook hetgeen de Synode van Dordt 1573, Art. 6, bepaalde omtrent de conditiën waaronder een beroep kan worden gedaan of aangenomen. Als regel wordt gesteld, dat een predikant, die *nog aan geen kerk verbonden is*, zichzelf geheel (dat wil zeggen zonder conditiën) aan de gemeente die hem beroept moet toeëigenen. Een conditioneel beroep, dat wil zeggen dat iemand beroepen wordt op de proef of voor een bepaald aantal jaren, waarna hij weer vrij is (zooals in Zwitserland nog het geval is) wordt dus afgekeurd. De band moet over en weer een van geheele overgave zijn van een predikant voor den dienst in deze gemeente, van deze gemeente om hem als haar Dienaar te houden. Maar wordt toch met de mogelijkheid gerekend dat zulk een predikant reeds aan een kerk verbonden is en evenzoo, dat er dan conditiën besproken worden, want er volgt, dat zoo de predikant of de gemeente het over deze conditie niet eens kunnen worden, de Classis daarover oordeelen zal.

"Ik meen op grond van deze gegevens aan de historie en de bepalingen onzer vroegere K. O. ontleend, dat er geen principieel bezwaar bestaat om in het voorstel van de Chr. Ref. Church te treden, te meer waar deze Kerk, zooals ge me schrijft, ook bereid is voor een belangrijk deel bij te dragen in de kosten. Het bezwaar dat blijkbaar bij uwe deputaten bestaat is dat ze niet inzien hoe iemand ambtelijk aan een onzer kerken verbonden wordt en toch tegelijk ook ambtelijk verbonden blijft aan de Kerk of kerken van de Chr. Ref. Church in Noord-Amerika, acht ik, zooals uit de bovenstaande historische uiteenzetting bleek, niet overwegend, mits men vasthoudt aan de gedachte dat het hier een leening geldt van een predikant voor een bepaalden tijd, waaromtrent men over en weer een overeenkomst zou kunnen aangaan. Ook Bogerman was tegelijk wettig predikant van Leeuwarden en (bij leening) van de Kruis-kerk te 's Gravenhage. In zekeren zin kan zelfs gezegd worden dat wanneer een predikant in een vacante kerk een Zondag den dienst des Woords aldaar vervult, hij dit doet krachtens de sanctie van den kerkeraad dier vacante kerk, want zonder die roeping en machtiging van den kerkeraad zou hij op die plaats het Woord en de Sacramenten niet kunnen bedienen.

"Wat nu de vraag betreft hoe dit nader zou moeten geregeld worden, zoo meen ik dat hiervoor geldt: *variis modis bene fit*. Voorzover ik na kon gaan, is vroeger, wanneer zulk een predikant geleend werd door de kerk, die hem ter leen ontving geen officieel beroep uitgebracht en

heeft ook geen bevestiging op die plaats plaatsgevonden. Zulk een kerk vroeg den predikant ter leen, en wanneer haar dit vergund werd trad hij van zelf op in den dienst des Woords krachtens besluit van den kerkeraad. Het tijdelijk karakter van zulk een leening bracht dit meê. Evenals men een predikant, die voor één Zondag een dienst in een vacante kerk vervult ook niet officieel beroept en bevestigt. Wilde men zich streng houden aan de analogie van het verleden, dan zou de vorm dus moeten wezen dat de kerken van Tres Arroyos c.a. aan de Chr. Ref. Church (of hare Deputaten) schreven, dat zij vernomen hadden, dat deze kerk bereid was een predikant haar te leenen en dat men dit aanbod dankbaar aanvaardde en bereid was deze predikant te accepteren en alle rechten hem te vergunnen, die aan een wettig beroepen predikant toekomen. Er zou dan een schriftelijk overeenkomst moeten gemaakt worden tusschen de kerk van Tres Arroyos c.a. met de Chr. Ref. Church of hare Deputaten voor hoe lang deze leening zou duren, na afloop waarvan de geleende predikant weer naar Noord-Amerika zou terugkeeren. Hij zou dan zijn status als predikant bij de kerk, waaraan hij nu verbonden is, behouden. Hij zou dan te Tres Arroyos als lidmaat der kerk aldaar moeten worden ingeschreven, en ook aan de classicale vergadering moeten deelnemen met stemrecht (zooals Dibbets op de Synode te Dordt) en onder toezicht van den Kerkeraad en Classis aldaar moeten staan. Desnoods zou gestipuleerd kunnen worden in de contractueele overeenkomst dat in geval van tuchttoefening, de kerk van Tres Arroyos c.a. of de Classis wel voorloopig tot schorsing zou kunnen overgaan, maar met de definitieve schorsing of afzetting zouden ruggespraak en goedkeuring van de Chr. Ref. Church noodig zijn, wier dienaar hij is en blijft.

“Een bepaald beroep en bevestiging acht ik bij zulk een leening niet noodig, maar principieel bezwaar heb ik er niet tegen, wanneer de kerk van Tres Arroyos of de Chr. Ref. Church dit wenschelijk acht. Het kan zelfs met het oog op het *gezag*, waarmee hij optreedt in dezen leendienst wenschelijk zijn, opdat de gemeente aldaar zich gemakkelijker onder zijn dienst stelt en over de wettigheid van zijn dienst geen twijfel kan ontstaan. In dat geval moet echter in de Acte van Beroep zelf de *conditie* worden opgenomen, zooals de K. O. van 1578 blijkbaar onderstelt, opdat de predikant, die dit beroep aanneemt niet *geheel* zich aan den dienst dezer kerk verbindt, maar slechts voor een tijd. Hoe nauwkeuriger dit in de beroepsbrief omschreven wordt, zoodat in de toekomst geen moeite kan ontstaan, hoe beter het is.

“De beste weg schijnt me daarom te zijn, dat de kerk van Tres Arroyos c.a. op de bovenaangegeven wijze zich in rapport stelt met de Chr. Ref. Church, van haar verneemt, welken predikant zij leenen wil, zich bereid verklaart deze predikant ter leen te ontvangen, liefst

met bepaling van den tijd, en daaraan toevoegen dat deze predikant zijn status bij de Chr. Ref. Church of de kerk waaraan hij verbonden is, behouden zal met de verdere conditiën hierboven vermeld. En dan kan, wanneer men een bepaalde beroeping wenschelijk acht (en bevestiging) in den beroepsbrief melding van deze conditiën gemaakt worden.

“Gaarne geef ik u het recht van dit advies gebruik te maken op de wijze die u het beste voorkomt.

“Met heilbede, uw dienaar,

(Was geteekend) DR. H. H. KUYPER.”

Van onze conferentie met uwen Deputaat en van bovenstaand rapport, alsmede van het door ons zeer gewaardeerde voorstel van uwe Deputaten inzake de hulp-verleening in den dienst des Woord en der Sacramenten door leening van een der dienaren uit de Chr. Ref. Church, hebben wij aan de classicale vergadering van 6 Mei j.l. gerapporteerd en de Classis Rotterdam heeft hare goedkeuring gehecht aan ons voorstel om naar het voorstel van uwe Deputaten en het advies van Dr. Kuyper de kerk van Tres Arroyos te adviseeren en hiervan kennis aan die kerk te geven, “alsmede aan de Deputaten *ad hoc* van de Chr. Ref. Church, aan wie tegelijk een afschrift van bovengenoemd advies zal worden toegezonden,” gelijk bij deze geschiedt.

Verder werd door de Classis besloten om het voorstel van Deputaten te steunen om aan de Part. Synode van Zuid-Holland (Zuid) te verzoeken Deputaten te machtigen om de kerk van Buenos-Aires evenals tot heden geschiedde te steunen met een bedrag van f 2000 per jaar voor het tijdvak 1930-1932.

Moge de Heere de kleine kerken in Zuid-Amerika zegenen en ten zegen stellen. Krone Hij daartoe ook den zeer gewaardeerden arbeid uwer kerken te dezer zake, alsmede onzen geringen arbeid.

De Heere zij met uwen en onzen geest!

Onder toebidding van 's Heeren licht en genade,

Met broedergroete,

R. ZIJLSTRA.

Mathenesserlaan 370a.

Rotterdam-Delfshaven

BIJLAGE II

*Aan Deputaten der Christelijke Gereformeerde Kerk
in Noord-Amerika voor Zuid-Amerika.*

HOOGGEACHTE BROEDERS:—

In verband met de uitzending van een Herder en Leeraar voor de gemeente San Cayetano-Tres Arroyos door uwe Kerken, en in ver-

band met het advies door U in deze zaak gegeven, verklaren ondergeteekenden namens genoemde gemeente gaarne het volgende:

- (1) Van ganscher harte stemmen wij in met het door Deputaten gegeven advies en met den weg, die in verband met de omstandigheden hier wordt bewandeld;
- (2) Plechtig en nadrukkelijk beloven we den leeraar in het midden der gemeente en in de Classis de volle ambtelijke bevoegdheid te schenken, gedurende den tijd, dat hij in ons midden zal verkeeren, als ware hij wettig door de gemeente alhier beroepen en volgens het Formulier bevestigd als onzen eigen Herder en Leeraar;
- (3) Bij voorbaat nemen wij genoegen met alle bepalingen, die de Synode te dezer zake zou mogen vaststellen, omdat het gemeenschappelijk doel toch is, dat in ons midden gearbeid zal worden aan het heil der gemeente en de uitbreiding van Gods Koninkrijk in dit land;
- (4) Ten slotte verklaren we nogmaals, dat we met blijdschap de komst van den leeraar tegemoet zien, dankbaar zijn voor hetgeen door Deputaten en Kerken voor ons wordt gedaan, en bidden, dat de arbeid van Ds. Bruxvoort door den Heere rijk gezegend moge worden.

Vertrouwende dat met deze verklaringen onzerzijds eventuele bezwaren opgelost zullen kunnen worden, noemen we ons, na zeer harte-lijke groeten en heilbede, gaarne

Uw Broeders in Christus,

DIEGO ZIJLSTRA, Ouderling,
JAN OLTHOFF, Ouderling,
C. WATERDRINKER, Ouderling,
ABRAHAM VANDER HORST, Diaken,
L. VANDER VELDE, Diaken.

San Cayetano-Tres Arroyos, Maart, 1930.

De Consulent,

A. C. SONNEVELDT.

SUPPLEMENT X

REPORT OF IMMIGRANTS' AND SEAMEN'S HOME

*To the Synod of the Christian Reformed Church
to be held in Grand Rapids, Mich., June, 1930.*

ESTEEMED FATHERS AND BRETHREN :

The Eastern Home Mission Board of Classes Hackensack and Hudson respectfully submit the following report in re the *Holland Seamen's Home and Immigration Bureau at Hoboken, N. J.*

Our Holland Seamen's Home is now located at 334 River Street on the corner of Fourth Street in Hoboken. The building consists of 3½ stories and has a very imposing appearance, facing the pier of the Holland-America Line. The ground floor, slightly below the level of the sidewalk, is used as Conversation Room for the seamen and to meet the immigrants on their arrival. Part of the upper floors is used as sleeping quarters for seamen, immigrants, etc. The Superintendent, Mr. M. J. Broekhuizen, and his family, the Assistant to the Superintendent, Mr. E. Apol, and the janitor, Mr. Cornelius Fisher, and his wife, who assists as matron, occupy rooms in the building.

Since Rev. Vander Woude, who had charge of the spiritual work and addressed the seamen from week to week when the opportunity presented itself, left for his new field in Canada, this work has been carried on by the Superintendent and his Assistant. The average attendance at these meetings held with the seamen was about 20. At the close of the meetings Bibles, Testaments, and other literature have been distributed upon request of the sailors. During the summer months the Home is not so well attended, due to the very warm weather. Most of the men, during these warm days, do not stay much

longer than required for writing letters and cards. It is then a continual coming and going. How many, however, in such a rush period make use of the Home became evident when, on a certain date, the letters and cards which had been written and deposited in our Mail Box were counted; they totaled over 400. Many personal talks are held with the boys which reveal the difficulties they have to contend with on board the ships. When they wish to read their Bible after work they are often ridiculed. They are, however, encouraged by our Superintendent and his Assistant to persevere, telling them that they must expect persecution in the world when they profess their principles. The ships are also visited regularly and personal work carried on with the sailors on board. As an example of the result of this personal work, we cull the following from one of the recent reports of our Superintendent: "The following is an excerpt from a letter received from a boy who used to sail on the Holland-America Line and now serves in the Dutch Navy: 'I would like to come to the States once, to come to the Seamen's Home, where I could read the Bible. The Bible you gave me is still in my possession and I keep it carefully. We have services every Sunday on board here and I always take my Bible with me and am very proud of it. It is also a remembrance of the Seamen's Home. You will remember me. I used to be a boatswain's boy on S. S. and you came into our cabin and spoke about the Word of God. I would have written before but had forgotten the address. Suddenly I remembered that you had put the address of the Home in the Bible. It was also on a card with the nice poem you had left on my bunk.' In another letter received later this young man related how thankful he was that through the Bible given him he had learned to love God, and what a comfort it is to him in his life on the ship."

Hospitals are visited regularly where seamen are confined, and immigrants who are detained at Ellis Island are also called upon.

Immigrants and emigrants are assisted on the incoming and outgoing ships. When a steamer is in, there is very much activity. The Home is then crowded. The immigrants, on their arrival, are taken care of and most of them are brought immediately to the railroad stations after purchasing their tickets and getting them ready for their departure, while some remain in the Home overnight.

The following is a list of immigrants and emigrants assisted by us during 1928 and 1929:

	Immigrants	Been Here Before	Emigrants
	1928	1928	1928
January	32	16	6
February	41	15	11
March	131	31	15
April	98	18	38
May	59	8	38
June	42	18	34
July	52	20	21
August	19	22	24
September	51	32	25
October	50	45	24
November	25	4	48
December	37	3	43
To Canada	4		
	<hr/>	<hr/>	<hr/>
	641	232	327
Grand Total assisted during year, 1,200.			
	1929	1929	1929
January	28	20	5
February	39	27	16
March	106	28	18
April	128	32	25
May	105	24	49
June	17	21	32
July	54	13	46
August	71	34	59
September	100	50	17
October	119	68	40
November	89	18	39
December	65	3	49
To Canada	4		
	<hr/>	<hr/>	<hr/>
	925	338	395
Grand Total assisted during year, 1,658.			

The destination of the immigrants was as follows:

1928		1929	
California	77	California	117
Colorado	1	Colorado	1
Connecticut	1	Idaho	2
Florida	1	Illinois	178
Illinois	138	Indiana	27
Indiana	17	Iowa	28
Iowa	27	Massachusetts	10
Maine	1	Michigan	295
Massachusetts	13	Minnesota	18
Michigan	156	Montana	10
Minnesota	6	New Jersey	55
Montana	18	New York	53
Nebraska	1	Ohio	14
New Jersey	49	Oregon	1
New York	38	Pennsylvania	5
North Dakota	1	Rhode Island	1
Ohio	15	South Dakota	17
Pennsylvania	5	Utah	30
South Dakota	17	Virginia	6
Texas	1	Washington	24
Utah	28	Wisconsin	29
Washington	10	Canada	4
Wisconsin	16		
Canada	4	Total	925
Total	641		

The Proposed Annual Budget for the Seaman's Home for 1930-1932 is approximately as follows:

Salaries—

Superintendent	\$2,000.00	
Assistant Superintendent	1,560.00	
Janitor and Matron	1,560.00	
		\$ 5,120.00

Running Expenses—

Fuel	\$ 500.00	
Gas and Electricity	600.00	
Repairs, maintenance and incidentals	520.00	
		1,620.00

Interest and Debt Reduction—

Annual interest on \$21,000 Mortgage and Notes	\$1,260.00	
Reduction of Debt	2,000.00	
		3,260.00

To be received through gifts, contributions, etc.
from churches, individuals, etc. \$10,000.00

Approximately 44 cents per family annually.

Respectfully submitted,

Eastern Home Mission Board,

J. L. VAN TIELEN, Sec.

SUPPLEMENT XI

REPORT OF THE COMMITTEE FOR REFORMED
LITERATURE

To the Synod of 1930.

ESTEEMED FATHERS AND BRETHREN:—

Your Committee has the honor to report as follows:

After trying for a number of years to procure books dealing with the subjects previously reported to and approved by Synod, your Committee regrets very much to inform you that our attempts have not met with success. Several men have been approached and have agreed to write books on subjects assigned by the Committee, but as yet no manuscripts have been submitted, and the Committee has not been able to publish any books.

This experience has been very disappointing, and we have seriously considered the advisability of requesting Synod to discharge the Committee and assign the funds collected to some other cause. However, in view of the fact that literature of the type desired by Synod is really needed, we have found no liberty to make that request, and have decided to ask Synod's permission to continue. Probably the method employed in the past was not the right one, and another method may produce better results. In the past we have appointed men to write books, and our experience has convinced us of the truth of the statement that, as a rule, books are not made to order.

The Committee now requests Synod to be allowed:

- A. To publish an announcement in our official Church papers to the effect that correspondence is invited from those who have in their possession or who are willing to prepare manuscripts on subjects taken from the list previously approved by Synod. Such manuscripts—if accepted by the Committee—to be published;

- B. To offer a prize for writing a book on the subject: "What Our Church Stands for"—especially in the light of present-day problems;
- C. To procure for publication in pamphlet form, for the purpose of propaganda, expositions on burning questions of the day, such as Undenominationalism, Law and Grace, Pre-millennialism, Church Union, Covenant of Grace, Infant Baptism, etc.

Statement of Fund for Reformed Literature

Receipts	\$2,689.51
Disbursements	30.00
Balance, March 24, 1930.....	\$2,609.51

The books of the Treasurer have been audited and found correct by Messrs. J. B. Hulst and H. J. Voss.

Respectfully submitted,

The Committee,

L. Berkhof,
 J. Hekman,
 J. B. Hulst,
 W. H. Jellema,
 R. Postma,
 B. H. Spalink,
 J. M. Vande Kieft.

SUPPLEMENT XII

REPORT OF THE COMMITTEE ON EDUCATION

To the Synod of 1930.

ESTEEMED BRETHREN:—

OUR REPORT will be concerned largely with the results of the survey ordered by the last Synod. Between 75% and 80% of our pastors and clerks have answered the questionnaire sent to them. We wish to express our thanks to the men who were willing to take the time and the trouble to furnish the requested information. We especially thank the brethren who were interested enough and kind enough to call our attention to special problems which they were meeting in their work, or to offer suggestions for the improvement of our catechetical instruction. In some cases these suggestions were as helpful as the information asked by the questionnaire itself.

The returns on the Sunday School work are not yet sufficient for a complete report, so that, as far as the survey is concerned, we will confine ourselves to the general condition of our catechetical instruction as reflected in the answers to the questionnaire.

I. TERM

It may be of interest to remind ourselves that in our churches we have about 33,000 catechumens. In the smaller rural churches we find an average of 2.2 catechumens per family, and in the large urban churches an average of 1.3 catechumens per family. The term average is 34 weeks. It appears that 11% of our churches conduct catechism classes 28 weeks or less, and 10% continue classes for more than 36 weeks. The average lies between 7 and 9 months, with a tendency to shorten the term as the church increases in size and operates under urban conditions. Of the churches

of over 150 families only 3 report a 36-week term, while the great majority report a 28-week term. Again the Committee recommends that, wherever possible, the catechetical term be not less than 9 months.

II. SCHOOL ORGANIZATION

(I.E. DIVISION INTO CLASSES)

The next point of interest is the division of our Church-schools into classes. The various ways in which this is done may be brought under six heads, and symbolized as follows:

	PR.	JR.	SR.		
1)	0	Jr.	—○	.....	(no junior doctrine)
2)	1	Jr.	—○—○	.....	(one class Jr. doct.)
3)	2	Jr.	—○—○—○	.....	(two classes Jr. doct.)
4)	3	Jr.	—○—○—○—○	.....	(three classes Jr. doct.)
5)	4	Jr.	—○—○—○—○—○	.....	(four classes Jr. doct.)
6)	4	Jr.	I—○—○—○—○—○	.....	(four classes Jr. doct. with intermediate class)

1) The symbol 0 Jr.—○.... stands for the Church-school with no doctrine class between the Preparatory classes (Bible story and history) and the final doctrine class. In these schools the children, usually at the age of 15 or 16, pass out of the preparatory classes immediately into a mixed class of students all the way from 15 to 20 years.

In the reports we find 30 such schools, largely, as may easily be understood, among the smaller churches. Nevertheless, even among churches as high as 80 families, with more than 170 catechumens, we find cases in which pupils at the age of 14 or 15 pass out of the preparatory classes and immediately enter into a general young people's class in which they remain until confession of faith is made.

2) Next comes the school symbolized by 1 Jr.—○—○.... Here the graduates of the preparatory classes pass into a single junior doctrine class in which they remain for one to three or even six years before entering the senior or young people's class. About 80 of the schools that reported belong to this class, which is by far the largest single class of schools in our churches. Even among our very largest churches we find instances in which pupils pass out of the preparatory classes into a single junior class, and from

there join the mixed senior class in which they remain to the end. In this class we find the greatest lack of uniformity with respect to the age at which the pupil begins doctrinal work and the age at which he passes into the senior class. Some begin doctrinal work as early as 10; in other churches the pupil is 16 years of age before receiving any doctrinal instruction. On the other hand, in some schools the pupil is finished with his junior doctrine as early as 14 years of age (2 years earlier than pupils in some other schools begin to study doctrine), and at that early age join the mixed senior class, including all ages from 14 to 20.

3) The next class 2 Jr.—○—○—○—○... is represented by 44 of our Church-schools. This is the predominating class among our larger churches, but several of them are found even in our smaller country charges. In this class of schools the situation is much better, although also here there seems to be a marked difference of opinion as to the time when doctrinal work ought to be begun. Some begin their doctrinal classes at 11 years of age; others not until 14 years. The majority, however, begin doctrinal work at the age of 12, passing the pupil into the second junior class at the age of 14 (that is, at the age when they enter high school), in which class they remain until 16 or 17 years, and in quite a number of cases until the age of 18 years. In this class of schools the senior classes are, as a matter of course, much more of similar age, and the work of the senior class is in most cases more definitely preparatory for making confession of faith.

4) The symbol 3 Jr.—○—○—○—○... represents schools with the junior years divided into 3 classes. A hopeful number (35) of pastors have adopted this plan. The work here approaches close grading and makes for much better results. It may seem strange that the largest percentage of this class of schools is found, not in our largest churches, but in the medium-sized churches from 75 to 150 families. This is, no doubt, due to the fact that pastors in this class of churches have a sufficient number of catechumens to make close grading possible, and are not so overwhelmed with pastoral work and other duties that not sufficient time and

attention can be devoted to the educational work of the church.

5) Of truly closely graded schools with 4 junior years, or with 4 junior years followed by an intermediate class, we find only a very few instances, so that we will not speak of them at this time. The needs of a more closely graded system of education in our churches will be brought up later in our report. It may be mentioned, however, that also these instances are found in the group of medium-sized churches, and we evidently have pastors who see the need of organizing their catechetical work, that it may as much as possible be on a par with the organization of the day school which their pupils attend.

III. TEXT-BOOKS USED

In the preparatory grades (Bible story and history work) Borstius' Primer, Sacred History for Juniors, and Sacred History for Seniors are used in 264 classes; Borstius, Dyksterhuis, and Donner are used in 102 classes, while Dr. Kuzenga's books are used in 106 classes. With respect to the work in the preparatory grades and the text-books used, we will have a suggestion later in this report.

In the doctrinal classes we meet with a greater variety of text-books in use. The books of Dr. Beets and Bosma (Primer of Reformed Doctrine, Compendium Enlarged, and Catechism of Reformed Doctrine) are used by 96 classes. The books of Hylkema and Tuuk (First, Second, and Third Book in Christian Doctrine, are used by 213 classes. The plain Compendium is used by 51, and Stuart and Van Wyk's Manual by 44 classes. (Note: This last figure is not so certain. We have met with several who had answered "Compendium" who were using the Manual or some other rendition of the Compendium.)

Among the more advanced classes the Students' Compendium is used in 35 classes, the plain Heidelberg Catechism by 19, Bosma's Exposition of Reformed Doctrine by 17, and Beets' Compendium Explained by 10 classes. Modifications of the Compendium by other authors are used by 8 classes.

In the few churches that conduct special classes for confessing members the recent text-books by Prof. Heyns on

Ref. Doctrine and by Dr. Beets on our Confession are in use. It may be interesting to note that Kort Begrip in the Holland language is used in 7 classes, Donner's Bijbelsche Waarheden in 3, and Hellenbroek also in 3 classes.

When we survey the field of text-books used in teaching the doctrinal classes, the variety is not nearly as great as some have supposed. Compendium is still the basic text for almost all junior doctrine. The various text-books in use in the various classes may vary somewhat in scope and in method, but they are based upon the Compendium, follow the same order of treatment, and cover virtually the same ground.

In the more advanced classes some schools continue the study of the Compendium, using either a pithy summary like the Manual of Stuart and Van Wyk, or a more comprehensive work like Beets' Compendium Explained or Students' Compendium. Other pastors prefer the more theological method for their advanced classes, using Beets and Bosma's Catechism of Reformed Doctrine, Bosma's Exposition of Reformed Doctrine, or the Outlines for Seniors.

This leaves only the special classes of confessing members which, when not using the books already mentioned, are taking up advanced studies either in Prof. Heyns' Exposition of Reformed Doctrine or in Dr. Beets' Manual on the Confession.

There seems to be nothing in the text-book situation that can lead to confusion or that should cause concern. It may be deemed remarkable that, with all the efforts on the part of various men of our denomination for the past twenty-five years and more to provide text-books adapted to present-day needs, virtually all follow the same material that has been in vogue in our churches since their earliest days. The text-books are either enlarged versions of or commentaries upon the Compendium; or they are manuals on Reformed Doctrine used in advanced classes that have already been grounded in the Compendium.

The Committee is of the opinion that, while there is much room for improvement in our catechetical work in general, there does not seem to be any need for Synod at this time to advise a change with respect to the text-books

in use. It should be kept in mind that our churches vary greatly in size, and that they operate under conditions that are vastly dissimilar, so that there is need of a number of texts from which to select. We can only advise that pastors seek to grade their catechetical schools as closely as the number of pupils and the circumstances will allow, and that they exercise care in selecting the texts best suited for these grades.

IV. CHURCH HISTORY AND CHURCH GOVERNMENT

In answer to the question, whether any provision was made for the study of Church History and Government, about 30 pastors replied that this was taken care of more or less incidentally in the regular doctrinal classes or in the Young People's Societies. This question drew forth several inquiries as to a suitable text for this subject. Your Committee is sorry that it cannot point to a simple text suitable for such a class. We are of the opinion that the great facts of Church History in general, and the main features of the history of our Reformed Churches, should be taught in our Church-schools as well as the elements of Church government. Most of our young people grow up with virtually no knowledge of the history of the Christian Church, and a number make confession of faith with only a vague notion of the government of the Church of which they are members, and in the life and work of which they are called to take an active part. If intelligent citizenship requires that American history and civil government be taught in our schools, it is still more necessary that church history and government be taught to our young people, that they have a better appreciation of the Church and its heritage, a better understanding of the task to which it is called, and a better comprehension of the various currents of religious thought by which we are surrounded.

A grasp of the essentials of Church History will make for an intelligent type of loyalty, the kind of loyalty that is especially needed in our day. And a knowledge of the fundamentals of our church government will be a great aid in promoting intelligent coöperation of the church with its office-bearers and in the development of leadership in the Church.

In the judgment of the Committee the cause of the Church would be well served if provision were made for a short course in these two branches of study. Some Christian schools give a course in Church History. Wherever this is the case, the Church-school can devote itself more exclusively to history and work of our denomination. To be able to do this work efficiently, suitable text-books will have to be written. With respect to these text-books we would make the following general suggestions: The text-book on Church History should provide for a course of not more than one year, say 28 lessons, leaving time for reviews and tests. It should preferably have a biographical emphasis, bringing out also the great controversies that have arisen, so that this study may be of both historical and doctrinal value to the pupil. The manual on Church government should provide for a course of not more than half a year (about 14 or 16 lessons). It should be elementary, and set forth such features as every church-member should know in order to take an intelligent interest and share in the work of the Church. We sincerely hope that men who are versed in these branches of knowledge, and have a knack of writing for young people, will ere long provide our Church-schools with suitable manuals for this purpose.

It is not necessary, however, to be idle in the meantime. There is a little book used in several of our Christian schools, "Sketches from Church History," by Mr. B. J. Benink, which in many respects is an excellent manual on general Church History, and can be used with excellent results by our churches. It contains 52 short lessons, written for 8th graders. In our opinion the style is somewhat heavy for the average child of this age, and the book can be used to still better advantage by young people in the 10th grade. The book would be still more useful if review questions appeared after each lesson or group of lessons, but these can be supplied without any great effort by the individual teacher. The lessons are short. Two of them can be easily taken at one time, so that it can conveniently be finished in one year. We would recommend that wherever no other provision is made for the study of Church History, pastors make a beginning by using this book. Further information

may be had by writing to Principal A. S. De Jong, 10431 So. State St., Chicago, Ill.

V. TESTS AND REPORTS

To the question whether regular tests were conducted in catechetical classes, 91 answered "No," 32 stated that they conducted weekly or occasional oral tests, and 61 answered "Yes." Of these last only some 20 informed us that regular written tests were conducted. One of the advantages of a more general use of the same text would be this, that it would be more feasible to have sets of tests printed, so that pastors would find this part of the work made easier. This, no doubt, would be a step ahead in the standardization of our catechetical instruction.

It is the opinion of the Committee that, if at all possible, regular written tests should be conducted at least in the Junior classes in doctrine. If such tests are held and the test-papers properly graded and handed back to the pupil, they will do much to encourage faithful study on the part of the pupil. They will serve also as a valuable guide to the teacher, since they will enable him to check up constantly on the efficacy of his work. If frequent tests are deemed indispensable in our day-schools, they are equally indispensable in our Church-schools. Moreover, the pupil should never get the impression that study and effort devoted to the catechetical work is of less consequence than it is for the day-school. Properly conducted tests, say every two months, are too valuable a means to stimulate the interest of the class, to uphold the morale of the school, and to guide the teacher in his work, to be neglected.

The Committee feels the same way about sending report cards to parents after each test. With respect to this question 141 answered that they did not send report cards, 11 stated that they reported only occasionally, or when the pupil was not doing satisfactory work, while 35 stated that they kept parents regularly in touch with the work of the children by sending them a report.

The practice of sending report cards is to be encouraged. One of the most frequent complaints brought in by pastors

is this, that it seems so difficult to secure the coöperation of the home. Too many send their children to catechism in the same spirit in which they send a bundle of soiled linen to the laundry. They expect the work to be done by those who are paid for doing it with the least possible inconvenience to themselves. This attitude is becoming more widespread as the distractions of life multiply, and the old simplicity of home-life disappears. The Committee feels convinced that all the ways and means that may be devised to improve catechetical instruction given in the brief hour once a week in the class-room, will bear little fruit if we cannot win back the parents of homes to take a more sincere interest and to give a more whole-hearted coöperation in the work of instructing their children. This is a situation which is in itself worthy of the most serious thought and effort on the part of our pastors, and there seems to be the need of a special and concerted campaign to awaken our people on this subject. From earliest days our churches have stood strong on the point of the education of our youth. We may call it one of the distinguishing features of our church-life. Nevertheless there is increasing need to take to heart the warning, "Hold fast that which thou hast, that no one take thy crown." The official work of the Church can serve only to retard decadence and to defer the time of ultimate collapse, unless Christian parents take seriously the solemn promise given at the baptism of their children.

But it is also true that pastors do not always use the means at hand to stimulate the interest of parents and to keep them duly informed with respect to the work of their children. One of the means is the sending of report cards at regular intervals. It has been abundantly proven that both pupils and parents take a much greater interest in the catechetical work wherever this is done. Some men have informed us that sending report-cards is impracticable, because it is difficult to get the cards back after they have been sent out. It will be found, however, that this difficulty will vanish almost entirely after a while, if the practice is kept up. A word from the pulpit and a little help from the consistory will usually be sufficient to bring careless and

negligent parents in line. The Committee proposes to devise a report card which may serve the needs of most of our pastors and which can be procured at a nominal price.

VI. CLASS-ROOMS AND EQUIPMENT

No class of questions drew forth more comment and suggestions than did those pertaining to the class-room and equipment. It was reported by 151 of our pastors that the seats in use were none other than church-pews or chairs of some kind. Only 27 reported that their class-rooms were equipped with desks or tablet-arm chairs, so that written work can be done in class. Several pastors expressed themselves very feelingly on this subject. Most of our churches, especially in the past, have not been planned with any view towards the educational work of the church. The auditorium of the church, a general utility room attached to the auditorium, or else a room more or less gloomy and forbidding in some corner of the basement, are the places where the majority of our pastors spends several hours of the week teaching the young hope of the Church.

This is true in quite a number, even of our largest churches built in more recent years. The auditorium is planned with care. The basement is designed especially with the social needs of the church in view. Kitchens and large assembly rooms have been the prime consideration. But usually very little thought has been given to the educational work. More than one-third of our churches of over 150 families provide no other seats for their class-room than discarded pews, and only one-third provide the children with writing facilities.

When asked whether their class-rooms compared favorably with the school-rooms of the day school in neatness and general cheerful effect, 85 pastors answered emphatically "No," 20 answered "fair," while about 80 felt that their class-rooms measured up to the day school class-rooms in neatness and cheerfulness, if not in equipment. A few of our pastors are very fortunate in that they have splendid class-rooms and all the needed equipment for their school work.

The Committee would urge our churches to pay greater

attention to this matter. We would advise consistories and building committees to keep in mind that good class-rooms are just as important as a good auditorium, and to consult the needs of this important branch of the church work when planning a new church building. It is certainly true that the efficiency of catechetical work depends most of all upon the consecration, personality, and ability of the pastor or teacher. But, while Hopkins on one end of a log and a student on the other may constitute a university, it will nevertheless be a university laboring under unnecessary difficulties. Both pastors and pupils are greatly handicapped in their work when proper facilities and equipment are withheld from them. If we remember that the type of church membership that will prevail in the next generation will depend largely upon the instruction and the impressions received by our children now, during the twelve years of their school life, it will be felt that the church owes the very best it can give to the Church-school.

Many of our churches are so situated that matters can be very much improved without much additional expense. A well-lighted class-room above ground is the ideal. But in cases where this is less feasible, it is very well possible to build a generously-proportioned class-room in the basement, even if this should mean that the general assembly room has to be cut up for this purpose. The educational work, carried on every week, is of much greater importance than occasional socials or meetings of that kind.

We are aware, however, that many of our smaller churches see no immediate hope of making radical changes. Pastors in these charges will have to take encouragement from the fact that a good craftsman can do acceptable work even with a limited equipment of tools. But even their situation can be improved if they show themselves deeply interested in this work, and can succeed in arousing their consistories to see the importance of providing the best that is possible under the circumstances.

A portable blackboard of sufficient size can be owned even by the smallest church, and can be used to good advantage in every class. It seems strange that over fifty of our pastors, who have blackboards at their disposal, never

make use of them, and that only sixty report that they make use of a blackboard with any kind of regularity in the class-room work. We believe that the teacher who has acquired an aptitude for pointing his lessons and lectures with blackboard jottings, and so brings home to the class the salient points of the lesson, has gained much in making his teaching effective.

It is possible, even in the smallest churches, to provide writing facilities for the pupils. Wherever possible desks or chairs with tablet arms should be installed. Rubber-tipping the legs of these chairs will do away with the noise of which some pastors complain. Writing facilities for the pupils are indispensable, not only for written tests, but also for the regular class-work. Much of the effectiveness of the class-work is lost unless the pupils and young people have learned to take notes, and this they should learn to do during the years of Primary and Junior doctrine.

Wherever it is not possible to provide chairs or benches with tablet arms, it will be found possible to construct some fairly serviceable makeshifts. A few pastors arrange their pupils around a table. A better way is to construct simple writing-benches which can be placed in front of the chairs and which are the right height for comfortable writing. These benches can be constructed by any carpenter at small cost. They can be tiered up in a corner when not in use, and they are useful around the church for many purposes. If any of the pastors of small churches are interested, they may send to the Secretary for drawings and further suggestions.

VII. GREATER UNIFICATION NEEDED IN THE EDUCATIONAL WORK OF OUR CHURCHES

In this last chapter of our report the Committee would urge that steps be taken to make possible a greater unification of the educational work carried on in our churches. As has been said, the reports concerning the work of the Sunday Schools have not come in in sufficient numbers to enable us to form a reliable opinion on this subject. This much is apparent, however, that outside of kindergarten and some primary work, our Sunday Schools almost uni-

versally follow the International Sunday School lesson system. We are fortunate indeed that we have able men who are devoting themselves to the task of preparing these lessons for our own Sunday Schools every week. We have nothing but praise for our *instructor* and for the primary leaflets printed by these men.

The fact is, that however valuable the International System of lessons may be, it is not satisfactory especially in the Primary and Junior Departments. The sequence of the International lessons does not foster a conception of God's revelation to man as a progressive and unified whole. It does not help the pupil to acquire a knowledge of Sacred History. If the same method were followed in the day school, and pupils were given selections from the Colonial period in one quarter, from the Civil War in another, followed by the period of early discoveries and then jumping to the time of the World War, etc., the result would be utterly confusing. The idea of a divine record of revelation running through the channel of continuous history, a history controlled by God throughout for the accomplishment of his great purpose upon earth, is one that is foreign to the International scheme. And yet, it is this thought that our children must learn to grasp, if they are to have a truly Reformed world- and-life-view, and to have a solid backing of historical knowledge for their later studies in Christian doctrine. Even in the Bible Story classes the historical order should be observed.

Voices of dissatisfaction with the International system are heard from an increasing number of our churches, and the Committee believes that it is time to look seriously into this matter. In view of these things, and also in view of the instructions of the Synod of 1928 has given this Committee (see Acta 1928, p. 31), we venture to give suggestion as to this matter.

Before we go on, however, we wish to point to another great need, or rather, the same need in another quarter. The questionnaire also inquired into the primary work of our Church-schools, that is the work in Bible Stories and Sacred History. It was found that practically all churches continue to conduct these classes even where the majority

of the children attend Christian schools. (It may be said here that the 90 Christian schools are attended by children from 119 of our churches, and that of our 20,000 children in the primary schools about 13,000 receive Christian instruction.)

Many pastors, however, are dissatisfied with the textbooks at present available. The usual "question-books," in attempting to cover the entire ground of Sacred History in a single term, compress too much material into one lesson. On the other hand, it is difficult to select from other books that are available, a course that is adapted to the needs of the various grades, and at the same time faithfully follows the line of sacred history. We have received several communications on this subject, and from experience and observation we believe that our children should be put in possession of a well worked out and properly illustrated series of "Readers" covering the entire field of Bible Story and Sacred History.

This is the need of our Sunday Schools and also of our primary catechetical classes. But now, since both deal with the same child at about the same age, it follows that for the sake of the best interests of our children, the two should be one. In other words, the Committee feels that it should be our ideal to arrive at a Church-school in which a consistent course of Bible Story, Sacred History, and Christian Doctrine is given, and in which the time and energies given to two departments which at present are entirely unrelated, can be employed in a unified course.

There may be churches who do not see it in this way, and who feel a strong attachment to the traditional Sunday School. These churches need not feel disturbed about this part of our report. We feel that no attempt should be made to coerce anyone, and that each church should be left free to decide for itself in this matter. But there are also churches that are highly dissatisfied with the present material available for both Sunday Schools and primary catechetical classes, and it should be made possible for these churches to procure material for a more systematic course of Bible study for their children. We also have a large class of churches without Christian school facilities, so that

the children of these schools are entirely dependent upon the instruction given in the home and by the Church. In these cases it is above all necessary to make the best possible use of the time and opportunities offered, to give the children a thorough and consistent course in Bible knowledge. We believe that if such a course is made available it will be gratefully adopted by an increasing number of our churches.

The Committee asks that Synod express its approval of a unified Church-school, embodying a progressive course of study in Sacred History and Christian Doctrine, making use of the time and teaching talent now employed in both catechetical classes and the Sunday School. It must be repeated that no single plan can be worked out that will suit the needs of all churches. The Committee wishes nevertheless to present a basic plan which it believes to be logical and practicable, and which is susceptible of considerable modification to meet the needs of a large number of our churches. The plan is virtually the same as that which appeared in our report to the last Synod. It then appeared merely as an illustration of a coördinated or unified course of instruction which was hinted at in the report. The Committee now comes before Synod with this same idea, asking Synod to approve of it, so that the Committee may begin to take definite steps in working out a course of this kind and offering it to the churches. The diagram on pages 72 and 73 may be helpful toward a better understanding of the remarks that follow.

The plan as illustrated includes:

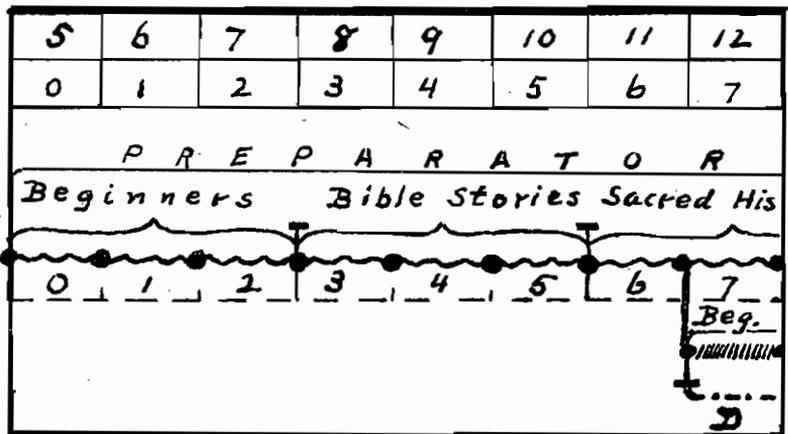
- I. **A Course in Bible Story work and Sacred History.**
(Usually from kindergarten to 8th grade inclusive.)
 - A. **Three years of Kindergarten and Primary work**
(grades 0, 1, and 2);
 - B. **A three years' course in Bible Stories** (grades 3, 4, and 5).

During these three years the great stories of the Bible are studied in consecutive fashion. The pupils memorize questions and answers, stanzas of the Psalms, etc., in the usual way. Each lesson is

devoted to one Bible story. The "Readers" should be attractively illustrated.

C. A three years' course in elementary Sacred History (grades 6, 7, and 8).

It is still a question whether the lesson material should be prepared to appear in Sunday School papers or in the form of text-books. But it is clear, whatever way it is to be published, that it is to appear with good illustrations, and to be accompanied with maps. The course should be worked



out so as to give the pupil a good idea of the geography of Bible lands and of Bible customs.

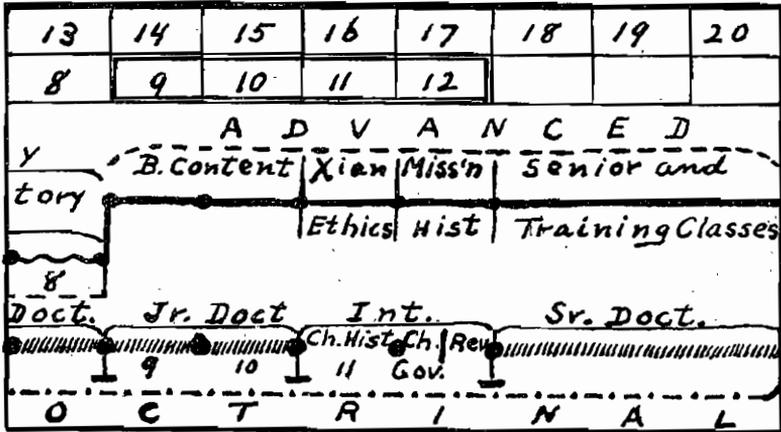
The Instructor Publishing Company has signified its willingness to supply the needed material. It will be understood, however, that some time, possibly a year or two, will have to pass before the lessons are prepared and ready to be introduced.

This plan would also enhance the value of Teachers' Training Classes, and make it easier to work out an effective teachers' training course. A set of teachers' manuals, composed with a view to the needs of each grade would, in our opinion, be a greater aid to the teacher in preparing the lesson than the average "Teachers' Meeting." And, as is the case in the day school, teaching the same grade for a few years will make for better work. We believe that this

method is one that makes for better preparation, greater pleasure in teaching, and more fruitful results as far as the pupils are concerned.

II. Primary and Junior Doctrine

According to the plan illustrated by the diagram, the Bible Story and Sacred History work is taken care of entirely by the Sunday School. But somewhere around the 7th grade it is time to introduce the pupil into the study of Christian doctrine. We believe that the period of begin-



ners and junior doctrine should cover at least four years, and be graded as closely as possible. The work done in this period is of the utmost importance. It is the period for drill-work in the fundamentals of Christian doctrine, for the thorough memorizing of the questions and answers of essential definitions and of foundation texts.

Since there seems to be no special dearth of material to fill the present need, it is not necessary to say any more on that head. This does not mean that there is no room or need for improvement. Undoubtedly as time goes on the text-books available for Primary and Junior doctrine classes will be improved. As our Church-schools become better organized and a more definite plan of instruction is adopted and followed by our churches, it will be easier to provide texts adapted to the needs of the various grades.

III. The Intermediate Course

We have already spoken of the desirability of an Intermediate class in Church History and Church Government. We foresee that it may take some time before we have the needed texts, but we hope that with the encouragement of Synod men will be found who will provide manuals for these classes. We have already mentioned a good little text-book that may be used for Church History, and it should not be difficult for any pastor to make a simple 14 or 16-lesson outline of the principles and essential elements of Reformed Church government.

Something might be said as to the best period at which to insert these subjects. Some will give preference to the senior years. Others will feel that these subjects can be handled more effectively in an intermediate class. The best way, no doubt, is to maintain an experimental attitude. At least for the time being. In the diagram these branches appear in an intermediate class of two years. One year of Church History, one semester of Church Government, and one semester of review of Christian doctrine are suggested there. We hope that a number of our pastors will try out this plan and will then let us have the benefit of their experience.

IV. The Senior Class

Since also sufficient material is available for the Senior classes, it is not needful to say much on this subject. Under fairly normal circumstances the senior classes will consist almost entirely of professing members. Parents and consistories, as well as pastors everywhere, should help in creating a custom that young confessing members, as a matter of course, continue to avail themselves of the instruction offered by the Church. There are by far too many of our young confessing members who consider it a privilege to be exempt from further attendance at catechetical classes. The very ones who need further instruction the most, are often the most prone to take advantage of the fact that they can no longer be compelled to go. In fact, cases are not so rare in which it may be suspected that confession of faith

was prompted largely by a desire to be released from the irksome obligation of attending catechetical classes.

It may be true that with public profession of faith a change takes place with respect to the status of the young man or young woman in the church. But the instruction received during his years of ecclesiastical minority has in so far failed of its purpose, if this change of status serves only to reveal a lack of interest in further equipping himself for the Master's use.

We believe, however, that where this attitude has become more or less traditional, we as churches are not entirely without blame. Too often is the impression given as if the significance of catechetical instruction lies chiefly in this, that it is preparation for the making of public confession. The instruction furnished by the Church as equipment and training for active and fruitful membership is an idea that has possibly not been stressed as it might have been.

In the Senior course especially the student should be led to see Reformed truth in its direct bearing upon Christian life and activity. Its great aim should be to give the student a clear grasp of the fundamentals of Reformed doctrine:

- (1) as contrasted with past and especially with current divergent views;
- (2) as the basis of a Reformed life- and world-view. That is, it should show the direct and vital significance of these doctrines with respect to the life and the work of the Kingdom.

* * * * *

V. The Advanced Sunday School Classes

In the plan outlined by the diagram, the Sunday School classes after the 7th grade run parallel to the catechetical classes. In other words, instruction is given not one hour, but two hours each week. During the first two years (grades 7 and 8, the time of "Beginners' Doctrine"), the course in Sacred History is finished in the Sunday School. From that time on, it is suggested, a course be worked out for the ad-

vanced Sunday School classes which shall be coördinated with the studies taken up in the catechetical classes, such as Bible Content, Practical Christian Ethics (after the manner of "What it Means to be a Christian," "The Problems of Youth in Social Life," "Special Problems in Christian Living," and "The World as a Field for Christian Service," published by the Presbyterian Board of Publication), the History of Christian Missions, and finally, Senior Classes and Teachers' Training Class.

* * * * *

The Committee feels, however, that if anything is to be accomplished, we should not undertake too much at once. The great need for the present is a thorough preparatory course of Bible Story and Sacred History work, and we believe that we should confine ourselves to that for the present.

The advantages of such a graded preparatory course to take the place of the small "Question Book" classes conducted by pastors or elders, may be summed up as follows:

- (1) The work can be closely graded, which is impossible if the pastor is required to teach also the Bible Story and Sacred History classes. Since the teaching of Bible Stories and Sacred History does not form an essential part of catechetical instruction, there can be no objection, as far as any principle involved is concerned, to appoint teachers who are trained to teach these classes;
- (2) The plan makes possible a rather complete 3 years course in Sacred History. Any attempt to cover the ground in one year, as is made in the question books in common use, cannot give the best results;
- (3) In the graded plan the classes will be smaller, and a teacher with a small group of children, all belonging to the same grade, can do much better work than a pastor facing a large class of dissimilar ages. This is especially true when a teacher meets a class only for one hour a week;
- (4) This plan gives the pastor an opportunity to devote himself to the teaching of doctrinal classes, and it will enable him to effect a closer grading of these

classes. There is possibly no single situation that offers a greater handicap to effective teaching during the early years of doctrinal work than a considerable diversity in the ages of the pupils;

- (5) This plan will make it easier, not only to aid the teachers by providing "Teachers' Helps" designed for special grades, but also to devise means to secure better coöperation from the home. Once a considerable number of our churches have adopted this plan, it will be found easier to bring about a concerted effort to interest parents in the educational work of the Church.

* * * * *

At the end of our report it is fitting that we record the loss of a beloved brother and valued member of our Committee, Mr. B. Sevensma. Since the last Synod God took him out of the midst of his labors here and took him home to his reward. The Committee expresses its sincere appreciation of the work done by Mr. Sevensma, and at the same time expresses its sincere sympathy with those who were bereaved by his death.

We announce that the Educational Conference, authorized by last Synod, has not yet been held. It was felt that we should have more complete data and a more definite program of action before a conference could be expected to be very helpful. With the consent of Synod we hope to arrange for a conference during the next term.

In studying the educational work of our churches the Committee asked itself the question whether it would not be possible and profitable that a course of pedagogy and practical catechetical methods be provided for our prospective ministers? The Committee would like to lay this question before Synod. We believe there is need for such a course somewhere in our institution, and that it will be helpful toward bringing our educational work up to a higher standard.

We would call the attention of Synod to the fact that the survey which was held has been of great help to the Committee, and it is suggested that a similar survey be held

every four years, so that the Committee may have definite data with which to work.

Finally, we bring to the notice of Synod that the terms of two of our members, Rev. L. J. Lamberts and Dr. H. H. Meeter have expired. Mr. Sevensma's term would also have expired at this time. Three men will therefore have to be appointed for a term of six years.

Respectfully submitted,

The Committee on Education,

L. J. Lamberts, President,
G. W. Hylkema, Secretary,
H. H. Meeter,
P. A. Hoekstra,
G. J. Van Wesep,
W. Stuart,
A. J. Rooks,
A. Peters.

SUPPLEMENT XIII

REPORT NO. V OF THE COMMITTEE ON THE
IMPROVEMENT OF OUR PUBLIC WORSHIP

To the Synod of 1930.

ESTEEMED BRETHERN:

Ever since the Synod of 1916 the matter of the improvement of our Public Worship has been before our Churches. At that time a Committee was appointed, consisting of three members, in 1918 enlarged to seven members, which has submitted various reports on this matter to our Synods.

Although the Committee was at times disheartened because of the abundance of unfavorable criticism leveled at its proposed Order of Worship, and at one time even kindly asked Synod to be discharged, Synod has repeatedly encouraged the Committee to continue its labors, and expressed the desirability of a uniform but flexible Order of Worship, in which the various elements are logically and psychologically arranged into one organic whole, and in which the congregation takes a more active part than was hitherto customary among us.

For a brief history of the labors of the Committee we may refer to our Report No. IV, found in the Acta Synodi 1928, p. 276-278.

Finally, after twelve years of preliminary labor, the Synod of 1928 adopted with some minor changes the proposed Order of Worship for the first service on the Lord's Day (Acta, p. 55), and urged our Churches to take the necessary steps to introduce this new Order of Worship, with the understanding, however, that the peace and welfare of those Churches in which there might be considerable opposition should not be imperiled. The Classes were instructed to strengthen the hands of the Consistories by urging them, especially through the Church Visitors, to make progress in this matter (Acta, p. 60).

Synod also urged our Consistories not to make any changes in their Public Worship other than those included in the Order adopted by Synod. It impressed upon them the fact that denominational unity and loyalty require that all

the Churches shall conform to whatever decisions touching this matter have been taken, unless they shall be proved to be contrary to God's Word. It further insisted that Consistories which subsequently might desire other changes, should refrain from introducing them by independent action, but make known their desires through the regular channels (Acta, p. 61).

The Committee on the Improvement of Public Worship was continued and received the following instructions:

1. To prepare a brief Directory of Worship, for the convenience of ministers and congregations, and to publish the same, with the understanding that it shall be incorporated in succeeding editions of the Psalter. It was added that this Directory should be prepared in the Dutch, English, and German languages (Acta, page 61).
2. To prepare an Order of Worship for the other services on the Lord's Day and for special services on week-days. In connection with this, two suggestions of the Committee of Pre-advice were referred to this Committee:
 - a. To give the element of praise a prominent place in the Order of Worship for the second service on the Lord's Day.
 - b. To retain the Credo in the second service, (Acta, pages 56, 57).
3. To advise Synod in regard to the Order of Worship when the services are conducted by unordained men (Acta, p. 57).
4. To advise Synod in regard to the Order of Worship for Preparatory and Communion Services (Acta, page 57).

* * *

In accordance with the first instruction of Synod, your Committee, in the fall of 1928, prepared and published a brief Directory containing the Order of Morning Worship on the Lord's Day, and sent a sufficient number of copies for each consistory member to all our congregations. The remaining copies were sold at a nominal price, and the proceeds turned over to the Synodical Treasurer.

In passing we may add here that we did not prepare a

German edition of the Directory, because we did not feel ourselves qualified for this task. If Synod insists on a German edition, we would respectfully suggest that its preparation be entrusted to a special Committee consisting of men well versed in the German language.

In preparing the Directory your Committee faithfully followed the Synodically adopted Order of Worship, leaving room for the various optional elements approved by Synod.

Your Committee, however, allowed itself the liberty of making one rather important change in terminology. Instead of the word *Absolution*, the term *Assurance of Pardon* was used. It appeared, even at that early date, that the word *Absolution* could not find favor with many of our people, because they imagined that it smacks too much of Romanism. Now although the Reformed Churches have always used this word (for instance, in the Form for Readmitting Excommunicated Persons), attaching a significance to it radically different from that of the Church of Rome, it was nevertheless thought best to substitute the term *Assurance of Pardon*, because it is not liable to be misunderstood. An additional reason for making this change was the discovery that the latter term is in use in some of the Presbyterian Churches of our country, and is therefore not altogether foreign to Churches of Calvinistic profession and worship. Your Committee trusts that this change, which is merely a change in terminology, will meet with the approval of Synod.

* * *

Since the Synod of 1928 the new Order of Worship, and in particular the Directory published by your Committee, was subjected to a great deal of criticism, much of it entirely beside the mark, due to misunderstanding or prejudice. It certainly is not necessary to refute criticism of the latter kind. But some objections have been advanced which are worthy of consideration. There are four of these which we shall briefly consider:

1. From the standpoint of church polity the authority of Synod to adopt an Order of Worship for all our Churches has again been called into question. It has been said that Synod overstepped its authority, and that Synodical regulation of Public Worship conflicts with the freedom of the local Churches.

Your Committee would like to call the attention of Synod to the fact that this very question was brought before the

Synod of 1926 (Acta, p. 43). Your Committee asked Synod at that time to declare itself on this point, because as long as there was uncertainty in this matter, we did not deem it fair that Synod should require of us to devote our time and strength to a task concerning which it was not even certain that Synod considered it to be her task. Our request was granted. Synod decided to express itself as favoring a uniform but flexible Order of Worship for our Churches on these grounds:

- a. Denominational unity is expressed by uniformity of worship as well as by unity of doctrine and of discipline;
- b. Our Church Order contains a number of provisions regarding our Public Worship which imply the necessity of unity and uniformity in Public Worship (Arts. 16, 20, 56, 57, 58, 62, 63, 66, 67, 69, 76, 77, 78) ;
- c. In the past contributions to uniformity in liturgy have been made, such as the Forms for Baptism, the Lord's Supper, etc.;
- d. There is a growing sentiment for a better Order of Worship;
- e. The uniformity sanctioned by custom and tradition is gradually being broken.

For more than two years no protest was raised against this decision regarding this fundamental question. No one recorded his dissent from the position here taken.

Now to say the least, it certainly seems out of order to raise this question again at this late date, especially since as far as we are aware no serious attempt has been made to overthrow the grounds upon which this decision of the Synod of 1926 rests. What was once decided should be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of the Church Order.

2. It has been said that the Committee exceeded its authority in publishing in the Directory some directions and some forms for the Confession of Sins and the Offertory Prayer which were not submitted to the Synod.

This objection is due to a misunderstanding for which your Committee, however, is willing to assume part of the blame. We should have explained in the Preface to the Directory that the words *Adopted by Synod* on the title-page cov-

ered only the *Order* of Worship, not the *Directory*. The *Order* was adopted by Synod, but the *Directory*, of course, was only the work of the Committee, as such has no official sanction, and is still awaiting the approval of Synod.

Hence our authority for inserting some additional forms which were not submitted to the previous Synod lies in Synod's instruction to the Committee to prepare a *Directory*. This *Directory* was to be published "for the convenience of ministers and congregations," and naturally would include much more than the bare outline of the *Order* of Worship.

In preparing this *Directory*, your Committee thought it best to include a few additional forms, and in this was led especially by two considerations. In the first place, this would make the *Order* of Worship still more flexible, and flexibility is what Synod wanted. And in the second place, this would forestall the objection (an objection which is certainly not without some weight) that *one* form repeated over and over again is apt to lead to dead formalism.

For the same reasons your Committee has thought it advisable to include in the *Directory*, as we now herewith submit it to Synod, two additional forms for the Assurance of Pardon. We have also made a few other changes. In making these we have profited by the experience of the Churches which have introduced the new *Order*, as well as by certain constructive suggestions and criticisms offered by some brethren. For instance, the form for the Assurance of Pardon contained in our previous report and also in the published *Directory*, although based upon forms used in the sixteenth century Reformed Churches and hence venerable because of antiquity, was objected to by some brethren on account of the personal pronoun ("I proclaim"). This objection cannot be lodged against the forms included in the revised *Directory* as herewith submitted.

3. As was to be expected, especially the so-called "Service of Reconciliation" with its "Absolution" has been the target of many conscientious objectors.

Your Committee cannot but feel that a great deal of this unfavorable criticism was in reality aimed at the terminology which was used. In other words, if the second group of elements had not been named the "Service of Reconciliation," and if the declaration of the Gospel following the Confession of Sins had not been named the "Absolution," but very few objections would have been heard.

What is more fitting than that the Reading of the Law be followed by a Confession of Sins, and that this in turn be followed by the Gospel contained in the Assurance of Pardon?

To make this clear, namely, that the Assurance of Pardon is nothing but a declaration of the essence of the Gospel, we have included in the Directory as herewith submitted two additional forms couched in words literally taken from the Word of God.

Now in regard to the "Service of Reconciliation," we would like to call the attention of Synod to the fact that the nomenclature used to designate the five groups of elements in the Order of Morning Worship as found in the Directory published in the fall of 1928 (namely, Introductory Service, Service of Reconciliation, Service of Thanksgiving, Service of the Word, and Closing Service), was not adopted by Synod. All that the Synod of 1928 adopted is found on page 55 of the Acta, namely, the various elements of Public Worship and the order in which these are to follow one another. Hence the term "Service of Reconciliation," to which strenuous objection has been made, was not adopted by Synod. It was merely a proposal of the Committee to use this term for the second group of elements composing our Order of Public Worship.

Now although your Committee cannot admit the validity of this objection, because the word *reconciliation* in this connection was, of course, meant by us in the sense of a renewal of the consciousness of reconciliation, of which God's people are ever again in need, yet in view of the fact that the term "Service of Reconciliation" has given rise to misunderstanding and misinterpretation, we would propose that it be omitted. The grouping of the various elements under different headings (Introductory Service, Service of Reconciliation, etc.) is not essential to the scheme. In the Directory as herewith submitted to Synod we have therefore omitted these headings.

No doubt most of the objections lodged against this second group of elements would never have been raised if the Committee had not used the terms "Service of Reconciliation" and "Absolution." We regret that we did not discover the term "Assurance of Pardon" a year or two earlier. Those who object that there is no room for reconciliation in our Public Worship because the meeting of God with His people presupposes reconciliation as an established fact, can have

no possible objection to an "Assurance of Pardon," the need of which is admitted by all. Even if we admit, for the sake of argument, that reconciliation and absolution can in no sense be elements of our Public Worship, this objection cannot possibly hold against an "Assurance of Pardon," because we are all agreed that there certainly is room in our Public Worship for elements which tend to confirm God's people in their assurance of reconciliation.

It has, indeed, been objected that the Introductory Service with its Salutation already presupposes that when we meet for Public Worship we meet our God as a redeemed and reconciled people, and that this fact is contradicted by the following elements. But is this true? Not by any means! To be sure, we meet God as a redeemed and reconciled people, and receive in the Salutation the assurance of His grace, mercy and peace. But is this contradicted by the Reading of the Law, the Confession of Sins, and the Assurance of Pardon? Not at all! Certainly is the Law our rule of thankfulness, but it also is, and ever remains, our teacher of sin, and leads the Christian ever again to confession of sin. Applying it as a rule of thankfulness, we discover our shortcomings! Certainly we *have* forgiveness of sins, but this fact does not exclude prayer for the forgiveness of sins. This seeming contradiction is after all soundly Scriptural. It is a fact that Scripture teaches us that as God's redeemed people we *have* forgiveness of all our debts, past, present, and future, but it is also a fact that Jesus teaches us daily to pray: "And forgive us our debts as we forgive our debtors."

4. There remains only the objection that according to Q. 84 of our Catechism the assurance of pardon belongs to the Service of the Word, and that it is wrong to place it in another part of our Public Worship, set apart from the Service of the Word. Thus, it is claimed, the wrong impression is fostered as though the assurance of pardon given in the liturgy is something quite different from and of greater value than the assurance of pardon given in the preaching of the Word.

Your Committee would observe that this objection is certainly not a very weighty one. We take it that the assurance of pardon given in a liturgical service is not something radically different from that given in the Service of the Word, but that these two are essentially the same. The former is an assurance of pardon given in official language, the language

of the Church, or perhaps preferably in language directly taken from the Word of God. The latter is an assurance of pardon given in the language of the preacher, explaining and applying the Word of God. It seems to us that there is room for both in our Public Worship. Certainly Q. 84 of our Catechism does not mean to teach that the assurance of pardon may be given *only and exclusively* in the preaching. If that were the case, then our Reformed fathers were very inconsistent, because they incorporated such an assurance in many of our liturgical forms. The assurance of pardon is given by the minister, in the name of his Sender, not only in the preaching and the liturgical service, but also in his pastoral work, the visitation of the sick, etc.

Besides, we should remember that we always have had, and have today, the Reading of the Law as a liturgical element in our worship. The same objection would apply to this element, for must not the Law be preached in the Service of the Word just as well as the Gospel? If an element which must be found in the preaching of the Word may not at the same time be incorporated in a liturgical service, then it is high time that we banish the Reading of the Law from our Public Worship! It would be very inconsistent to insist on retaining this element. But — nobody objects against its retention. What objection then can there be against incorporating the essence of the Gospel in our liturgical service? Is there any reason why the Law should be retained, but the Gospel be refused a place of honor in our liturgy?

If it be objected that the incorporation of an Assurance of Pardon in our liturgical service is apt to lead to dead formalism, we readily admit that this danger exists and should be clearly recognized. In all our worship we have to guard ourselves against the danger of formalism. But we maintain that this danger is far greater without than with an Assurance of Pardon in our liturgical service. The Reading of the Law as we now have it, namely, as an isolated element without appropriate elements following it, has very little or no liturgical value, and is sure to become a mechanical part of the service that we go through without realizing its importance. But when the Reading of the Law is followed by a Confession of Sins, and this in turn by a declaration of the Gospel, there will be far less danger of falling into a dead formalism.

Herewith we have heard and answered the chief objections which have been brought against the new Order of Worship adopted by the previous Synod.

It seems to us that the arguments of the opponents have been weighed and found wanting. Of this we are sure, they are not based upon the Word of God, nor upon our Confession, or our Church Order. Flaws there may be found in the new Order of Worship. Actual use will no doubt suggest further improvements. But the Order as a whole is certainly a great improvement upon what we had thus far.

Practical considerations should not incline Synod to undo the work done by former Synods, at least not until the matter has had a fair trial.

Partly due to the attacks which were launched against the new Order of Worship, there has up to this time existed a state of uncertainty in regard to this matter. Some Churches have introduced the new Order, either partly or entirely, but many others have postponed taking definite action and have assumed an attitude of watchful waiting until Synod express itself again in this matter. There are also some Churches which are waiting for an Order of Worship for the second service on the Lord's Day. They would consider the introduction of the Order of Worship for the first service, but feel somewhat at a loss as to how the second service should be arranged, especially in view of the suggestion made at the previous Synod that this should be more in the nature of a praise service.

It is, therefore, necessary that Synod express itself clearly.

On the one hand, it seems to us that Synod should confirm the action taken by the Synod of 1928, and again recommend the introduction of the new Order of Worship. This would strengthen the hands of the Consistories of those Churches which have introduced the new Order. These certainly would be loath to give up the improvements they have gained, and to return to the old style.

But on the other hand, Synod should also clearly recognize actual conditions, which show that the majority of our Churches are not yet ready for, and would even resent, the introduction of the new Order of Worship. The Synod of 1928 was perhaps a little too optimistic in regard to its introduction. This matter cannot and should not be forced upon our congregations as long as they are not ripe for a change. Surely this was not the intention of the previous Synod!

There need be no undue haste in this matter. Your Committee therefore comes with a proposal to rescind one of the decisions of the Synod of 1928 to which strenuous objections have been made, and to make the introduction of the new Order entirely optional with the Churches.

For the same reasons your Committee did not deem it wise to carry out all the instructions which it received of the Synod of 1928, but decided to limit itself, for the present, to the preparation of an Order of Worship for the second service on the Lord's Day, in which we have tried to give the element of praise a place of honor, and have also retained the Credo, in accordance with the suggestions of the Committee of Preadvice of Synod 1928 (Acta, p. 56).

* * *

Hence your Committee would at this time respectfully submit the following proposals:

1. Synod rescinds Art. 70, §5, of the Acta Synodi 1928 (p. 60), reading as follows: "That ministers and consistories are urged to take the necessary steps to introduce the new Order of Worship, with this understanding, however, that the peace and welfare of those churches in which there is considerable opposition, shall not be imperiled. At the same time the Classes shall strengthen the hands of the consistories by urging them, especially through the church-visitors, to make progress in the matter," and decides to leave the introduction of the new Order of Worship entirely to the discretion of each local church.

Grounds:

- a. The majority of our Churches are not ready for the introduction of the new Order.
- b. By removing the element of compulsion, Churches which are not ripe for a change will not be made to feel uneasy by classical and church-visitorial admonitions and urgings to introduce the new Order, consciences will not be bound, and denominational peace and harmony will be preserved.

2. Synod recommends anew the introduction of the Order of Worship for the first service on the Lord's Day, as adopted by the Synod of 1928 (Acta, p. 55).

Grounds:

- a. No objections have been advanced which prove that the new Order as adopted by Synod is contrary to

the Word of God, our Confession, or our Church Order.

- b. In the Directory of Worship, a revised edition of which is herewith submitted, changes have been made, especially in the second group of elements, which make it less objectionable to the brethren who have conscientious objections to a service of reconciliation and an absolution as contained in the first edition of the Directory.
- c. Churches which are now using the new Order, or contemplating its introduction, can go on as at present, and will not be disturbed by a Synodical repeal of former decisions.

3. Synod adopts the following Order of Worship for the second service on the Lord's Day, and recommends its introduction:

- | | | |
|---|----|------------------------|
| 1. Votum | | 1. Doxology |
| 2. Salutation | or | 2. Invocation or Votum |
| 3. Doxology | | 3. Salutation |
| 4. Apostles' Creed (optional) | | |
| 5. Praise Selection from Scripture | | |
| 6. Psalm of Praise | | |
| 7. Gloria Patri | | |
| 8. General Prayer, concluded with the Lord's Prayer | | |
| 9. Offering and Psalm | | |
| 10. Offertory Prayer (optional) | | |
| 11. Scripture Lesson | | |
| 12. Sermon | | |
| 13. Prayer | | |
| 14. Response (optional) | | |
| 15. Psalm (with or without Doxology) | | |
| 16. Benediction | | |
| 17. Doxology (if desired here). | | |

4. Synod again strongly urges our Consistories not to introduce any changes in their public worship other than those included in the Order adopted by Synod.

Grounds:

- a. By restricting future changes to those approved by Synod, the calamity of every congregation determining its own mode of worship will be averted, and our denominational unity in matters of worship will not be seriously impaired.
- b. Although some churches will be using the old and others the new Order, this will be far better than to have every church in independentistic fashion do what seems good to it in its own eyes.

5. Synod approves the revised Directory of Worship as herewith submitted by the Committee *for tentative use* by our Churches, and authorizes its separate publication for the convenience of ministers and congregations, but decides that for the present it shall not yet be incorporated in our Psalter.

Grounds:

- a. Tentative approval does not mean that Synod assumes responsibility for every form and every suggestion contained in this Directory.
- b. Actual use will no doubt suggest further improvements.
6. Synod instructs the Committee on Public Worship:
 - a. To prepare the Directory for the press, and to have a sufficient number of copies printed for all our consistory members.
 - b. To continue to give further thought to the improvement of our Public Worship, and to shed light upon it in our denominational papers.
 - c. To carry out the instructions of the Synod of 1928 in regard to the completion of our Order of Worship.

Respectfully submitted,

Your Committee,

W. HEYNS, Pres.,
D. ZWIER, Sec'y,
H. J. KUYPER,
L. TRAP,
W. STUART,
J. MANNI.

DIRECTORY OF WORSHIP

THE ORDER OF WORSHIP FOR THE FIRST SERVICE ON THE LORD'S DAY

Let the Congregation preferably be standing during the Introductory Service. The choice between the following two groups of elements is left to each Consistory.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Psalm Calling to Worship 2. Invocation or Votum 3. Salutation
Grace to you and peace from God our Father and the Lord Jesus Christ.
Romans 1:7. | <ol style="list-style-type: none"> 1. Votum
Our help is in the Name of Jehovah, Who made heaven and earth.
Psalm 124:8. 2. Salutation
Grace to you and peace from God our Father and the Lord Jesus Christ.
Romans 1:7. 3. Psalm Calling to Worship |
|--|--|

4. The Law of God

The Congregation now being seated, the Reading of the Law may be introduced by the Minister with these words:

Hear the Law of God as it is written in the twentieth chapter of the Book of Exodus:

God spake all these words, saying:

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

The Reading of the Law may be followed by the reading of its Summary, found in Matt. 22:37-40 and Luke 10:27. The transition may be made by the Minister with these or similar words:

Of this holy Law of God our Lord Jesus Christ has given us a summary as follows:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.

The Reading of the Law (and its Summary) should be followed by this or a similar exhortation:

This holy Law of God clearly teaches us our sinfulness, which it behooves us to confess before God with contrite hearts. Let us do this as we pray:

5. Confession of Sins

Let the Congregation reverently follow the Minister in their hearts as he leads them in the Confession of Sins, using one of the following forms:

Eternal God and Gracious Father: We confess before Thy Divine Majesty that we are poor, miserable sinners, conceived in sin and born in unrighteousness, incapable in ourselves of any good and prone to all manner of wickedness. Our sins rise up and testify against us. We have transgressed all Thy commandments in thought, word, and deed. All we like sheep have gone astray, and are unworthy to be called Thy children. But we repent, O Lord, and are sorry for having provoked Thee, seeking refuge in Thine infinite grace and mercy. Calling upon Thee from the heart and trusting in the merits of our Mediator, Jesus Christ, we implore Thee to forgive us all our sins for His sake. Wash us in the pure fountain of His blood, that we may become pure and white as snow. Cover our nakedness with His innocence and righteousness, unto the glory of Thy Name and the joy of our hearts. This we beseech Thee, O Father, in the Name of our Lord Jesus Christ. AMEN.

Almighty God and Father of our Lord Jesus Christ: Look upon us, we pray Thee, with an eye of compassion, and be gracious unto us, as we now humble ourselves before Thee with sincere confession of our sins. We have broken Thy commandments in thought, word, and deed, and turned aside from the way of life. Righteousness belongeth to Thee, O Lord; unto us confusion of face. But unto Thee, O Lord our God, belong also mercies and forgiveness, though we have rebelled against Thee. For Thou, Lord, art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon Thee. For the sake of Thy Son, our Mediator and Lord, speak pardon and peace to our souls. Let Thy mercy be upon us, O Lord, according as we hope in Thee. And with the full pardon of all our past sins, be pleased also to quicken us in the way of righteousness. Help us to forsake the world, to crucify our old nature, and to walk in a new and holy life; through Jesus Christ our Lord. AMEN.

Almighty and most merciful Father: We have inclined our hearts to keep Thy statutes away, even unto the end. And as Thou hast put within our hearts the desire and resolve to obey Thy holy law, do Thou enable us to achieve holiness, to live soberly, righteously, and godly, to the honor and glory of Thy most holy Name. We confess before Thee our shortcomings and transgressions. We have left undone those things which we should have done, we have done those things which we should not have done. With contrite hearts we humble ourselves before Thee. Have mercy upon us, O God, according to Thy lovingkindness. Hide Thy face from our sins, and blot out our iniquities. Cast us not away from Thy presence, and take not Thy Holy Spirit from us. O most merciful Father, renew in us the consciousness that we are reconciled with Thee, and restore in us the joy of salvation; through Jesus Christ our Lord, and for His sake. AMEN.

If so desired, a Penitential Psalm may be sung by the Congregation, either in place of, or following the Confession of Sins. Psalter No. 140:2 is recommended (first tune, sung slowly, the Congregation remaining seated):

My transgressions I confess,
Grief and guilt my soul oppress;
I have sinned against Thy grace
And provoked Thee to Thy face;
I confess Thy judgment just,
Speechless, I Thy mercy trust.

6. The Assurance of Pardon

To be said by the Minister, the Congregation remaining seated:

Unto all who thus repent and seek in Jesus Christ their salvation, the Word of God declares that all their sins are forgiven them for the sake of the merits of Christ.

On the contrary, unto those who do not repent from the heart, but seek for themselves other means of salvation, the Word of God declares that the wrath of God and eternal condemnation rest upon them as long as they do not turn unto God with heartfelt repentance.

Or the Minister may use this form:

Hear the gracious words of the Gospel unto all that truly repent and believe:

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

John 3:16, 36.

Or this:

Remember and believe the comforting assurance of the grace of God, promised in His holy Word to all that repent and turn unto Him:

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

On the contrary: If we say that we have not sinned, we make Him a liar, and His Word is not in us

I John 1:9, 10.

7. The Apostles' Creed

Preferably the Creed should be recited in unison by the Minister and the Congregation. Let the Congregation rise, as the Minister uses these or similar words of introduction:

Let us now together profess our catholic, undoubted, Christian faith in the words of the Apostles' Creed. Let every one say in his heart (and with his mouth):

I believe in God the Father, Almighty, Maker of heaven and earth;
And in Jesus Christ, His only begotten Son, our Lord;

Who was conceived by the Holy Ghost, born of the virgin Mary;
Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;

The third day He rose again from the dead;
He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost.

I believe an holy catholic church, the communion of saints;
The forgiveness of sins;
The resurrection of the body;
And the life everlasting. AMEN.

8. Psalm

Let the Congregation remain standing, as the Minister announces the number of the Psalm without reading it, and the organist plays a very brief prelude. A Psalm should be selected which expresses the joy of forgiveness and the assurance of faith.

9. General Prayer, concluded with the Lord's Prayer

The Lord's Prayer may be recited by the Minister only, or in unison by the Minister and the Congregation:

Our Father who art in heaven:

Hallowed by Thy Name.

Thy Kingdom come.

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And bring us not into temptation, but deliver us from the evil one.

For Thine is the kingdom, and the power, and the glory, forever.

AMEN.

10. Offering and Psalm

A Psalm may be selected which expresses the same sentiments that move the worshiper to bring to God his gift of thanks.

11. Offertory Prayer

If any Consistory so desire, this Offertory Prayer may be pronounced before the Offering is taken, or it may be omitted. It is, however, recommended that it be incorporated in the service because it emphasizes the importance of the Offering as an essential part of Worship. Let the deacons, having brought the Offering to the table, remain standing, while the Minister pronounces a brief Offertory Prayer, using, if so desired, one of these forms:

O God, most merciful and gracious, of Whose bounty we have all received: We beseech Thee to accept this offering of Thy people. Remember in Thy love those who have brought it, and those for whom it is given. And so follow it with Thy blessing that it may relieve those that are needy, and advance the Kingdom of our Lord and Saviour Jesus Christ. AMEN.

Most merciful God and Father: We praise Thee Who of Thy bounty hast supplied all our needs according to the riches of Thy grace in Christ Jesus our Lord. We beseech Thee to accept our offering, and to help us by Thy Holy Spirit to be good stewards of Thy manifold grace. May this offering bring a blessing to our souls, may it benefit our fellow-men, and above all, may it promote the coming of Thy Kingdom, to the glory and honor of Thy holy Name; for Jesus' sake. AMEN.

12. Scripture Lesson

13. Sermon

14. Prayer

15. Psalm

This Psalm may be followed by the Doxology: "Praise God from Whom all Blessings Flow," or some other Doxology (Psalter No. 197, 410, or 413). If any Consistory so desire, the Doxology may be sung after the Benediction.

16. Benediction

The Minister may use either the Aaronitic or the Apostolic benediction:

Jehovah bless thee, and keep thee.

Jehovah make His face to shine upon thee, and be gracious unto thee.

Jehovah lift up His countenance upon thee, and give thee peace.
AMEN. Numbers 6:24-26.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

II Corinthians 13:14.

THE ORDER OF WORSHIP FOR THE SECOND SERVICE
ON THE LORD'S DAY

Let the Congregation preferably be standing during the Introductory Service. The choice between the following two groups of elements is left to each Consistory.

1. **Doxology (unannounced)**
Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost. AMEN.
2. **Invocation or Votum**
3. **Salutation**
Grace to you and peace from God our Father and the Lord Jesus Christ.
Romans 1:7

1. **Votum**
Our help is in the Name of Jehovah, Who made heaven and earth.
Psalm 124:8
2. **Salutation**
Grace to you and peace from God our Father and the Lord Jesus Christ.
Romans 1:7
3. **Doxology (unannounced)**
Praise God, from whom all blessings flow; etc.

4. The Apostles' Creed

If the Creed is used in the first service on the Lord's Day, it may be omitted in this service. The Creed may be recited by the Minister only, or in unison by the Minister and the Congregation. If recited in unison, let the Congregation remain standing, as the Minister uses these or similar words of introduction:

Let us now together profess our catholic, undoubted, Christian faith in the words of the Apostles' Creed. Let every one say in his heart (and with his mouth):

I believe in God the Father, Almighty, Maker of heaven and earth;
And in Jesus Christ, His only begotten Son, our Lord;
Who was conceived by the Holy Ghost, born of the virgin Mary;

Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;

The third day He rose from the dead;

He ascended into heaven, and sitteth at the right hand of God the Father Almighty;

From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost.

I believe an holy catholic church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. AMEN.

5. Praise Selection from Scripture

The Congregation now being seated, let the Minister read a selection from Scripture, containing an exhortation to praise the Lord.

6. Psalm of Praise

Let the Congregation stand up and praise God with the spirit and with the understanding, making melody with their voices as well as with their hearts, unto the Lord. And at the close of the Psalm, let them remain standing and sing the Gloria Patri.

7. Gloria Patri (unannounced)

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. AMEN.

8. General Prayer, concluded with the Lord's Prayer

The Lord's Prayer may be recited by the Minister only, or in unison by the Minister and the Congregation:

Our Father who art in heaven:

Hallowed be Thy Name.

Thy kingdom come.

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And bring us not into temptation, but deliver us from the evil one.

For Thine is the kingdom, and the power, and the glory, forever.

AMEN.

9. Offering and Psalm

A Psalm may be selected which expresses the same sentiments that move the worshiper to bring to God his gift of thanks.

10. Offertory Prayer

If any Consistory so desire, this Offertory Prayer may be pronounced before the Offering is taken, or it may be omitted. It is, however, recommended that it be incorporated in the service because it emphasizes the importance of the Offering as an essential part of Worship. Let the deacons, having brought the offering to the table, remain standing, while the Minister pronounces a brief Offertory Prayer, using if so desired, one of these forms:

Our Heavenly Father: We thank Thee for every good gift and every perfect gift that cometh down from Thee. To thee we can but offer that which Thy hand hath first given us. Accept, we beseech

Thee, this offering of thanksgiving. Grant that we who have brought it may experience that Thou, O Lord, lovest a cheerful giver. May those for whom it is given rejoice in Thy mercy, and glorify Thy Name; through Jesus Christ our Lord. AMEN.

Thine, O Lord, is the earth, and the fullness thereof. Thine is all the gold and silver, every beast of the forest, and the cattle upon a thousand hills. All things come of Thee, and of Thine own have we given Thee. Be pleased, we pray Thee, to receive the offering which we now present unto Thee, and use it for the advancement of Thy glorious Kingdom, and the welfare and salvation of men. We pray this in Jesus' Name. AMEN.

11. Scripture Lesson

12. Sermon

13. Prayer

14. Response (*unannounced*).

The Congregation remaining seated, this or a similar suitable Response may be sung. If so desired, this Response may be omitted.

Hear our prayer, O Lord;
Hear our prayer, O Lord;
Incline Thine ear to us,
And grant us Thy peace. AMEN.

15. Psalm

This Psalm may be followed by one of the Doxologies found in our Psalter (e.g. No. 197, 410, or 413). If any Consistory so desire, the Doxology may be sung after the Benediction.

16. Benediction

The Minister may use either the Aaronitic or the Apostolic benediction:

Jehovah bless thee, and keep thee.
Jehovah make his face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee peace.
AMEN. Numbers 6:24-26.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

II Corinthians 13:14.

SUPPLEMENT XIV

SUPPLEMENTARY REPORT ON THE
DIVORCE QUESTION

(Agenda I, p. 76)

To the Synod of the Chr. Ref. Church, 1930.

HONORABLE BRETHREN :

Your committee on Divorce herewith submits its *supplementary report* on the answer of the S. African churches to the question our Synod submitted to them and on the question they put to our churches. We regret to report that the document (or documents) in this matter are not to be found. They are not in our Synodical files, and neither Dr. Beets nor any former member of this committee can inform us as to their whereabouts. We have therefore no official data or material on which to base our report.

We do have some unofficial material regarding the answer of the S. African committee to the question we submitted, an answer included in a report of said committee to their Synod. We herewith submit a copy of a portion of this report, translated and incorporated in an editorial by Dr. H. Beets in *The Banner* of Sept. 24, 1922.

SOUTH AFRICAN REPORT ON THE
DIVORCE PROBLEM

The Synod of the Christian Reformed Church in North America requested our Church to furnish advice regarding the exercise of Christian discipline after illegal divorce followed by a new marriage. First of all it should be defined what kind of divorce is permissible and which is not permissible. Regarding this your committee wishes to express itself as agreeing entirely with the standpoint taken by the Christian Reformed Church in North America and by Prof. Ridderbos in the Netherlands, viz., that

only the ground named in Matt. 5:32 is a legal ground for divorce for a Christian. Your committee therefore differs from those of the brethren in Holland who desire to recognize malicious desertion as an additional ground for divorce. The committee judges that the words of Christ are to be taken in a limited sense such as not alone is shown by the expression "fornication," but also by the clause: "Whosoever shall marry her when she is put away committeth adultery." This expression can refer only to a woman which has been forsaken on no other grounds than adultery. In the eye of Christ such putting away is no dissolution of the marriage tie before God, consequently He says that a man who marries such a woman commits fornication. Now, it is true that in Matt. 5:32, taken strictly literal, mention is made only of a woman who has been put away and not one who has been maliciously deserted by her husband, but at bottom this means the same thing, for the essence of malicious desertion must be sought herein that there is an obdurate refusal to live together. Concerning the other text which is used in this connection, viz., 1 Cor. 7:15, your committee is of the opinion, following most of the newer exegetes, that we must depart from the traditional exegesis, viz., that in this case malicious desertion on account of difference in religion is named as a ground for divorce, and that according to analogy malicious desertion on account of other reasons may be tolerated. The above named exegesis seems to be natural because Paul shortly before, in verse 10, appeals to the command of Jesus, a command which certainly is the equal of what is written in the gospels. Compare especially Mark 10:4-12 and Luke 16:18. Also in the case of mixed marriages Paul accordingly forbids a Christian party to separate on account of differences in religious views, verses 12 and 13.

That more recent exegetes in general have come to a more correct conception of Paul's words your committee explains with Prof. Ridderbos from the fact that at the present the tie between church and state is no longer so obnoxiously close (knellend) as formerly, so that exegetes are not forced to find in I Cor. 7:15 and similar texts rules for marriage legislation.

Concerning the traditional conception of I Cor. 7:14, also favored by Calvin in so far as he considers the special case of desertion on account of religious hatred

a legal ground for divorce for a Christian, your committee desires to remark that such a case can occur only in a missionary congregation (zendings gemeente); possibly also when one of the married parties who formerly lived away from God and His command came to conversion, as the brethren in the Netherlands remarked in their report. But in no case did your committee feel at liberty to deduce from that text that malicious desertion for any other cause than religious difference should be a legal ground for divorce, and that is the point especially at issue in practical life.

In order to do justice to Calvin we should also point out that he expresses himself with great carefulness, even if he accepts in part the traditional exegesis. In the first place the ground for divorce in his view is not considered to be that of desertion as such. He gives as his reason that the one who forsakes his partner of life separates himself from God more than from man. In the second place, Calvin says very carefully about the application of Paul's words: "Although some think at the present that we have nearly the same cause to separate from Papists, but we should nevertheless carefully note the difference in this case so that we do nothing light-heartedly."

In view of this all it is the safest to reach the conclusion on the ground of verse 11, that the divorced one, also in the case of radical religious difference, must remain unmarried.

In regard to the question how the church is to exercise discipline with reference to those who marry a second time after illegal divorce, the committee is of the opinion, first, that in such cases discipline must be exercised. The consistory must herein judge about each case separately. In cases concerning which in the Christian church there is so much difference of opinion, such, as for example, divorce on the ground of malicious desertion, the consistory will do well to reckon with this difference of opinion.

Secondly, when after illegal divorce as well as in the case of a new marriage following, the guilty persons confess their sins, then the church must again receive them into its communion when the sins have been confessed and repentance has been shown.

Thirdly, that the uprightness of such repentance must not consist in this, that the new marriage be annulled,

which would be fornication anew, but herein that sorrow is felt on account of the sinful step which had been taken. Doubt concerning repentance may be entertained only when there is persistence in the sin of light-hearted divorce and repeated marriage.

Herewith your committee considers its task to be discharged and it closes with the remark that it is the calling of the church to above all exhort its members to reconciliation so that even in the case of fornication a separation need not take place, but reconciliation, for, says Calvin aright: "The desire for divorce is foreign to our confession."

It is evident that this committee takes essentially the same position in this matter as the committee of the Reformed churches of the Netherlands.

In regard to the question put to us by the S. African churches, your committee has no report to submit, chiefly for the reason already stated, namely, that the official document is not in our possession. Neither have we been able to find any unofficial copy of this question, such as given above in re the answer of the S. African churches to our question. The only light we finally got on the matter was the following brief sentence occurring in our own Acts of Synod, 1924, p. 90, "Door de kerken van Zuid-Afrika wordt eveneens de vraag gesteld of het geoorloofd is, dat iemand trouwt met de vrouw van zijn overleden broeder?"

Your committee gladly awaits the instruction of Synod regarding the question whether it desires that we proceed in this matter, notwithstanding the absence of all official data.

Respectfully submitted,
Your Committee,

PROF. F. M. TEN HOOR,
REV. H. KEEGSTRA,
REV. W. P. VAN WYK,
PROF. D. H. KROMMINGA,
REV. G. HOEKSEMA.

SUPPLEMENT XV

ADDRESS OF DR. V. HEPP AT THE SYNOD OF 1930

BROEDER PRAESES:

Uw Synode zal het mij ongetwijfeld ten goede houden, dat ik naar tegenwoordig Nederlandsch gebruik in U de gansche vergadering toespreek. De voormalige betiteling, "Vaderen en Broederen," heeft men ten onzent sinds lang laten varen. En wel om de zeer eenvoudige reden, dat niemand kon aanwijzen wie de "vaderen" en wie de "broederen" waren. En als ik zoo uw Synode overzie, worstel ik met dezelfde moeilijkheid. Ik meen mij daaruit te kunnen redden, door mij tot U en in U tot uw Synode te richten.

Van de gelegenheid, dat ik toch in uw land moest zijn, waarin ik mij thuisvoel als in mijn tweede vaderland, maakten de Deputaten van de Gereformeerde Kerken in Nederland gebruik mij op te dragen onze Kerken op uw Synode te vertegenwoordigen, een opdracht waarvan ik mij bijzonder gaarne kwijt. Het doet mij alleen leed, dat ik slechts gedurende enkele dagen hier kan verblijven. Zonder mij bij een kapitein te vergelijken, zou ik met genoegen als laatste man van boord zijn gegaan. Want uw Synodaal menu heeft voor mij tal van aantrekkelijkheden. Dan — de arbeid in eigen land roept mij tot terugkeer. Gelieve dan ook dit woord tevens als afscheidswoord aan te merken.

Volgens mijn gevoelen is het niet noodig U breede infor-
 maties aangaande de kerken, die mij afvaardigden, te ver-
 strekken. Op de Synode uwer kerken in 1926 legde de toen-
 malige afgevaardigde, mijn hooggeschatte collega Greyda-
 nus, U een statistiek voor, en verrijkte die met historische
 mededeelingen. Ik mag, al zijn de cijfers natuurlijk een
 weinig veranderd, stellig naar de Acta dier Synode verwij-
 zen, wat op zichzelf al tot de goede werken mag worden
 gerekend, aangezien men de vroegere Acta nooit genoeg be-
 studeeren kan, zal er in het kerkelijk leven een vaste lijn
 blijven. Voorts houdt de pers wederkeerig U en ons van
 elkanders kerkelijke toestanden op de hoogte, en die voor-
 lichte te negeren zou gelijk staan met de betrokken re-

dakteuren te beschuldigen van monnikenwerk te hebben verricht, wat voor hen niet direkt aangenaam zou zijn. Ik kan, dunkt mij, volstaan met te vermelden dat de kwestie, welke in 1926 onze kerken verontrustte, tot een schisma heeft geleid, dat Gode zij dank weinig omvangrijk is en geen diepe sporen in het kerkelijk leven achterlaat. Door de genade van onzen Heere Jezus Christus stonden de Synodes van Assen in 1926 en van Groningen in 1927 pal voor Gereformeerde waarheid tegenover dwalingen, welke voornamelijk het Schriftgezag betroffen. Het blijft echter onze bede, dat de oogen van hen, die van ons gingen, voor hun dwaling worde geopend en dat zij weer komen wonen in ons kerkelijk huis. Overigens mag—allermint tot eigen roem—gekonstateerd worden, dat er, ondanks niet al te gunstige oeconomische omstandigheden naar alle zijden van ons kerkelijke leven een voortvarende beweging valt waar te nemen, met name ook in Zending en Evangelisatie, al moeten wij ook hierin belijdenis van onze tekortkomingen doen voor onzen God.

Ik meen te mogen vaststellen, dat de relatie, waarin uw en onze Kerken tot elkander staan, een recht hartelijke is. Moge die in de toekomst hartelijker worden. Immers, een te veel aan hartelijkheid kan niet licht ontstaan. Ook hierin is de liefde niet zelfzuchtig en zoekt zichzelf niet. Geloof mij, dat wij niets liever zouden zien, dan dat uw kerken in dit uitgestrekte land ons boven het hoofd groeiden en dat er hier een rijke Calvinistische, speciaal theologische, litteratuur ontstond, waaraan wij konden te gast gaan. Ons past alleen een wedijver om op te komen voor de eer van Christus, den Koning der Kerk.

Voorzeker gaat het niet buiten Goddelijke beschikking om, dat vele vraagstukken, welke thans uw Synode bezighouden, ook op de onze, welke in Augustus van dit jaar te Arnhem zal vergaderen, zoo de Heere wil, aan de orde komen. Een bewijs, dat deze geen nationaal, maar min of meer een internationaal Gereformeerd karakter dragen. Ik noem slechts den status van hen, die aan niet-kerkelijke inrichtingen onderwijs geven, de uitbreiding onzer Belijdenis, de echtscheiding, de revisie der liturgische formulieren, de vraag of het gebruik van het vrije kerklied principieel geoorloofd is. Ik behoef U dan ook niet te verzekeren, dat van onze zijde de behandeling dezer kwesties met onge-meene belangstelling zal worden gevolgd. En ik zou daar-

aan een wensch willen verbinden. De Synode van Groningen in 1927 besloot, dat geen verandering zou worden aangebracht in wat wij met de buitenlandsche kerken, die op denzelfden grondslag staan, met elkander gemeen hebben, voor dat het oordeel dier kerken is ingewonnen. Zoo stellen bijv. de Deputaten voor de uitbreiding der Belijdenis aan de Synode van Arnhem voor de ontworpen artikelen slechts voorloopig aan te nemen en eerst dan een definitieve beslissing te treffen, wanneer het advies van de genoemde buitenlandsche kerken is verkregen. Indien ook van uw kant dezelfde gedragslijn kon worden gevolgd, zou de zaak van de oecumenische Gereformeerde kerken hierdoor stellig worden bevorderd, en dit contact zou niet alleen moeten worden gezocht tusschen uw kerken en de onze, maar ook met die van Zuid-Afrika en andere. Het ideaal van het internationaal Calvinisme sta ons ook hierbij voor oogen.

Aan onze oprechte groeten tot uw kerken paren zich onze innige gebeden. Menschelijkerwijs is het moeilijker in Amerika Gereformeerd te blijven dan in Nederland. Er wordt hier wel eens gewaarschuwd om Nederland niet te copieeren. Volkomen terecht. Toch kan ik mij aan den indruk niet ontworstelen, dat het gevaar voor het copieeren van andere Amerikaansche kerken veel sterker dreigt. Ik bid u, zijt daartegen op uw hoede. Men vindt uw belijdenis te streng, dat is, te zuiver. Men vindt uw kerkrecht te weinig businesslike, dat is, te Gereformeerd. Maar hoed U voor compromiseering op het punt der belijdenis. Hoed U evenzeer er voor het Gereformeerde kerkrecht in te ruilen tegen wereldlijk en vereenigingsrecht, dat voor de kerken is pasklaar gemaakt. Wees in den goeden zin conservatief en progressief tegelijk. Historische bestudeering zoowel van belijdenis als van kerkrecht kan niet worden gemist. Woeker met de Gereformeerde beginselen, welke in de geschiedenis aan het licht zijn gebracht, en tracht nieuwe beginselen te ontdekken, welke met de eerste volkomen harmonieeren. Maar blijf bovenal principieel, hoe men er U uit naam van den zoogenaamden Amerikaanschen geest om beschimpen moge. Worde de samenwerking met kerken van Gereformeerde belijdenis versterkt. Kwijt U van uw zware, doch grootsche taak met geloovig, met Gereformeerd optimisme. Mogen uwe kerken getrouw worden bevonden tot op den dag der toekomst van onzen Heere Jezus Christus.

V. HEPP.

SUPPLEMENT XVI

**RULES AND REGULATIONS CONCERNING THE HOME
MISSION WORK OF THE CHRISTIAN REFORMED
CHURCH**

(Compare Art. 99, VIII, of the Acts of Synod.)

Article 1. For the work of Home Missions are necessary:

a) **Classical Committees**, whose task it shall be, in the service of the Classis, to promote the interests of Mission work within its territory.¹⁾

b) A **General Committee**, whose task it shall be, in the name of the Synod, to direct the Mission work outside of the Classical territory, and regarding the work of the Classes, to do what is necessary, in the interests of unity and co-operation.

CLASSICAL HOME MISSIONS COMMITTEES

Article 2. Each Classical Home Mission Committee shall consist of three members, with their alternates, chosen by the respective Classes for the time of four years; bi-ennially and in rotation, two members and one member are to retire. The same rule pertains to their alternates.

a) The **election** of Classical Mission Committees shall take place at the spring meeting of the Classes, during synodical years.

b) The persons proposed to Synod as members of the General Committee shall be chosen from such members of the Classical Mission Committee as were recently elected, for a term of four years.

Article 3. The work of these Committees is to be:

a) The regulation of the labor of the Home Missionaries in the service of the Classis.²⁾

b) Looking for new mission fields and reporting about them to Classis.

c) The execution of what its Classis charged it to do.

Article 4. Every Classis has for its own Mission work, a treasury of its own, and under its separate management.

1) Compare Art. 111, sub. VIII, as to calling and sending bodies.

2) For the status of Home Missionaries see Art. 111, XI, sub. c.

GENERAL HOME MISSIONS COMMITTEE

Article 5. The **General Home Missions Committee** shall be composed of those members of the respective classical mission committees, who were appointed for four years (compare Art. 2), and elected by Synod, with the Director of Missions *ex officio* member and secretary.

That Synod may proceed to this election, every Classis shall propose one member of its classical Home Mission Committee to serve as *primarius*, and one as *secundus*.

At every Synod one-half of the number of these members shall retire, but the retiring ones may be proposed anew and re-elected.

For the appointment of these members it is to be borne in mind that permanence, as much as possible, is in the interests of the cause which the Committee is serving.

Article 6. The work of the General Committee shall be:

a) The regulation and direction of all Home Mission work outside of the respective classical territory.

b) The supervision of the entire work of Home Missions, in order to assist efficiently in such a manner that this work be carried on harmoniously in the whole territory, that there be neither neglect nor overlapping, and to see to it that the synodical decisions be faithfully carried out by all the parties concerned.

c) The administration of the **General Treasury**, judging about the applications for support, that may come in, and in synodical years, to serve the Synod with advice regarding this, as well as preparing the budget to be laid before Synod.

d) Laying a complete report before Synod.

e) Executing what Synod charged it to do.

Article 7. The General Committee shall meet in synodical years, for this purpose convened in time by the Director of Missions.

EXECUTIVE COMMITTEE

Article 8. The members of the General Committee of the Michigan and Illinois Classes shall constitute an **Executive Committee** for the execution of the decisions of the General Committee and for the regulating of *ad interim* matters, as well as of such things as require speedy action. As much as possible, the Executive Committee is to obtain, by correspondence, the approval of the majority of the members of the General Committee for these decisions.

The Executive Committee is to send a complete report of all of its transactions to all the members of the General Committee.

Article 9. Every member of the General Committee shall keep his Classis and Classical Mission Committee posted on the transactions of the General Committee, and the General Committee shall lay a report of the same before the Synod.

Article 10. Expenses connected with the General Committee and the Executive Committee, are to be paid from the General Treasury.

THE DIRECTOR OF MISSIONS

Article 11. The Director of Missions shall prepare and keep up to date, complete statistics of the following particulars:

- a) What is done by every Classis in its territory.
- b) How much subsidy churches in need of aid require, and how much they have received.
- c) How many Home Missionaries are needed in every Classis to perform its task.
- d) Which salaries are received by these Home Missionaries in different localities.
- e) How much support each Classis has received from the General Treasury.

Article 12. The data for these statistics shall be furnished annually and in time, to the Director of Missions, by the members of the General Committee, each one for his own Classis.

On the basis of these data the General Committee, before every Synod, must prepare a **Home Mission Budget**, to be submitted to its judgment and approbation.

Article 13. Through the Director of Missions, the General Committee is to establish and maintain contact with the churches and Emigration Bureaux in the Netherlands, in regard to those who emigrate from the Netherlands to the United States and Canada.

THE GENERAL TREASURY

Article 14. Besides the Classical Treasuries for Home Missions, there shall be a **General Treasury**, of which the General Committee shall have charge. This Treasury shall serve for financing all the work of Home Missions that pertains to the Church in common. It is also to serve for the support of such Classes as are needing financial assistance. The amount of aid to be extended, is to be submitted to the judgment and decision of Synod.

For this General Treasury offerings are to be taken in all our congregations, at least once a year.

Article 15. Applications for support from this Treasury are to be sent annually, in due time, by the Classes, to the Secretary of the General Committee.

Article 16. The General Committee is charged in the course of a year, to diminish the support promised the respective Classes, if through removal of one or more missionaries, or ministers of subsidized churches, the expenditures of these Classes decrease.

Article 17. The promised support, unless there be no need of it, ought to be paid out in full. The General Committee therefore has the right, and is charged with the duty, to do all within its power to render full payment possible, as for instance, by means of an appeal for a special offering.

Article 18. The General Committee appoints a **treasurer**, who shall receive all moneys for the General Treasury, but is not to pay out any, except as directed by the General Committee.

Article 19. The amount needed by the General Treasury shall be fixed by Synod, which at the same time shall indicate how much is looked for from each family.

During the years in which the Synod does not convene, the General Committee is authorized according to circumstances, to fix a budget.

Translated, as per Art. 99, VIII, by

HENRY BEETS,

Director of Missions.

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