

# AGENDA

Synod  
Christian Reformed Church

*To convene June 8, 1932  
at Grand Rapids, Mich.*

## PART II

**RELATED  
REPORTS  
and  
OVERTURES**

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

# AGENDA

Synod  
Christian Reformed Church

*To convene June 8, 1932  
at Grand Rapids, Mich.*

## PART II

**BELATED  
REPORTS  
and  
OVERTURES**

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

< Blank Page >

# AGENDA

## Part II :: Belated Reports

---

---

### REPORT XIII

---

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

---

Paterson, N. J., Jan. 20, 1932.

*To the Synod of the Christian Reformed Church,  
to be held at Grand Rapids, Michigan, June, 1932.*

ESTEEMED BRETHREN:

THE great work of the American Bible Society has been faithfully carried on during the past two years. As far as finances have permitted, the circulation, translation and distribution of the Scriptures have taken place. As is the case with many other Christian enterprises at the present time, the Society has been seriously hampered in its work on account of lack of funds.

The Christian Reformed Church contributed \$2,290.00 for the work of the Society in the year 1930, and the sum of \$1,421.00 in the year 1931, which is a decrease of about 34%. You may be interested to know for the sake of comparison that the total receipts from all denominations during 1931 were \$152,297.00 as compared with \$186,344.00 the preceding year. This represents a decrease of 18.9%. You will see therefore that the percentage of decrease was nearly twice as great in our denomination as it was in the churches as a whole.

As delegate of our church to the Society, we have attended both annual meetings of the Advisory Council.

We once more heartily endorse the Society as a powerful agency for the spread of the Word of God thruout the world. It is worthy of our continued support and should be placed on our list of approved causes. Especially in these days of economic depression "the best thing men can do is to spread the Bible, and to get it read and obeyed. . . . . The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it."

Respectfully submitted,  
JOHN BEEBE.

---

## REPORT XIV

---

### REPLY OF THE AMERICAN BIBLE SOCIETY

(As per Acts of Synod 1930, p. 41)

---

Oct. 2, 1930.

MY DEAR DR. BEETS,

*Stated Clerk, Synod Chr. Ref. Church:*

**I** TOOK up today with the General Reference Committee of the Board of Managers of our Society the matter referred to in your letter of July 8 relative to the overture from the Classis of California adopted by the recent Synod of your Church.

The Committee has asked me to tell you what the circumstances were under which Dr. Cadman's address was given and the Society's connection with it, feeling that such information will remove the anxiety which promoted the introduction of the overture.

Briefly, what happened was this. Last December on Universal Bible Sunday, at the invitation of the National Broadcasting Company, the Society had a share in the radio service known as the "Cathedral Hour" broadcast every Sunday from New York City. In addition to the address made by Dr. Cadman, there were brief addresses by one of the vice presidents of the National Broadcasting Company and by our own General Secretary North. The latter in connection with his address pre-

sented to the National Broadcasting Company an inscribed Bible to be used in the studio during the service of broadcasting Sunday afternoons.

According to our custom in such matters, the service was described and the addresses were printed in the "Record" for the information of its readers. Neither Dr. Chamberlain, our Recording Secretary, who heard Dr. Cadman's address over his radio, nor General Secretary North, who was sitting in the broadcasting studio when the address was made, noticed the phrases to which the Classis of California has taken exception and hence the address was not reviewed in preparation for the "Record" as it did not occur to any of us that there was material in it which might be regarded as controversial.

We pass on to you the above information together with an expression of genuine appreciation for the thoughtful loyalty and substantial support which has always been rendered the Society by the Christian Reformed Church.

Faithfully yours,

GEORGE W. M. BROWN,  
*General Secretary.*

---

## REPORT XV

---

*To the Synod of the Christian Reformed Church,  
to be held at Grand Rapids, Michigan, June, 1932.*

ESTEEMED BRETHREN:

**Y**OUR Committee in re "Simplifying the Rules for Synodical Procedure" regrets that it is not ready to report, and offers the following excuse:

Shortly after the meeting of the Synod in 1930, one of the members of the committee moved about 850 miles away from the other member. It became almost impossible to work together and to consult one another. Neither member of the committee felt justified to incur the expenses of such a long trip, especially at a time in which all unnecessary expenses should be eliminated.

Respectfully submitted,

GEO. GORIS,  
J. J. HIEMENGA.

## REPORT XVI

### REPORT ON THE HOBOKEN WORK

Grantwood, N. J., Feb. 11, 1932.

*To the Synod of the Christian Reformed Church,  
to be held at Grand Rapids, Michigan, June, 1932.*

ESTEEMED FATHERS AND BRETHREN :

**T**HE Eastern Home Mission Board of Classes Hackensack and Hudson respectfully submits the following report in re the Holland Seamen's Home and Immigration Bureau at Hoboken, N. J.

Since the previous session of Synod this Home has been rendering its services to seamen and immigrants in the usual way. No changes have taken place in the personnel, and Mr. M. J. Broekhuizen is still in charge with Mr. E. Apol as his assistant. Mr. and Mrs. C. Fisher are continuing their services respectively as janitor and matron of the Home.

The Home is open for service every day of the year from 2 p. m. to 10 p. m. with the exception of Sundays, when it is closed during church services.

The purpose of the Home is to provide a clean Christian Home for seamen and immigrants and to assist them in every way. Gospel meetings are being held whenever possible. From the monthly reports of the Superintendent we learn that during 1930 and 1931, some 133 meetings were held, with a total attendance of 2,643 persons. The seamen make good use of the Home. Those who make use of the Home daily, number from 15 to 250 persons. The Home is visited every month by a Committee of the Board and their reports are favorable. In con-

spicuous places racks are placed containing tracts and Gospels of which thousands are taken along every year to the ships and to all parts of the world by seamen, immigrants and emigrants.

Besides the mission work carried on in the Home, a great deal of personal work is done by visiting the ships in all parts of the port of New York. On account of the immense size of the harbor, it sometimes takes nearly one hour of traveling to reach a certain ship. This visiting of ships is an important part of the work of the Home. It serves to bring about a closer contact between the personnel of the Home and the seamen. Tracts and Gospels are distributed and the men are invited to visit the Home to spend their spare time in a more profitable way than they do on board ship. Others, who, on account of sickness, are left behind in one or other of the many hospitals, are visited and assisted as may be necessary.

During 1930-31, the personnel visited 214 ships. Besides the visiting of ships visits were made to hospitals, and 151 persons called upon. During the same period, 411 New Testaments, 80 Bibles, and 19 Old Testaments were distributed. These are not distributed in a promiscuous manner but the personnel nearly always knows that the person who receives one is going to make use of it. These Bibles, Testaments, etc., are all generally supplied by the New York Bible Society gratuitously, which, year after year, makes it possible for the personnel to meet all requests.

Toward the close of 1931, a beginning was made with mission work among the populace of Hoboken. The general depression has had its detrimental effect on ocean shipping and at times the personnel can spare some of its time for that work. There is a vast field in Hoboken for this house-to-house work, as there are thousands of foreigners and others leading a life without any religion.

Just how the depression has affected ocean shipping can be seen from the tables which follow. Immigration was reduced to almost its lowest level, and the number of people otherwise travelling was cut down sharply as

compared with other years, due, very likely, to lack of funds.

1930	Been here			1931	Been here		
	Immigrants	Before	Outgoing		Immigrants	Before	Outgoing
Jan.	33	15	9	Jan.	11	3	15
Feb.	97	22	14	Feb.	17	17	16
Mar.	149	21	16	Mar.	2	7	7
Apr.	186	2	36	Apr.	8	6	19
May	172	11	59	May	5	2	41
June	34	6	28	June	5	2	27
July	31	2	22	July	4	9	16
Aug.	41	31	32	Aug.		43	21
Sept.	37	53	27	Sept.	3	12	39
Oct.	15	5	34	Oct.	2	18	29
Nov.	20	4	35	Nov.		4	34
Dec.	17	2	35	Dec.	1	6	4
				Canada	1		
				Mexico	2		
	<u>832</u>	<u>174</u>	<u>347</u>		<u>61</u>	<u>129</u>	<u>268</u>
Grand Total for 1930.....	1,353			Grand Total for 1931.....	458		

#### DESTINATION OF THE IMMIGRANTS

	1930	1931		1930	1931
California .....	187	18	Ohio .....	9	
Colorado .....	7		Oregon .....	4	
Connecticut .....	1	4	Pennsylvania .....		1
Illinois .....	144	6	S. Dakota .....	37	
Indiana .....	22	1	Utah .....	46	
Iowa .....	29	8	Virginia .....	1	
Massachusetts .....	8		Washington .....	23	7
Michigan .....	138	3	West Virginia .....	1	
Minnesota .....	27		Wisconsin .....	39	1
Montana .....	11	6	Canada .....		1
Nebraska .....	1		Mexico .....		2
New Jersey .....	63	2			
New York .....	33	1		<u>832</u>	<u>61</u>

After May, 1930, a sharp decline in the number of immigrants admitted is clearly shown. This decline has continued ever since with a few exceptions, e. g. August, 1930. For the first time, California in 1930 received the largest number of immigrants. For many years this honor belonged to Michigan as the hub of our church life. Even during 1931, California remained at the top. The growth

of our Classis California, no doubt, is partly due to the large number of immigrants received the last few years.

The Proposed Annual Budget for the Seamen's Home for 1932 and 1933 is approximately as follows:

Salaries .....	\$5,120.00
Gas and Electricity .....	600.00
Coal .....	203.00
Water .....	46.00
Interest .....	1,080.00
Repairs, maintenance and incidentals.....	451.00

To be received through gifts, contributions,  
etc., from churches, individuals, etc.....\$7,500.00

Approximately 32 cents per family annually.

Respectfully submitted,  
EASTERN HOME MISSION BOARD,  
J. L. VAN TIELEN, *Secretary.*

## REPORT XVII

### REPORT OF THE GENERAL TREASURER, JEWISH MISSIONS

To the Synod of 1932.

Esteemed Fathers and Brethren:

AS Treasurer of the Jewish Mission General Fund, it is my duty and privilege to render a report and account of Receipts and Disbursements for the past two years. Since Synod decided that the report be sent to the Stated Clerk in time to be printed in the Agenda, we render a report for the calendar years of 1930 and 1931. Hence the first half of the year 1930 is repeated, being already reported to the previous Synod.

We have reasons to rejoice that, notwithstanding the required sum appropriated by the last Synod was not reached, this report compares favorably with that given two years ago. The result of the economic depression was felt during the past year, when your Treasurer received more than \$4,000.00 less than the previous year. Our churches, under the present circumstances, have responded as well as could be expected. We hope and pray that the Lord will soon restore prosperity so that the causes of His Kingdom, also that of the Jewish Missions, may not suffer.

The accompanying printed report shows that even more was received than the two previous years. Classis Hackensack deserves credit for almost reaching the required \$2.20 for two years, per family. This Classis has been doing better each year.

We wish to call attention to a slight error in the printed report, viz., after Grand Rapids, West, it should read: "Received per family, \$1.27; less than required per family, 93 cents."

Your Treasurer had published a "Form of Bequest" for Jewish Missions in our Church organs, but the Stated Clerk of Synod expressed the opinion that, since the General Fund is not incorporated, this might lead to difficulties. He, therefore, suggested that we be incorporated. While Synod (see Acts of Synod 1918, page 28, IV, at the close of *e*) however, discontinued the General Committee for Jewish Missions, and appointed only a General Treasurer to receive funds for Jewish Missions and to disburse to the treasurers of Chicago and Paterson the sums appropriated by Synod, it is not possible to be incorporated. One person cannot be incorporated. Your Treasurer, therefore, would suggest that since the Christian Reformed Board of Missions is incorporated, the following "Form of Bequest" be approved: "I DEVISE, GIVE, AND BEQUEATH TO THE CHRISTIAN REFORMED BOARD OF MISSIONS the sum of

..... Dollars,  
to be applied to Mission Work among the Jews, as, and wherever, carried on by the Christian Reformed Church."

The books of your Treasurer have been audited and found correct for the period from May 1, 1930 to December 31, 1931. The period from January 1, to April 30, 1930, was included in the auditing of the books two years ago.

May the richest blessings of the God of Israel rest upon this work so that the remnant of Israel, according to the election, may be saved!

Humbly submitted,

J. L. VAN TIELEN, Treasurer.

P. S. The resolution of the 1928 Synod, to have the Treasurer of the Jewish Mission General Fund placed under a bond of \$10,000, was duly carried out by the Director of Missions. (Cf. Acta 1928, p. 25.)

**FINANCIAL REPORT OF JEWISH MISSIONS — GENERAL FUND**  
**of the Christian Reformed Church**

**FROM JANUARY 1, 1930, TO DECEMBER 31, 1931**

Name of Classis	Number of Families	Amount Required	Amount Received	Less than Required	Received per Family	Less than Required per Family	*Of Amount Received Sent Direct to Chicago (Rehoboth)
California .....	483	\$ 1,062.60	\$ 722.36	\$ 340.24	\$1.49	\$ .71	\$ 75.00
Ostfriesland .....	560	1,232.00	875.82	356.18	1.56	.64	10.00
Grand Rapids, East .....	2,786	6,129.20	4,622.82	1,506.38	1.66	.54	
Grand Rapids, West .....	3,387	7,451.40	4,323.16	3,128.24	1.21	1.19	338.16
Hackensack .....	585	1,287.00	1,264.48	22.52	2.14	.06	
Holland .....	1,905	4,191.00	2,573.87	1,617.13	1.35	.85	120.00
Hudson .....	1,466	3,225.29	2,438.20	787.00	1.66	.54	10.00
Illinois .....	2,730	6,006.00	4,133.79	1,872.21	1.51	.69	1,375.95
Muskegon .....	1,955	4,301.00	3,318.21	982.79	1.70	.50	
Orange City .....	1,512	3,326.40	1,667.10	1,659.30	1.10	1.10	
Pacific .....	840	1,848.00	1,518.09	329.91	1.80	.40	
Pella .....	1,046	2,301.20	1,671.81	629.39	1.59	.61	
Sioux Center .....	1,413	3,108.60	2,228.93	879.67	1.57	.63	
Wisconsin .....	642	1,412.40	1,034.05	378.35	1.61	.59	369.74
Zeeland .....	1,576	3,467.20	2,291.53	1,175.67	1.45	.75	22.86
<b>Total .....</b>	<b>22,886</b>	<b>\$50,349.20</b>	<b>\$34,684.22</b>	<b>\$15,664.98</b>	<b>\$1.51</b>	<b>\$ .69</b>	<b>\$2,321.71</b>
Societies, individuals, etc. ....			1,010.83				
Building Fund (Chicago) .....			50.00				
Building Fund (Paterson) .....			30.10				
Interest .....			187.38				
Balance on hand Jan. 1, 1930 .....			572.62				
<b>Total Receipts .....</b>			<b>\$36,535.15</b>				

Included in above the following amounts were SPECIFIED:

For Chicago .....\$2,085.52  
For Paterson ..... 2,081.16

DISBURSEMENTS

Chicago .....	\$24,500.00
Chicago Bldg. Fund .....	25.00
Paterson .....	8,500.00
Paterson Bldg. Fund .....	30.10
*Direct to Chicago .....	2,321.71
Gratuity, Stamps, etc. ....	210.19
Balance on hand Jan. 1, 1932.....	948.15

**Total Disbursements .....** \$36,535.15

\* All money for Jewish Missions should be sent to the Treasurer of the General Fund and not to the treasurers of Chicago or Paterson. See Acts of Synod, 1928, page 25, V, 4.

CHICAGO

Chicago Received:	
Through General Fund .....	\$24,500.00
Sent Direct .....	2,321.71
Building Fund .....	25.00
Other Sources .....	1,428.02
	<u>\$28,274.73</u>

PATERSON

Paterson Received:	
Through General Fund.....	\$ 8,500.00
Building Fund .....	30.10
Other Sources .....	337.61
	<u>\$ 8,867.71</u>

**GRAND TOTAL RECEIPTS.....** \$37,142.44

CHICAGO

Appropriated by Synod .....	\$38,500.00
Received .....	28,274.73
Less than appropriated .....	<u>\$10,225.27</u>

PATERSON

Appropriated by Synod .....	\$11,000.00
Received .....	8,837.61
Less than appropriated .....	<u>\$ 2,162.39</u>

IN RESERVE:

"Michael Van den Berge Memorial" Bonds.....\$1,000.00  
 "Johanna Woltman Legacy" Certificate of Deposit..... 500.00

Respectfully submitted,  
 J. L. VAN TIELEN, Treasurer.

Paterson, January 13, 1932. Books audited and found correct for period May 1, 1930, to Dec. 31, 1931.  
 (Signed) BARNEY J. STAP, IRA STRUCK, Auditing Committee.

## REPORT XVIII

### REPORT OF THE PATERSON HEBREW MISSION

*To the Synod of the Christian Reformed Church,  
to be held at Grand Rapids, Michigan, June, 1932.*

ESTEEMED FATHERS AND BRETHREN :

SINCE the Synod of 1930 met in regular session in Grand Rapids, Mich., the work of the Paterson Hebrew Mission has been faithfully carried on, the personnel has remained the same. From time to time the Board members have changed; those serving at present are:

Rev. John Walkotten, President.....13 N. Straight St., Paterson, N. J.  
Rev. John Beebe, Vice-President.....498 Madison Ave., Paterson, N. J.  
Henry Van Ostenbridge, Secretary.....282 6th Ave., Paterson, N. J.  
John Van Hassel, Treasurer.....380 Lafayette Ave., Hawthorne, N. J.  
Rev. E. F. Van Halsema.....219 Myrtle Ave., Passaic, N. J.  
Rev. E. Kooistra.....183 Godwin Ave., Midland Park, N. J.  
Frank Zeeuw.....78 Brown Ave., Prospect Park, N. J.

All these brethren carry out the charge of the two Classes Hackensack and Hudson, Meeting every first Monday in each month, working to the best interests of the Mission, and devising ways and means to attract the Jews to our meetings. At the monthly meetings of the Board, we receive and discuss the Superintendent's report of the work done by the personnel since the last meeting (a detailed report is attached to this report), as well as all other work that comes before the meeting.

Efforts are made to improve the situation from time to time. A new front has been installed in the Mission Building which greatly improves the looks and adds to the value of the property, as the old was so dilapidated that the Jews made remarks about it. Now it looks fine. The cost of the complete work was about five hundred dollars, and it was done with the consent of both Classes. We

have also thought of getting a picture machine, which would be a great aid in the presentation of Bible lectures, given by the Superintendent of the Mission. We would also like a mimeograph, so that we could bring the activities of the Mission before the different congregations to wake up more interest for the cause as well as to keep them posted as to our needs. But as much as we need these, we cannot think of them at the present time as you will notice from our financial report. Other problems have developed in our midst, as you will notice from a following report. Our physician, on account of ill health, gave us notice that he had to resign from our clinic. We tried several other doctors, but were not successful in filling his place, so that we again approached Dr. Dunning, and he agreed to give up some of his practice and give his time to the needs of the Mission on Thursday afternoons for \$500.00 per year. So that also set us back in our finances. At a meeting held Aug. 31st, it was decided to borrow \$1000.00 on a note for one year to carry us through, and it was also decided to have the lady workers go on half time and half pay to help us meet our obligations. Brethren, this is not so encouraging as in the past. We always had a balance on hand, and now we are in debt as the treasurer's report shows. Now, brethren, if you will carefully consider the reports attached and give us your moral and financial support according to the needs of the Mission so we can carry on successfully with God's blessing, we on our part will do our best to carry out your wishes.

DEAR BRETHREN:

Your deputies of the Paterson Hebrew Mission Board are pleased to present the following report of the years 1930-1931.

The work of our Hebrew Mission, controlled by the Board under the supervision of the Classes Hudson and Hackensack, is conducted in the usual and orderly way.

Our gospel meetings are very encouraging. We have from 7 to 18 Jews in our meetings. The Jewish men and women who attend these meetings are interested and the majority of them are very regular in coming. They join in the hymn singing and listen to the preaching of the Word either from the Old or New Testament. Several of

these Jewish people say that they believe in Jesus but have not yet made an open confession for fear of the Jews.

We have a good attendance at our dispensary. The dispensary meets on Thursday afternoon. We have from 7 to 25 Jews in the meeting. The attendance at the dispensary depends much upon the conditions of the weather. For example, we have many more Jews come to our dispensary in the fall and winter months than in the summer months. The meetings at the dispensary are conducted in the regular gospel way. The Jewish men, women, and children who attend our dispensary also come in time so that they can take part in the song service. The gospel messages are in general well received. After the meeting, while the patients wait for the medicine, we have good opportunities to speak to the Jews personally.

Dr. Dunning deserves a word of praise for his noble work. For 14 years he has done this work gratis. Due to sickness, he contemplated giving up the dispensary work. The Board decided to offer him a salary for the year so that he could continue his work in the dispensary and give up some of his own practice. This offer the doctor accepted, and he is now attending the dispensary regularly. During the past two years, 1099 patients were treated, besides those who come in during the week to be treated by the nurse.

We also have a class for Jewish mothers. This class meets on Wednesday afternoon. At present we have an enrollment of 18 Jewish mothers, and the average attendance is 13. This meeting is opened with a short song service, then a portion of Scripture is read, and prayer offered by one of the lady workers. After this follows a Bible story taught from a picture chart. Some of the time is devoted to sewing, during which refreshments are served. The Jewish mothers enjoy these gatherings. They are very regular in attending this meeting, and they listen closely to the teaching of the Bible lesson. One of these mothers is a believer in the Lord Jesus, but is not baptized yet. She fears the Jews and is afraid that she will lose her occupation if she openly confesses Christ.

The attendance at our night school is normal. We have an average of 5 Jews at each meeting. The Jews who attend this class are of the younger element, between the ages of 18 and 25 years. Some of them are of the communistic type. Much patience and love must be exercised to teach them along the lines of Christianity. They are not religious, and only keep the ceremonial laws because their fathers and mothers did so. Their purpose of coming to the class is to learn the English language. In a tactful way we try to teach them about the Word of the Lord, and in particular about Christ, who is the Savior of sinners and the Prince of Peace. The pupils show their appreciation and often are impressed with our sincerity and the kindness shown to them.

The attendance of the Esther Club is normal. This is a class for Jewish girls between the age of 7 to 13. This class meets on Friday afternoon. It is a difficult task to keep the children in this class. Some of them are ridiculed by their friends for coming in the mission, and others are threatened by the rabbi of the synagogue. Lately the average attendance has been 12. The children are much interested in the work of this class. Some of them are very bright and intelligent, willing to learn about the Old and New Testament. After the regular Bible lesson is given, some time is devoted to sewing and playing different games.

We also have a Bible class for Jewish men. This class meets on Sunday evening, and is attended by elderly men between the age of 45 to 55 years. The attendance is normal, and at present we have an average attendance of 5 Jews at each meeting. These men are interested. Their attitude toward Christianity is favorable. We read a portion of Scripture and give the necessary explanation. Often we have profitable discussions concerning the subject treated. Several men are of the orthodox type and these attach more value to the Talmud than to the Old Testament, but they like to read the New Testament.

Much of our time was devoted to visiting Jews in their homes and shops. This work is effective and beneficial. In the Jewish home we often have good opportunities to talk to the Jew personally and read to him from the Scriptures. In the home, the Jew will respond and speak his mind concerning the subject under discussion. Thus we meet many who are interested in our Christian literature. Most of the Jews are friendly in their attitude, but we also meet some who ridicule us and are very hostile. During the past two years, 2964 visits were made; 3522 tracts, 184 gospels, 43 New Testaments, and 34 Bibles were distributed.

We also have a social meeting once a month. These meetings are well attended by Jews. We have had as many as 37 Jews in one meeting. The average attendance is 21 Jews. The purpose of these meetings is to get our Jewish friends acquainted with the Christians and to have our Christian friends become more interested in our work among the Jews. The Men's and Ladies' Societies of the local congregations, together with their pastors, are very faithful in helping us in this work.

On the whole we are glad to report that the work has been and is very encouraging. The Jews come in our mission to hear the gospel and we have reason to believe that the work is not in vain. The seed is being sown, and God will give the increase in His own

time; furthermore, let us not be discouraged with the work among the Jews. God is mighty to save and He can change the heart of the Jew as well as the heart of a Gentile. Let us be faithful to the Lord's commandment, TO THE JEWS FIRST.

### FINANCIAL REPORT OF THE PATERSON HEBREW MISSION

Jan. 1, 1930—Dec. 31, 1931

#### Receipts

Rent from the second floor of Mission.....	\$1,160.00	
Received from General Fund (Per Rev. Van Tielon) .....	8,530.00	
Received from Societies and Individuals.....	337.61	
Borrowed on Notes .....	1,545.45	
Miscellaneous Items .....	17.34	
<b>Total Receipts .....</b>		<b>\$11,590.40</b>
Balance on hand Jan. 1, 1930.....		694.61
<b>Grand Total .....</b>		<b>\$12,285.01</b>

#### Disbursements

Salaries of Missionaries and Janitor.....	\$8,516.34	
Loans repaid .....	551.25	
Water .....	33.81	
Fuel .....	808.89	
Light and Gas.....	202.30	
Phone .....	84.03	
Physician and Drugs .....	450.95	
Supplies for the Mission (Books, tracts, etc.)..	261.10	
Speakers .....	92.00	
Building (Alteration, Repairs, etc.) .....	919.98	
Insurance .....	163.31	
Miscellaneous .....	111.32	
<b>Total Disbursements .....</b>		<b>\$12,195.38</b>
Balance on hand Dec. 31, 1931 .....		\$ 89.63

**Note:** The Mission was forced to borrow \$1,000.00 during the year. Actually there is a deficit of \$910.37. Besides, we were forced to put our Lady Workers on a half-time half-pay basis during the last half of the year 1931. In view of these things we respectfully urge Synod not to reduce our budget any this year. The budget does not make allowance for an expansion of the work, though we are of the opinion that we ought to have a medical missionary on our staff before long. The brethren are reminded also of the fact that we are no longer getting our medical services free, but have to pay our doctor fifty dollars per month.

Respectfully submitted,

THE BOARD OF THE PATERSON HEBREW MISSION,  
HERMAN BEL, *Treasurer.*

**PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION  
for the years 1932-1933**

Salaries of the Missionaries and Janitor.....	\$4,887.92
Salary for the Doctor .....	500.00
Loan (to be repaid in two years) .....	500.00
Water .....	16.00
Fuel .....	400.00
Light and Gas .....	100.00
Phone .....	42.00
Drugs .....	200.00
Supplies .....	130.00
Speakers .....	72.00
Repairs .....	100.00
Insurance .....	80.00
Incidentals .....	172.08
<b>Total .....</b>	<b>\$6,700.00</b>

**Note:** The amount specified is for one year only, and we have taken great pains to eliminate all unnecessary expenses.

And now, brethren, we have given you a detailed report of the work we do under your jurisdiction, and now we ask you all to remember the Paterson Hebrew Mission as well as all other missions in your prayers. The work is hard as well as seemingly fruitless, but it is God's command, to the Jew as well as to the Gentile.

Humbly Submitted,  
THE PATERSON HEBREW MISSION BOARD,  
HENRY VAN OSTENBRIDGE, *Secretary.*

## REPORT XIX

### REPORT OF THE CHICAGO JEWISH MISSION

*To the Synod of the Christian Reformed Church,  
to be held at Grand Rapids, Michigan, June, 1932.*

ESTEEMED BRETHREN:

**T**HIS report covers the period from Jan. 1, 1930, to December 31, 1931. During this period the work of the evangelization of the Jews has proceeded systematically and regularly.

There have been no changes made in the personnel of the Board or of the regular Staff. The part-time, associate, and volunteer missionaries, of course, have changed from time to time.

Again the gospel has been brought to the Jewish people of the Lawndale district in various ways. Preaching services have been held in our chapel from Sunday to Sunday before Jewish audiences interested in the Christian messages. As many as eighty-five different Jewish adults have attended these meetings in 1930, and as many as seventy in 1931. In a mid-week meeting, the gospel is also brought by means of stereopticon slides before an audience which is gradually growing in numbers. Then, too, during the summer months, open-air gospel meetings are held. In addition, a few individuals have been persuaded to attend services in our churches.

In this period, over 3,200 visits have been made to families attending our Institute and to homes in the immediate vicinity of the mission.

By means of tracts and portions of the New Testament, the message of life has entered many Jewish homes. Some tracts and gospels have been donated to us by the American Bible Society, the Chicago Hebrew Mission, and the Salem Lutheran Mission; some have been purchased; and we have had 2,000 each of two Yiddish tracts, written by Rev. John Rottenberg, printed for our own distribution. These have been given to those coming to our Institute

and distributed in our district. Through volunteer workers of the Chr. Ref. Church of Sheboygan and the Fourth Chr. Ref. Church of Chicago, some of our tracts have also been distributed in their local communities. A few tracts have also been sent to Jewish people through the mail and to individual Christians who promised to distribute them.

Personal work has been done with the people coming to the medical department, and portions of Scripture have been given to them. During this period 5,175 cases were treated. That the medical work is a good avenue of approach is seen from the fact that 1,181 patients came to our mission for the first time during this period.

Bible classes have been conducted regularly. Forty-eight individuals have attended the women's Bible class during some or all of the weeks of the past year. Three classes for small girls and three for adult girls and eight classes for junior and senior boys have been held regularly.

Our churches have been informed regarding our work through about one hundred articles appearing in various periodicals and through approximately sixty mission speeches.

Due to lack of funds we have not been able to proceed with the calling of an ordained missionary, nor have we been able to enlarge our work as much as we desired to do. That it is, indeed, an opportune time to bring the gospel to the Jewish people is our sincere conviction; and we earnestly pray that our churches may continue to work and pray for the salvation of Israel with unabated zeal.

Respectfully submitted,

BOARD OF NATHANAEL INSTITUTE,

REV. P. A. HOEKSTRA, *Pres.*

REV. JOH. 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

**FINANCIAL REPORT OF NATHANAEL INSTITUTE**  
From Jan. 1, 1930, to Dec. 31, 1931

**Receipts**

Cash on hand, Jan. 1, 1930.....	\$ 764.06	
Received from Rev. Van Tielen.....	24,500.00	
Received from Classical Treasurers.....	2,321.70	
Received as donations from individuals.....	1,428.02	
Int. from bank, insurance rebates, and refunded travelling expenses .....	143.94	
Loans payable .....	8,763.00	
Income from dispensary.....	1,000.00	
		<u>\$38,920.72</u>

**Disbursements**

Salaries of missionaries, janitor, and part-time workers .....	\$21,335.37	
Gas, electricity, telephone, and fuel.....	1,305.51	
Interest on building fund.....	4,163.75	
Dispensary .....	1,030.55	
Printing and Literature .....	609.10	
Insurance, tax, and license .....	545.28	
Repair and decorating of building, equipment, and supplies for classroom, office, and janitor .....	3,024.31	
Mission auto and travelling expenses.....	205.07	
Loans paid .....	5,234.33	
Balance on hand, December 31, 1931.....	1,467.45	
		<u>\$38,920.72</u>

**RESUME OF CONTRIBUTIONS RECEIVED FROM THE  
CHURCHES**

Received from the General Treasurer, Rev. Van Tielen....	\$24,500.00
Received directly from Classical Treasurers .....	2,321.70
Received as donations from private individuals .....	1,428.02
Received as a gift for the building fund .....	25.00
	<u>\$28,274.73</u>
Total amount contributed by the churches.....	\$28,274.73
Appropriated by the synod, 1930 .....	\$38,500.00
Received .....	28,274.73
	<u>\$10,225.27</u>
Less than appropriated .....	\$10,225.27

H. JACOBSMA, Treas., Nathanael Institute.

## REPORT XX

### REPORT OF THE EMERITUS BOARD

*To the Synod of the Christian Reformed Church,  
to be held at Grand Rapids, Michigan, June, 1932.*

#### ESTEEMED BRETHREN:

Your Board for the Emeritus Fund is now constituted as follows:

President: Rev. J. O. Vos; Alternate, Rev. H. E. Oostendorp.  
Vice President: Mr. Geo. D. Vander Werp.  
Secretary-Treasurer: Rev. H. M. Vander Ploeg; Alternate, Rev. J. O. Bouwsma.  
Vice Secretary-Treasurer: Mr. W. K. Bareman; Alternate, Mr. Edw. Wierenga.  
Representative for the Van Agthoven Estate: Mr. Henry Hekman.

The retiring members are Geo. D. Vander Werp and Henry Hekman. Therefore Synod will now have to appoint two Board members with their Alternates.

Our former President, Mr. M. Trap, as also Rev. A. J. Brink and Mrs. F. J. Drost, passed on to their eternal home. Mrs. B. Nagel sent notice that she plans to support herself in the future. The brethren J. G. Vande Lune and J. J. Dyk have been restored to health and are serving churches again.

Requests for aid came to us from:

Classis Pacific for Mrs. A. J. Brink.....	\$ 500.00
Classis Muskegon for Rev. H. Fryling .....	1,200.00
Classis Wisconsin for Rev. B. Vanden Brink.....	1,000.00
Classis Illinois for Rev. J. A. Rottier.....	1,200.00
Classis Sioux Center for Rev. B. Zwaagman.....	1,000.00

The Board paid provisionally at the following rate:

Mrs. A. J. Brink.....	\$ 500.00	Rev. J. A. Rottier.....	\$1,000.00
Rev. H. Fryling.....	1,000.00	Rev. B. Zwaagman.....	1,000.00
Rev. B. Vanden Brink.....	1,000.00		

On account of shortage in funds, we were compelled not to allow any one to receive more than \$1,000.00. See Pag. 65, Acta 1922, Art. 37, III, A. For this we beg the approval of Synod.

The respective Classes will undoubtedly ask Synod to approve the honorable emeritation of the Revs. H. Fryling, B. Vanden Brink, J. A. Rottier, B. Zwaagman, and also of H. Ahuis, for whom Classis Wisconsin has a request.

Thirty years ago the Board was Incorporated under the name: "The Board of the Emeritus Fund of the Christian Reformed Church of America." Now this must be renewed, and we like to present a paper, that should be signed by the President and the Clerk of Synod.

Money did not come in as it should, and we were not able to pay the allowances in full. At the close of 1930, we had a deficit of 5 percent, and for 1931 one of 17.5 percent.

The Treasurer reports:

For 1930		For 1931	
Balance, 1929.....	\$ 9,433.13	Balance, 1930.....	\$ 17.64
Receipts .....	36,090.37	Receipts .....	39,835.98
Total .....		Total .....	
	\$45,523.50		\$39,853.62
Disbursements .....	45,505.86	Disbursements .....	39,702.28
Balance .....		Balance .....	
	\$ 17.64		\$ 151.34

The Books of the Treasurer were audited and found correct.

The Lubbers Fund, \$1,500.00, is now in the Savings Dept. of the First State Bank, Holland, Mich.

The Classes Hackensack and Pella have paid the assessment in full. The following Classes were in arrears on Jan. 1, 1932:

California .....	\$ 506.00	Orange City .....	\$3,067.79
Grand Rapids East .....	3,522.95	Ostfriesland .....	1,855.02
Grand Rapids West .....	4,981.99	Pacific .....	342.00
Holland .....	1,292.67	Sioux Center .....	3,457.85
Hudson .....	664.50	Wisconsin .....	624.76
Illinois .....	1,070.31	Zeeland .....	3,387.13
Muskegon .....	1,821.50		

This makes a grand total of \$26,594.47

It is impossible for the Board to make at this time a list of subsidies. Only a few Classes have reported to us in connection with Art. 83, VII, (2), Pag. 88, Acta 1930. We presume the rest of the Classes will bring their recommendations direct to Synod and the list will have to be made up during the time of the meeting.

Respectfully submitted,

By order of the Board,

H. M. VANDER PLOEG, *Secretary.*

REPORT XXI

REPORT ON THE LORD'S DAY ALLIANCE OF THE  
UNITED STATES

*To the Synod of the Christian Reformed Church  
to be held in Grand Rapids, Michigan, June, 1932.*

ESTEEMED BRETHERN:

ACCORDING to the decision of the Synod of 1930, the Lord's Day Alliance of the U. S. duly appointed Dr. H. Beets as an honorary Vice President, and Rev. J. J. Hiemenga as a member of the Board of Managers of said organization. It has been the privilege of your representatives to attend the meetings of the Alliance during the last two years. The purpose of the Alliance is, as stated in its constitution, "the preservation of the first day of the week as a time set apart for rest, worship, religious education, and the service of God. The Alliance seeks to maintain this day, and secure for all people, its social and industrial advantage."

The work of the Alliance, with its various state auxiliaries, has been complimented by our President Hoover in the following communication: "I am interested to learn that the Lord's Day Alliance of the U. S. will celebrate its forty-third anniversary on December 6 and 7. Its vigilant work in promoting reverent respect for the Sabbath day is a potent factor in preserving the sacredness of the day against secularization."

In various states, the Alliance has waged a relentless war against the unconstitutional secularization of the Day of the Lord. During the year of 1931, the Alliance has held its regular meetings; published a very splendid book on: "The Day of Worship," and reported a total receipt of approximately \$98,000. This amount represents the

grand total of the several state auxiliaries. The books are properly kept, and also properly audited.

The work of the Alliance deserves the hearty support and co-operation of all evangelical churches, and we recommend that our Church assure the Lord's Day Alliance of the United States our future moral and financial support.

Respectfully submitted,

HENRY BEETS,  
J. J. HIEMENGA.

---

## REPORT XXII

### SYNODE-RAPPORT VAN DEPUTATEN VOOR ZUID-AMERIKA

---

Vaders en Broeders:

**D**EPUTATEN voor Zuid-Amerika kunnen een verblijdend verslag indienen met dank aan den Heere, aan de Kerk, aan de arbeiders in Zuid-Amerika, aan de Nederlandsche Deputaten voor hartelijke samenwerking, en aan de People's State Bank voor de verzending der gelden. De Heere gaf in Zijn weg mannen, middelen en zegeningen. De eenzame worstelaar uit Nederland, Ds. Sonneveldt, ontving met open armen onzen (eersten) medebroeder in de bediening aldaar, Ds. Bruxvoort, en getuigde reeds: twee zijn beter dan één. De beide broeders in den Heere, alsmede hun trouwe levensgezellinnen, bidden en werken eenpariglijk met geloofsmoed en groote inspanning tot bewaring en vermeerdering der Kerk, en genieten ook de hartelijkste medewerking der gemeenten, met een gezegende vrucht-draging van Boven. Het **Kerkblad**, dat een trouw beeld geeft van het kerkelijk leven aldaar, noemt gedurig eenige broeders en zusters die tot geloofsbelijdenis kwamen en tot den Heiligen Disch werden toegelaten; het nummer van Februari noemt zelf achttien. De drie-maandelijksche rap-

porten geven nog meer een overzicht van de velerlei werkzaamheden der predikanten in die uitgestrekte velden. Eenmaal werden beide Broeders ongesteld, zoodat ze een paar weken moesten rusten. In die weken verhuisde de San Cayetano kolonie met goederen, vee en gebouwen veertig mijlen terug naar de vruchtbare velden van Tres Arroyos, zoodat de beide deelen der gemeente thans weer samenwonen in de oude Hollandsche nederzetting van 1889, waar nog vele afstammelingen van de 600 oude settlers wonen. De plaats van gemeenschappelijke samenkomst is nu ook weer het gebouw van "Vader Plus," een pilaar onder de stichters der kolonie. Moge de vele gebeden van dat voorgeslacht nu rijkelijk verhoord worden, ook door de bekeering van het tweede en derde geslacht. In deze gemeente en in Buenos Aires zijn de financiën ietwat beter dan verleden jaar, maar in Chubut en Brazil zijn de prijzen der producten nog beneden de productie-kosten, zoodat men thans niet in staat is om een geschikte pastorie te bouwen, enz. Behalve in Brazil is er ook uitzicht op gemeentestichting in Chacabuco en Los Pinos, west en zuid van Buenos Aires.

Met het oog op de uitzending van Ds. en Mrs. B. Bruxvoort had de vorige Synode:

In Kas .....	\$3,025.32
Sedert dien tijd tot 31 December, 1931, waren de Ontvangsten van:	
Classis California .....	127.34
Classis Grand Rapids Oost.....	472.79
Classis Grand Rapids West.....	607.51
Classis Hackensack .....	65.60
Classis Holland .....	279.78
Classis Hudson .....	340.30
Classis Illinois .....	398.54
Classis Muskegon .....	380.12
Classis Orange City.....	339.86
Classis Ostfriesland .....	101.00
Classis Pacific .....	159.84
Classis Pella .....	173.71
Classis Sioux Center.....	191.57
Classis Wisconsin .....	35.77
Classis Zeeland .....	235.96
Totaal.....	\$6,935.01

De uitgaven waren voor:

Ds. Bruxvoort: overtocht, salaris en auto .....	\$4,737.94
Ds. Sonneveldt: subsidie en reis naar Brazil .....	1,606.10
Wachters, Preekboeken, Bijbels, Portions, Tracts .....	139.43
Depp. Verg., boeken, mail, auditing....	42.53
	<hr/> 6,526.00
Saldo.....	409.01

De volgende ontvangsten werden ons direkt toegezonden: Donor, \$5.00; Paterson, \$68.92; Kingma, \$2.00; E. Y. L. M. Society, \$20.00; N. N., \$10.00; Van Liew, \$5.00.

**Advies.** Wegens een overvloed van werk, het onverwacht sterven von Oud. Oberman, en den grooten druk der tijden daar en hier werden de Classis en de reis naar Brazil eenige maanden uitgesteld, en vragen de Broeders thans slechts tweeërlei: (1) Dat zij daar de volgende twee jaren mogen voortarbeiden op denzelfden voet als tot hiertoe; (2) Dat de Kerk, zoodra zulks mogelijk is, meer arbeiders uitzende in die behoeftige velden, zoo wit voor den oogst.

In overeenstemming hiermeê adviseeren deputaten:

- a. De Synode keure goed dat het werk tot de volgende Synode voortga op den ouden voet;
- b. Zij benoeme weer deputaten;
- c. Zij machtige hen om, zoo de Kas het toelaat voor de volgende Synode een adspirant namens de Synode te beroepen, en na geslaagd classicaal examen, te ordenen en te leenen op dezelfde wijze als dat geschied is met Ds. Bruxvoort.

**The Banner** gaf uitvoeriger mededeelingen Sept. 19, 1930, Maart 20, en Mei 8, 1931, Januari 2 en April 22, 1932.

Met eerbied onderworpen,

Deputaten ad hoc,

Henry Beets,  
M. J. Wyngaarden,  
W. Heyns,  
J. Wyngaarden.

**REPORT XXIII**

**CONDENSED STATEMENT OF RECEIPTS AND  
DISBURSEMENTS**

**Of the Committee of "Kerkhulp" (Church Help Committee)  
of the Christian Reformed Church of America, for the  
two years from Jan. 1, 1930, to Dec. 31, 1931**

REV. J. MANNI, *Treasurer*, until November 1, 1931

J. J. BUITEN, *Temporary Treasurer*.

**RECEIPTS**

	1930	1931	COMBINED
Regular Collections .....	\$ 7,558.53	\$5,008.57	\$12,567.10
Special Collections: Sioux Center .....	1,020.17	8.71	1,028.88
Hamilton, Canada .....	1,376.42	468.64	1,845.06
Blackwell, Canada .....		25.00	25.00
Legacy, Lucas Smith .....	500.00		
N. N., Rock Valley, Iowa .....	5.00		
Mulder, per J. G. Rutgers .....	48.18		
N. N. ....	5.00		558.18
Difference in Deposits made in Bank, not entered .....		20.00	20.00
Loans Repaid by Churches .....	3,107.12	2,879.56	5,986.68
Totals .....	<u>\$13,620.42</u>	<u>\$8,410.48</u>	<u>\$22,030.90</u>
Balances on hand Jan. 1, 1930:			
Regular Funds .....			1,230.72
For Account of Sioux Center .....			4,227.99
Total .....			<u>\$27,489.61</u>

**DISBURSEMENTS**

New Loans Granted:			
Neerlandia, Canada .....	\$1,500.00		
Roseland IV, Ill. ....	3,000.00		
Lynden II, Wash. ....	2,000.00		
G. R., East Leonard .....	2,000.00		
Bellflower, Calif. ....	2,000.00		
Chatham, Canada .....	3,000.00		
Hamshire, Texas .....	2,500.00		
Sioux Center, Iowa .....	1,743.13	11,000.00	6,743.13
Remittances to: Sioux Center .....	5,232.43	24.44	5,256.87
Hamilton, Canada .....	500.00	1,345.06	1,845.06
Blackwell, Canada .....		25.00	25.00
Administrative Expenses .....	106.00	92.38	198.38
Totals .....	<u>\$16,838.43</u>	<u>\$8,230.01</u>	<u>\$25,068.44</u>
Correction of error in 1930 bank balances .....		.05	.05
Totals .....	<u>\$16,838.43</u>	<u>\$8,230.06</u>	<u>\$25,068.49</u>
December 31, 1931, Balance in Bank .....			\$ 2,421.12

**STATEMENT OF LOANS TO CHURCHES, showing:**

- A. Balance of Loans, as reported two years ago, and which differ from Balances unpaid as of January 1, 1930.
- B. Unpaid Balances as of January 1, 1930 as per Ledger.
- C. Loans granted during 1930 and 1931.
- D. Repayments of Loans during 1930 and 1931.
- E. Unpaid Balances as of December 31, 1931, as per Ledger.

Location of Chr. Ref. Churches (Borrowers)	Reported to Synod in 1930	Balance, Jan. 1, 1930	Additional Loans	Repaid Amounts	Balance, Dec. 31, 1931
Arlene, Mich. -----	\$	\$ 177.00	\$	\$ 25.00	\$ 152.00
Sullivan, Mich. -----	300.00	350.00		100.00	250.00
Atwood, Mich. -----	594.00	600.00		58.50	541.50
Rudyard, Mich. -----	463.00	493.00		45.00	448.00
Tracy, Iowa -----		98.36		19.71	78.65
Alamosa, Colo. -----		750.00		200.00	550.00
Oskaloosa, Iowa -----	275.31	257.31		54.50	202.81
East Palmyra, N. Y. ---		162.64		60.00	102.64
Noordeloos, Mich. ----		125.00		5.28	119.72
Vesper, Wis. -----	None	60.00		60.00	None
Shepherd, Mont. -----	3,160.00	3,060.00		3.20	3,056.80
Vona, Colo. -----		155.00		47.75	107.25
Ada, Mich. -----		150.00		25.00	125.00
Conrad, Mont. -----		1,984.70		54.70	1,930.00
Biramwood, Wis. ----		2,130.00		20.00	2,110.00
Muskegon Hghts., Mich. 470.00		525.00		135.00	390.00
Burdett, Canada -----	None	40.00		40.00	None
Sanborn, Iowa -----		205.00		None	205.00
Winnipeg, Canada ----		365.00		None	365.00
Hancock, Minn. -----		578.00		None	578.00
Hanford, Calif. -----	193.99	202.99		100.00	102.99
Sibley, Iowa -----	1,627.35	1,673.00		97.50	1,575.50
Worthington, Minn. ---	1,665.00	1,750.00		85.00	1,665.00
Ocheyedan, Iowa -----		1,040.79		11.05	1,029.74
Cramersburg, Canada -		770.00		None	*770.00
Neerlandia, Canada ---	3,995.00	3,595.00	1,500.00	None	5,095.00
Los Angeles, Calif. ---		2,320.00		140.00	2,180.00
Holland, Minn. -----	1,150.00	1,190.00		35.00	1,155.00
North Blendon, Mich. ---		200.00		15.00	185.00
Detroit, Mich. -----		575.00		None	575.00
Fremont II, Mich. ----	200.00	225.00		55.00	170.00
Dutton, Mich. -----		450.00		25.00	425.00
Columbus, Mont. -----	900.00	750.00		175.00	575.00
Lark, N. D. -----		500.00		None	500.00
West Branch, Mich. ---	1,660.00	1,090.00		85.87	1,004.13
Riv'r B'd (Hope), Mich		1,175.00		None	1,175.00
Ogilvie, Minn. -----		722.00		70.40	651.60
Austinville, Iowa ----	600.00	595.00		70.00	525.00

Location of Chr. Ref. Churches (Borrowers)	Reported to Synod in 1930	Balance, Jan. 1, 1930	Additional Loans	Repaid Amounts	Balance, Dec. 31, 1931
Hawarden, Iowa -----		450.00		100.00	350.00
Estelline, S. D.-----	897.25	1,945.00		47.25	1,897.75
Chandler, Minn. -----	1,187.32	1,205.00		57.68	1,147.32
Bigelow, Minn. -----		2,000.00		100.00	1,900.00
Purewater, S. D.-----		380.00		20.00	360.00
Hills, Minn. -----		225.00		60.00	165.00
Wyoming Park, Mich.---		1,250.00		120.49	1,129.51
Roseland IV, Ill.-----		300.00	3,000.00	165.00	3,135.00
Lansing, Ill. -----		1,000.00		100.00	900.00
Holland Center, S. D.---		760.00		80.00	680.00
Brooten, Minn. -----		1,235.00		None	1,235.00
McBain, Mich. -----		1,372.00		105.00	1,267.00
Crookston, Minn. ----		850.00		None	850.00
Holland, Iowa -----		1,700.00		185.00	1,515.00
Lynden II, Wash.-----	700.00	650.00	2,000.00	150.00	2,500.00
Waupun, Wis. -----	1,300.00	1,400.00		500.00	900.00
Portland, Mich. -----		902.50		27.50	875.00
Mountain Lakes, Minn.---		475.00		25.00	450.00
Coopersville, Mich. ---		1,425.00		None	1,425.00
East Martin, Mich.-----		1,423.00		150.00	1,273.00
Diam'nd Springs, Mich.---		500.00		275.00	*225.00
Aetna, Mich. -----		775.00		75.00	700.00
Bradley, Mich. -----		850.00		None	850.00
Sultan, Wash. -----		1,120.00		70.00	1,050.00
Rock Rapids, Iowa-----		2,650.00		25.00	2,625.00
Burnips, Mich. -----		500.00		500.00	None
Bauer, Mich. -----		800.00		150.00	650.00
Goshen, Ind. -----		750.00		100.00	650.00
Sioux Falls, S. D.-----		1,660.00		5.30	1,654.70
East Muskegon, Mich.---		3,800.00		None	3,800.00
Grand Rapids, Mich.:					
East Leonard St.---		4,025.00	2,000.00	None	6,025.00
Godwin Heights ----		2,900.00		None	2,900.00
Lee Street -----		1,800.00		100.00	1,700.00
Ellsworth, Mich. -----		1,700.00		200.00	1,500.00
Alameda, Calif. -----		3,000.00		250.00	2,750.00
Vancouver, B. C., Can.---		1,900.00		100.00	1,800.00
Bellflower, Calif.-----		1,000.00	2,000.00	100.00	2,900.00
Decatur, Mich. -----		3,500.00		None	3,500.00
Chatham, Canada -----	3,000.00	None	3,000.00	None	3,000.00
Hamshire, Texas -----		None	2,500.00	125.00	2,375.00
Sioux Center, Iowa-----		None	1,743.13	None	1,743.13
<b>TOTALS-----</b>		<b>\$85,267.20</b>	<b>\$17,743.13</b>	<b>\$5,986.68</b>	<b>\$97,023.74</b>

\* Notations in Ledger account indicate balance uncollectable; it is suggested that Synod take action and eliminate from books.

J. J. BUITEN, *Treasurer.*

Report XXIV

THE COMMITTEE'S REPORT ON THE SOUTH  
AFRICAN QUESTION

(Supplementary Report; see p. 125, Agenda, Part I.)

THE question from the Reformed Church of South Africa is formulated as follows: "Of het geoorloofd is, dat iemand trouwt met de vrouw van zijn overleden broeder?" (Acts of Synod, 1924, p. 90.) This question was placed in the hands of the Divorce Committee by the Synod of 1924. The Committee reported in 1930 that it was unable to procure the original document containing the question, and asked the pleasure of the Synod in this matter. The Synod instructed the Committee to study this question and to report at its next meeting (Acts of Synod, 1930, p. 105, F).

The only scriptural passages that seem to have a direct bearing on this matter are Lev. 18:16; 18:18; 20:21; and Deut. 25:5-10. Lev. 18:16 and 20:21 prohibit the marriage of a man with his brother's wife in general. The Deuteronomic passage presents the Leviratic exception to this general rule. Lev. 18:18 prohibits the marriage of a man to his wife's sister in her life time. These passages in connection with the question submitted to us, suggest the following problem which shall be considered in the order here indicated:

- 1) What is the exact scope of the Mosaic prohibition to marry a brother's wife?
- 2) What bearing has the Levirate legislation on this Mosaic prohibition?
- 3) How is the permission to marry a deceased wife's sister related to this Mosaic prohibition?
- 4) Has this Mosaic prohibition universal and permanent validity?

### (1) The Scope of the Mosaic Prohibition to Marry a Brother's Wife

It may be argued that this prohibition to marry a brother's wife holds only when the brother is still living, and is therefore not to be taken absolutely. The language of the texts is not decisive on this point (Cf. Lev. 18:16 and 20:21). The easy divorce laws of the Mosaic legislation (Deut. 24:1-4) left the possibility open for two brothers, both living, successively to have the same woman without adultery in the technical sense of this legislation.

In searching for a solution to our problem we may limit our study to Lev. 18:16. Lev. 20:21 and its setting throw no additional light on the matter. The introductory formula, "And the Lord spake unto Moses" (18:1), sets off this legislation as a distinct unit in itself. This is emphasized by its enclosure between two references (vss. 2-5 and 24-30) to the forbidden practices as pagan abominations. This distinctive section (vss. 6-23) contains prohibitions relative to sexual life with the single exception of verse 21 which deals with the closely related matter of offspring. Verse six introduces a list of prohibited marriages by stating the controlling principle, namely, that one "shall not approach any that is near of kin." The eighteenth verse terminates this particular list and prohibits the marriage with a wife's sister **during her life time**. This limitation in the last instance is of significance for our problem. The phrase, "in her life time," is absent from all the other prohibitions, not only where its insertion would be manifestly meaningless, but also where it would alter the scope of the prohibition. Where the limiting phrase is not found, the prohibition would seem to be absolute. It does not appear in verse 16, in the prohibition to marry a brother's wife. The prohibition stands, therefore, not only during the brother's life time, but also after his decease. We conclude that the Mosaic prohibition did not allow a man to marry his deceased brother's wife.

## (2) The Bearing of the Levirate Marriage Upon this Mosaic Prohibition

The legislation in Deut. 25:5-10 obviously constitutes an exception to the Mosaic prohibition as interpreted above. It stipulated that in case a married man should die childless, it would be his brother's duty to marry the widow. It even attached some social opprobrium to a man's refusal to accept this obligation. The express purpose of this legislation was the continuation of the deceased brother's name in the register of the nation. Hence the first-born of the contemplated union was to "succeed in the name of his brother which is dead, that his name be not put out of Israel" (vs. 6).

The first question that may be raised in this connection is whether this exception militates against the universal validity of the Mosaic rule forbidding marriage with a brother's wife.<sup>1)</sup> This question can be answered by determining whether either the prohibition or the exception involve underlying principles universally applicable to mankind. In the case of the Levirate exception no such principles are discernible. This exception stood in immediate connection with the Mosaic laws regulating the distribution and the possession of the Land of Canaan. (Another illustration of the influence of the Israelitish agrarian legislation upon the marriage laws can be seen in the case of the daughters of Zelophehad in Numbers 27.) God apparently regarded certain Israelitish interests of sufficient weight to order a suspension of the general prohibition in question. Now if it should be found that the underlying principle of the rule against marrying a brother's wife is of universal applicability, then this exception cannot, because of its purely Israelitish character, militate against the universality of the prohibition.

A second question in this connection should be faced, namely, whether the exception to the Mosaic prohibition is universally valid?<sup>2)</sup> In other words, may the Levirate marriage be regarded as in force today? A negative answer to this question must be given because the circumstances which justified the Levirate exception to the Mosaic prohibition no longer obtain in the N. T. dispensation. The Is-

raelitish agrarian legislation is no longer in force. And when conditions that gave rise to an exception fall away, that exception has no longer any justifiable ground for continued validity. We conclude, that if the Church should maintain the validity of Lev. 18:16 and 20:21, she ought not to recognize the exception of Deut. 25:5-10.

### (3) The Relation of the Permission of Marriage with a Deceased Wife's Sister to this Mosaic Prohibition

The Scriptures permit the marriage of a man with his deceased wife's sister, but it prohibits the marriage of a man with his deceased brother's wife. The relations of the parties involved in this permission and prohibition are so similar that it has been argued that if the one is inherently wrong the other must be,<sup>3)</sup> and if the one be inherently right, the other must be.<sup>4)</sup>

From the permission and prohibition it is clear that a man may marry his deceased wife's sister, but a woman may not marry her deceased husband's brother. And on the other hand, a man may not marry his deceased brother's wife, but a woman may marry her deceased sister's husband. Now there are in the cases of the man and of the woman the same degrees of consanguinity and affinity. Neither case would run counter to the rule of consanguinity and both have the same degrees of affinity due to the previous marriage. Yet what is allowed to the man is not allowed to the woman, and what is prohibited to the man is not prohibited to the woman. Their rights and limitations are equal but opposite. This is most obviously due to the oppositeness of their sexes. The man has certain limitations and rights which are not applicable to the woman just because he is a man. And the woman has certain opposite limitations and rights which are not applicable to the man, just because she is a woman.

Two considerations seem to sustain this position. The first deals with the motivation of the prohibitions as contained in the texts. A man may not marry his brother's wife because "it is the nakedness of his brother" (Lev. 18:16). And the marriage with a living wife's sister is for-

bidden because it involves vexing her (Lev. 18:18). It is clear that the difference of the motivation coincides with the sex difference. The former applies to two brothers as husbands of the same wife, and the latter to two sisters as wives of the same husband. The second consideration is that the texts contain no distinctly Israelitish motivation at all as in the case of the Levirate marriage. This throws the motivation on the basis of sex difference all the more in the foreground. We conclude, therefore, since the permission and the prohibition discussed above are so evidently based on the difference of the sexes, nothing can be deduced from this evident parallelism either for the abrogation of the permission or of the prohibition.

---

#### (4) The Universal and Permanent Validity of the Mosaic Prohibition

The universal and permanent validity of the Mosaic prohibition of marriage with a deceased brother's wife has in effect already been answered. For if the difference of the sexes accounts for the prohibition of marriage with a deceased brother's wife and for the permission of marriage with a deceased sister's husband, then the universality and permanency of the sex difference indicate the universal and permanent validity of the prohibition in question. We conclude, then, that the Word of God connects the Mosaic prohibition of such marriages solely with the difference between the sexes, which precludes its limitation to Israel, and gives it universal and permanent validity.

The question may be asked, what there is in sex that certain possibilities are proscribed for a woman but not for a man, while certain other parallel possibilities are open for a woman but closed to a man. The answer lies in the opposite character of the sexes. This difference correlates, co-ordinates, and mutually complements a man and woman in the marriage relation, and for that very reason imparts to that same marriage relation a distinct character when viewed from the point of view of the man and an opposite character when looked at from the woman's point of view.

Further than this we need not go. The sex difference is an ultimate fact.

Finally, we would call attention to a serious difficulty which would result from the assumption, on purely rational grounds, of the abrogation of Lev. 18:16. I Cor. 5:1-5 clearly excludes the possibility of the abrogation of the prohibitions of Lev. 18 as a whole. Thus we would be left with the puzzle as to what is permanent in these prohibitions, and what not. And the Church may well hesitate to attempt to discriminate between the universally valid and the not universally valid elements in the list of prohibitions. She should demand express scriptural grounds for any abrogation whatsoever in Lev. 18. Since no such grounds have been adduced, our conclusion stands, namely, that a man may not marry his deceased brother's wife.

Respectfully submitted,

The Committee,

F. M. Ten Hoor,

G. Hoeksema, Secretary,

W. P. Van Wyk,

H. Keegstra,

L. Berkhof,

H. Schultze,

D. H. Kromminga.

---

<sup>1</sup>) This has been argued affirmatively by Michaelis. Cf. *Huwelijkswetten*, paragraphs 18 and 92.

<sup>2</sup>) This has been answered affirmatively by Clas. Holland, April 23, 1848. Cf. D. VERSTEEG, *De Pelgrim-vaders van het Westen*, p. 190.

<sup>3</sup>) This was the position of the Westminster Divines. Cf. *The Westminster Confession*, Chapter 24, Section 4.

<sup>4</sup>) The argumentation of Michaelis. Cf. *Huwelijkswetten*, paragraph 83; compare paragraphs 79 and 80.

< Blank Page >

## P R E F A C E

**T**HE Synod of 1926, p. 174 of its "Acta," decided that hereafter its Agenda should be published in two parts, the first, to contain the Reports, to appear as soon as possible after January 1st of the synodical year; the second part, to contain the Overtures to be laid before Synod, to be published on or before May 1st of that same year. The present volume is PART II, containing belated Reports, some Annual Reports, list of synodical delegates, overtures, list of protests, etc.

During the evening of Tuesday, June 7th, in the Grand Rapids Armory, our denominational DIAMOND JUBILEE is to be held. Doors open at 7 p. m. Reserved seats for the regular members of Synod, and its advisory members, with their respective wives.

On Wednesday, June 8th, at 10 a. m., Synod will be convened in the Calvin College building, the president of the 1930 Synod, the Rev. W. P. Van Wyk, giving the opening address and leading in prayer, etc.

---

## V O O R W O O R D

**D**IT boek is het tweede stuk der Agenda, voor de e. k. Synode. Het bevat nagekomen rapporten die volgens opdracht der vorige synodale vergadering werden samengesteld, enkele verslagen van Staande Commissies, een lijst der synodale deputaten, voorstellen voor de Synode, lijst van protesten, enz.

Aan den avond van Dinsdag, 7 Juni, wordt, D. V., het diamanten jubiléum onzer kerken gevierd in de Grand Rapids Armory. Deuren geopend 7 p. m. Gereserveerde plaatsen voor de leden der Synode, en adviseurs, met hunne dames.

Aan den morgen van Woensdag, 8 Juni, in het Calvin College gebouw, om 10 v. m., opening der Synode door den praeses der vorige synodale vergadering, ZEW. houdt een korte rede en gaat voor in den gebede, enz.

*Henry Beets, L. C.*

# SYNODICAL DELEGATES

## Primi

## Secundi

### Classis California

J. De Jong.....	Minister	J. De Jonge.....	Minister
N. De Vries.....	M	M. M. Schans.....	M
R. J. Frens.....	M	J. J. Werkman.....	M
J. C. Morgan.....	Elder	D. Hoek .....	Elder
J. Schans .....	E	Rev. J. R. Kamps.....	E
W. Spoelstra .....	E	K. Winters .....	E

### Classis Grand Rapids East

W. P. Van Wyk.....	Minister	J. Bruinooge .....	Minister
H. J. Kuiper.....	M	E. B. Pekelder.....	M
M. Monsma .....	M	J. L. Heeres.....	M
B. J. Bennink.....	Elder	D. Westra .....	Elder
Rev. P. Jonker, Sr.....	E	R. Feenstra .....	E
H. Hekman .....	E	H. J. Steigenga.....	E

### Classis Grand Rapids West

H. Baker .....	Minister	J. De Haan, Jr.....	Minister
J. J. Steigenga.....	M	A. Dusselje .....	M
J. Zeeuw .....	M	Dr. E. Masselink.....	M
R. Kooy .....	Elder	H. R. Gezon.....	Elder
C. P. Luyendyk.....	E	C. Wieland .....	E
Prof. A. J. Rooks.....	E	K. Baker .....	E

### Classis Hackensack

J. T. Hoogstra.....	Minister	M. Botbyl .....	Minister
J. J. Hiemenga.....	M	J. Beebe .....	M
D. De Beer.....	M	J. M. Vande Kieft.....	M
J. L. Westervelt.....	Elder	M. Bolier .....	Elder
Calvin Jones .....	E	H. Van Ostenbridge.....	E
S. Greydanus .....	E	J. V. Bogert.....	E

### Classis Holland

D. Zwier .....	Minister	N. J. Monsma.....	Minister
P. D. Van Vliet.....	M	L. Veltkamp .....	M
L. Van Laar.....	M	P. Jonker, Jr.....	M
A. Eisen .....	Elder	H. Steggerda .....	Elder
N. Stielstra .....	E	C. Woldring.....	E
E. O. Holkeboer.....	E	J. H. Slenk.....	E

### Classis Hudson

E. F. J. Van Halsema.....	Minister	E. Kooistra .....	Minister
P. Van Dyk .....	M	J. Timmerman .....	M
J. L. Van Tielen.....	M	W. Kuipers .....	M
L. Steen .....	Elder	M. Beinema .....	Elder
A. Kes .....	E	C. Maat .....	E
F. Zeeuw .....	E	A. Kuipers .....	E

### Classis Illinois

Dr. H. Kuiper.....	Minister	K. W. Fortuin.....	Minister
J. M. Ghysels.....	M	J. H. Monsma.....	M
P. A. Hoekstra.....	M	G. Hoeksema .....	M
G. Ottenhoff .....	Elder	L. W. Brink.....	Elder
H. G. Triesenberg.....	E	E. Vander Wall.....	E
G. Dykhuizen .....	E	C. Leenhouts .....	E

### Classis Muskegon

J. Breuker .....	Minister	C. Holtrop .....	Minister
R. J. Karsen.....	M	W. Hendriksen .....	M
H. Guikema .....	M	R. J. Bos.....	M
A. Bouma .....	Elder	L. Feringa .....	Elder
H. Wezeman .....	E	Y. Posthumus .....	E
J. Bosscher .....	E	H. Mulder .....	E

### Classis Orange City

W. Bajema .....	Minister	J. Weidenaar .....	Minister
J. Ehlers .....	M	B. Van Someren.....	M
G. W. Hylkema.....	M	C. Groot .....	M
H. De Vries.....	Elder	I. Goris .....	Elder
A. Steensma .....	E	W. Greenfield .....	E
S. Wiersma .....	E	F. De Groot.....	E

### Classis Ostfriesland

G. Westenberg .....	Minister	Dr. W. Bode.....	Minister
C. H. Bode.....	M	A. Folkema .....	M
H. C. Bode.....	M	E. Joling .....	M
S. H. Lindemann.....	Elder	G. Stryker .....	Elder
P. Limburg .....	E	H. Van Hauen.....	E
O. Haupt .....	E	H. M. Tjepkes.....	E

### Classis Pacific

J. M. Byleveld.....	Minister	J. Vanden Hoek.....	Minister
A. H. Bratt.....	M	J. Homan .....	M
N. Danhof .....	Elder	M. Vander Griend.....	Elder
A. Postma .....	E	J. Bosman .....	E

### Classis Pella

I. Van Dellen.....	Minister	P. De Koekkoek.....	Minister
Dr. R. J. Danhof.....	M	D. Hollebeek .....	M
W. D. Vander Werp.....	M	M. J. Vander Werp.....	M
Prof. R. Drost.....	Elder	A. Hof .....	Elder
J. Brandsma .....	E	G. Steenhoek .....	E
P. Bandstra .....	E	A. Vander Lune.....	E

### Classis Sioux Center

J. M. Dykstra.....	Minister	H. Moes .....	Minister
J. H. Geerlings.....	M	D. Flietstra .....	M
J. Rubingh .....	M	L. Verduin .....	M
Tj. Vander Zee.....	Elder	W. Bierma .....	Elder
J. H. Hubers.....	E	D. Bekius .....	E
E. Vanden Hoek.....	E	R. Zeilstra .....	E

### Classis Wisconsin

W. Borgman .....	Minister	J. Medendorp .....	Minister
W. Terpsma .....	M	J. J. Holwerda.....	M
J. C. Schaap.....	M	N. Jansen .....	M
J. Buwalda .....	Elder	W. De Vries.....	Elder
F. Visser .....	E	F. A. Van Someren, Jr.....	E
T. Ribbens .....	E	S. Tjepkema .....	E

### Classis Zeeland

A. De Vries.....	Minister	.....	Minister
H. Keegstra .....	M	B. J. Danhof.....	M
W. Kok .....	M	H. Dykhouse .....	M
N. Frankena .....	Elder	B. De Roo.....	Elder
A. Grasman .....	E	A. Vonk .....	E
A. Mannes .....	E	H. Langeland .....	E

# AGENDA

## Part II

::

## Overtures

### I. CALVIN SEMINARY AND COLLEGE MATTERS ETC.

REPORT CURATORIUM; MISSION TRAINING SCHOOL (Report II); VRIJE STUDIE (Report III); RELIGIOUS EDUCATION (Report VIII).

#### Overture in re **Synodical Budget:**

“Whereas it is proper that all budgets for various denominational causes should be presented to Synod for approval, and whereas at the present time, this is done only in certain cases in an incidental way and without reference to the needs of the denomination as a whole, Classis overtures Synod to have also an advisory committee to which the different Boards submit their budgets. *Reasons:*

- a) If left to each Board to adopt its own budget there is a strong tendency to disregard all other causes with the result that certain items may be included which could be left out;
- b) When these causes are presented separately to Synod by the respective representatives of these Boards and at an occasion when Synod is or has been considering other important matters, equal consideration is improbable and certain causes may not receive the attention due them;
- c) A more equitable distribution of funds is assured if left to a committee of advice which is interested in all funds and yet unbiased to any particular fund;
- d) There is a greater possibility of meeting the requirements of all the budgets if they are prepared with a view to the needs of the Church as a whole and receive comparative consideration.”

(Classis Grand Rapids East.)

## VI

De Classis verzoekt de Synode ernstig te overwegen of de Synodale aanslagen niet verlaagd kunnen worden. *Gronden:*

- 1) De draagkracht onzer gemeenten is aanmerkelijk verminderd;
- 2) Bijna alles wordt tegenwoordig verlaagd.

(Classis Sioux Center.)

When the matter of fixing and adjusting the assessments for the Church budget comes before the Synod, the Synod decide to lower the assessments to meet the present-day situation. *Reasons:*

- a) The lowering of expenses for the different purposes makes this possible;
- b) The financial conditions of the local churches demand this.

(Classis Zeeland.)

Classis Illinois requests Synod to economize wherever possible in view of the changed economic conditions.

(Classis Illinois.)

Classis Grand Rapids West overtures Synod that it practice a more rigid economy in the matter of the denominational budget and that no expansion of any work be undertaken until the Lord again favors us with more prosperous times. *Grounds:*

- a) The present financial condition of the country is seriously curtailing the income of the Church;
- b) The major part of our income is derived from the laboring class.

(Classis Grand Rapids West.)

That inasmuch as the assessment and apportionments of the various congregations far exceed their financial ability, Synod be urged to substantially reduce the salaries of those under its jurisdiction. *Grounds:*

- 1) Present financial conditions;
- 2) Fairness in regard to those who upon request or voluntarily reduced their salaries in our churches.

(Classis Grand Rapids West.)

Classis overtures Synod to reduce the number of members of the Board of Trustees of Calvin College and Seminary, for the same reason as mentioned above.

(Classis Grand Rapids West.)

That Synod impose no new assessments or apportionments nor any increased burdens upon the churches at this time.

(Classis Grand Rapids West.)

Classis Orange City verzoekt de Synode de Synodale aanslag voor "Calvin College and Seminary" te verlagen in overeenstemming met de hedendaagsche toestanden.  
*Gronden:*

- a) De kosten voor levens- en onderhoudsmiddelen zijn in vele gevallen aanmerkelijk verminderd of verlaagd;
- b) de finantieele toestand der gemeenten eischt dit.

(Classis Orange City.)

De Synode verlage den aanslag van de Theologische School en Emeritus Kas met het oog op de tegenwoordige omstandigheden.

(Classis Wisconsin.)

Classis Orange City komt tot de Synode met het verzoek om de schuld der gemeenten (bij de Kas Calvin College en Seminary) die in deze tijden van depressie niet betaald kon worden, uit te delgen en dat elke Classis hierover heeft te oordeelen in hoeverre de gemeenten deze schuld al of niet kunnen betalen.

(Classis Orange City.)

Classis Orange City verzoekt de Synode om indien mogelijk een geschikte overeenkomst te treffen met den "Educational Secretary," zoodat deze functie afgeschaft worde.  
*Gronden:*

- a) Het werk van "educational" propaganda behoort tot de sfeer der presidenten van de College en Seminary;
- a) Het werk van geld te collecteeren behoort gedaan te worden door een niet-ambtelijk persoon.

(Classis Orange City.)

## VIII

Classis Zeeland overtures Synod, if possible, to come to a peaceful agreement with the present incumbent of the office of Educational Secretary whereby the office may be abolished. *Grounds:*

- a) The work of educational propaganda properly belongs to the sphere of the presidents of the College and Seminary;
- b) The work of collecting money, if necessary, ought to be done by an unordained man.

(Classis Zeeland.)

Classis Ostfriesland overtures Synod to add to its decision pertaining to the ministerial standing of ministers teaching in Christian High Schools and Colleges (cf. Acta Synodi 1930, p. 55) this: "subject to the approval or consent of Synod." *Reasons:*

- 1) It seems difficult to formulate definite and satisfactory regulation covering all cases; and Classis is of the opinion that such matters are abnormal and should be exceptions;
- 2) By synodical approval or consent there will be a more desirable uniformity in all cases.

(Classis Ostfriesland.)

Since the ministerial status of Rev. F. Wezeman, who is now on leave of absence, rests with Classis Ostfriesland, Classis feels constrained to seek the advice of Synod regarding this case, since Classis feels constrained to discontinue his ministerial status at this time.

- A. Evidently, on the face value, the Church Order does not allow such persons to maintain their ministerial status. This is admitted indirectly in the charge given to the committee, viz., "of er kerkrechtelijk een weg op te vinden is, waarlangs personen zooals bedoeld in dit punt hun kerkelijke positie kunnen behouden" (cf. Acta Synodi 1928, p. 141, and Agenda 1930, p. 31). A way, therefore, must be sought.

B. Furthermore, we feel constrained to take this step because we fail to see that such a way has been found in the report of the committee.

- 1) We do not feel that the argument and advice tendered by the committee in re this question, incorporated in the Acta Synodi 1928, pp. 140-141, under *c*, have been satisfactorily answered by the committee as given in their report (cf. Agenda 1930, Part I, p. 32 ff; see especially pp. 34-37).
- 2) Again, the argument which determined for the committee that such a one could maintain his ministerial status is inferred from an action taken by the Provinciale Synode van Noord-Holland in 1599, based on Art. 6 of the Church Order. We do not deny the most weighty argument drawn from history, but do affirm that circumstances and time must be considered. These are vastly different from those of three centuries ago. And even so, the cases are not identical. The case in point is only bolstered by an argument of inference.
- 3) Once more, we fail to see the cogency of the argument adduced, viz., that the status of a minister should be maintained because the character of the position (giving instruction in Bible, Systematics, etc., in a Christian High School or College) the nature of the work and task to which it calls, the obligations imposed by it, are in harmony with the calling and honor of a minister of the Gospel (cf. Agenda 1930, Part I, p. 34). The argument was supported by alluding to a decision of the Netherlands Synod, held in Leeuwarden 1920 (cf. Agenda 1930, p. 34). The all-determining factor would then hinge on the interpretation given to the clause, "tot een zoodanigen arbeid, die een geestelijk karakter draagt, . . ." We ask, does not every Christian School Principal accomplish such work?
- 4) Finally, it is highly commendable that one teaching in these particular branches have a theological training, does not in the least argue that such a person must therefore be ordained and be given the privileges, advantages, and honors of an or-

dained minister of the Gospel. Suppose that a candidate is given an appointment to teach Bible or Systematics, as the case may be, in a Christian High School or College (certainly not in the least hypothetical or fictitious), would a Classis then argue and agree that because such work is becoming to a minister, and because it is labor in harmony with the proclamation of the Gospel, that such a candidate shall therefore be ordained and be given the privileges of a minister? We cannot conceive of such. And yet, the case in fine, in last analysis, is identical.

- C. However, to gain the advice of Synod on this matter before taking decisive action, we inform Synod of this our intention. Or would it be possible and advisable to transfer such ministerial status to the Classis under which the person involved resorts?
- D. We may inform Synod that we have also notified Rev. F. Wezeman of this our intention.

(Classis Ostfriesland.)

Classis Ostfriesland desires to express her disapproval of the actions of the various Synods in re Grundy College on the following *grounds*:

According to the stipulations agreed and acted upon by the Synod of 1920 in the articles of agreement, three matters, whether they be compromise measures or not, were very explicit. They are these:

- 1) Removal of the Theological Department from Grundy College;
- 2) Reduction of the College Department to a Junior College;
- 3) Our Church obligated herself to give financial support. Grundy College has fulfilled its part of the agreement, while the Church, outside of executing her obligations to Grundy College for two years (which, by the way, is conclusive proof that the Church did feel obligated to do so), has not made good her promise.

(Classis Ostfriesland.)

## II. MISSION MATTERS

REPORTS CHR. REF. BOARD OF MISSIONS AND GENERAL HOME MISSION COMM. REPORT; KERKHULP; JEWISH MISSION REPORTS AND BUDGETS; HOBOKEN SEAMEN'S HOME et. al.; SOUTH AMERICA; DRAFT, MANUAL OF MISSIONS; ENG. TRANSLATION HOME MISSION RULES

Classis Muskegon, engaged in City Mission work in the city of Muskegon, wishes to submit the following question to Synod: "What is the proper procedure in regard to persons attending Mission Halls, who have indicated their desire to make public confession of their faith? Should they affiliate themselves with one of our local congregations, or should they be advised to wait in order to form the nucleus of a new church?"

(Classis Muskegon.)

Whereas there seems to be some uncertainty as to the proper place which City Mission work should occupy in church life, and whereas for this reason it has been questioned whether a Classis which conducts City Mission work may properly ask for subsidy from the General Home Mission Fund, therefore it is the sentiment of Synod:

I. That City Mission work may properly be conducted by a Classis as a whole, as well as by a local church.  
*Grounds:*

With respect to the "Report of the Comm. in re Evangelization or City Missions," submitted to the Synod of 1926, it was decided, "To urge all our churches which are engaged in Evangelization work . . . to be guided by the principles set forth therein" (Acta 1926, Art. 73, IX, p. 88). In the report proper (see Agendum 1926, pp. 50-60) the following statements are found: p. 53, "In fine, we would define this work of Evangelization as a part of the task of Domestic Missions that devotes itself to the spread of the Gospel by word of mouth, or the printed page among the unchurched in Christian communities." p. 55, "There is no doubt in our mind that in line with the definition given of Evangelization, it would be very practical to enlarge upon the scope of the work of Domestic Missions, especially

where a Home Missionary has a number of large cities in his field"; p. 55, "This phase of Home Mission work needs development and is a new stage to which our Home Mission work ought to come, since the ordinary old method of looking up a few families of Dutch extraction and then finally come to the organization of a congregation, small and struggling, is become obsolete. There is too much present the idea of church extension rather than the ideal of plain, simple Evangelization"; p. 55 (1) "Evangelization is a phase of Home Mission work that aims to call unto God's service and to the membership of His Church the un-churched in Christian communities." From these statements, we conclude that, since a Classis as a whole conducts Home Mission work, it may very properly also conduct City Mission work as a branch of such.

II. That a Classis, conducting City Mission work in the aforesaid manner, may properly ask for subsidy from the General Home Missions Fund for this work, as well as for Home Mission work in the generally accepted sense of the term.

(Consistory, Muskegon Heights.)

The Consistory of the Hoboken Chr. Ref. church over-tured Classis Hudson to present to Synod their request that the building at 310 Hudson St., Hoboken, N. J., be turned over to the congregation as a permanent possession.

The following motion was entertained by Classis Hudson:

"Resolved that we give our approval to Hoboken's request to Synod to turn the building at 310 Hudson St., Hoboken, N. J., over to the congregation as a permanent possession. *Grounds:*

- 1) That it is more in harmony with the autonomy of our Consistories to possess and administer their places of worship;
- 2) It will relieve our Mission Board of work that does not belong to its sphere of activities;
- 3) It would not be a financial loss to our denomination, for in case the Congregation should ever disband, the property would revert to our denomination. (This should be stipulated in the Articles of Incorporation);

- 4) We do not need the building at 310 Hudson St., since we have a Seamen's Home at 334 River St., Hoboken, New Jersey."

This motion was adopted by Classis Hudson, and is herewith presented to Synod.

(Classis Hudson.)

### Budget for the Seamen's Home, Hoboken, N. J.

Salaries (Superintendent and Janitor).....	\$2,800.00
Coal .....	350.00
Gas and Electricity.....	400.00
Water .....	62.00
Insurance .....	100.00
Telephone .....	75.00
Interest on \$20,500 at 6%.....	1,230.00
<b>Total for one year.....</b>	<b>\$5,017.00</b>
[Compare Budget under Report XVI]	

### For Eastern Home Missions

Salary of Missionary (Rev. Botbyl).....	\$2,800.00
Auto Maintenance of Missionary (Rev. Botbyl).....	200.00
RENT for Missionary's Home.....	600.00
Salary for Mr. E. Apol, Colporteur in Hoboken.....	1,200.00
Traveling Expense to Terra Ceia, N. C. (bi-monthly).....	180.00
For Student at Terra Ceia (8 weeks).....	225.00
Supplies .....	100.00
Incidentals .....	100.00
Subsidy .....	2,500.00
<b>Total for one year.....</b>	<b>\$7,105.00</b>

Respectfully submitted,

D. DE BEER, *Treasurer*,

Eastern Home Mission Board.

Classis submits to Synod certain facts, and overtures Synod to take action as suggested below.

A. The facts of which Classis requests Synod to take cognizance are:

1. On January 1, 1932, the number of churches in our denomination was 269, and the number of ministers in active service was 244 (Yearbook 1932, p. 22).

XIV

2. Of the 25 vacant churches only 7 numbered on January 1, 1932, more than 25 families and could therefore be considered calling churches (Yearbook 1932, pp. 7-22).

3. The number of students attending our Seminary on January 1, 1932, was 44 (Yearbook 1932, p. 145).

4. The constant interchange of ministers and charges, which was once a normal condition in our denomination, is ceasing. The following table shows the trend:

	Total Number of Ministers in active service	Number of ministers who have been in their charges five years or longer	Per cent
January 1, 1912.....	145	27	18
January 1, 1922.....	196	60	18
January 1, 1932.....	244	104	42

These figures have been computed from the Yearbooks of 1912, 1922, and 1932.

B. In view of these facts Classis overtures Synod as follows:

1. That Synod urge the home missionaries to exercise great diligence in opening new fields for the graduates of our Seminary.

2. That Synod authorize the General Home Missions Committee, in coöperation with the Classes concerned, to supply the small churches and the mission stations with those graduates of the Seminary who have not received calls by November 1 following their graduation. As a possible arrangement Classis suggests the following:

- a) Let the candidate who is sent to a small church or mission station receive \$1,000 per year and dwelling.
- b) Let the small church or mission station supply the dwelling and as much financial aid as possible.
- c) Let the General Home Misison fund supply the remainder so that an annual income of \$1,000 be assured the candidate.
- d) Let the Classis in whose midst the candidate is working arrange for his calling and ordination.
- e) Let the General Home Missions Committee call for special offerings to provide the necessary funds.

4. That the Synod provide ways and means whereby in harmony with the letter and the spirit of the Church Order an exchange of ministers or of charges can be accomplished wherever such exchange is necessary or desirable.

C. *Reasons:*

- 1) Classis believes that our denomination is morally bound to provide fields of labor for those who have been accepted as students of our Seminary by the Curatorium, which is representative of our denomination, and who have been declared candidates by this same Curatorium;
- 2) Under present conditions there is little prospect that students now attending our Seminary will be able to enter the ministry of our denomination;
- 3) Unless candidates of our Seminary have a reasonable prospect of entering the ministry of our denomination, our Seminary will decline;
- 4) Unless a constant interchange of ministers or charges is again made possible, a period of harmful stagnation will result;
- 5) The extension of our denomination will be greatly furthered by the acceptance of this overture.

(Classis California.)

The needs of Classis Sioux Center for the coming year are estimated as follows:

Salary of Rev. J. Rubingh, Classical Missionary.....	\$1,620.00
Auto Expense of Rev. Rubingh (before, \$400), now.....	300.00
(The two branches are about 135 and 175 miles distant)	
Salary of Rev. De Bruyn, Classical Missionary.....	1,620.00
Subsidy for Hills.....	400.00
Subsidy for Colton.....	630.00
Subsidy for Purewater.....	630.00
Subsidy for Martin.....	630.00
Extra Traveling Expense to the far-off little congregations....	230.00
Subsidy for Rock Rapids.....	630.00
<hr/>	
Total.....	\$6,690.00

We are not asking for Sioux City, since it is the contention of our Classis that Classis Orange City, to which this congregation belongs, ought to ask for the whole amount for this congregation. The temporary arrangement was that Classis Sioux Center contribute \$700 to the support of the missionary there.

(Home Mission Committee, Cl. Sioux Center.)

P. S. Classis decided to make a 10 per cent cut all along the way, so we have deducted that from the different items.

Classis is now in a position to assume full responsibility for its classical expense. Classis expresses its gratitude to Synod for aid granted during the last four years.

(Classis California.)

Classis requests Synod to appropriate from the General Home Missions Fund the sum of \$6,012.00 for home mission work within the Classis of California.

Explanation:

The Home Missions Budget of Classis of California is as follows:

Salaries of three Home Missionaries.....	\$5,400.00
Auto Allowance for two Home Missionaries at \$100 each.....	200.00
Auto Allowance for one Home Missionary.....	300.00
House Rent for one Home Missionary.....	400.00
Subsidy to Glendale.....	1,200.00

Total.....	\$7,500.00
------------	------------

At \$3.00 per family Classis contributes.....	1,488.00
---	----------

Therefore the amount needed from the General Home Missions

Fund in order to balance the Budget is.....	6,012.00
---	----------

(Classis California.)

Classis Orange City vraagt ondersteuning uit de Algemeene Kas der Inwendige Zending voor het Classicaal Inwendige Zendingswerk de som van \$4,750.00. Classis moet jaarlijks \$7,700.00 uitkeeren aan Subsidies, en van deze som moet de Classis jaarlijks \$4,750.00 uit de Algemeene Kas ontvangen, zal het werk voortgezet kunnen worden.

Waar de Chicago Tract Society geen bevredigend rapport geeft, wordt besloten dat de Stated Clerk dit ter Comm. der Synode zal brengen opdat die daar naar informeeeren.

Our treasurer cannot get a satisfactory report. When he pointed out to them that we did not get proper credit they simply did not answer. (Classis Sioux Center.)

Ordination of Cand. H. H. Schultz, Superintendent of our Paterson Hebrew Mission.

The following communication from Classis Hackensack, dated October 27, 1931, was read at the meeting of Classis Hudson March 15, 1932:

"In regard to the ordination of Cand. H. H. Schultz, in which your Classis asks the approval of Classis Hacken-

sack, the following was decided at our meeting of October 13, 1931: 'Classis Hackensack, having taken notice of the communication of Classis Hudson in re the ordination of Mr. H. H. Schultz, expresses itself as follows: Classis Hackensack is not convinced that the ordination of Mr. H. H. Schultz will be for the benefit either of the Mission or of Mr. H. H. Schultz himself.'

This communication was received as information at the meeting of Classis Hudson on March 15, 1932.

Thereupon Classis Hudson, in response to a request from the Paterson Hebrew Mission Board, decided to give the Board a mandate to call and to ordain Cand. H. H. Schultz for our Hebrew Mission work in Paterson.

Classis Hudson further decided that in case Classis Hackensack does not concur with this decision, to instruct the Stated Clerk to bring this matter to the Synod to decide.

Classis Hackensack met the following week, on March 22, 1932, and decided as follows, as per information received from the Stated Clerk: "Classis Hackensack decided to inform the Stated Clerk of Classis Hudson as follows: Inasmuch as there is no perfect understanding between Classis Hudson and Classis Hackensack in re the calling and ordination of Cand. H. H. Schultz, Classis Hackensack accepts the advice of Classis Hudson to refer this matter to Synod."

(Classis Hudson.)

[Letter of Paterson Hebrew Mission on subject, dated May 2, received too late for insertion.—S. C.]

PROPOSED BUDGET FOR NATHANAEL INSTITUTE FOR THE  
PERIOD FROM JAN. 1, 1932, TO DEC. 31, 1933

Salaries for Missionaries, Janitor, and Part-time Workers.....	\$23,720.00
Gas, Electricity, Fuel, and Telephone.....	1,240.00
Medical Department, Insurance, and Tax.....	1,285.00
Printing and Literature.....	500.00
Repair and Decorating of Building, Class-room, Janitor, and Office Supplies .....	2,000.00
Interest on Building Fund.....	4,000.00
Total Budget for two years.....	\$32,745.00
Annual Budget .....	\$16,372.50

P. S. At the previous Synod our proposed Budget was \$49,018.60. Because of the general financial depression, we have reduced our proposed budget to \$32,745.00. To make this new budget possible, expenses have been reduced to the minimum, no reduction of the debt has been provided for, and the salary of the proposed ordained worker has been omitted.

### III. PUBLICATION MATTERS

#### REPORT PUBLICATION COMM.

Instructie Sioux Center: Dat de rapporten in de Agenda der Synode direct vóór de Synode gebracht worden, en niet eerst door een Commissie van Praeadvies. Classis besluit dit de Synode voor te stellen.

(Classis Sioux Center.)

Synod adopt a resolution whereby committees of pre-advice be abolished wherever this is possible, e. g., reports submitted by synodical committees in the Agenda. The following *grounds* can be adduced:

- a) Will expedite our synodical meetings as to labor and time;
- b) Delegates are prepared to vote on recommendations of synodical committees expressed in the Agenda;
- c) Appointing committees of pre-advice leads to unfair treatment of our synodical committees. Much work and time of our synodical committees is often undone by means of a committee of pre-advice without giving a synodical committee a fair opportunity of defending its position;
- d) It seems tautological to appoint a committee of pre-advice whereas a synodical committee has been laboring and expending their best efforts to advise the Synod of their findings. To again appoint a committee of pre-advice creates the air of distrust. The history of many reporting synodical committees makes it even dangerous to serve as a member of one;
- e) The policy to appoint a committee of pre-advice when a report has been published is not the mode of procedure followed in our minor assemblies.

(Classis Pella.)

Classis Muskegon overtures Synod to change its mode of procedure in this respect: that all reports and overtures appearing in the Agenda be acted upon directly by

Synod and not be submitted to a standing committee for review and report. *Grounds:*

- 1) This will save time and consequently expense;
- 2) There seems to be a general discontent with the present mode of procedure;
- 3) It seems unfair to synodically appointed committees to have their reports judged by a committee rather than by the Synod as a whole;
- 4) Delegates to Synod have prepared themselves to discuss and vote on the reports in the Agenda and not on those of a standing committee.

Synod should consider this overture immediately upon organization.

(Classis Muskegon.)

Whereas complaints concerning the **method of procedure** of our synodical meetings have resulted in the appointment of two synodical committees, and the committee appointed by the 1930 Synod has no report to offer to the coming Synod; and,

Whereas the sentiment has been expressed in our church papers by such men as the Revs. H. Keegstra, H. J. Kuiper, I. Van Dellen, and J. Dolfin that the giving of reports by synodical committees into the hands of standing committees is neither fair to the synodical committee, nor conducive to effective work, the Classis overtures Synod to try the following method:

Reports that have been published in the Agenda of Synod shall be taken up by Synod without being given into the hands of standing committees.

(Classis Grand Rapids West.)

Classis Hackensack overtures Synod to adopt the following:

- 1) All articles, protests appearing in the Agenda, or resolutions in the Acta be published in the English language. If any article lends itself better to the Dutch language, Synod to instruct all committees to give a resumé of the same in the English language;

2) No Dutch quotations be inserted in the articles appearing in English, except as footnotes. *Reasons:*

- (1) Synod cannot expect anyone to whom the Dutch language is a foreign language to be interested or to study the contents of both the Agenda and the Acta. But the very purpose of these books will then have been defeated;
- (2) The insertion of Dutch quotations breaks the continuity of thought. If one would assert that that these quotations are the very cream of the cream, then it follows that these should be inserted in an **intelligible** way. If accurate translations are impossible, footnotes can answer the demands of scholarship;
- (3) We all must bear in mind that the purpose of both the Agenda and the Acta is to reach not only the ministers, not only the officers, among whom there are many who do not know the Dutch, but also every member of the Church.

(Classis Hackensack.)

Classis Illinois overtures Synod to print the Acts of Synod consistently in one language as much as possible, or at least, to print all material pertaining to a single subject in one language.

(Classis Illinois.)

De Classis spreekt zich uit dat zij niet akkoord gaat met het besluit der Synode, om voortaan de financieele verslagen uit onze kerkelijke bladen te laten, en verzoekt daarom de volgende Synode om dit besluit te herzien en tot het oude terug te keeren. *Grond:* De Classis oordeelt dat de ruimte in de kerkelijke bladen niet beter door andere materie kan worden ingenomen, aangezien de belangstelling in het kerkelijke leven door de weglating dier verslagen wordt geschaad.

(Classis Pacific.)

Daar het adverteeren van de moving-picture "Zimba" in **The Banner** aanstoot heeft gegeven, besluite de Synode dat in het vervolg advertenties betreffende de volgende

soort moving-pictures niet in onze kerkelijke bladen geplaatst zullen worden.

- 1) Die welke tot vermaak als ideaal voorstellen het leven zooals het door de zonde is ontaard;
- 2) Die welke afkomstig zijn van beroepspeleers;
- 3) Die welke Bijbelsche tafereelen en personen voorstellen. *Gronden:*
  - a) Het adverteeren van de moving-picture "Zimba" heeft aanstoot gegeven;
  - b) Het is nu de tijd om door enkele regelingen dien-aangaande herhaling van zoo iets te voorkomen.  
(Classis Sioux Center.)

Synod take the necessary steps to end the present practice of circulating the news that a minister has lost his office in our Church. It has happened more than once that after a certain Classis had taken action in such a sad affair the Stated Clerk would refer to the matter in his classical report, and in addition to this would publish a separate announcement in the Church papers; and, as if this were not enough, several of the Stated Clerks of the other Classes would indicate in their reports that the matter had been brought to their attention, and they would even mention the man's name again. To end this practice:

- 1) Synod ask the Stated Clerk of each Classis to refrain from giving needless publicity to such action of his Classis whereby a minister has been removed from office in our Church;
- 2) Synod indicate that in such an event the Stated Clerk is called to give official information to no others except the Stated Clerks of the other Classes; and that those who receive this information shall convey it in writing to the clerks of the consistories;
- 3) Synod instruct the Publication Committee to refuse any space in the church papers for the announcement of a minister's removal from office; and, if necessary, to delete from the classical reports whatever there may be said about such a case. *Grounds:*

- a) The present practice is not necessary. The only reason for imparting information with respect to such a case is that the consistories may know that the man in question is no longer a minister in our Church. Hence it does not have to be published in such a way that it will come to the attention of those who are not concerned at all;
- b) It is far from proper. God's Name is not glorified, neither are the churches edified by publicity that will give the enemies occasion for rejoicing;
- c) It is contrary to the spirit of love. The Apostle Peter tells us (I Peter 4:8) that "love covereth a multitude of sins." (Classis Muskegon.)

Classis Hackensack overtures Synod to instruct the Publication Committee not to publish any "Public Protests" in our Church weeklies. *Grounds:*

- 1) Public protests make the public the judge of ecclesiastical affairs. The public is not the court of appeal.
- 2) Public protests are harmless for the protestants. A protestant may protest without sufficient information (cf. "The Banner," April 17, 1931, p. 371. In this case although a certain Consistory was involved, this Consistory was never asked for any information whatsoever, nor was it instructed that a protest was to be made.) In this way a protestant may without injuring himself, do damage to the good name of someone else. In ordinary discipline cases this could not take place; why should this be permitted in our weeklies?
- 3) Public protests in many cases are useless. The public seldom takes the necessary legal steps. No protest should be made unless action can follow if necessary.

In connection with this, the Classis overtures Synod to adopt the following **procedure**. Instead of public protests, to insist upon protesting to those concerned.

- (1) In re Calvin College and Seminary: When one feels it his duty to protest against an evil taking

place under the jurisdiction of the School, to instruct said protestant to protest to the Faculty concerned directly. If no satisfaction is received, to appeal to Curatorium. Should this fail to bring about a reconciliation, to go to Synod;

- (2) In re Consistory: To protest directly to the Consistory in question. If the Consistory fails to satisfy the protestant, to instruct said protestant to appeal to Classis. And if Classis fails to bring about a reconciliation, to appeal to Synod. *Grounds:*
- 1) This will eliminate hasty and erroneous protests;
  - 2) This will consequently protect the harmony in the Church;
  - 3) In the event that a Consistory or the College and Seminary are at fault, action must take place;
  - 4) The public will not be the judge;
  - 5) This will remove a painful inconsistency. No Consistory will accept any complaints based merely on inference. The Consistory must have evidence. Nevertheless, a protest found its way in our weeklies, although no questions were asked before its publication (cf. "The Banner," April 17, 1931). This could not be done in ordinary discipline cases. Hence, our Church papers are permitted to print what Consistories would be called upon to consider illegal;
  - 6) This would protect the name of the protestant. If he has been misinformed, or has drawn the wrong inference, his name will not be known to the public;
  - 7) This is the ordinary and approved procedure.  
(Classis Hackensack.)

De Classis verzoekt de Synode om de algemeene regel te stellen dat in de bekendmaking in de kerkelijke bladen alleen vermeldt wordt dat een Candidaat toegelaten is tot de bediening des Woords en der Sacramenten; zonder dat vermeldt wordt of het was met alle stemmen of met meerderheid.  
(Classis Sioux Center.)

Classis Grand Rapids West overtures Synod to urge upon the Consistories of our Church to report the number of families in their respective congregations in accordance with our synodical rule as to what constitutes a family. Also in this connection to add a question to the rules for church visitation of the following nature: "Are the number of families in your church reported in accordance with our synodical rule as to what constitutes a family? Namely, (a) where husband wife both are confessing members; (b) where husband or wife belong to the congregation by confession of faith; (c) where a widow is the acting head of the family. *Ground:*

We have reason to believe that not all churches are guided by the same rule for computing the number of families they report.

To rescind Article 17, 9, Acts 1914, which reads as follows: "In the interest of good order the consistories shall report each year on the exact number of families; the stated clerk shall keep accurate record of these reports; these statistics shall be read to Classis; the assessment for the Theological School, Emeriti Fund, and synodical expenses shall be made accordingly, and the stated clerk shall forward these statistics to Synod," and to declare that the statistics given in the *Yearbook of the Christian Reformed Church* will be the basis for "assessment" computation in the future. *Grounds:*

- 1) Since the Yearbook is the official publication of our Church, the statistics it gives should be the basis of assessments;
- 2) Elimination of unnecessary work;
- 3) Corrected statistics may be had each year through the annual publication of the Yearbook.

(Classis Grand Rapids West.)

Synod adopt a new clause in her ruling or adopt a new ruling on what constitutes a Church family. The following *grounds* may be adduced:

- a) cf. Church Order (H. & S.), pp. 38, 39, does not cover all cases that appear in our congregational life;

- b) The rules now in vogue leave too much room for conjecture in determining the financial status of many individuals in regard to our Church assessments;
- c) A new clause added to cover such exceptional cases which appear in each and every congregation will expedite our financial status as a Church, and also promote uniformity in all congregations.

Classis Pella besluit dat de Classis de Synode voorstelt dat de personen die onder *a*, *b*, en *c* (Church Order, H. & S.) niet kunnen worden geklassificeerd, in groepen van vijf worden saamgevoegd, en dat zulk een groep van vijf personen als een huisgezin worde gerekend.

(Classis Pella.)

---

#### IV. CHURCH ORDER, EMERITI MATTERS, ETC.

---

##### EMERITUS BOARD REPORT; EMERITI FUND, MAJORITY AND MINORITY REPORTS; REPORT AND PROTESTS ON DIVORCE; RULES PROCEDURE OF SYNOD REPORT, ETC.

Classis Orange City verzoekt de Synode Art. 50 D. K. O. alzoo te wijzigen dat elke Classis slechts vier afgevaardigden ter Synode zende in plaats van zes. *Gronden:*

- a) Een kleiner getal afgevaardigden zal even zoo effectief het werk af kunnen;
- b) Het zal de kerken ongeveer \$2,000 besparen.

(Classis Orange City.)

De Synode verlage het getal der afgevaardigden ter Synode van zes op vier van elke Classis. *Gronden:*

- a) Zestig Synode-leden zijn genoegzaam om de zaken recht te overwegen;
- b) Met zestig in plaats van negentig leden zal er in het debat minder herhaling voorkomen;
- c) Door de Agenda en persdebat worden de leden doorgaans tamelijk wel in staat gesteld om een eigen oordeel te vormen, zoodat het meerder of minder getal

der afgevaardigden weinig invloed zal uitoefenen op de proportie der stemmen voor of tegen eenig besluit;

- d) Het bezwaar, dat zestig leden niet genoeg geeft voor de onderscheidene commissies behoeft niet zwaar te wegen dewijl men slechts een kleiner aantal commissies behoeft te benoemen die dan wat langer tijd ontvangen om hun voorbereidend werk te doen;
- e) Besparing van onkosten.

(Classis Sioux Center.)

Classis Grand Rapids West overtures Synod to reduce the number of delegates to the next Synod. *Grounds:*

- 1) Synod might practice economy as well as Consistories and Classes;
- 2) The number of synodical delegates is quite large in proportion to the size of our denomination.

(Classis Grand Rapids West.)

De Synode herzie haar besluit (Acta 1926, blz. 66 en 67) om het getal afgevaardigden ter Synode niet van zes op vier te brengen. *Gronden:*

- 1) Finantieele bezuiniging. Menig afgevaardigde moet niet alleen vergoeding voor reiskosten, maar thans ook eene belooning voor zijn arbeid ontvangen;
- 2) Vermindering van werkzaamheden. Als de ingekomene rapporten niet meer in de handen van praeadviseurs gelegd worden, maakt dit den arbeid gemakkelijker;
- 3) De noodzakelijkheid van 90 afgevaardigden wordt niet algemeen gevoeld. Negen Classes vroegen in 1926 de vermindering aan.

(Classis Wisconsin.)

To the Synod of the Christian Reformed Church convened at Grand Rapids, June, 1932.

DEAR BRETHREN :

Whereas, the Consistory at *Ripon* feels itself out of harmony with the report of the Committee on *Divorce*, we humbly ask to put the following considerations before your body.

The marriage tie, biblically considered, is the bond laid by God between one man and one woman, who become one flesh and remain thus till death them do part. Only death can sever the marriage relationship (see Romans 7:2, 3).

Through the entrance of sin the institution of marriage has been disrupted. In Jesus' day the marriage relationship was being dissolved for trivial reasons. Jesus instructs his disciples when the Pharisees come with the question, whether it is lawful for a man to put away his wife for every cause, by saying: "Have ye not read, that he which made them at the beginning, made them male and female, And said for this cause shall a man leave father and mother, and shall cleave to his wife and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto him, Why did Moses then command them to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away committeth adultery."

From the above it becomes plain that this putting away of one's mate was due to *hardness of heart*. This hardness of heart shall, however, during the richer dispensation of the New Testament, be overcome to such an extent that marriage gets closer to its ideal. This is plainly shown in the abolition of polygamy. In the Church of Christ this rule must stand: One man for one wife bound by the tie of marriage for life. The Church must hold fast to this rule; it is one of Divine making.

The Consistory, therefore, takes the stand that the tie of the first marriage remains a binding tie in the lives of both parties once divorced on un-Biblical grounds. Only death can sever it. If they cannot get together, they must then live separate. We may never make room for sin. This particular sin brings this particular punishment with it, and by giving the right of re-marriage, even after confession of sin, we are coming in conflict with the words of Scripture, "Whoso confesseth and *forsaketh* them (his sins) shall have mercy" (Proverbs 28:13).

The case of John the Baptist against Herod makes plain

that the second marriage becomes adulterous. Herod had married his brother Philip's wife. John said to Herod (Mark 6:18) "It is not lawful for thee to have thy brother's wife." Mark you, John does not say, it was not lawful to *take* her; no, he says to *have* her. Why not? Because she was his brother's wife Herod was living in adultery even after marrying her. The only way he can repent is by putting her away.

To picture to us the sacredness of marriage, and that it is a tie not easily broken, even in case of Biblical grounds for divorce, we find in the fact that marriage is a type of the spiritual union between Christ and his Church. Israel of old is pictured as having committed adultery by forsaking God and turning to idols. Was the marriage between Israel and God thereby dissolved? Not at all; God still recognizes Israel as his lawful wife. Israel is called upon to return to her lawful husband.

The Committee furthermore takes the stand that when one of the parties divorced on un-Biblical grounds contracts a new marriage, a situation is created which is equivalent to the situation which exists when one of the parties united in holy wedlock commits adultery.

We cannot see how this can be the case.

Why is the innocent party in holy wedlock given the right to remarry when his or her mate becomes unfaithful? Because of his or her faithfulness. The innocent party has not broken the sanctity of marriage. This gives the right to re-marry. Not so in the case of those divorced on un-Biblical grounds. None of the parties can hold the charge of unfaithfulness against the other, consequently there can be no re-marriage.

Finally, if Synod should adopt the Report of the Committee the results must be disastrous.

The Church must then recognize all unions of non-Biblically divorced persons, if namely such people confess their sins. From this would follow that it would be possible to have at the same communion table one or more persons with whom one had been married at some time. An impossible position, as we view it. Are we then not doing as did the Pharisees: making God's commandments void by our precepts?

What procedure must the Church follow in case of the innocent party continuing to claim as his or her mate, one

who has been re-married? The innocent party might be censured, even excommunicated.

That the laws of the land allow divorce and re-marriage on trivial grounds cannot make such a marriage valid for the Church. The nation is making its own existence impossible by this procedure; the Church of Christ must, however, stand her ground and say in reference to these things: Thus saith the Lord, What God hath joined let not man put asunder.

That we may possibly exclude some from the Church concerning whom we believe that God has accepted them is undoubtedly true. The Church can, however, not afford to put down her bars and let this evil in. If we do, we shall in a few years stand where the other Churches in our land are at present. Let us be warned.

We also exclude lodge-members from our churches, even though we do not say thereby that it is not possible for a lodge-member to be a Christian. We merely say by excluding them that lodge membership and church membership do not go together. The one excludes the other. Thus also in this matter of divorce. The Church may not adjust herself to the wicked practices of men.

In view of the above considerations, which we believe to be according to the Word of God and to sound Church Polity, we would urge Synod to reject the position of the Committee on Divorce.

(Consistory, Ripon, Calif.)

The Muskegon Heights Consistory requests Synod to pass the following resolution:

Those outside the sphere of the Church (mission objects), who in the past have been divorced upon un-Biblical grounds, may be received into the membership of the Church when they make a sincere confession of their faith in Christ, which faith, according to the definition of Catechism and Compendium, includes the forgiveness of sins.

*Grounds:*

- A. The whole question of divorce, as discussed at our Synods for the past 16 years, very clearly is concerned with such who *are* members of the Church, and desire to *remain* such. This appears from the following:

- a) the original request of Alpine Avenue in 1914, "toch *wederom* in de Kerk eervol hersteld kunnen worden";
- b) Report of the Netherlands Committee:
  - "1. 'Wanneer leden der gemeente . . . echtscheiding verkrijgen.' "Tucht tegen hen te oefenen."
  - "2. 'Tot de gemeenschap der kerk willen terugkeeren'."

- c) Expressions in the Answer of the Comm., E, page 112. Such expressions as "enjoy again," be received again," "can again be accorded."

Where censure is mentioned; for this applies only to those who are members of the Church.

Thus, the impression received from the whole tenor of the report is that it concerns church-members, who have committed this sin.

- B. It must be admitted that a mission object, properly speaking, does not fall within the scope of this report of the Committee, for:
  - 1) such a one is not seeking re-admittance (which implies excommunication), but admittance to the Church;
  - 2) such a one could not have previously been an object of discipline on account of this sin.
- C. Such mission objects have been and will be met with in all our mission work, both among the heathen proper, and in our City Mission work.
- D. Whereas, in many cases, such a sin of un-Biblical divorce was committed in ignorance of God's Word and its teachings on this matter, there is a difference at least in the degree of sin, which the Bible itself admits (Luke 12:48; Romans 2:12).
- E. For a proper functioning of our Mission work, both Heathen and City Missions, a statement of this kind is necessary. If such mission objects are to be barred absolutely, even after they have sincerely repented and accepted Christ, they shall have to enter the Kingdom of God through the portals of some other Christian Church.

(Consistory, Muskegon Heights.)

## EMERITI MATTERS

In compliance with the Synodical ruling (Acta 1930, p. 88) the various consistories came with the following requests which were approved and are now forwarded to Synod for approval. The requests for aid from the Emeritus Fund are as follows:

Rev. J. Plesscher, Sr.....	\$800.00	per Parkersburg Consistory.
Mrs. John Gruessing.....	700.00	per Bunde Consistory.
Mrs. C. Bode.....	600.00	per Austinville Consistory.
Mrs. G. L. Hoefker.....	400.00	per College Church Consistory.
Mrs. J. G. Plesscher.....	300.00	per College Church Consistory.

(Classis Ostfriesland.)

Classis Muskegon asks Synod to grant Rev. H. Fryling honorable emeritation; also to grant him aid to the amount of \$1,200.00 per year, to begin June 1st, 1930.

(Classis Muskegon.)

Classis Illinois requests Synodical approbation of the emeritation of Rev. J. A. Rottier by the Classis on May 19, 1931. Sufficient proof of ill health was presented to Classis. Classis recommended him for support to the extent of \$1,200.00.

(Classis Illinois.)

Classis Orange City beveelt aan bij de Synode voor ondersteuning uit de Emeritus Kas:

Ds. H. J. Heynen.....	\$1,000.00
Juffrouw P. Van Vliet.....	600.00

(Note: Volgens besluit van Synode 1930) moeten de Classes vóór elke Synode opnieuw aanvraag doen voor hun Emeriti. Ds. Gulker, Ds. B. Vanden Brink, en Juffrouw Schultz hadden vergeten om door hunne Kerkeraden bij de Classis hun verzoek te brengen. Deze aanvragen komen straks door het kanaal van de Classicale Commissie.)

(Classis Orange City.)

Since Rev. H. Kamps is now of advanced age, and since Synod of 1930 has ruled that the grounds given are not valid, Classis Ostfriesland drops the original grounds for the emeritation of Rev. Kamps, and now asks for Synodical

approbation of the emeritation of Rev. Kamps on the ground of old age.

The Classis, also upon advice of the Synodical Committee, calls the attention of Synod to the fact that in the original emeritation proceedings it was expressly stipulated that the sum Rev. Kamps was to receive was to be determined by the Board according to circumstances. We believe, as does also the Synodical Committee, that in determining the sum to be paid, this original stipulation should be regarded also now.

(Classis Ostfriesland.)

[In the hands of the S. C. of Synod also is a Report of the Committee in re Rev. Kamps (Acts 1930, pp. 129, 205), viz., Revs. K. Bergsma, G. Hoeksema, and Mr. G. Ledebøer.]

Op de classicale vergadering van Classis Wisconsin 29 en 30 Maart, 1932, deed Ds. H. Ahuis aanvraag voor emeritaat, gesteund door den Kerkeraad van Vesper, Wis. Reden voor die aanvraag: verval van krachten. Classis schonk emeritaat aan Ds. H. Ahuis op grond van Art. 13 K. O. Dit sluit in aanbeveling bij de Em. Board voor de gewone ondersteuning van Emeriti-predikanten. Dit werk van de Classis legt de Classis Wisconsin hiermede der Synode ter approbatie voor. De emeritaat te beginnen 1 Juni, 1932.

(Classis Wisconsin.)

Op de speciale vergadering van Classis Wisconsin te Sheboygan, Wisconsin, 12 Mei, 1931, kwam het verzoek van Ds. B. Vanden Brink tot emeriteering. Dit verzoek werd gesteund door den Kerkeraad van Oostburg. Reden voor aanvraag om zijn emeritaat was: lichamelijke ongesteldheid, zoodat hij verhinderd werd om het grootste gedeelte van zijnen gemeentelijken arbeid te verrichten. Na breede bespreking willigde de Classis dit verzoek in. Dit verzoek sluit in aanbeveling bij de Em. Board voor \$1,000 jaarlijks. Dit werk legt de Classis hiermede der Synode voor ter approbatie.

(Classis Wisconsin.)

Classis Orange City spreekt uit, dat ofschoon zij instemt met het beginsel uitgesproken in het Meerderheids-rapport

van de Commissie Emeritus Fonds, zij tevens uitspreekt, dat indien de toestand der Kas zóó is dat procentsgewijze moet worden uitgekeerd, deze uitkeering dan geschiede naar behoefte dergenen die gelden uit de Kas ontvangen.

(Classis Orange City.)

## V. LITURGICAL MATTERS

IMPROVEMENT OF OUR PUBLIC WORSHIP (Report VI); REVISION LITURGICAL FORMS AND WORSHIP IMPROVEMENT (Reports VII and X); INTRODUCTION OF HYMNS; INEXPENSIVE PSALTERS; REPORTS ON HYMNS AND PSALTER REVISION; FORM OF MARRIAGE, ETC.

Classis Orange City hecht hare adhaesie aan een bezwaarschrift van den Kerkeraad van Edgerton, Minn., inzake de voorgestelde wijziging van Artikel 69 D. K. O.

De bezwaren zijn de volgende:

- "1) Indien eerst Artikel 69 D. K. O. gewijzigd wordt zooals voorgesteld door de Synodale Commissie in het 'Report to the Synod of 1932 on Hymns,' geeft het ons geen waarborg dat de resolutie aangenomen wordt, 'to safeguard the constant singing of the 150 Psalms of David in public worship' (zie Rapport);
- "2) Er bestaat gevaar dat, als de voorgestelde formulatie wordt aangenomen, er dan na verloop van tijd zoo licht meer nadruk gelegd wordt op het 'also,' in plaats van het bedoelde nadruk leggen op het zingen der Psalmen als 'requirement';
- "3) Reeds eenige jaren is er veel nadruk gelegd op de noodzakelijkheid van eenheid in den Eredienst. Zulk een voorgestelde verandering van Artikel 69 D. K. O., met mogelijk daarbij gevoegde bepalingen, zal de eenheid echter niet bevorderen, maar in tegen-deel zelfs in plaatselijke gemeenten aanleiding kunnen geven tot groote oneenigheid."

Naar aanleiding van dit bezwaarschrift verzoekt Classis de Synode om Artikel 69 D. K. O. zóó te wijzigen, dat het zingen van de Psalmen in onze kerken gewaarborgd blijve.

(Classis Orange City.)

Holland Center wil eenige verandering in No. 83 van de 138 gezangen der Synode voorgesteld. De Classis besluit het volgende tot de Synode door te zenden: Dat de Synode, eer ze No. 83 van de voorgestelde gezangen goedkeurt, de exegeese van I Tim. 1:15 die daaraan ten grondslag ligt, aan een nauwkeurige studie onderwerpe.

(Classis Sioux Center.)

Classis Orange City submits the following overture: Be it resolved that Synod adopt only those Hymns whose authors are known to be of sound Biblical faith, and that it reject those Hymns whose authors hold views which are contrary to the orthodox view of the Scriptures. *Grounds:*

- 1) By admitting productions of those who are not in harmony with the orthodox beliefs, we are giving them a place of honor in our public worship;
- 2) After all, a poem means just what its author intended it to mean. Modern liberals use the historical terminology yet without the historical meaning. When they speak of the love of God, justification, the Trinity, they mean thereby something quite different from the orthodox definition of the terms;
- 3) In view of the widespread movement towards church union on the basis of "Anti-creedalism and the Social Gospel," a healthy distinctiveness based upon loyalty to the Word of God and the faith of the Fathers, must be maintained, also in our Hymns for public worship.

(Classis Orange City.)

Naar aanleiding van twee instructies, beide inhoudende bezwaar tegen te haastige invoer van N. T. gezangen, komt de Classis tot de Synode met een ernstige waarschuwing met het invoeren van Gezangen voorzichtig te zijn, en zulke bepalingen te maken, dat voor de toekomst het Psalmgezag in eere wordt gehouden. *Gronden:*

- a) het zingen van Gezangen is een radicale verandering in onze eeredienst, die diensvolgens voorzichtigheid eischt;
- b) daar zijn vele leden onzer Kerk wier gemoederen zich bezwaard gevoelen inzake deze verandering

- c) te groote overhaasting zal nadeelig zijn voor het geestelijke leven onzer kerken, en levert allicht gevaar op voor verdeeldheid en scheuring, waarvoor ten allen tijde moet worden gewaakt.

(Classis Pacific.)

Wat hier volgt is een bezwaarschrift van een broeder in de Classis tegen eene uitdrukking in het voorgesteld huwelijks-formulier. Classis besloot om het bezwaarschrift op verzoek van den broeder door te zenden aan de Synode zonder dat de Classis daaraan hare adhaesie geve.

N. JANSEN, S. C. van Classis Wisconsin.

“Birnamwood, Wis., 22 Maart, 1932.

“Aan de Classicale Vergadering der Chr. Geref.  
kerken, te houden te Waupun.

**“Waarde Broeders:**

“Met dezen wensch ik U mijn bezwaar kenbaar te maken tegen een uitdrukking voorkomende in het voorgestelde ‘Formulier om het Huwelijk te Bevestigen in het Midden der Gemeente.’

“De uitdrukking waartegen mijn bezwaar gaat is te vinden in het eerste deel der Synodale Agenda, bladz. 138, alwaar men leest: ‘Desverlangd vraagt nu de dienstdoende Dienaar des Woord: Wie geeft thans deze vrouw aan dezen man? Hierop antwoordt de vader of de voogd der bruid: Ik (met eenige nadruk).’

“Deze vraag en dit antwoord is mijns inziens in strijd met, ten eerste, de leer des Bijbels; ten tweede, den geest van dit formulier; en ten derde, de realiteit van het leven.

“Ten eerste, in strijd met de leer des Bijbels, omdat ook nog op ons ten volle van toepassing is het woord door Adam tot God gesproken (Gen. 3:12) ‘De vrouw die Gij mij gegeven hebt.’ Ook wij gaan nog uit van de gedachte dat het God is die man en vrouw elkander doet ontmoeten en te zamen voegt in den band des huwelijks.

Niet door een machtswoord van een mensch, zij het ook den vader of voogd der bruid, wanneer hij zegt, ‘Ik geef deze vrouw aan dezen man,’ worden man en vrouw te zamen gevoegd. Het woordje ‘ik’ moet dan volgens het formulier nog met eenige nadruk worden uitgesproken. Dit is gezag toekennen aan een mensch welke hij niet heeft, maar welke God voor Zichzelf behouden heeft. De opmerking

dat hier bedoeld wordt de erkenning van het ouderlijk gezag, houdt hier geen stand, want in normale omstandigheden zijn bij het sluiten van een huwelijk vier ouders tegenwoordig, en niet alleen de vader of voogd der bruid. Bovendien wordt hier niet gevraagd om toestemming, maar om een daad. Er wordt zonder meer gevraagd: 'Wie geeft,' enz. Integendeel, de erkenning van het Christelijk ouderlijk gezag wordt in dit formulier geheel en al gemist; in het oude formulier is daarvan wel sprake als men leest, 'zich tot den huwelijksstaat naar Christelijke ordening, met weten en wil **hunner ouders** of voogden en vrienden te begeben.'

"Ten tweede, is deze uitdrukking in strijd met den geest van dit formulier. Op bladz. 137 wordt het woord van Jezus aangehaald (Matt. 19:6), 'Hetgeen God samengevoegd heeft scheidt de mensch niet.' Daarmede stemt dit formulier in dat het woord uit Gen. 3:12, 'De vrouw die Gij mij gegeven hebt,' ook op ons nog van toepassing is.

"Vervolgens, deze uitdrukking druischt ook in tegen de vraag die later aan de bruid gedaan wordt, "Verklaart gij hier plechtiglijk dat gij tot u genomen hebt en als uwe wettige echtgenoot erkent, enz.'

"Nu, als men ten huwelijk uitgegeven is, is er van nemen geen sprake meer. Dan zou men deze vraag als volgt moeten wijzigen, 'Verklaart gij hier plechtiglijk dat gij ten huwelijk gegeven zijt aan, en als uwe wettige echtgenoot erkent,' enz.

"Ten derde is deze uitdrukking in strijd met de realiteit van het leven. Immers, een ieder weet wel dat in het dagelijksch leven van onze twintigste eeuw de meisjes niet meer door hun vader ten huwelijk worden uitgegeven. Daarvan was wel sprake bij onze eerste heidensche voorouders, de Batavieren, en in onze dagen nog onder sommige heidensche volken. Maar waar het Christendom is doorgedrongen heeft men afgedaan met deze praktijk.

"En zullen wij dan den schijn daarvan op ons nemen? En deze in de plaats stellen van de echte erkenning van het Christelijk ouderlijk gezag? Laten wij dan ook in overeenstemming met het vijfde gebod een plaats inruimen voor dit ouderlijk gezag door toestemming of goedkeuring te vragen der wederzijdsche ouders bij het sluiten van het huwelijk.

“Gaarne zou ik zien dat deze uitdrukking in dien zin werd gewijzigd, en vraag ik daarvoor uw gewaardeerde steun op de eerstvolgende Synode.

Met broedergroete en heilbede,  
(Geteekend) H. VERKAIK.

R. R. 3, Birnamwood, Wisconsin.

(Doorgezonden door Birnamwood's Kerkeraad 22 Maart, 1932.)

De Synode aanvaarde het **huwelijks-formulier** vastgesteld in 1930 (zie Agenda Synodi 1930, pp. 96 v.v.), en niet het Formulier van 1932 (zie Agenda, pp. 131 v.v.)  
*Gronden:*

- a) Het in 1932 voorgestelde Formulier is niet rijker aan inhoud onzes inziens dan het Formulier van 1930;
- b) De vragen aan beide partijen gedaan in het Rapport zijn minder belijnd en definitief, waarbij den indruk niet onderdrukt kan worden van dat hier een toegeven is aan den geest van den tijd, en het vooral in onzen tijd noodig is, dat wij als Kerk een definitief standpunt innemen in betrekking tot het huwelijk.  
(Kerkeraad, Sioux Center I.)

De Classis Cioux Center besloot: Indien de Kerkeraad er behoefte aan heeft, kan ze het zelf naar de Synode zenden.

J. H. GEERLINGS, Stated Clerk.

---

## VI. VARIA

REPORTS REPERESANTATIVE BIBLE SOCIETY, CHICAGO  
TRACT SOCIETY; NATIONAL CHRISTIAN ASSOCIATION

The Consistory of Prospect Park, Holland, Mich., requests Synod:

- A. To declare the desirability, if not the necessity, of greater recognition than before, in the preaching of the Word on the Lord's Day, of the presence of young covenant children in the midst of the congregated assembly;

XXXVIII

- B. To urge all our ministers to expound and apply the Scripture during divine services, in language which children of grammar-school age can understand, whenever the opportunity to do so presents itself during the discourse;
- C. To call the attention of our Seminary faculty to the necessity of reckoning with this need in the training of future ministers of the Word. *Reasons:*
- 1) As Reformed people we regard the presence of the covenant children in our divine service a God-willed demand;
  - 2) It is unjust towards these children to expect of them due attention to preaching which is largely beyond their capacity of understanding. This especially applies to the preaching of the Catechism which usually takes place during the morning or afternoon services when more children are present than at the evening service.

(Consistory, Prospect Park, Holland, Mich.)

Naar aanleiding van een Instructie van Sioux Center I, spreekt de Classis uit dat zij de voorkeur geeft aan de formulering van "De Belijdenis Vragen" van 1930. *Gronden:*

- a) Ze geeft meer belijnd aan de beteekenis van het doen van belijdenis;
- b) Doordat ze direct vragend is, raakt ze meer het hart en maakt meer indruk.

(Classis Sioux Center.)

De Kerkeraden van Pease and Ogilvie wenschen gevoegd te worden bij Classis Orange City, en verzoeken de Synode de noodige stappen daartoe te nemen. *Gronden:*

- a) Geographisch behooren ze bij Classis Orange City;
- b) Reis-gelegenheden vereischen niet langer indeeling bij Classis Sioux Center;
- c) Consulentschap en Classisbeurten in tijd van vacature kunnen beter door Classis Orange City bediend worden.

(Classis Sioux Center.)

Classis Muskegon overtures Synod to send the following or a similar petition to the **President** of our country:

- A. *Whereas*, our national benefits depend upon the blessing of an Almighty God; and whereas God promises to bless those who acknowledge Him in prayer; **therefore**, Be it resolved, that we, the Synod of the Christian Reformed Church of America, hereby earnestly petition our President to set aside a national Day of Prayer in the Spring of the year, wherein the blessing of an Almighty God may be invoked upon the various domains of labor.
- B. Classis further advises Synod to seek the coöperation of as many denominations as possible.

(Classis Muskegon.)

Aan de Synode der Christelijke Gereformeerde Kerk, te vergaderen in Junimaand te Grand Rapids, Mich.  
**Geliefde Broederen, Heil en Vrede!**

Ook ditmaal richt ondergeteekende zich rechtstreeks tot de Synode zonder tusschenschakel van Kerkeraad en Classis, waar hij zich bezwaard gevoelt over het besluit der Synode van 1930 rakende zijn tot de Synode van 1930 gericht verzoekschrift (zie Acta Synodi, pagina 52, onder III, a). Ondergeteekende handhaaft het recht, in de Kerkenorde vastgesteld, dat men protesteere bij die vergadering door wier besluit men zich verongelijkt gevoelt. Zijn Kerkeraad, alsook Classis Illinois, hebben bij die zaak als zoodanig geenerlei bijzonder belang. Het geldt hier zuiver, rechtstreeks en uitsluitend een zaak tusschen de Christelijke Gereformeerde kerken in Synode vergaderd en ondergeteekende. Mitsdien meent hij, ja, is overtuigd, dat hij recht heeft om zich rechtsreeks tot de Synode te wenden, en bidt U dan ook hem ditmaal niet op een vermeenden grond, die alle rechtsgeldigheid mist, af te wijzen. Ondergeteekende is overtuigd dat de Synode hem onrecht heeft aangedaan door zijn verzoekschrift op een vermeenden grond, die hoogstens op een usantie berust, van de hand te wijzen. Daardoor heeft de Synode hem van zijn wettig recht om te protesteeren tegen de vergadering door wier besluit hij zich bezwaard gevoelt, beroofd. Het is dan ook juist uit gekrenkt rechtsbesef dat ondergeteekende zich gedrongen gevoelt om bij uwe vergadering te protesteeren

tegen het besluit der Synode van 1930 te vinden op bladzijde 52 der Acta der Synode, onder III, a.

De Synode van 1930 wees zijn Verzoekschrift van de hand omdat het niet gegaan was door de voorgeschreven kanalen van Kerkeraad en Classis. Tegen dezen aangevoerden grond heeft ondergeteekende grondige en wettige bezwaren:

- 1) De Commissie van Praeadvies gaf geen bewijs noch uit Kerkenorde noch uit onze Kerkelijke Bepalingen tot staving harer bewering, en de Synode bleef in gebreke naar bewijs te vragen;
- 2) Ondergeteekende had juist in zijn Verzoekschrift aangetoond waarom hij zich gerechtigd achtte rechtstreeks tot de Synode te gaan, doch de Commissie heeft in geen enkel opzicht dien grond weerlegd. Zij heeft niet met bewijzen het tegendeel aangetoond;
- 3) Wat de Commissie noemt is feitelijk niet anders dan een usantie zonder kerkelijke sanctie. Allermint een in alle gevallen te volgen regel; de Kerkenorde bepaalt zulks nergens, doch het spreekt wel vanzelf dat men zich beroept op die vergadering door wier besluit men zich bezwaard gevoelt. Op de Synode van 1928 had ondergeteekende reeds als afgevaardigde te kennen gegeven dat hij zich met het besluit der Synode niet kon vereenigen, en derhalve liet aantekenen dat hij tegen stemde. Dies het alleszins natuurlijk was dat ondergeteekende deze aantekening met een verzoekschrift, of, zoo men wil, met een protest opvolgde;
- 4) In het verleden hebben de Synodes ook niet altijd dien regel gehandhaafd. In 1924 nam de Synode een instructie in handen, die nooit op de Classis is geweest, en niet officieel aan den Stated Clerk der Synode opgezonden, doch door iemand gelegd op de Synodale tafel; desniettemin de Synode nam haar in behandeling en maakte zelfs een besluit. In 1926 waren vele persoonlijke protesten van leden rechtstreeks opgezonden naar de Synode tegen de besluiten der Synode van 1924 in re de drie punten; de Synode heeft deze protesten niet afgewezen omdat ze niet gekomen waren door de kanalen van Kerkeraad en Classis, doch integendeel de protesten zijn behandeld en beantwoord; en,

- 5) Uit de oude Actas der Gereformeerde Kerken in Nederland blijkt dat meermalen personen zich rechtstreeks hebben gewend tot de Synode, en men dacht er niet aan ze daarom af te wijzen. Op de Synode van Arnhem, 1930, wendde Prof. Greydanus zich rechtstreeks tot de Synode met een zaak, doch de Synode wees hem niet terug naar zijn Kerkeraad en Classis, ofschoon hij voldoende tijd gehad had om zulks vooraf te doen.

Op al deze aangevoerde gronden verzoekt ondergeteekende U beleefd en dringend uit te spreken, dat de Synode van 1930 misging door zijn verzoekschrift zoo maar van de hand te wijzen, en zoo Uwe vergadering daartoe besluit, verzoekt hij tevens dat de Synode van 1932 alsnu dit verzoekschrift in behandeling neme.

U in al uwe handelingen de onmisbare leiding des Heiligen Geestes toebiddende,

Hoogachtend uw mede-ambtsbroeder  
in de bediening,

KAREL WILHELM FORTUIN.

Predikant bij de Eerste Chr. Geref. Kerk van South Holland, Ill.

*Whereas*, it is not exactly clear from the decisions of Synod in 1928 relative to the question of card-playing, whether the Synod means to say that *all* card-playing must be condemned, and if not stopped, must be followed by censure, or whether the so-called occasional "social" game is to be condoned and only the excessive use of cards and card parties and the use of pedro cards are to be condemned and, if not stopped, are to be followed with censure; and,

*Whereas*, it is evidently the attitude of many consistories that only the excessive use of cards or the use of pedro cards are to be condemned; and,

*Whereas*, the decisions of Synod in connection with the citations of Reformed views, especially those of Perkins, Calvin, and H. H. Kuyper, leave the question whether Synod

means to interpret these views or the more stringent ones to be the correct views;

Therefore, the Classis of Muskegon, hereby overtures Synod to so express its position and interpretation of this matter, that there shall be no room for doubt as to what the idea of our Synod is and what the consistories and leaders are expected to do in this matter.

(Classis Muskegon.)

---

## VII. PROTESTS AND APPEALS

---

Protesten van Ds. E. Van Farowe:

- 1) Protest tegen Classis Orange City in re Losmaking van de gemeente Prinsburg.
- 2) Protest tegen Classis in re het werk van de Classicale Comm. in verband met de Prinsburg zaak.
- 3) Protest tegen Classis in re het werk van Ds. Bajema als Lid van de Prinsburg Commissie.
- 4) Protest tegen Classis in re het werk van Ds. Hylkema als lid van de Prinsburg Commissie.
- 5) Protesten tegen Classis in re het werk van Ds. Voss en Ds. Lyzenga als leden van de Comm. van Praeadvies in de Prinsburg zaak op de Herfst Classis van 1931.

(Classis Orange City.)

Protesten van leden van Prinsburgs Gemeente tegen de Classis in zake de Prinsburg kwestie:

Protesten van G. J. Van Dyk, Henry Bulthuis, Abraham Berghuis, Fred Marcus, Geo. Lindquist.

Alsmede van H. A. Kleinhuizen, Mrs. Mary Duininck—  
in re Rev. Van Farowe.

Protest A. Godeke tegen besluit kerkeraad van Pease, Minn., en Classis Sioux Center.

Protest F. Nymeyer, Chicago, vs. decision Classis Illinois.

Schrijven, kerkeraad Middelburg, Ia.—chtscheiding zaak.

Protest, vier leden Columbus, Mont., tegen Classis Pacific en kerkeraad.

Schrijven Classis Wisconsin, betreffende lidmaatschap van Ds. en Mrs. W. De Groot. Idem, van laatstgenoemden.

Bezwaarschrift, enz., inzake doopen van aangenomen kinderen, van den kerkeraad Sheboygan. In verband daarmede schreef de S. C. van Classis Wisconsin:  
*Aan de Synode, 1932:*

Op de classicale vergadering van Classis Wisconsin nam bovengenoemde Classis het volgende besluit in betrekking tot den doop van aangenomene kinderen. Dit besluit legt de Classis hiermede voor uwe vergadering.

Het besluit:

Aangezien er bezwaar op de vorige Classis ingebracht werd tegen het besluit der Synode van 1930 in zake het doopen van aangenomen kinderen, en er eene commissie benoemd werd op de vorige Classis, om deze zaak te overwegen en op de volgende Classis te rapporteeren;

aangezien er een meerderheids- en een minderheids rapport ingebracht werd, en het uit de verdere bespreking bleek, dat er in deze zaak geene instemming bestaat in deze Classis;

aangezien er blijkbaar nog lang geene instemming bestaat in de Kerk in het algemeen; en

aangezien uit de classicale verslagen in onze kerkelijke bladen blijkt, dat door onderscheidene Classes verzocht wordt, dat de zaak zal worden herzien op de e. k. Synode,

besluit de Classis Wisconsin aan Sheboygan kerkeraad over te laten om zijn bezwaar door te zenden naar de Synode, zonder zichzelf daarover uit te spreken,

der Synode in overweging te geven, om alear dat zij tot eene verandering van het ingenomen standpunt overgaat, de Synode eene commissie benoeme, om de zaak verder te bestudeeren en met Kerken van Geref. belijdenis te correspondeeren, opdat er meer helderheid en duidelijkheid kome in deze zaak.

(S. C. Classis Wisconsin.)

De Classis besluit om de volgende instructie naar de Synode te zenden: Waar de gronden voor het besluit der Synode in re den doop van aangenomen kinderen voor velen niet duidelijk zijn, en waar het toch zeer gewenscht is dat wij in dezen met heldere overtuiging de besluiten der Synode naleven, neme de Synode stappen om over deze gronden meer licht te verspreiden.

(Classis Sioux Center.)

*In zake den doop van aangenomen kinderen.*

De Classis Zeeland verzoekt de Synode het besluit in zake den doop van aangenomen kinderen te herzien:

1. Wijl dit besluit niet overeenkomt met onze Belijdenis schriften en Doopsformulier.

(Nota—Met “niet overeenkomen” bedoelen wij dat wanneer onze vaders van kinderen der geloovigen spraken, zij daarmede de kinderen uit geloovigen geboren bedoelen. Zie Hamabdil van Dr. H. H. Kuyper, pp. 30, 31—Elk kind dat gedoopt werd ontving het teeken des doops wanneer het duidelijk bleek dat het kind in het genade verbond geboren was. Zie verder de Catechismus vraag en antwoord 74—Kinderen der geloovigen moeten van de kinderen der ongelooovigen onderscheiden worden.)

2. Wijl het indruischt tegen het besluit der Dordsche Synode genomen in een zaak die principieel dezelfde was. Dr. H. H. Kuyper, *Hamabdil*, pp. 39-41, en W. Heyns, *De Wachter*, Vol. 64, No. 39, p. 634, “In dit opzicht was dus de zaak voor onze Synode geheel dezelfde als voor Dordrecht 1618-19.”
3. Wijl volgens het besluit der Synode, Abraham waarschijnlijk de besnijdenis heeft toegediend aan volwassenen zonder openbaring van geloof, waaruit blijkt dat volgens de Synode de besnijdenis van volwassen ongelooovigen mogelijk was. Zie Acta C, 4, d, pag. 91, “That all Abraham’s slaves, even those bought from strangers, were believers is possible, though not probable.” Daartegenover wijzen wij op Rom. 4:11, “En hij (Abraham) heeft het teeken der besnijdenis ontvangen tot een zegel der rechtvaardigheid des geloofs, die hem in de voorhuid was toegerekend.” Zie ook Rom. 2:28, 29 en Phil. 3:3.

4. Wijl het besluit der Synode gebaseerd is op een exegese van N. T. teksten, die ons in het licht van Markus 16:16 en Hand. 2:28, 29 geheel iets anders leeren.
5. Wijl, indien het waar is dat kinderen door aanneming door christen ouders in het genade verbond zijn, de Synode niet had moeten besluiten dat zij *mogen*, maar dat zij *moeten* gedoopt worden. Allen die in het genade verbond zijn, *moeten* ook het teeken en zegel van dat verbond ontvangen.

(Classis Zeeland.)

Classis G. R. West [transmits] protests of West Leonard Street and Grandville Avenue consistories respectively, and the report of the committee of preadvice to Synod, without comment.

Classis requests Synod to *reconsider* its decision of 1930 as regards the baptism of said infants, since it appears from the discussions in the churches at home and abroad and from the discussions in our classical meeting that the churches are not ready and ripe for a final decision on this weighty matter.

Classis advises Synod to leave the matter to the discretion of the consistories while the matter is under consideration, provided that meanwhile no children shall be baptized who have not been legally adopted.

(Classis Grand Rapids West.)

Protesten, bovengenoemd, van West Leonard St. en Grandville Ave. Chr. Geref. Kerken, Grand Rapids, Mich., met bovenbedoeld Comm. rapport der Classis G. R. West.

"Whereas the Consistory of the Twelfth Street Church of Grand Rapids, Mich., agrees with the conclusions of the Report rendered at the January, 1932, meeting of Classis Grand Rapids West anent *Baptism of Adopted Children*, the consistory requests Synod to *rescind* the 1930 decision which permits the baptism of adopted children whose origin from covenant ancestors cannot be clearly traced."

The consistory of the Allen Ave. Christian Reformed Church of Muskegon overtures Synod to *reconsider* its decision in regard to the baptism of adopted children.  
*Grounds:*

A. The decision of Synod is not sufficiently definite. Synod decided that children born of unbelieving parents but adopted by believers must be viewed as comprehended in the covenant of grace (p. 89 of *Acta*, 1930) and that, therefore, they MAY be baptized, p. 93. We contend that if these children by means of adoption enter the covenant of grace, then Synod should have decided NOT that they MAY but that they MUST be baptized. All covenant children MUST be baptized.

B. The decision of Synod has brought about an important difference between the position of the Christian Reformed Churches here and that of the Gereformeerde Kerk in the Netherlands, cf. *De Heraut*, Jan. 18, 1931. It is our conviction that before making an important decision touching the doctrine and practice of the Church, it would be advisable and proper for the distinctively Reformed denominations to consult each other in order, if possible, to reach a unanimous decision.

C. Synod has not adduced clear and definite Scriptural support for its decision that children born of unbelieving parents but adopted by believers may, nevertheless, be baptized:

- 1) Gen. 17:13 does not prove that the infants of the servants of Abraham received the sign and seal of the covenant because they sustained a relation to Abraham similar to that which adopted children sustain toward their foster-parents. On the basis of Gen. 14:14, 24:48, and 18:19, it is altogether probable that these children were children of believers, and hence were entitled to the seal and sign of the covenant.
- 2) According to Scripture, Gen. 17:7, etc., the covenant was established with Abraham "*and his seed.*" Although it is certainly true that the word "seed" in Scripture does not always have the same meaning, yet nowhere does Scripture state or imply that the term "seed" includes those who are children by dint of human adoption.

- 3) In I Cor. 7:14 Scripture seems clearly to affirm that children who are not of covenant lineage are not to be considered holy but unclean: we read, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children UNCLEAN. . . ."

D. The decision of Synod is not in harmony with the decision of the Great Synod of Dort, and does not rest upon our Reformed Confessions:

- 1) When the same question, in principle, was presented to the Synod of Dort, THAT Synod answered in the negative, i. e., it decided that such infants should not be baptized. That the matter decided upon by the Synod of Dort was the same, in principle, as that before our Synod is even admitted by those who disagree with the stand of Dort. See W. Heyns, *De Wachter*, Vol. 64, No. 39, p. 634. Moreover, one of the grounds upon which the Synod of Dort based its decision was that HUMAN adoption does not imply divine adoption: "de menschelijke adoptie brengt de Goddelijke niet mee." See Acts of the Synod of Dort, sessions 17-19.
- 2) According to the Westminster Confession, ch. 28, art. 4, the right of baptism is limited to persons who confess their faith in Christ and to those children who were BORN of parents one of whom or both of whom are Christians. The word "procreantur" is used. Westminster Confession of Faith, ch. 28, art. 4.
- 3) Says Dr. H. H. Kuyper in *De Heraut*, "Van een recht op den doop dat door adoptie door Christen ouders zou verkregen zijn WEET ONZE BELIJDENIS NIETS." Our standards distinctly state that infants in order to be baptized must be "children of Christians," "children of believers," "children of Christian parents," see question and answer 74 of the H. C., article 56 of the Church Order, and the Form for the adm. of baptism to adults. In *Hamabdil*, pp. 30, 31, Dr. H. H. Kuyper clearly proves that "wanneer onze vaderen van kinderen van geloovigen spraken, ze daarmee bedoelden de kinderen uit geloovigen GEBOREN."

E. The decision of Synod means a departure on this point from the teaching of many eminent Reformed theologians and from the practice, in general, of our Reformed fathers:

- 1) It is in conflict with the opinion of Calvin, see *Hamabdil*, also articles of H. Bouwman in *De Bazuin*, Feb. 5, and following issues; with the opinion of Voetius, *Pol. Eccl.* I, pp. 657-660; with the teaching of Dr. A. Kuyper, Sr., in his later period, see *E Voto* III, 41, and *Pro Rege* II, 423; with the position of Dr. Vos of Princeton, see *Compendium, Genademiddelen*, question 57; with the stand of Dr. H. Bavinck, see *Gereformeerde Dogmatiek*, vol. IV, pp. 589, 590; with a series of articles written by Dr. H. H. Kuyper in *De Heraut*; with the opinion of Dr. H. Bouwman, see *De Bazuin*, Feb. 5 ff., 1932, etc.
- 2) It is also in conflict with the PRACTICE, in general, of our Reformed fathers:
  - a) Says Dr. H. Bavinck, "De Gereformeerden lieten tot den doop toe alle kinderen die na den dood hunner ouders of als vondelingen in Christelijke familien opgenomen waren..... INDIEN ER MAAR EENIGEN GROND VOOR HET VERMOEDEN BESTOND DAT DE LIJN DES VERBONDS NIET GEHEEL WAS AFGEBROKEN." IV, p. 589, 590.
  - b) Says Dr. H. Bouman in *De Bazuin*, "De Gereformeerden handhaafden dus steeds het beginsel, hoe zwak soms ook de praktijk was, dat ALLEEN kinderen van geloovigen moesten worden gedoopt."
  - c) Says Dr. H. H. Kuyper in *De Heraut*, Jan. 18, 1931, "Zijn die gronden (namely, the grounds upon which the decision of our Synod rests) juist, dan is de praktijk dusver in onze Gereformeerde kerken gevolgd, verkeerd geweest..... Zijn deze gronden daarentegen niet juist, dan kan onzerzijds niet anders dan betreurd worden, dat onze zusterkerk in Amerika van dezen ALGEMEENEN REGEL afweek."

Therefore, in view of the foregoing grounds, and in view also of the consideration that not only individuals and consistories but even Classes are dissatisfied with the

decision of Synod, we are convinced that said decision merits reconsideration in order that as a result of such reconsideration clear and definite grounds may be adduced, or—in case these should be lacking, as we have tried to show—that Synod reverse its stand.

(Allen Ave. Church, Muskegon.)

Protest G. VanderWerff, Sultan, Wash., in re doop aangenomen kinderen. Zonder adhesie van Cl. Pacific doorgezonden.

Protest L. Beuving, Ripon, Calif., idem.

Protesten tegen het besluit der Synode 1930 inzake *Het Doopen van Aangenomen Kinderen*:

- 1) van den Kerkeraad van Ireton, Iowa.
- 2) van den Kerkeraad van Chandler, Minn.
- 3) van Mr. J. Geerts.

Classis besloot zich over den inhoud dezer protesten niet uit te spreken en ze door te sturen naar de Synode.

Protest Kerkeraad Eerste Chr. Geref. Kerk South Holland, Ill., in re Doop, idem. Met begeleidend schrijven, Cl. Illinois.

Protest, J. Monsma, Sr., Grand Rapids, Mich., idem.

Idem, C. Van Spronsen, Allendale, Mich.

Idem, Kerkeraad, 16th St. Chr. Geref. Kerk, Holland, Mich.

Protest and Petition in re *Baptism of Adopted Children, not born of believing parents*": H. Hamstra, Passaic, N. J.

In re *Baptism of Adopted Children*, Classis Hudson decided to send the following overture to Synod: "Synod *abide* by the decision of the former Synod with respect to the Baptism of Adopted Children, since sufficient grounds to warrant the rescinding of the aforementioned decision

L

have not been produced. However, Synod express itself more definitely as to the statement 'may be baptized,' which is ambiguous and leads to difficulties."

(Classis Hudson.)

Classis Hackensack urges Synod to *abide* by its decision of 1930 (Article 84, *Acta Synodi*) in re the Baptism of Adopted Children. *Grounds:*

- 1) The Synod of 1930 adopted this advice of its committee of pre-advice ALMOST UNANIMOUSLY.
- 2) Synod was at this time fully familiar with the problem. Already in 1908 a committee was appointed to study this question. This committee reported in 1910. The Synod of 1928 again appointed a committee. Its report appeared in the synodical agendum for the Synod of 1930. It was in the hands of all the delegates before Synod met.

The committee of pre-advice in re this matter placed a typewritten copy of its report in the hands of every delegate to Synod. Hence, the question had been under discussion for over 10 years, was well discussed, and Synod adopted it almost unanimously.

- 3) It is a dangerous policy for the Church in general, that one Synod sets aside what another previous Synod has decided. It creates lack of respect for synodical decisions, and it reveals a lack of constructive progress.
- 4) A synodical decision can only be rescinded when it proves to be in conflict with the Word of God and our church order. No proof has been offered that the grounds, or the conclusions in said report are in any way in conflict with the Word of God.
- 5) The argument in our church papers has mainly been based upon different exegesis of certain texts. Since it becomes therefore a question of exegesis, and much is said on either side, Synod should not rescind its decisions until the exegetical difference is first settled.

- 6) The Synod of Dordt, 1618-1619, cannot be quoted as identical with the decision of our Synod in 1930. The cases were similar but not identical.
- 7) Synod of 1930 did not in any way depart from the Reformed conception of the covenant. It only offered the line followed by the Bible, where God accepts as members of His covenant also some who were not born of believing parents.
- 8) The entire dispensation of the covenant of grace is based upon the idea of adoption. (See Eph. 1:5; Romans 8:15, Romans 8:23.)

(Classis Hackensack.)

< Blank Page >

# INDEX

## BELATED REPORTS

REPORT		PAGE
XIII.	Representative, American Bible Society.....	195
XIV.	Reply of the American Bible Society.....	196
XV.	Committee in re "Simplifying Rules of Synodical Procedure" .....	197
XVI.	On Hoboken Work.....	198
XVII.	General Treasurer, Jewish Missions.....	202
XVIII.	Paterson Hebrew Mission.....	206
XIX.	Chicago Jewish Mission.....	212
XX.	Emeritus Board .....	215
XXI.	Lord's Day Alliance of the United States.....	217
XXII.	Deputaten voor Zuid-Amerika.....	218
XXIII.	Condensed Statement, "Kerkhulp".....	221
XXIV.	Committee's Report on South African Question	224

---

## OVERTURES

	List of Delegates.....	ii
I.	Calvin Seminary and College Matters.....	v
II.	Mission Matters .....	xi
III.	Publication Matters .....	xviii
IV.	Church Order, Emeriti Matters, Etc.....	xxv
V.	Liturgical Matters .....	xxxiii
VI.	Varia .....	xxxvii
VII.	Protests and Appeals.....	xlii