

ACTS OF SYNOD  
OF THE  
CHRISTIAN REFORMED CHURCH  
IN AMERICA

\*\*\*\*\*

ASSEMBLED AT HOLLAND, MICHIGAN

FROM JUNE 18 TO 27, 1902

\*\*\*\*\*

FIRST SESSION.

Wednesday Morning, June 18, 1902

Article 1.

During the hour of prayer, on the evening before Synod, Rev. A. Keizer, the President of the previous Synod, spoke on I Corinthians 12:4-6, and led in prayer asking the blessing of the Lord on this Synod.

The following morning the delegates met in the First Christian Reformed Church at Holland, Michigan, which was opened by Rev. A. Keizer. After having sung Psalm 122:1, 3, he read Romans 12:1-12, and addressed Synod as follows:

Beloved brothers in Christ, ministers and elders, deputies to Synod; professors of the Theological School, pre-advisors of our broadest assembly!

Grace, peace, and mercy be granted unto us from God the Father and the Lord Jesus Christ, through the Holy Spirit, Amen.

As churches of Jesus Christ, sent from East and West and the Middle States of our great Union, we are once again met here as Synod. Being of Reformed heritage we all bow before the sovereignty of God, which causes our broadest assembly to be of the greatest importance, regardless of the limited strength, which we represent. Although we do not belong to the large ecclesiastical bodies of our country, the Lord has nevertheless revealed in manifold ways that He permits us to share his favor, and his friendly face to shine upon us. And the God who was with us in the past, is a prophecy of what He will be for us now, and what He will be for us in the future.

When we came to the close of the previous Synod, ready to part from one another, I spoke of the possibility that our ranks might have shrunk by the time of our next assembly, but we can testify that the Lord has been very good to us in this respect. Although the emeritus-minister Rev. K. Kreulen, and with sorrow think of the death of the still youthful brother Rev. W. Veenstra, who at the time of the last Synod had not yet been installed in the ministry and already passed away before this one met, but that is as far as God went this time, and we give Him thanks, the more because we have received new talents and strength through additions to the ministry of the Word.

It does our heart good to see brothers of the same house once again, to look in their friendly eyes and to give a sturdy handshake, but as it is higher interests brought us together. The greatest concerns standing in direct relationship with the welfare of the church, which has the love of our whole heart. Matters pertaining to doctrine and discipline, school and missions, Emeriti and youth, preaching and press, Sunday School and saloon, require our attention.

May God dwell in our midst. With every difference of opinion may his Spirit fill our hearts, so that we may be led to one accord, and our decisions are made according to his will, then surely they shall serve for the wellbeing of his church.

Thereto seeking his face in prayer, whereto I invite you to follow me in going to his throne. Prayer.

Article 2.

The credentials are presented and read. Those delegated are:

CLASSIS OOSTFRIESLAND.

DELEGATES	ALTERNATES
Rev. G. Bode	Rev. H. G. Bode
Rev. J. H. Schultz	Rev. H. Ahuis
Rev. J. Timmermann	Rev. J. Plesscher
Elder H. Bakker	Elder D. Sjaardem
Elder J. J. Schaap	Elder M. J. Bakker
Elder F. Tammen	Elder L. Ahrenholz

CLASSIS HUDSON

DELEGATES	ALTERNATES
Rev. F. J. Drost	Rev. R. Diephuis
Rev. E. Vanden Berge	Rev. F. Doezeema
Rev. P. Van Vlaanderen	Rev. P. Kosten
Elder P. Pontier	Elder D. Koek
Elder H. Gardenier	Elder G. Katje
Elder H. Soodsma	Elder B. Botbyl

CLASSIS HACKENSACK

DELEGATES	ALTERNATES
Rev. J. F. Van Houten	Rev. K. Poppen
Rev. J. A. Westervelt	Rev. G. A. Haring
Rev. J. O. Voorhis	Rev. J. N. Trompen
Elder J. Christie	Elder L. Beeuwkes
Elder H. P. Demarest	Elder J. S. Westervelt
Elder J. Bakelaar	Elder H. N. Van Duine

CLASSIS GRAND RAPIDS WEST

DELEGATES	ALTERNATES
Rev. H. Beets	Rev. J. Noordewier
Rev. J. W. Brink	Rev. W. R. Smidt
Rev. P. Ekster	Rev. L. Berkhof
Elder M. Rueter	Elder J. Boelens
Elder D. Mohr	Elder A. Van Bree
Elder M. Alberda	Elder G. J. Haan

CLASSIS GRAND RAPIDS EAST

DELEGATES

Rev. L. J. Hulst  
Rev. H. M. Vander Ploeg  
Rev. J. Groen  
Elder S. S. Postma  
Elder C. Bakker  
Elder J. B. Hulst

ALTERNATES

Rev. E. Broene  
Rev. E. Vander Vries  
Rev. T. Vander Ark  
Elder G. Jonker  
Elder T. Dykstra  
Elder H. Middelbos

CLASSIS MUSKOGON

DELEGATES

Rev. G. D. De Jong  
Rev. J. I. Fles  
Rev. H. Walkotten  
Elder J. Ham  
Elder J. Stogink  
Elder M. Trap

ALTERNATES

Rev. W. D. Vander Werp  
Rev. J. Manni  
Rev. E. Van Korlaar  
Elder B. Vander Ploeg  
Elder W. Korfker  
Elder P. Heeres

CLASSIS ILLINOIS

DELEGATES

Rev. K. Kuiper  
Rev. W. Heyns  
Rev. B. H. Einink  
Elder S. Dekker  
Elder J. Meeter  
Elder J. Schafer

ALTERNATES

Rev. L. Van Dellen  
Rev. P. Van Vliet  
Rev. J. G. Groeneveld  
Elder L. Bere  
Elder D. Natelborg  
Elder J. Prins

CLASSIS IOWA

DELEGATES

Rev. E. Breen  
Rev. J. Wyngaarden  
Rev. J. Smither  
Elder A. K. Kleinhuizen  
Elder A. Bliet  
Elder W. Bos

ALTERNATES

Rev. J. Vander Mey  
Rev. P. Jonker  
Rev. I. Van Dellen  
Elder P. Rus  
Elder R. Schonewille  
Elder T. B. Vander Hoek

CLASSIS HOLLAND

DELEGATES

Rev. Keizer

ALTERNATES

Rev. G. Hoeksema

Rev. H. Van Hoogen  
Rev. J. B. Hoekstra  
Elder Henry Bosch  
Elder M. Notier  
Elder T. Beyer

Rev. J. Post  
Rev. D. R. Drukker  
Elder G. W. Mokma  
Elder J. Vander Werp  
Elder C. Braamse

Some of the delegates are not presents: Elder W. Bos of Classis Iowa, for whom alternate Elder T. B. Vander Hoek is present; Rev. B. Einink of Classis Illinois; Elder M. Trap of Classis Muskegon; Elder M. Ruster of Classis Grand Rapids West for whom alternate Elder J. Boelens is present; Rev. J. G. Voorhis of Classis Hackensack for whom alternate Rev. K. Poppen is present; Elder J. Christie of Classis Hackensack for whom alternate Elder L. Beeuwkes is present; Rev. E. Vanden Berge of Classis Hudson; Elder H. Bakker from Classis Oostfriesland, who was hindered because of sickness in his family.

The credentials are received and approved. The professors of the Theological School, G. E. Boer, G. Henkes, and F. M. Ten Hoor are seated with advisory vote.

#### Article 3.

The following officers are elected:

Rev. G. D. De Jong, President  
Rev. E. Breen, Vice-President  
Rev. J. B. Hoekstra, First Clerk  
Rev. P. Ekater, Second Clerk

The president of the previous Synod, Rev. A. Keizer, wishes to those who have been elected God's help and blessing, whereupon, with a fitting word, the new president takes over.

#### Article 4.

After the members of Synod have risen, the president reads the Public Declaration of Agreement, to which they respond with a solemn "Yes".

#### Article 5.

Even before the assembly was constituted, Rev. J. H. Karsten, in the name of the Council of Hope College, presented a request, desiring that they be present this afternoon at the corner-stone laying of the "Van

Realte Memorial Hall.\* The chairman presents this matter and Synod decides to accede to the request by sending a committee of two to attend this ceremony. Appointed are Revs. H. Van Hoogen and Rev. H. Beets.

Article 6.

The chairman appoints Rev. J. W. Brink and Elder S. Dekker to peruse the minutes of the last Synod, and report on the articles referred to this Synod.

Article 7.

It is decided that the sessions of Synod be from 8:00 to 11:30 o'clock in the morning, and from 2:00 to 6:00 o'clock in the afternoon.

Article 8.

Decided, as is customary, to appoint committees of pre-advice for the various section of the agenda. The chairman appoints the ministers J. Groen, L. J. Hulst, J. I. Fles, W. Heyns, and the elders David Mohr, H. Gardenier, A. K. Kleinhuizen, J. Bakelaar, and J. J. Schaap.

Article 9.

The chairman appoints Rev. K. Kuiper, Rev. J. Timmermann, and Elder T. B. Vander Hoek to prepare a Resolution of Sympathy with respect to the Ministers of the Word, whom the Lord took from our midst since the last Synod.

Article 10.

Decided to hear the reports of the various Committees of the Church at the afternoon session so that they can be placed in the hands of the various Committees of Pre-advice.

Article 11.

Rev. J. H. Vos is seated with an advisory vote as a member of the Synodical Committee.

Article 12.

Closing Devotions.

SECOND SESSION.

Wednesday Afternoon, June 18.

Article 13.

Opening Devotions.

Article 14.

The chairman reads the credential of Rev. R. H. Hume, D.D., delegate from the U. P. Church to our Synod. Decided that he address Synod this afternoon after the reading of the reports.

Article 15.

A communication from the Chicago Hebrew Mission is read. It is received as information. At an opportune time Elder S. Dekker will give more information concerning this Mission.

Article 16.

Elder J. Vander Werp as alternate for Elder M. Notier of Classis Holland, and Elder P. Heeres alternate for Elder M. Trap of Classis Muskegon are seated after agreeing to the "Public Declaration".

Article 17.

Decided that after the reports have been read and Dr. Hume has spoken to adjourn until Thursday afternoon at 2:00 o'clock, so that the Committees of Pre-advice have time to draw up their reports.

Article 18.

The Committee appointed in Article 8, advises to appoint the following persons for the various Committees of Pre-advice:

1. Sections I and II, Domestic Missions and Jewish Missions. The ministers L. J. Hulst, C. Bode, J. I. Fles, and the elders A. Blick, J. J. Schaap, F. Tammen, and J. Meeter. To report Thursday afternoon.

2. Section III, the Theological School. The ministers K. Kuiper, J. Groen, R. Breen, J. Timmermann, J. Wyngaarden, W. Heyns, K. Poppen, H. Beets, and the elders H. Bosch, S. Dekker, T. B. Vander Hoek, and S. S. Postma. To report Friday morning.

3. Sections IV, V, and IX, Yearbook, Wachter matters, and Sunday School. The ministers H. Van Hoogen, J. W. Brink, A. Kelzer, and the elders H. Gardenier, M. Notier, A. K. Kleinhuizen, and J. B. Hulst. To report Friday afternoon.

4. Section VI, the Emeritus Fund. The ministers P. Ekster, J. A. Westervelt, F. J. Drost, and the elders S. S. Postma, O. Bakker, and D. Mohr. To report Monday afternoon.

5. Section VII. Baptized Members. The ministers J. Smitter, P. Van Vlaanderen, H. Walkotten, W. Heyns, and the elders J. Bakelaar, J. Ham, T. Beyer, and J. Schaver. To report Tuesday morning.

6. Sections VIII, X, XI. Appointments, Synodical Agenda, Church Order, etc., in German. The ministers H. M. Vander Ploeg, J. Wyngaarden, J. Timmermann, and the elders L. Beeuwkes, and M. Alberda. To report Tuesday morning.

7. Sections XII and XIII, Disciplinary Matters, Saloon. The ministers E. Breen, J. E. Van Houten, E. Vanden Berge, B. H. Einink, and the elders H. P. Demarest, J. J. Schaap, and P. Heeres.

8. Sections XIV and XV, Protests and Varia. The ministers H. Van Hoogen, L. J. Hulst, K. Kuiper, J. Smitter, and the elders P. Pontier, H. Soodma, J. Boelens, and J. Stegink. To report Wednesday morning.

9. Your Committee proposes that no committee for Pre-advice be appointed for Heathen Missions since nothing appears in the Agenda ; rather to hear the Report of the Board, and should it then deem necessary, to appoint a Comm. of Pre-advice.

#### Article 19.

Rev. H. Fryling, missionary among the Indians, is present at Synod, and is seated with an advisory vote.



Article 20.

Reading of the Reports (Cf. Art. 10).

1. Report of Domestic Missions by Rev. M. Van Vessem.  
(Supplement III.)

2. Report of the Theological School by Rev. G. D. De Jong. (Supplement II.)

3. Report of the Emeritus Fund by Rev. J. H. Vos.  
(Supplement VI.)

4. Report of the Church Help Fund by Rev. W. Heyns.  
(Supplement VII.)

These reports are received and shall be placed in the Supplements.

Article 21.

The Committee appointed to peruse the minutes of the last Synod finds the following matters referred to this Synod: Art. 15b and c, 1, 2; Art. 25, a and b; Art. 27, b, c and f; Art. 54; Art. 55, a and b; Art. 66, b in connection with Art. 73 and Art. 113; Art. 79, last part; Art. 80; Art. 81; Art. 85, 1 and 2; Art. 90; Art. 92, last part; Art. 102; Art. 112; Art. 115; Art. 116; Art. 119. At a convenient time these articles will be considered.

Article 22.

Now the floor is given to Dr. R. W. Hume, who speaks substantially as follows:

Mr. President, Fathers, and Brothers:

I am very thankful for the privilege of being in your midst as a representative of the U. P. Church. Your Church contends for the unadulterated Truth of God in the struggle and strife of our day. In bringing the greeting of our Church, I wish to use the introduction of John to the beloved Gaius: "The U. P. Church to the Chr. Ref. Church, whom I love in truth, I pray in all things that you may prosper, and be in health, as your soul prospereth." You have a prominent place in the heart of the U. P. Church. It would gladly have you enter into a closer relationship, and desires that all hindrances may fall away, so that the prayer of Jesus in this matter may be fulfilled: "Father, I pray that they may be one, even as we are one." Permit me to mention a few reasons for this.

1. Our acquaintance and fellowship so far has been sweet and pleasant. In the past, the U. P. Church has been a source of much joy and comfort to the Chr. Ref. Church.

In Christ. May all that continues this separation be removed so that we may grasp each other's hand, and the prayer of Jesus in John 17 become a reality.

2. The Love of Christ draws us together. And that which separates us is of minor significance in comparison with the things in which we are one. Longing for ecclesiastical fellowship and unity continues to live with us. For that we have prayed and continue to pray. Is it not the will of the Lord? Would it not promote the extension of God's Kingdom? The unity of the Spirit would thereby be beautifully and powerfully manifested. It would deliver proof to the world that we are one in faith, while thereby the word of the Holy Scriptures would be applicable: One Lord, one faith, one baptism." Therefore we desire the complete union of our churches.

3. Permit me with regard to this point out still a few more matters.

a. Concerning the inspiration of Holy Writ. Powerful forces oppose this. Unbelief denies the Holy Scriptures, higher criticism tears it apart. The Bible is the loser in many places. Many no longer consider it to be the Word of God. If we lose the Word of God from our purview, the Church will crumble at our feet. Our fathers fought for the teaching of truth. They have delivered it to us. Let us also stand and fight for it.

b. Our calling is to save souls. Was that not Christ's purpose in coming to this earth? Has He not so commanded his Church? There is need of spreading the Truth. The hard heart does not want to bow before the will of God. Many think that man is not so completely bad, but what he can still do some good. But men must be rescued through the blood of Christ. Thereby alone. Intellectual development will not save. Nor wealth. The world needs to have preached to it how men can be saved. That is the duty of the Church. Materialism, pride, and world conformity play their parts. But, if the things of the world lose their power, the Word of God never does.

c. In the unfolding of the Word, and the application thereof, we see eye to eye, and stand together. We are one in our view of man, dead through sin and trespasses, one concerning the teaching of the renewal of the heart, and salvation through Christ. We also have like views with respect to questions of social life, and endeavor in a practical way to find solutions. There may be some difference in the application, but we are one in the fundamentals. Together

we adhere to the Word, and the cardinal doctrines.

d. There is also conformity in our History. We are churches of the Reformation. In Holland and in Scotland our fathers have suffered and fought, and sacrificed goods and blood for the Truth. Together we acknowledge Christ as the Head of the Church, and hold fast our confession. No congregation, departing therefrom, could remain with us. We with you require from our ministers the pure preaching of the Truth, and to remain with the Word of God.

e. Also with respect to missions we are of a like mind. Therein we can point to missionary Kruidenier, one of yours, and an honor to your church. May his work also contribute to a closer relationship. That which separates us is so minor, that it is hardly noticed. Together we agree concerning that which Psalm 133 teaches us.

4. We must point to another matter. The Truth of God alone build character, forming the Christian life. Feeling does not form truth. It is as a stone quarry, from which men must be hewn for Christ. The Word makes people free, sanctifies them, and impresses the stamp of Christ upon their hearts. The Scriptures from Genesis to Revelation is God's Word, and as such must be preached. Then a preacher need not ask, "What shall I preach?" We have the entire Scripture. And all that it says we believe, and preach it to the people.

We wish you success with the history of your Church, which is like unto ours, while from your side, may you say; "Ours is like unto yours." And when we ask what the future holds for you and us, then the answer is: As in the past - struggle, care, sacrifice, and work, but finally also the crown shall be won.

It delights me that at this time I may bring you the greetings of my Church, which I love, and I trust, that it also has a place in your heart. May peace be in your midst, and a pleasant rest gladden you.

The chairman responds with a short and cordial word to the address of Dr. Hume. It is decided to record the address in the minutes.

#### Article 23.

Decided that the Committee for Heathen Missions report tomorrow afternoon.

#### Article 24.

Decided to adjourn until tomorrow afternoon at 2:00 o'clock. Closing devotions.

THIRD SESSION.

Thursday Afternoon, June 19

Art Article 25.

Opening Devotions.

Article 26.

Rev. J. O. Groeneveld, alternate of Rev. B. Einink, is present, and declares his agreement Public Declaration.

Article 27.

The chairman reads the credential of Rev. J. McCracken, delegate of the Synod of the Reformed Presbyterian Church. He is seated with advisory vote, and after recess he will be given the opportunity to speak. In connection herewith a letter is read from Dr. David McAllister with the information that although delegated he is unable to attend, and hence Rev. McCracken was delegated. Received as information.

Article 28.

The minutes are read, and with a few corrections are approved.

Article 29.

Report of the Committee of Pre-advice for Domestic Missions and Jewish Mission(Sections I and II of the Agenda).  
Rev. L. J. Hulst, Reporter.

I. Domestic Missions

Esteemed Brothers and Fathers:

Your Committee has considered the matters pertaining to Domestic Missions, and can report as follows:

a. Concerning the Report that has already been read your Committee can advice to approve it in its totality, since the financial report .....

has been examined and approved by the entire Board, and the actions taken by them were in conformity with the rules.

- b. Classis Grand Rapids West: "Urges Synod to increase the number of domestic missionaries."

Concerning this your Comm. can report that the Board at its last meeting called two missionaries, so that the request in the Instruction has been met. The brothers who were called are Rev. M. Marcusse and Rev. M. Van Vessum.

- c. The consensus of your Comm. is that the request of Classis Iowa be granted, viz.,

"That Synod request all Consistories and church members in as far as possible to inform the General Committee for Domestic Missions concerning all dispersed Hollanders outside our denomination, and especially members and baptized members, and request all Classes at each meeting to remind them of this request."

- d. Another request from Classis Iowa: "Synod devise ways by which Domestic Missionaries are delegated to major assemblies."

This request is more than the Comm. can grant. For in the capacity of missionaries they cannot be considered as delegates. As reporters with an advisory vote there would be no objection; but -- who pays their traveling expenses! The possibility of being delegated by the congregations they are serving is for Synod to decide.

- e. Classis Illinois brings a request of the Vesper congregation to Synod: "The Consistory of Vesper requests that Rev. De Lange remain here for an indefinite period."

Your Comm. cannot shed any light on this matter. Synod will have to be informed by means of the report of Classis Illinois.

Humbly submitted,

L. J. Hulst, Chairman

This report is discussed item by item.

Items 1 and 2 are approved.

Item 3 is amended, and then approved: "Synod requests all Consistories and church members in as far as possible to report to the Classis Home Missions Committees all dispersed outside our denomination, especially all dispersed members and baptized members; while the Consistories .....

are to report to this Committee those who move from the congregation to places where we have no church. This reminder to be presented at each meeting of Classis."

Concerning item 4, Synod decided not to enter into the matter.

Item 5 is re-committed to the Comm. in order to obtain more information from the Synodical Committee ad hoc, and to report after the above-mentioned committee has filed its report.

## II. Jewish Missions.

"Synod institute means whereby the work of our Mission among Israel be guided into an ecclesiastical direction."

### Classis Grand Rapids West

Concerning the mission among the Jews your Comm. questions the advisability of instituting our own Mission, considering the many objections related to it. Your Comm. advises to hear the report of the Treasurer, and also brother S. Dekker, whereby Synod will be in a better position judge matters. However charming the idea is in itself, your Comm. does not feel free to recommend it.

L. J. Hulst, Reporter.

A delegate from Classis Grand Rapids East remarks that the purpose of Classis Grand Rapids West was not to have our own Mission as a church but (1) to have better confessional basis in that work, and (2) that the ministers in that work be sent out by a church.

First of all the report of the Treasurer, Rev. J. I. Fles, is heard. This is accepted and will be placed in the supplements. (Supplement V). Thereafter brother S. Dekker relates various matters pertaining to the mission in Chicago. Finally it is decided:

- a. To instruct the Chicago Jewish Mission to endeavor
  - (1) to guide the Chicago Jewish Mission to an ecclesiastical footing;
  - (2) to have one of our men placed on the Administrative Committee;
  - (3) if the Committee find this to be impossible, to regulate this matter satisfactorily, then it is instructed to devise a plan for a mission of our own church, with our own workers, or to cooperate with another Church of acknowledged Reformed Confession.

- b. Decided, if possible, that Synod annually provide \$1,200.00 for the support of the Chicago Hebrew Mission.

Article 30.

Rev. McGracken is given the floor, and in substance speaks as follows:

Mr. President and Brethren:

It is a happy occasion for me to be in your midst. Although I am not familiar with your language, I nevertheless feel at home among you. I also feel that my knowledge is limited, since many of you speak two languages - not two-tongued - whereas I speak but one.

Approximately 200 years ago, in the days of persecution, a number of our leaders left Scotland for the Netherlands, who were ordained by the Netherlands' Church. History teaches us that we are old acquaintances, who should have a warm heart for one another. I am in your midst as a delegate of the Synod of the Reformed Presbyterian Church, which holds to the confessions of the Scotch Covenanters, and does not go along with the more liberal Presbyterian Church, which since 1833 departed from us.

In doctrine we maintain the Westminster Confession and Catechism, and to the Testimonials of the Reformed Presbyterian Church, which in essentials are in agreement with the doctrines of the Scotch Covenanters. When we compare the Canons of Dordt, your Catechism, and Confession with our confessions, there is also agreement between you and us.

We, even as you, are strict in the observance of the Sabbath, and in keeping sacred the Lord's Supper, permitting no one to partake who do not subscribe fully to the teaching of the Church. We also oppose secret societies, and do not permit members thereof to be members of the church.

I can, however, point to some differences that exist between us. We, e.g., do not acknowledge that the Constitution of the United States is in agreement with the Gospel because it does not recognize the fundamental law of the Kingship of Christ. Hence none of our members hold office in the government, and consider it unlawful as citizens to vote. Christ is our King, and we bow before Him. Still many among us took part in the Civil War, but the reason for that was that we were against slavery.

Now something about the work of our Church. We number 95 congregations, and have 120 ministers, of which 20 because of age are retired. We have four mission stations, viz., in Turkey, Syria, Cyprus, and China. We have 8 missionary ministers, 5 missionary doctors, and 5 women teachers. We also engage in colportage work among the Indians in Oklahoma, while in Philadelphia we have a mission among the

Jews, and in Cincinnati a converted Jew labors as an ordained minister of our church.

We have a college of 200 students with 6 professors, and a theological seminary at Allegheny for the training of our ministers with 2 professors.

Further, it is our purpose to make known Christ as the crowned King. Thereto we work by holding lectures and distributing literature.

We are also engaged in the work of abstinence, and, as you, to promote Sabbath observance and Church visiting. Because the desecration of the Sabbath is increasing and the world is gaining entrance into the Church, we seek to awaken all serious Christians to support and help us.

The chairman speaks a cordial word of thanks to the speaker. A few questions are directed to Rev. McCracken, which he willingly answers. They are:

1. Where will their next Synod meet?

Answers: At Hopkinton, Iowa.

2. Why they are opposed to the use of the organ in the Church?

Answers: Because it was originally introduced as a novelty, and Jesus and his Apostles never made use of them.

3. Whether their Church knowingly have members of secret societies?

Answers: If they are, they have lied about their confession, and have kept it secret.

4. Whether ministers of other churches are permitted on their pulpits?

Answers: That is not a custom with them.

5. What is the situation with respect to the instruction of the youth?

Answers: The children are taught doctrine in the home and further in the Sunday School. Actual catechetical instruction is not given by the ministers.

6. Whether ministers of our church would be permitted to preach in their churches?

Answers: This is a matter that could lead to mutual discussion. He said he did not come to urge organic union, but to request us to work with each other.

To this article can be added that Synod is informed concerning a communication from Rev. A. J. Vanden Heuvel, delegate of our church to the Synod of the Reformed Presbyterian Church, which met from May 29 to June 15, 1901, at Pittsburgh, ...



Pa. His report is essentially in agreement with the presentation of Rev. McCracken.

Article 31.

1. Rev. J. Noordewier presents his report as Synodical treasurer. It is accepted and will be audited by Elder J. B. Hulst and Rev. J. Smutter, and after it is approved will be placed in the supplements. ( Supplement VIII).

2. Rev. Noordewier requests to be released as Treasurer, which Synod does not grant.

3. He is requested to compile Synodical expenses.

Article 32.

The committee appointed to attend the cornerstone laying of the "Van Raalte Memorial Hall" reports concerning their hearty reception and of the events that took place. Received as information.

Article 33.

Rev. H. Beets, delegate to the Reformed Church, reports. This is received and will be placed in the supplements. (Supplement IX).

The chairman thanks him for the work performed.

Article 34.

Closing Devotions.

FOURTH SESSION.

Friday Morning, June 20.

Article 35.

Opening Devotions.

Article 36.

Roll Call. The delegates are present. Also Rev. E. Vanden Berge.

Article 37.

The minutes of June 19 are read and approved with a few corrections.

Article 38.

The committee to audit the report of the Synodical Treasurer (cf. Art. 31, 2) reports everything in order, whereby it is approved.

Article 39.

Report of the Comm. of Pre-advise for the Theological School (Section III of the Agenda). Rev. J. Timmermann, reporter.

Esteemed Fathers and Brethren:

Your Comm. has the honor to report the following: matters that appear on the Agenda concerning this section. have reference to the teaching personnel, the instruction given, the relationship between the Theological School and the Academy, and the finances.

I. The Teaching Personnel

Classis Grand Rapids East: "Synod consider strengthening the teaching personnel of the Theological School."

Classis Illinois: "Observing the increasing demands in the field of learning, Synod provide for the strengthening of the teaching personnel of the theological, and if possible for the Literary Department."

Classis Westfrieslands: "Synod appoint two more professors in the Theological Department who also can teach in English."

Classis Iowa: "Synod appoint two professors for the Theological Faculty, of whom one can teach in the American language."

The advice of your Comm. is threefold:

1. That Synod not accede to the request of Classis Illinois to increase the teaching personnel of the Literary Department for the time being since the financial situation at this time does not permit it.

2. That with respect to the strengthening of the teaching personnel

in the theological department, that Synod adopt the advice of the Curatorium, which is as follows:

With full appreciation of the many services rendered to the School and the Church by the professors G. E. Boer and G. Hemkes, there are, however, considerations which point to the termination of their active service, for which reason the Curatorium proposes to Synod:

- a. To relieve Prof. G. E. Boer from active teaching, and to appoint him as Librarian and Archivist for a salary of \$600.00.
- b. That the Curatorium be instructed that the work-load of Prof. G. Hemkes be reduced, and that he receive a salary of \$900.00.

3. For strengthening the teaching personnel of the theological department to adopt the advice of the Curatorium of the Theological School: "That Synod appoint two theological professors," however, your Comm. would like to add: of which at least one will be able to teach in the English language.

It is with all confidence that your Comm. urges Synod to pursue that way for strengthening the personnel in the theological department, especially since the professors Boer and Hemkes were in agreement with it.

## II. Curriculum.

1. Classis Grand Rapids West  
points to the desirability of teaching courses in Missions at the Theological School.
2. Classis Oostfriesland  
urgently requests an increase in the instruction of German at the Theological School.

## III. The Relation Between the Theological School and the Academy.

Classis Illinois requests:

That Synod determine the relation between the Theological School and the tentative Academy and regulate matters in such a way that the congregations are not too heavily burdened.

With respect to this request your Comm. believes that this request can be complied with by directing attention to the concept rules and regulations for the Theological.....

School, Articles 1 and 5, which will be presented to Synod for approval.

#### IV. Finances.

1. Classis Illinois proposes:

- a. That each Classis appoint one or more persons to engage as much as possible in securing extra funds for the School.
- b. In order the better to attain this goal, that a register be placed on the Synodical table, and that all delegates and visitors be cordially invited to sign up for an extra contribution.

a. With respect to the first part of this request your Comm. calls attention to the fact that such a decision was made by Synod (cf. Acts 1900, Art. 64, 2), and advises Synod to alert the Classises to observe this decision.

b. With respect to the second part of this proposal of Classis Illinois your Comm. advises Synod not to enter into this matter.

2. The same Classis further proposes:

That Synod kindly request all ministers to announce in De Wachter all marriages performed by them which requires a small advertising fee.

Your Comm. does not deem it advisable that Synod enter into this matter.

3. This same Classis also requests:

That De Wachter Comm. supply our Home Missionaries with extra copies of De Wachter in order that they may secure more subscribers, in part to promote and strengthen the life of the church, and in part to support the School financially.

Your Comm. thinks it advisable that this suggestion be given to De Wachter Committee.

4. Finally this same Classis proposes:

That the faculty of the School submit monthly reports in De Wachter concerning the state of affairs, the activities, and the needs of the School in order to promote the cause of the School in the hearts of our people.

Your Comm. can support this proposal with a change of reporting periodically instead of every month.

5. Classis Oostfriesland requests:

That Synod decide, in order to increase the contributions for the School, that annually on Thanksgiving Day, in all.....

the congregations a collection be taken as an extra contribution for this cause.

Your Comm. is of the opinion that Synod cannot require this of the churches. But that Synod declare that it would be very desirable that if possible such a collection be taken, if not on Thanksgiving Day, then at another convenient time.

6. Classis Grand Rapids West:

Directs the attention of Synod with respect to the future expansion of our Theological School with respect to the necessity of devising ways and means so that the financial burdens do not come to rest entirely upon the Church.

Since this proposal deals with the future expansion of our Theological School, your Comm. advises that Synod first await this expansion, and later devise ways and means for its needs.

7. With respect to finances your Comm. further advises:

- a. With an eye to the favorable circumstances of the Treasury the assessment of 55¢ not be increased.
- b. To inspect the roster.
- c. That Synod urge the Classes to appoint Classical Treasurers for the Theological School.
- d. That Synod urge that all arrears be paid.
- e. That Synod mandate the Curatorium to take steps for instituting an endowment fund for the expansion of literary instruction, and, if necessary, to appoint an individual for this purpose. The desirability and the necessity for a college has been repeatedly presented and pleaded for, and the expenses connected therewith cannot and may not be borne by the Church alone.

V. The Report of the Curatorium.

1. Required the attention of your Comm. From point 4 concerning "information and questions", it appears that the University of Michigan considers it advisable that a laboratory be instituted in our school. Prof. Angell wrote as follows: "The Committee earnestly desire you to furnish better laboratory facilities and more apparatus for scientific study."

Hence your Comm. advises that a laboratory be instituted.

2. In point 6 the Curatorium asks with respect to the eventual salary increases or decreases of the professors must be considered as of June 20 or as of September 1, 1900.

Your Comm. advises that the time be considered as of September 1, of the Synodical year.

3. The Curatorium in point 7 requested that the salaries of Professors Rooks, Schoolland, and Vanden Bosch be increased by \$50.00, and that the salary of Prof. Kuiper, when he receives his degree, be the same as that of Prof. Vanden Bosch.

Your Comm. advises to grant this with this change that the salaries of Professors Vanden Bosch and Kuiper be increased to \$800.00, but for the latter only when he has fulfilled the condition. The reasons for this is that Prof. Rooks was at once given \$800.00, and that in other institutions higher salaries are paid, after experience in their particular fields.

4. The Curatorium submits two concepts: Rules and Regulations, the one for the Theological School, and the other for the Curatorium of the Theological School.

Your Comm. advises that they be adopted unrevised with the understanding that they will be published in the Acts in such a format that they can easily be appended to the Church Order.

5. In connection herewith your Comm. advises with respect to the request of Classis Grand Rapids West:

That Synod request from the Professors as well as from the Curatorium an account of the relationship between the professors, the Curatorium, and the students, that this request be directed to Article 3 of the concept Rules and Regulations of the Curatorium.

#### VI. Appointments.

1. The Comm. wishes to remind Synod that the Classes have filed the names of the Curators, who must be appointed by this Synod.

2. With respect to the appointment of two new professors for theology, your Comm. was not in agreement whether it was its duty to present a gross list, for which reason it leaves it to the judgment of the assembly, if it wants to make use of this service.

Respectfully submitted,

J. Timmermann, Reporter

With minor changes this report is adopted point by point by Synod.

Article 40.

Concerning the appointment of two new professors in Theology it is decided:

a. That Synod as a whole, without a committee, shall make the nomination and appointment.

b. A committee of ten are appointed, including the theological faculty, and the president and secretary of the Curatorium, to devise a plan for the division of theological instruction, so that each professor shall have a specific chair, without intending that the Curatorium will be bound thereby, except as present circumstances allow.

This committee is to report at the afternoon session. The chair appoints the following committees: F. M. Ten Hoor, G. E. Boer, G. Hemkes, K. Kuiper, G. D. De Jong, J. Groen, E. Breen, G. Bode, W. Heyns, P. Van Vlaanderen.

Article 41.

The following committee is appointed to examine and fill in the roster for the Theological Schools: The ministers J. W. Brink, H. Walkotten, J. Smitter, J. F. Van Houten, and the elders Henry Bosch, S. S. Postma, S. Dekker, P. Pontier, F. Tammen. Rev. J. Noordewier is added to the committee, and shall report to Synod.

Article 42.

Closing Devotions.

---

FIFTH SESSION.

Friday Afternoon.

Article 43.

Opening Devotions.

Article 44.

The Comm. of Pre-advice for adjustments in Theological instruction (cf. Art. 40, b) reports by means of Rev. W. Heyns as follows:

In order to have a more systematic division of courses in the Theological School, your Comm. proposes, that since Prof. Ten Hoor has been teaching the courses in systematic theology, it is advisable that he continue to do so;

that Prof. Hemkes continue to teach part of the courses in History;

to endeavor to appoint a professor for exegesis, and another for practical theology.

Your Comm. also proposes that each professor be appointed separately, first for exegesis, and then for practical theology.

This report is received and adopted.

#### Article 45.

Synod turns to the matter of nominating new professors according to the decision that the first nomination shall be for a professor in exegetical theology, and that each delegate place two names on a ballot.

From the gross that has been made discussion is held concerning Dr. Janssen, Rev. Berkhof, Rev. Heyns, Dr. Wielenga, and Rev. De Jong. Synod meets in Executive Session. After discussion with respect to the nominees Synod decides to vote, and Prof. G. E. Boer leads in prayer for his guidance in this serious matter. The result of the vote reveals that Dr. Janssen has been elected.

#### Article 46.

It is now decided:

a. To send a telegram to Dr. Janssen informing him of his appointment.

b. To appoint him for a period of two years for a salary of \$1,000.00 annually.

c. To request him to inform Synod by Wednesday, June 25, concerning his decision.

#### Article 47.

Synod turns to the matter of making another gross for a second professor of theology. The following are considered: Rev. W. Heyns, Rev. L. Berkhof, Dr. Wielenga, Rev. G. D. De Jong.



Article 48.

Rev. J. Noordewier files his reports:

a. Synodical expenses are as follows: (cf. Art. 31, 3)

Classis	Grand Rapids East	\$	140.00
"	Grand Rapids West		150.00
"	Hackensack		40.00
"	Holland		240.00
"	Hudson		100.00
"	Illinois		136.00
"	Iowa		150.00
"	Muskegon		150.00
"	Oostfriesland		50.00
	Total	\$	1,156.00

The assessment is 10% per family. The Classical Treasurers are requested to send that which is owed to the Synodical Treasurer, Rev. J. Noordewier, after deducting Classical expenses.

b. The assessment for the Theological School:

Classis	Grand Rapids East	\$	757.35
"	Grand Rapids West		822.50
"	Hackensack		206.80
"	Holland		1,221.45
"	Hudson		517.00
"	Illinois		719.40
"	Iowa		774.40
"	Muskegon		810.15
"	Oostfriesland		226.05

These reports are received and approved.

Article 49.

Closing Devotions.

---

SIXTH SESSION

Monday Afternoon, June 23

Article 50.

Opening Devotions.

Article 51.

Roll Call. Elder J. Vander Werp takes the place of elder M. Notier from Classis Holland. From Classis Muskegon elder N. Vander Ploeg takes the place of elder J. Ham. Rev. B. Einink is present from Classis Illinois.

Article 52.

The Minutes of June 20 are read and approved.

Article 53.

The chairman informs Synod of the cordial invitation made by Mr. G. W. Mokma that the delegates and the families with whom they are staying to go for a pleasure trip by steamboat on Tuesday afternoon. With pleasure it is unanimously accepted.

In order not to lose any time it is decided to have an evening session on Tuesday at 7:00 o'clock.

Article 54.

The request to consider Disciplinary Matters on Wednesday because of one person concerned is granted.

Article 55.

The order of business for the following sessions is left to the officers of Synod.

Article 56.

Rev. J. Noordewier is granted permission to loan \$400.00 interest free to Mr. S. S. Postma in order to pay for traveling expenses.

Article 57.

It is decided to meet in Executive Session in order to discuss the gross of candidates for a second professor, and the persons present at Synod, who are on the gross list, are requested to absent themselves. After discussion Rev. H. Van Hoogen leads in prayer. On the first ballot Dr. Wielenga and Rev. Heyns receive the most votes without a majority. It is decided to vote between these two, with the result that Dr. B. Wielenga is elected.

Article 58.

Synod decides to elect an alternate for Dr. Wielenga. Rev. W. Heyns is elected.

Article 59.

Synod decides:

- a. To call Dr. Wielenga for a period of six years on an annual salary of \$1,300.00.
- b. If Dr. Wielenga declines, to call his alternate on the same conditions.

Article 60.

Concerning the question how to deal with Dr. Janssen, should he accept the appointment, that he can enter the pulpit as a professor but not as a minister of the Word, it is decided to table this until the next Synod.

Article 61.

Decided to appoint Professors Vanden Bosch and Kuiper for a period of six years according to the salary decided upon. (cf. Art. 39, V, 3)

Article 62.

The Comm. of Pre-advice for the Theological School (Section VI, point 1) presents the Curators nominated by the Classes for the approbation of Synods:

Grand Rapids West: Delegates Rev. P. Ekster for four years; W. R. Smidt for two years. Alternates: J. W. Brink for four years; Rev. J. Noordewier for two years.

Grand Rapids East: Delegates: Rev. L. J. Hulst for 4 years; Rev. J. Groen for 2 years. Alternates: Rev. H. M. Vander Ploeg for 4 years; Rev. T. Vander Ark for two years.

Hollands: Delegates: Rev. A. Keizer for 4 years; Rev. K. Van Goor for two years. Alternates: Rev. J. B. Hoekstra for 4 years; Rev. H. Van Hoogen for 2 years.

Muskogons: Delegates: Rev. H. Walkotten for 4 years; Rev. G. D. De Jong for 2 years. Alternates: Rev. J. Manni for 4 years; Rev. R. L. Hean for 2 years.

Iowa: Delegates: Rev. J. Wyngaarden for 4 years; Rev. E. Breen for 2 years. Alternates: Rev. J. Smitter for 4 years; Rev. I. Van Dellen for 2 years.

Oostfriesland: Delegates: Rev. J. Timmermann for 4 years; Rev. J. H. Schultz for 2 years. Alternates: Rev. G. Hoefker for 4 years; Rev. C. Bode for 2 years.

Illinois: Delegates: Rev. W. Heyns for 4 years; Rev. K. Kuiper for 2 years. Alternates: Rev. J. Groeneveld for 4 years; Rev. P. Van Vliet for 2 years.

Hudson: Delegates: Rev. F. Doezeema for 4 years; Rev. E. Vanden Berge for 2 years. Alternates: Rev. J. M. Remein for 4 years; Rev. P. Kosten for 2 years.

Hackensack: Delegates: Rev. J. G. Voorhis for 4 years; Rev. J. A. Westervelt for 2 years. Alternates: Rev. J. F. Van Houten for 4 years; Rev. K. Poppen for 2 years.

Elder S. S. Postma and Hon. J. W. Garvelink are added by Synod.

#### Article 63.

The Rules and Regulations for the Theological School and for the Curatorium are adopted after a few changes are made. (Supplements 13 and 14)

#### Article 64.

The Resolution of Sympathy is read and approved, which is as follows:

By its assembling Synod inevitably is reminded of those brothers, who, since the last meeting of Synod, have died; the emeritus-minister K. Kreulen, and the youthful and but a short time ago thrust into the Lord's vineyard Rev. W. Veenstra. Particularly the death of the latter brother, who, after serving only seven months at Zutphen, Michigan, and was torn from a loving wife and six children, tends to sadness and heartfelt sympathy. Realizing, however, that the Lord reigns, so that not a hair from our head falls without his will, and that the Lord has no need of us for building his holy temple, and moreover that the brothers died in the hope of eternal life, Synod desires in deep humility to reverence the actions of the Lord, with the prayer, that the Lord will grant the grace

to esteem the great privilege, that we may yet be co-workers in this dispensation, and that by watching and praying we may work while it is day, before the night comes when no one can work; and that at the same time the grieving families in this way of visitation and testing be granted to acknowledge the Lord, in order that he may make their paths straight.

Article 65.

Consideration of a number of articles from the Acts of Synod 1900 which were referred to this Synod; (cf. Art. 21)

1. Art. 15, b, later rescinded (cf. Acts 1900, Art. 99, Section 18).

2. Art. 15, c, 1, has been executed; also point 2.

3. Art. 25, p. 18, a and b. No answer received.  
This appeal naturally remains in force.

4. Art. 27, b, refer to p. 22, point 2.  
With reference to this article it is decided:

a. That the Comm. re Fulton file a written report; and

b. To telegraph Rev. G. Westenberg to bring along this report tomorrow. The brothers H. Van Hogen and J. Timmermann are appointed to do this.

Article 66.

Closing Devotions.

SEVENTH SESSION.

Tuesday Morning, June 24.

Article 67.

Opening Devotions.

Article 68.

Roll Call. Elder Alberda is not present.

Article 69.

The minutes of the previous session are read and approved.

Article 70.

The Report of the <sup>H</sup>eathen Missions Board is read by its secretary, Rev. H. Beets. It is received and will be placed in the supplements. (Supplement iv)

A rather broad discussion develops with respect to the proposals 1 to 5. Finally they are approved by Synod.

Article 71.

The brothers E. Breen and P. Ekster are excused from attending the evening session, since they have to attend a meeting on behalf of Bethesda.

Article 72.

Closing Devotions.

---

EIGHTH SESSION.

Thursday Evening.

Article 73.

Opening Devotions.

Article 74.

Rev. R. W. Chesnut, Ph. D., is introduced to Synod as the delegate from the General Synod of the Reformed Presbyterian Church. His credential is read, and Synod decides to give him the floor at once.

Article 75.

Before he speaks Rev. H. Vander Werp informs Synod that as delegate from our Church he attended he attended the Synod of the above named Church and was warmly and fraternally received.

Received as information.

Article 76.

Dr. R. W. Chosnut speaks substantially as follows:

Mr. President and Christian Brothers:

I see so many here whom I have never met before. This makes me somewhat timid in your midst. This unfamiliarity could give occasion of not rightly understanding me. I must say that my first reception was very friendly. We have some acquaintance with Rev. Vander Werp of Cincinnati, who last year was your delegate to our Synod, who gave an outstanding address, the best, as I have said, that was given at our Synod.

Now one thing and another makes me feel at home to a certain <sup>extent</sup> in your friendly Holland.

As Christians we should meet more often. We belong together. Thereby we would more easily become acquainted. We should meet one another with an expression of affection upon our faces.

I have already made some investigation concerning you. Not so much concerning your Church, but the manner in which you instruct your children. That pleased me. I spoke with one of your ministers about this, and noticed how you require knowledge of the truth concerning your members. This is also necessary, since a tendency exist in the churches of Christ to admit people to the church who do not know what they are doing.

With respect to the history of your Church I am not intimately acquainted. But I can say that you are closely allied with us concerning doctrine and practice. We, e.g., insist that only Psalms shall be sung in public worship. And since I am a great contender for this, it pleased me to hear you sing those psalms so lustily, even though I did not understand the words; however, the full melodious tone impressed me.

Another matter in which we agree concerns oathbound and secret societies. I need not say too much about this, since your time is precious. We cannot be too strict in this matter. Some believe that we are too strict. But what the Holy Scriptures condemn, we may not protect. It is, as one of the ministers of the Methodist Church once said: "What the Bible teaches we must also confess." So it is. We must abide by the truth of Holy Writ.

Furthermore, I may remark that we are also in agreement in doctrine. I am not fully acquainted with your Catechism, but I have some knowledge of it. We have, as you know, also.....

have ours, the very beautiful Catechism of Westminster. I take every opportunity to preach and read the content thereof, believing that we must not only have practical preaching, but also to make known the knowledge of the Truth among the people. Preaching the Word of God is practical preaching. That Word is not only for the life to come but also for this present life.

We hope that since we are so closely united you will send a delegate from your midst to our Synod in order that this initial acquaintance be continued, and that reciprocally the bonds are thereby strengthened and fraternal relationships be increased.

Our Synod appointed a Committee to obtain a more intimate acquaintance with other Churches. Permit your Synod also to appoint a Committee to work with ours for closer relations.

I can testify that it is the desire of our Synod that you send a delegate. We are not a large body, we are small. We, however, stand for our principle. Thereby we have lost members. People want to compromise on certain matters. But with God we can stand. Now, if you can send a delegate, he will be received with open arms. And, if you can appoint a committee to work with our committee for a closer relationship, that would be very welcome to us. We are in this respect a little shy. We place no great confidence in hasty marriages. Therefore we must understand one another thoroughly. Then we can the better sing Psalm 133.

You have come from Holland, and have here planted the faith of the fathers. It is my wish that you maintain this confession and defend it.

We come from Scotland, and have established ourselves here. May the time come that we become one. Time and language may not keep us apart. May Christian love unite us, so that what we believe may also be put into practice.

And whatever happens, we must remain with the truth, trusting that through the power of Christ we are qualified to testify for him. In our time of world conformity that is so necessary. Therefore we must hold fast to the principles, and live and strive therefore.

When I presently return, I shall tell my people that I was in your midst, and the cordial reception I received.

In order to give you an opportunity to obtain a closer knowledge of our work, I shall present to you a few issues of a publication of our Church. At your request this will be sent to you without cost. This paper, The Reformed Presbyterian



Witness and Missionary Advocate, can serve to make us better known.

The chairman addresses a cordial word of thanks, and commends him and his Church to the blessing of the Lord.

Article 77.

Synod decides to send a telegram to Dr. B. Wielenga informing him of his appointment. Rev. H. Beets and Prof. F. M. Ten Hoor are requested to do this.

Article 78.

Continuation of the Report on Heathen Missions (cf. Art. 70).  
The further proposals of the Board are discussed, and after certain revisions are adopted, as are found in Section V of the report in Supplement IV.

Article 79.

The Rules and Regulations of the Board of Heathen Missions are read. Synod makes certain changes. To Art. 3 there is added: "in obedience to the command of the Lord of the Church: 'preach the Gospel to every creature.'"

Art. 4 shall read: "The Board is composed of one representative of each Classis of the Christian Reformed Church shall choose its own officers, while the Treasurer of the Board is elected by Synod."

The Rules and Regulations are now approved, taking into consideration the desire of the Board that the format be of such a nature that it can easily be appended to the Church Order.

Article 80.

Continuation of the consideration of Articles from the Acts of 1900.

5. Art. 27, e. The report concerning Unions is complete and shall be read later.

6. Art. 27, f - is applied.

7. Art. 54. Rev. H. Beets reports that he alone went to Classis Hackensack. The other two were hindered from going. He declares that he could do nothing there, but that later this matter was resolved.

8. Art. 56, b, in connection with Articles 73 and 113. The Committee concerning Sheboygan. The report of this committee is read and approved. The brief content amounts to this:

The Sheboygan Committee (Art. 115, Acts 1900) performed its mandate on July 24, 1900. It first consulted the Consistory of Oostburg, and later met in the church of Sheboygan. The minutes of the Consistory and Classis as also other communications were examined and read. The Consistory of Sheboygan as also Rev. De Lange and his wife were heard and questioned. After having considered every aspect of the matter, the following decisions were made:

I. Brother Palenstein should be received in the congregation, if the matter concerning him is correct, that not he but his wife is the cause of their separation, as it was presented to the committee. A separation took place between Palenstein and his wife, whereby the former resigned his membership. Later there was a reconciliation and reunion. Soon after his wife left him. His repeated attempts for reconciliation and reunion failed. The Consistory refused to accept him as member, judging that his situation was the same as by his first separation. The committee did not judge so, and therefore advised that he be received.

II. The advice of the committee to the Consistory to receive the membership papers of persons from the Gereformeerde Churches of the Netherlands, because the committee is of the opinion that the ground whereby the Consistory refused is not correct, viz., that during the present difficulties not to receive new members.

III. With respect to the state of affairs in the congregation of Sheboygan, the committee came to this conclusion:

1. Reciprocal confession of guilt by the Consistory, the congregation, and the minister, for the following reasons:

- a. That the Consistory attributed the weaknesses or faults of Rev. De Lange as an unwillingness to cooperate.
- b. That what is said under (a) of the Consistory can also be said of the congregation.
- c. That Rev. De Lange attributed to the Consistory and the congregation his personal suspicions as proven facts.

2. There were no preponderating grounds for releasing Rev. De Lange. Nevertheless the situation is apparently untenable. The committee promises to attempt to find another field of labor for Rev. De Lange, providing the congregation obligates itself:

- a. That the subsidy granted by the Treasury of Domestic Missions be given to Rev. De Lange.
- b. To pay back salary up to September 1, 1900.
- c. With his departure to grant Rev. De Lange \$25.00 for traveling expenses.

The grounds:

- a. Neither in doctrine or in life has the minister made himself guilty for release or deposition.
- b. However, because of the tense situation it is not advisable that Rev. De Lange remain here, since there is no prospect of improvement.
- c. The committee is of the opinion that as far as the financial aspect is concerned the three stated stipulations are the most equitable.

The minister and the Consistory accepted these arrangements and shook hands.

It was also decided that the congregation assemble together under the leadership of Rev. M. Borduin and one of his elders to make confession of guilt.

With respect to find another place for Rev. De Lange, the committee made this promise because of the suggestion of some of the brothers from Classis Illinois, who believed that Vesper, Wisc., would be amenable to the calling of Rev. De Lange, providing it would receive support from the treasury of Domestic Missions to the extend of \$200.00. So far no call has been extended. Rev. De Jong assumes the responsibility to recommend Vesper to the Board of Domestic Missions for \$200.00 until the next meeting of Synod. Hence it was decided:

- a. To request the Board of Domestic Missions to grant \$200.00 per year for mission work in Vesper by Rev. De Lange.
- b. That Classis Illinois grant \$50.00 to Rev. De Lange until the next Synod.
- c. That Synod also grant Rev. De Lange \$50.00 until the next Synod.

Rev. De Lange agrees to these stipulations.

Rev. Borduin will correspond with Vesper concerning these matters.

#### Article 81.

Closing Devotions.

---

#### NINTH SESSION.

Wednesday Morning, June 25.

#### Article 82.

Opening Devotions.

Article 83.

Roll Call. All delegates of Synod are present.

Article 84.

The minutes of June 24 are read and approved.

Article 85.

Rev. G. Hoeksema, the alternate of Rev. A. Keizer takes his place, since Rev. Keizer wants more time to make his report for De Wachter. He is given an advisory vote.

Article 86.

Proposal 11 of the Board of "Heathen Missions is presented, and the Hon. J. W. Garvelink is re-elected as Treasurer of the Board by acclamation.

Article 87.

Proposal 13 of the Board of Heathen Missions is considered, namely, the approbation by Synod of the delegates nominated by the Classes for the Board. They are:

Classis Iowa: Rev. E. Breen  
" Oostfriesland: Rev. C. Bode  
" Illinois: Rev. H. Vander Werp  
" Holland: Rev. J. H. Vos  
" Muskegon: Rev. H. Walkotten  
" Hudson: Rev. F. Doezeema  
" Hackensack: Rev. J. A. Westervelt  
" Grand Rapids East: Rev. H. M. Vander Ploeg  
" Grand Rapids West: Rev. H. Beets

Adopted by Synod.

Article 88.

In response to a question in connection with the approbation mentioned in the previous article, viz., whether Synod has the right to reject the nominations presented by the Classes, Synod declares: Synod approves the nominations provided there are no constitutional objections by either Church or State.

Article 89.

The Comm. for Protests and Varia (Sections XIV & XV of the Agenda) reports through Rev. J. Smitter, concerning a protest from a few members of the congregation Cleveland West Side, against a decision of Classis Grand Rapids East.

The reports is as follows:

For the information of Synod your Comm. reports that at the present time there are two so-called Consistories in Cleveland West Side, each with its adherents, who meet separately, and are hostile to one another.

Your Comm. received three letters;

1. A protest from those who call themselves the old Consistory against the actions and decisions by Classis Grand Rapids East concerning the question of Cleveland.

2. A letter in which a brief history of the situation there is given.

3. A request from Cleveland East Side Consistory to sustain the protesting members.

Your Comm. judges that while both consistories claim to be the legal gathering, neither one, as the situation now is, may serve. The old one not because of unfaithfulness, nor the new one since it has not been legally elected.

Classis Grand Rapids East sent a committee to Cleveland West Side, and the report of the committee was accepted.

Your Comm. cannot, however, agree to the decision, since it believes that the new Consistory should not have been continued in its office.

Your Comm. deems it advisable, because of the great confusion, which makes it difficult for us to understand the circumstances, to send a Synodical Committee, with a mandate of power to act.

It proposes that the committee be composed of the ministers H. Van Hoogen and G. D. De Jong and elder S. Dekker.

Article 90.

The Fulton, Illinois, Committee (cf. Art. 115, 8, Acts 1900) presents its report by its secretary, Rev. G. Westenberg (cf. Art. 65, 4).

It is received and approved. A short content reads as follows:

The Comm. met in the church of Fulton, Ill., August 14, 1900. The persons concerned were present and were heard. Both parties were at fault, and acknowledged the same, and reconciled with one another, which reconciliation will be announced to the congregation. For the continuation of this concluded reconciliation both parties signed a compromise proposed by the Comm., which will also be inscribed in the minutes of the Consistory.

#### Article 91.

The report of the delegates to the Synod of the U. P. Church (cf. Art. 115, 6, Acts 1900) is read and approved. Abridged it is as follows:

The 22nd of May, 1901, they visited the Synod of the U.P. Church assembled in Des Moines, Iowa. They were heartily received, and sojourned among the brothers with satisfaction. From the report of the delegate of that church to our Synod of 1900, it appeared that language difficulty prevented him to understand fully what our relationship to them was, and in what sense we wanted approach them. He thought that a corporate union was not unfavorably disposed by us in the future.

While these brothers were in attendance at the Synod of the U. P. Church, a revision of Art. 15 of the Testimony was considered concerning secret societies. Voices were heard for and against revision. Those, who were in favor, wanted the Church to act as a school, wherein members of secret societies could be received and instructed, and thereby have them reject the lodge. The others, and rightly so, proposed that this instruction should precede. They did not want to know anything about this school setup. First instruction, then make disclosure, that is the rule of the King of the Church.

The result was that Art. 15 was maintained, amended with a further explanation in order to make clearer the old standpoint of the church.

They were granted a full hour to address the Synod. The chairman addressed them cordially, and sent on their way with greetings of love to our Synod.

If they as delegates are asked what to think of a closer union with the U. P. Church, their answer would be: "Let it remain with Church Correspondence."

#### Article 92.

Already in the previous session Rev. S. H. McNeel from Chesley, Ontario, Canada, was introduced, who is now given the

the opportunity to address Synod. He speaks sunstantially as follows:

Mr. President, Fathers, and Brethren:

I appear in your midst as a delegate of the Associate Presbyterian Church, and not only bring you the greetings of our Church, but also that we sympathize with you in the work of the Lord, and pray that you may continue to go forward with courage. I regret that I cannot express myself in your language. I have not learned it, and shall thus have to settle for speaking in simple American language. Although we differ as a people and in language, we are one in our thinking and feeling. We are one in hope, in the doctrine of redemption in Christ, in the mighty working of the Holy Spirit to change and renew. We believe in one God, one salvation by faith in Jesus Christ, one Holy Spirit, one Church, one Baptism. Ecclesiastically we live in separation, but what separates us flows forth from ignorance, and possibly prejudice. This shall once be removed, when the sanctified Church of Christ stands before the throne of the Most High.

Furthermore, a few matter concerning our Church. We desire to stand by and fight for the high principles as God's Word reveals them. The Church of Scotland in former times fought for them, and we follow them therein. Our Church still stands for the principles of the Fathers, who, just because of the errors in doctrine in life in the Fatherland, separated from the Church. In order to serve God with free conscience, they thought to establish themselves in America, and in 1753 sent missionaries to Pennsylvania. After having established themselves and gained a firm footing here, a union was established between the Reformed Presbytery and the Associate Presbyteries of New York and Pennsylvania in 1782, forming the Associate Reformed Presbyterian Church. Two ministers of the Associate Presbytery of Pennsylvania and a large number of members refused to go along, viewing it as a departure from the principles of the Associate Church, and continued to exist as the Presbytery of Pennsylvania. It spread rapidly, and in 1801 formed four Presbyteries, and in turn formed the Associate Synod. Both the Associate Synod and the Associate Reformed Synod grew rapidly, and in 1840 the first attempts were made to unite, which took place in 1858 under the name of the United Presbyterian Church. Nine ministers protested against this, and refused to go along, and continued as the Associate Synod, which continues to holds its annual meetings. The principle objections against this union were the flexible

conditions by which it came into existence, the ambiguousness of some of the articles in the basis of union, and the peculiar tolerance by which the Act of Union was drafted. Our Fathers viewed this condition of tolerance as making worthless the subordinate standards of the United Church in practice, and opening the door for heresy and error in practice. Forty years have elapsed. And these years have proven the the predictions of those who first protested, so that today, even more than then, we have reasons to remain separate.

Since 1858 the Associate Church has not made much progress. A few churches have been added, the number of ministers has increased, a Theological Seminary has been organized. We work with the Scotch Seceders in the field of Missions, while Home Missions is not neglected.

We are much indebted to the Netherlands concerning our doctrine. The dogmatics of a Marck has been used for many years in the instruction of our students, and are advised to read Witsius' "Concerning the Covenants", and the explanation of the Heidelberg Catechism. We together fight against Arminianism, and acknowledge God's word as the only rule for faith and practice. We desire to bring into practice our written confessions as demanding a working faith. Our members must express agreement therewith.

Now something concerning practice. Our preaching has as its aim to hold our people to the truth. Hence we preach predestination, particular atonement in Christ, and the powerful irresistible work of the Holy Spirit in the hearts of sinners.

We celebrate the Lord's Supper three times annually. The preceding Friday is a day of fasting and penance; Saturday to be used for preparation, and the Monday after the celebration of the Lord's Supper as a day of thanksgiving. Only those who are members in full communion are admitted to the Lord's table, and members of other churches are entirely excluded.

Our pulpits are closed to all other ministers. We do acknowledge those who preach the pure Gospel, but we wish to guard against any mixture of strange teaching.

With respect to Holy Baptism only children of parents of whom both or one has made profession of their faith are admitted, and those baptized children are considered as belonging to the church, and dealt with accordingly.

In our public worship we only sing the Psalms, and strictly refrain from anything else. We even refuse



to preach in other churches, if they use hymns besides the Psalms.

Our people provide for the material needs of the church through free-will offerings. We do not have assessments.

We do not observe feast-days. Only a few days of fasting, and the annual Thanksgiving Day.

We oppose secret societies, and I dare say, that members thereof are not tolerated in our Church.

Finally, our times are serious, there is darkness in the Church. Various currents are churning in church and country and Christendom. All churches complain about indifference, lusting after sin, and world conformity. Surely we are living in grievous times. Therefore we must keep each other awake, and guard against dangerous influences. There is the general feeling that there is need of the working of the Holy Spirit. For this it is prayed. And the Lord has promised, that he will give this Spirit of the Father. Why do we not acknowledge this answer to prayer? There is a neglect in preaching and in the deliverance of the truth. O, we must confess our sins, then renewal of life can be expected. Then the enemy comes as a stream, the Spirit of the Lord will raise the banner..

The chairman extends a word of thanks to the speaker.

#### Article 93.

Rev. B. H. Einink, who represented our Church at the Synod of the Associate Presbyterian Church at Pleasant Run, Ind., informs Synod that as far as is known to him the presentation concerning the Associate Presbyterian Church by Rev. McNeel is correct, and is completely in accordance with the truth. His report as delegate also expresses this. Among other things he reports that this Church group consists of only 22 congregations, 1,000 members, and 13 ministers. The congregations are found in Kansas, Nebraska, Iowa, and Canada. Rev. H. G. Atchison is charged presently to teach students since the Theological School for financial reasons had to be closed. The mission field of this Church is the so-called "Leonia Mission" in India.

#### Article 94.

Hereupon the floor is given to Dr. Kollen, the deputy of the Reformed Church, who speaks as follows:

Honorable Brethren of the Christian Reformed Church;

Although the mother tongue is somewhat inconvenient for me, I wish to use it as best as possible upon this occasion.

I have the honor to represent the Reformed Church of America, or by the more cherished name, the Dutch Reformed Church, and bring you hearty greetings.

As church-groups we are not only neighbors, but have the same confessions, and, at least in the Dutch churches here in the West, notice no difference in the exercise of discipline and order.

Then under these circumstances as the deputy of our church to yours to stand on ceremony would almost make it necessary to follow the example of the Gibeonites, when the people of Canaan were filled with fear before Joshua and the children of Israel. But, my brethren, we have not come to you with a great splash of distance and ignorance, yet we want to assure you that nevertheless our hearts beat warmly for you. We all have as our goal, do we not, the salvation of souls and the glory of God, and, therefore, we are all brethren, even though we are ecclesiastically separated.

The Dutch Reformed Church, as you know, is the oldest protestant church in this country. The Dutch emigrants from the Netherlands established themselves in New Amsterdam. With such a golden opportunity as far as time and locality are concerned how is it possible that as far as numbers is concerned it must be reckoned with the smaller denominations of our country? A simple English proverb to a great extent clarifies this fact: "That was the Dutch of it." The history of our church has something of the history of the Netherlands. There is that Netherlands, but a small piece of ground in the map of the world, in comparison this Dutch nation is spoken of as but a small group of people. Truly the renowned history of the Netherlands consists not so much in what it did for itself, as what it did for the world. If it were not for this people where civilization and civil government, and religious freedom to a great extent found its freedom, where would it have come from?

So we mean that we are permitted to claim that our Church has been of help to other organizations, and that it has been a blessing to our nation. Its strength lay in the fact that it was conservative rather than progressive, and the result thereof was that many of the most conservative-minded, most qualified, most influential men of many denominations were born and nurtured in our church. This conservatism sometimes was stretched so far that it led to exclusivism; and we sometimes feared of being led astray by every wind of doctrine, that evidently we lost sight of the command: Go forth and preach the Gospel! We even became so afraid of being tainted with.....

unbelief, that in 1847 and some years later, when we entered negotiations with the emigrants from the Netherlands, with the purpose of uniting them and the Dutch Reformed Church, a minute investigation was made concerning their doctrine.

It is then no wonder that the strength and influence of our church is generally ascribed its orthodoxy and maintaining the teachings of the fathers from the time of the Reformation.

Now we do not mean to contend that the Dutch Reformed Church constitutes the Church of Christ here on earth. Our church is just one stone in the spiritual building that continues to be built upon the foundation of the apostles and prophets of which Christ is the chief cornerstone. And upon an occasion such as this it is for us a comfort and inspiration to know that in this diversity of all these stones an inner, deeper unity exists. Unity not in form but in essence. We cannot always see and understand this. From a superficial point of view we would conclude that it is impossible that the Arminian and the Calvinist have the same Bible and worship and serve the same God. But their unity or rather what they have in common lies deeper than outward form of expression of theological concepts. This unity we find in the depths of our hearts. Listen to both of them pray, let them be placed before the all-seeing eye of the Most High, and the external, the difference falls away, and the renewed hearts acknowledge and inner unity. Both glory in the cross.

The union of God's people in this higher and better concept does not consist in the elimination of the various denominations, but the suppression of the spirit of sectarianism. God in his unfathomable wisdom and goodness has committed a great work to his followers, namely, to proclaim to all peoples the plan of salvation. The prince of darkness and his hosts, who seek to hinder us and are agreed, and it is therefore the first requirement that all God's people unite in this battle.

Above all we as Dutch Churches should support one another. We are one in origin, one in goal, and we trust that we are one for the future. The great hero Scipio once said that he would rather that his enemy, Hannibal, would tear out his heart and eat it with salt, than that Lelius, his friend, would add an evil word.

I am deeply convinced that we as Hollanders have a specific calling in this country. To meet the responsibility of this calling, we must, if not in form and name, then yet in.....

essence be one. Do you know what the exalted prayer of the Turk is? For the Turk it is a wise and subtle prayer that continually rises from his altar. He prays to his god that the wranglings and differences of the Christians may never be resolved. The wise, shrewd Turk prays that we Christians may never resolve our differences, because he knows that as long as we quarrel, he lives in safety.

Above all, just because we, as I have already said, are neighbors, we should be on our guard concerning this matter. Have we not said more than once that there are no walls that separate people, churches, and societies more completely than those built by our imagination or based on our misunderstanding and prejudice? Is this not the reason why we sometimes see churches of the same denomination separated from one another in the nature of the case than churches belonging to different denominations?

If we as a people are to answer to our great calling, we as churches must help one another. We have been helpful in the past with respect to higher education. We do not remember the time that your church was not represented at our college by your sons and daughters. Never have we tried to make proselytes out of these young people. Our endeavor has always been to make men and women who would have an influence for good in church, school, and society. And we take this opportunity to thank you for your approval of this work by repeatedly placing our students in the highest places in your church.

Brethren, the Lord in his great wisdom and profound plans has placed us Hollanders in this great country, not only to find an ample existence, but to build his Kingdom here. There is something unique in the character of a Hollander which this country particularly needs at this time. The blood of persecution and of the martyrs runs through our veins, and this gives us sobriety, earnestness, and respect for and clinging to God, characteristics which the people of this country in the impetuous pursuit of earthly treasures and rejection of God's law sorely needs.

Were I a preacher, and if I could get the ear of our people, it appears to me that I first of all would want to preach on the words which Mordecai addressed to Esther, "And who knows but that thou hast come into the kingdom for such a time as this?"

Brethren, in this great warfare we may not waste our strength.

The spirit of the times, the stream of materialism threaten to swallow us and our children. Propriety forbids us to speak here of what possibly could and should be done to unite our strength in such a way which would most serve the honor of God and the building of his Kingdom.

May God grant you and us the necessary wisdom to understand our calling with such devotion so that we shall continually rejoice in his service.

The president thanks the speaker for his words, after which Rev. Zwemer, alternate delegate, speaks a few words with great feeling, and hands over to the president the decisions of their Synod as answer to the instruction which was sent along with our delegate, as expressed in Acts 1900, Art. 85, 4.

#### Article 95.

The following committee is appointed to examine the answer of the Reformed Church concerning the two questions of the Synod of 1900, and to report later; the ministers K. Kuiper, H. Beets, J. H. Schultz, J. Wyngaarden, and Prof. F. M. Ten.Hoor.

#### Article 96.

The Comm. for Vesper (cf. Art. 29,c) is ready and reports as follows:

Worthy President, Fathers, and Brothers:

Your Committee

a. Having heard the report of Elder Bosch and Rev. Kuiper besides a letter from the Consistory of Vesper, and the minutes concerning the transfer of Rev. De Lange to Vesper (cf. Art. 80, Section III of the Report);

b. Having considered the circumstances that Classis Illinois has given \$50.00, the Domestic Mission Board \$200.00, and Synod \$50.00 for the concerns of Rev. De Lange, and that the congregation of Vesper has guaranteed to give \$72.00, free fuel, free home and garden;

c. Considering that the congregation of Vesper desires to engage Rev. De Lange for an indefinite period of time, your committee advises that Synod decide to permit Rev. De Lange to remain there until the following Synod, under the following terms:

1. That the Domestic Mission Board give \$200.00 and Classis Illinois \$25.00 for Rev. De Lange;

2. That the congregation of Vesper do its best according to its ability.....

to its ability, in order to relieve in full or in part the burden placed upon Classis.

Respectfully submitted,

L. J. Hulst, Reporter

This report is adopted.

Article 97.

Closing Devotions.

---

TENTH SESSION.

Wednesday Morning

Article 98.

Opening Devotions.

Article 99.

The report on Protests is continued (cf. Art. 89). The Kamps case is considered, which <sup>takes</sup> place in Executive Session.

The Comm. of Pre-advice reports as follows:

Brother H. Kamps, formerly pastor at New Holland, S. D., appeals to Synod, requesting that the decision by Classis Iowa concerning him be reviewed.

Your Comm. has painstakingly examined the matter of brother Kamps, the decisions of the Consistory of New Holland and of Classis Iowa, as well as the letters of brother Kamps.

Brother Kamps contends that Classis Iowa was too hasty, and did not give him his just due, and he appears to be of the opinion that he should not have been deposed, because he believes the punishment meted out to him to be unjust, and continually seeks to introduce extenuating matters.

Your Comm. is of the opinion that Classis Iowa has acted with complete justice in the case of brother Kamps, since the sins were of such a nature and degree so that Classis was duty-bound to depose him, and advises Synod to uphold the decision of Classis Iowa.

This advice is adopted.

Article 100.

The report on Unions is read by Rev. J. W. Brink. Supplement XII.

After the reading of the report the following is decided:

Synod having heard with appreciation the report of the Comm. concerning Unions, decides to have the same published for serious study, in order to consider the matter at the next Synod.

The officers of Synod and the Comm. ad hoc are appointed to execute this decision.

Article 101.

Closing Devotions. Decided to hold an evening session.

---

ELEVENTH SESSION.

Wednesday Evening.

Article 102.

Opening Devotions.

Article 103.

Continuation of the Report of the Comm. on Protests and Varia (Sections XIV and XV of the Agenda). Items 2 and 4 of the report have already been considered (cf. Articles 89 and 99).

I. Further Protests.

1. A letter was received from a few people of Fulton, Ill., protesting the actions of the Consistory of Fulton and Classis Illinois.

Your Comm. advises not to enter into this matter for the following reasons:

- a. No charges or objections are made except those which have already been resolved.
- b. The protesting persons have severed their membership from the church, and thus have no right of appeal.

3. A protest from brother Hofman against the Consistory of Walnut St., Kalamazoo.

The history is as follows: Mr. Hofman remarried in Holland, Mich., to a widow who had full-grown as well as small children. Soon it appeared they had difficulty living together. They separated for a period of time, and later lived together again and moved to Kalamazoo. A few weeks later Hofman again went to Holland, since he could not keep the peace with the grown children of his wife who were at home, and thus not with his wife. He requested the Consistory of Walnut St. to make attempts to bring him and his wife together again. According to his testimony he was dealt with harshly at first by some of the members of the Consistory and later by the entire Consistory. He asked for his certificate of membership, but this was refused. The Consistory was of the opinion that by giving him his certificate of membership this unlawful situation would be perpetuated, and apparently justify this separation. Hofman appealed to the Classis under which Kalamazoo resorts. Classis heard him but did not give him any satisfaction. A formal appeal to Synod, however, has not taken place. Yet he wants it considered here. He has no right to have it considered here, although should Synod decide to enter into the matter, the Comm. would not deem it to be undesirable.

Because of the absence of the delegate the matter is tabled, since further information is needed.

#### 5. Protest of A. Heersink, Alamosa, Colo.

Mr. A. Heersink of San Luis Valley, Colo., formerly member of the congregation of Maxwell City, N. M., but later transferred to Luctor, Kans., protests the action of the Consistory of Maxwell and of Classis Iowa. Briefly the history is this: In San Luis Valley there are four or five families, formerly members of Maxwell, who for a long time have lived in dissension with one another. Heersink also belonged to this group. By the intervention of the Consistory of Maxwell and Classis Iowa once and again reconciliation took place. But in the end deemed it necessary to place Heersink under censure upon the following grounds:

- a. Breaking legally closed reconciliations three times.
- b. Making false charges against other members of the congregation calling them conspirators against him and slanderers.
- c. He railed at the remaining brothers and sisters as being rubbish from which he must separate himself.

Your Comm. judges that the censure applied to A. Heersink was completely justifiable.

Nevertheless that Synod request Classis Iowa to consider to postpone excommunication until.....



a congregation is organized at Alamosa, and that Heersink be dealt with in the midst of a regular church.

After further information from Classis Iowa, Synod adopts this advice.

## II. Varia a.

1. A letter from Rev. A. Struis and his Consistory at Buenos Aires, South America, wherein they request to enter into a closer relationship with the Christian Reformed Church of America.

Your Comm. advises:

- a. Considering that we have no information concerning the ecclesiastical standpoint of this congregation;
- b. Considering that from the letter it is not clearly understood what these brothers want, that before we make any definite decisions, to correspond with them to become better informed, and propose that Classis Iowa be the committee.

Adopted.

2. Classis Grand Rapids West requests Synod to grant its support to decisions made by it on May 13, 1902, concerning lines of demarcation in the granting of certificates of membership. The decisions are as follows:

- a. Classis adopts the rule that members are to be members of the church in the vicinity where they live.
- b. That in exceptional cases when requests for transfer of membership to congregations outside the boundaries where they live, Classis shall decide after having heard all the parties concerned.

Your Comm. advises not to enter into this matter, but to call to the attention of Classis Grand Rapids West to Acts 1898, Art. 89, 6.

Adopted.

## Varia b.

1. Classis Grand Rapids West asks: "That Synod declare what is to be understood by the term 'handopening'".

Your Comm. answers:

In handopening we find a certain guarantee for Classis that a congregation, which calls a minister, does so in a legal way; and a precautionary measure to prevent any financial difficulties.

Decided not to enter into this matter.

2. Classis Holland requests: "Synod decide that the rule for the President of Synod apply for all ecclesiastical meetings."

The rule for the President of Synod is defined in Art. 5, g, of the Rules for Synod. Your Comm. advises that Synod declare that this rule apply to all ecclesiastical gatherings.

Decided not to enter into this matter.

3. Classis Illinois desires: "Taking into consideration the great need for, and the little interest in the regular development of dogmatic truths, Synod urge the Classes to give proper consideration for the regular preaching from the Heidelberg Catechism."

Your Comm. heartily agrees with the proposal of Classis Illinois, and trust that Synod will emphasize this matter.

Decided not to enter into this matter.

Classis Illinois requests: "That Synod review the conclusion of Art. 100, Acts 1900, and whether a further explanation should be given."

Classis Iowa also questions about the same matters: "Synod provide that all matters be placed in the Acts insofar that it appears why Synod made such a decision."

Your Comm. having read the above named article agrees with Classes Illinois and Iowa that the decision of that Article has no ground, when one lets stand the judgment of the Committee of the Report, and then reads the decision of Synod. The judgment, that someone is called to prove his guilt, is first condemned as a great injustice, and thereafter in the decision is placed as a condition for admission to office of the person concerned.

Your Comm. is of the opinion that this Article as it stands is unmotivated, and therefore advises that Synod give a further explanation.

Synod adopts this advice, and appoints Classis Iowa and the officers of Synod to bring this matter in order. The further clarification reads as follows:

According to the minutes of Classis Iowa the history is as follows:

In October, 1894, Cand. Dapper was to be examined by Classis. Just before the examination Classis became aware of disturbing rumors concerning a criminal case in the life of Cand. Dapper. The brother was questioned, and admitted that in the Netherlands a charge had been made against him for assaulting a girl, and that he was judged guilty not only in the court of justice, but also in the higher court, and spent a year in prison. He claimed, however, to be completely innocent and had given no occasion for the charge, and said that the process proceeded from his evangelistic work. The Classis asked for ecclesiastically written proofs as evidence of his innocence; but he could produce nothing more than private testimonials. And these letters pertained only to the person of Dapper but not the case in question. Furthermore, he saw no way in which to obtain ecclesiastical testimonials from the Netherlands as evidence that he was considered innocent there by Church assemblies.

The examination was postponed for the time being, and the officers of Classis were instructed to make a thorough investigation.

The officers first of all wrote two letters to Dapper himself, once and again requesting him to give full information concerning the circumstances and the events that transpired, in order that with more information the case could be examined and judged. However, each time answered with long emotional letters asking to be excused to enter into the case since it was too painful for him to write about it.

Then the officers wrote to the Curatorium of our Theological School and to certain addresses in the Netherlands. From the answer of the Curatorium it appeared that they knew nothing about the case, and that they had received a good impression concerning Dapper. In good faith they lived under the impression that Dapper came from the Netherlands as a Bible teacher and lay preacher, although now, looking back, after this situation had taken place, he never as such engaged in this work.

From the Netherlands the only reply received was from Rev. Van Son, from which it appeared that he thought the court had dealt rather harshly with Dapper, but also that a Classical Committee had advised him not to engage in lay-preaching again in the Netherlands.

The following Classis in April, 1895, did not feel assured. Classis especially felt burdened by the fact that certain points did not agree and that Cand. Dapper refused to disclose the facts. This meeting did not dare to proceed with the examination,

but hoped that at the next meeting this freedom would be found.

After this meeting there was again correspondence with Cand. Dapper, in which correspondence he repeatedly claimed his innocence, but with respect to the point in question he always evaded the matter.

At the next meeting in October Cand. Dapper was closely examined from which the following was learned: A sixteen year old girl, one of his students, was constantly with him in his house, even in the absence of his wife. The father of this girl appeared to be his friend. A month after this particular matter took place a charge was made in the court. Not so much by the father as by the mayor, who instituted the matter. The father had said that he had not intended that the case would go that far. In court the girl under oath testified, while the arguments of Dapper and his lawyer were not heard.

At this meeting the uneasiness of Classis increased rather than diminished, as though the charges multiplied in the measure as more light was shed upon the cases:

- a. That with the charge that the honor of this girl was also involved;
- b. That the father of the girl had said that he had not intended that Dapper be condemned;
- c. That there was an inconsistency between the former and the present testimony of Cand. Dapper.

Classis decided to bring the matter to Synod, and grant Cand. Dapper traveling expenses to go there. (cf. Acts 1896, Art. 83)

4. Classis Iowa requests: "Synod provide the long felt need for printing special sermons for Prayer Day and Thanksgiving Day."

Synod declare that it would be desirable that such sermons be provided, but cannot mandate anyone to do it.

Adopted.

5. Classis Iowa presents the following instructions: "That Synod request all those delegates who come after the Public Declaration of Agreement has been made, that they declare their agreement."

Your Comm. advises that what is now done in practice, shall henceforth be the rule.

Adopted.

6. Classis Iowa had the following on the Agendas: "Synod advise the Classis to rotate delegates to Synod as much as possible so that more ministers will have the opportunity to experience the broader aspects of denominational activity."

The Comm. considers this desirable that more ministers have this opportunity, but does not feel that it is within its province to establish rules concerning delegation.

Adopted.

#### Article 104.

Continuation of the minutes of the Acts of 1900:

9. Art. 80. The National Christian Association had no desire to publish the report concerning secret societies because it appeared to them to be too abstract.

Received as information.

10. Art. 81. Because of the absence of Rev. Groen this report will be given later.

11. Art. 85, 1. This report will be given later.

Concerning point 2 of this Article that letters were sent to these churches but no reply has been received.

Received as information.

12. Art. 90. Executed.

13. Art. 92, conclusion. Executed.

14. Art. 102. With respect to this Article concerning Art. 36 of the Belgic Confession, Synod decides to postpone this matter, since it is still being considered by the Gereformeerde Kerken of the Netherlands.

15. Art. 112. Since there is no concrete case Synod decides not to enter into the matter.

16. Art. 115. The items 6, 7, 8, and 9 have been executed. Because of the absence of Rev. Groen the report on item 10 will be given later.

17. Art. 116. Decided to continue to send copies of the Acts of our Synod to corresponding churches.

18. Art. 119. Obtaining old Acts and denominational articles. Rev. H. Beets informs Synod that he has obtained the minutes of 1857 for the denominational archives. he is thanked for his vigorous activity in these matters. Also with thanks the proposal of Rev. K. Poppen is received with respect to the ecclesiastical decisions of the True Dutch Reformed Church to be placed in the archives.

19. Art. 39, 5. Support for Mrs. H. Beuker. This matter is placed in the hands of the Curatorium.

Article 105.

Rev. W. Heyns and Elder H. Bosch are appointed to compose a resolution of thanksgiving to Mr. G. W. Mokma concerning the honor and satisfaction given to the Synod and Tuesday afternoon.

Article 106.

Closing Devotions.

---

TWELFTH SESSION.

Thursday Morning, June 26.

Article 107.

Opening Devotions.

Article 108.

Roll Call. All are present.

Article 109.

The minutes of June 25, and with a few changes are approved.

Article 110.

At the request of a delegate from Classis Illinois Synod returns to Art. 103, Varia, B, 3, concerning Catechism preaching.

The rejected pre-advice is read once again, and is now accepted and approved: With an eye upon the danger which.....

threatens us from without, your Comm. heartily agrees with the proposal of Classis Illinois, and trusts that Synod will stress this, so that the Consistories guard against these dangers.

Article 111.

Rev. J. Groen now reports concerning the National Christian Association (cf. Art. 104, 10). This report, giving a good explanation of its work, is received as information, and it is decided once again to appoint some one to represent our Church with this organization.

Article 112.

Rev. Groen also reports concerning the continuing English rhyming of the Psalms, Art. 104, 16, which is received as information, and it is decided once again to appoint a representative from our church.

Article 113.

Synod returns to the protest of Hofman (cf. Art. 103, 3). It is decided; Since Classis Grand Rapids participates, that this matter be returned to the Consistory, hence the Synod cannot enter into this matter. The appellant will be informed.

Article 114.

Report of the Comm. for Disciplinary matters (Section XII and XIII of the Agenda). Rev. B. Einink Reports:

Your Comm. has considered the instruction of Classis Muskegon: "That Synod declare as censurable anyone who has a saloon, or anyone who underwrites a saloon-keeper." Also concerning what is presented by Classis Hackensack in the Agenda:

"Requests the attention of Synod upon the grounds of the growing influence of the saloon, which continually and overall threatens the well being of the coming generation and the growth of the church.

"The opinion of Synod is also requested concerning members of the Church, who encourage this evil by going to the saloon, or by their house or possessions encourage the use of the saloon."

Your Comm. proposes the followings

1. Synod judge that saloonkeepers cannot be admitted as members of the church of Christ, and being member are to be dealt with according to the Church Order.

2. Concerning those who rent for saloon use are warned that their mutual contract when the time has ended are not to renew it. Should someone rent his property for the same, he is to be dealt with in the ecclesiastical way.

3. Further, Synod judge that the lukewarmness of many members of the church of Christ, who do not understand their responsibility as citizens of Christ, and their right to oppose this evil is not maintained, is in conflict with their confession and the demands of God's Word.

The reasons why your Comm. gives this advice:

a. The danger wherein persons, especially young people, by continually going to the saloon, endanger themselves of becoming alcoholics.

b. Because statistics show that many families through the use of strong drink are ruined and brought to poverty.

c. Because the misuse of strong drink is the cause that many of our prisons and mental institutions consists of those who have surrendered themselves to this evil.

Your Committee,

B. Einink, Reporter.

After an interesting discussion, this report is received and adopted.

#### Article 115.

With respect to the previous article of the given report, the following protest is presented:

The undersigned feels themselves constrained by this means to protest against the decision of point 2 of the Report of the Comm. for Saloon matters; not necessarily against the spirit, and the intent of the adopted point, but because that it views as dangerous that Synod should adopt rules for such profound matters without first developing and establishing certain general ground rules.

Signed,

F. J. Drost	H. Soodma	S. S. Postma
P. Van Vleanderen	J. Timmermann	Henry Beets
J. B. Hulst	J. F. Van Houten	



J. H. Schultz                      J. Bakelaar  
G. Bode                              H. P. Demarest  
L. J. Hulst

Article 116.

Report of the Comm. with reference to De Wachter, Yearbook, and Sunday School (Sections IV, V, and IX of the Agenda). Rev. J. W. Brink, reporter.

Dear Brothers:

1. Overture from Classis Illinois:

"Synod is requested to enlarge our weekly publication, De Wachter, and at the same time appoint an editor for a children's section, which shall regularly each week consist of at least two columns."

Rev. H. Van Hoogen, secretary of the Comm. for De Wachter informs us, that his Comm. has a proposal concerning De Wachter which will come to Synod. He is requested to read the report, so that your Comm. can take it into consideration. This takes place. It is as follows:

Report of the Comm. for Supervision of De Wachter.

Esteemed Chairman, Honorable Brothers:

The Comm. for Supervision for De Wachter has the honor to report to Synod as follows: The number of subscriptions to De Wachter continues to increase, and now numbers 3,350. The books closed with a balance of \$1,131.30, of which \$126.69 was from December 1, 1900 to May 31, 1901. We mention this with sorrow since it reminds us of the painful loss of our zealous Business Manager, W. Brink, who was able to continue his work until the month of December, 1900, and then entered into his eternal rest. In his place the present Business Manager, Henry Brink, was appointed. Since the last Synod the considerable amount of \$1,650.00 was transferred from the account of De Wachter to the account of the Theological School. Various Classes are urging an increase in income for this important institution of our Church.

Your Comm., convinced that our own publication both from a moral and financial point of view much more could be done for the advantage of the Church and the Theological School than is now being done, believes that it must direct the attention of Synod whether it is not our calling to increase the scope of our work of publication. Our Holland people need to be informed concerning every sphere of life as taught in the Word of God,

in order to see along what lines we must move, also in all aspects of social life. With our own newspaper we must try to cultivate our people, who, at the present time, are almost without any guidance in the midst of many involved questions, which through various circumstances, are called into being in our great Union. Not least we are called to influence our youth, among whom all kinds of literature, without any principle, if not worse, is being spread with prodigal hand. Hence the Comm. for Supervision proposes that a Daily Paper be published, with De Wachter as the Sunday Paper, which is and remains the property of the Church, and remains wholly for the profit of the Theological School. With that Sunday Paper the monthly periodical, De Gereformeerde Amerikaan (The Reformed American), would be dissolved, which, in consultation with the Syndicate (Consortium), could take place. After this has transpired, the Sunday Paper would be published in such a format so that it could easily be found and preserved, which is difficult with a newspaper format. The Editor-in-Chief would make himself available in these matters so that he can devote himself exclusively to this work. The Church grant him emeritus, with the status of minister, resorting under Classis Holland. The Alternate-Editor continue to function as well as the co-editors, especially for the departments of Missions and Sunday School Lessons. That this Sunday edition be published with a regular department for the youth. The price of the Daily Paper be 1¢ per copy, so that the price of five numbers per week be \$2.50 per year. The Sunday Paper to continue to contain the same amount of material as at present, for the present price of \$1.50. Ministers and professors pay half subscription price, with the understanding, that they publish at least four articles per year for the Daily Paper or the Sunday Paper, to be regulated by the Editor.

In the nature of the case, the Church as such cannot assume the publication of a paper that publishes bare social news. Its calling lies in a different area. Although it is possible, and lies within its province, to give its moral support for various projects, since its members are at the same time members of the civic social order.

The Church also has a certain relationship with such a Daily Paper as described above, while the Sunday Paper remains related with it, and the same personnel of both papers are united. Hereby the Comm. judges that we must not expose our Theological School to a financial risk which such a paper brings with it. Hence it proposes that the execution of this entire matter be commissioned to a Company consisting of the entire Comm. for supervision. This Company.....

which beforehand obtains a certain amount of business capital in order to start, binds itself to deposit \$1,000.00 in the treasury of the Theological School before the Synod of 1904. Before that time certain decisions should be made concerning this matter. After two years have elapsed, one can form a better opinion concerning the course of this matter. Until that time the Church needs a certain guarantee. The above named amount, considered as profit, to be given by De Wachter will not be as large in those two years, as in the last Synodical year. But one should bear in mind that if this plan had not been developed, we would have to decide for the enlargement of De Wachter, which also appears on the Synodical Agenda. Should this occur, this enlargement would demand greater expense, so that the profit for the School would be less for the time being. The expenses for the publication of the Daily and Sunday Papers have been scrutinized so closely, that it appears to us that there is much danger for financial bankruptcy for the Company, just so Synod declares its full sympathy with this plan by deciding to give its moral support, and our ministers put their hands to the plow. If we reach a subscription list of 3,000, then it would already be much to the advantage of the Theological School, and above that amount would be pure profit. The Comm. requests Synod to give its serious attention to this matter, as it has by the Comm. With such a Daily Paper and a Sunday Number all the important questions concerning ecclesiastical and social matters could be discussed. On both counts information is highly necessary for our people. It is true that Ons Vaandel (Our Banner) is moving along the same lines, such as we have proposed. But this paper cannot answer completely to the ideal since it is not a daily paper. Moreover, our plan works fully for the financial advantage of the Theological School, with which Ons Vaandel naturally has no connection. We are not indisposed to buy Ons Vaandel for a fair price. The conviction that Calvinism is not only a sound doctrinal system but also a comprehensive world and life view, spurs us to work in spreading and applying this principle with all the means and strength at our disposal.

We would therefore gladly see that Synod appoint five persons to work with the Comm. for Supervision, to put forth efforts to form a Company as soon as possible as described above.

And, herewith, Esteemed Brethren, we place this important

plan before Synod with the prayer that also hereby the welfare of the Church is promoted, and above all the glory of God.

After earnest and lengthy discussion by the Comm. for Supervision of De Wachter, your Comm. decides to advise Synod to adopt this proposal of De Wachter Comm., with this revision that De Wachter continue to appear on the regular day.

2. Under Section IV we find:

"Synod decide to publish a Church Yearbook for the profit of the Theological School."

Your Comm. advises that Synod continue the decision of 1900 (cf. Art. 99, Section 13, a and b), and once again declares:

- a. Synod may not be the publisher of Yearbooks since it is least of all called to do so.
- b. Synod leave the publishing thereof in the hands of the Comm. of publication, since it initially invested much money in the first years of publication.

3. Classis Iowa requests (Section IX, Sunday School):

"Synod provide two editions of the Sunday School lessons, one for the children and another for the more advanced students."

Concerning this matter your Comm. proposes to grant this request, and that Rev. K. Kuiper be continued as writer for the Sunday School lessons in the present trend, while Synod determine whether he should also provide lessons for the children; and that these shall not be published in De Wachter but in De Bode. Mr. Tanis, publisher of De Bode, has declared before the Comm. that the increased outlay for the explanation of the lessons for the children be his responsibility.

Humbly Submitted,

J. W. Brink, Reporter

This report is received as information. Each point is discussed separately.

a. Concerning point 2, Synod decides not to enter into the matter.

b. Point 3 is adopted, and Rev. Kuiper assumes the two-fold work.

Article 117.

Closing Devotions.

THIRTEENTH SESSION.

Thursday Afternoon

Article 118.

Opening Devotions.

Article 119.

Decided to hold an evening session.

Article 120.

Rev. J. A. Westervelt and Elder L. Baeuwkes of Classis Hackensack asked to be excused because of difficulties in Paterson. Elder P. Pontier of Classis Hudson is likewise excused because of illness in his family.

Article 121.

Elder G. W. Mokma is seated as alternate for Elder H. Bosch, and agrees with the Public Declaration.

Article 122.

Synod instructs the Curatorium:

- a. To prepare the letters of call for the appointed professors, and
- b. In the event of unhoped for vacancies in the teaching staff to fill them until the next Synod.

Article 123.

The Matter concerning De Wachter is now discussed (cf. Art. 116, point 1, Report of the Comm. of Supervision).

After the report and also that of the Comm. of Pre-advice are read and discussed, Synod decides to table the proposal for a Daily Paper until the next Synod.

Article 124.

The Synodical Committee makes its report by Rev. J. H. Vos. Received as information, and to be placed in the Supplements (Supplement I).

Article 125.

The chairman reads two letters from the Gereformeerde Ker-

ken in the Netherlands, the first of which asks to be excused for not sending one or more delegates, being hindered because of many duties.

The second contains an invitation to send one or more delegates to the Synod of the Gereformeerde Kerken in the Netherlands to be held in Arnhem this coming August.

Received as information (Supplement XI). Concerning the sending of a delegate will be considered later when dealing with appointments.

#### Article 126.

The Comm. appointed to prepare a Resolution of Thanks to Brother G. W. Mokma (cf. Art. 105), presents the following report, which having been read and approved, it is decided to be placed in the Acts and a copy thereof to be presented to Mr. G. W. Mokma.

The report is as follows:

The Synod of the Christian Reformed Church, assembled in Holland, Michigan, June 18 ff., 1902, still under the impact of the pleasant surprise of last Tuesday afternoon, feels constrained to express its most hearty thanks to Brother G. W. Mokma, who provided this surprise, by inviting the delegates and the host families for a pleasure trip by steamboat to Macatawa Park and Lake Michigan, and during the trip providing snacks with liberal hand. Synod does not hesitate to declare that the pleasure derived from this trip will contribute greatly to the fond memories of the delegates of their gatherings in Holland.

#### Article 127.

The Comm. of correspondence with the Alliance of the Reformed Churches holding the Presbyterian System, presents its report through Rev. H. Beets (cf. Art. 104, 11).

This report is adopted with the answer received from the Alliance, and it is decided to place the same in the Acts (Supplement X).

#### Article 128.

The Report of the Comm. on Baptized Members (Section VII of the Agenda). Rev. P. Van Vlianderen, Reporter.

Honorable Assembly:

1. Since it appeared to your Comm. of Pre-advice concerning the Section.....

Baptized Members, that the instruction of Classis Muskegon

"Synod decide that means of maintaining the decision of the Synod of 1898, Art. 94,"

is the principle point of the instruction concerning this matter, chooses the same as starting point, and would say that it would like to see this decision, which is: "Parents, who present their children for baptism, must, according to Holy Writ and the Church Order, both or at least one of the two, appropriate their baptism by personal confession of faith," and which, at the above named Synod, was sanctioned anew, and to be complied with by the Consistories; in other words: your Comm. would like to see that baptized members no longer have the same right applied to them, with respect to the sacrament of baptism, which still often takes place, as to the members, who, both by baptism and confession are united to the church, and that upon the following grounds:

- a. Because it is in violation of the sacredness of the congregation of the Lord, as an assembly of believers, the body of Christ, that those, who, neither upon the basis of the covenant nor upon the basis of their personal lives, give evidence as confessing members of Christ, yet share in the privileges of members in full communion.
- b. Because it is in violation to the sacredness of baptism since the church uses a different standard for the Baptismal System of baptized member for holy baptism than for the Holy Supper, if they are admitted to the use of Holy Baptism but not to the Lord's Supper. Then holy baptism is made inferior to holy communion, which belong together, and are torn apart in an unbiblical manner.
- c. Because it is in violation of the truth, a characteristic of the Church in the celebration of the Lord's ordinances, which may and can operate only upon objective givens, by giving those the right to baptism of their children, who, be it because of conscientious scruples, dare not partake of the Lord's Supper, but, according to their own admission, in good conscience dare to be addressed as "Beloved in the Lord" at baptism, and dare answer the baptismal questions. It appears to your Comm. that in this instance "God's covenant is profaned, and the wrath of God is provoked against the whole congregation."

Adopted.

2. Since, however, there would possibly be too great and possibly too dangerous an operation by using the scalpel and creating such a deep wound so that all the evil would be cut out at once, your Comm. proposes that an interim regulation be made in the congregations in which the.....

baptismal system is still customary, to grant to married baptized members the same privileges with respect to baptism as is customarily granted to them, if it is requested with respect to the Lord's Supper. If, for example, a baptized member at the time of or even before the celebration of the Lord's Supper should request the Consistory for permission to partake of the sacrament, that for one time he would not be refused, if the consistory is subjectively convinced of the one making the request for the sacrament. Now then, to grant to every baptized member, who is married, that wishes to present a child for baptism feels at that moment to have conscientious scruples to make confession of faith, is given one more opportunity to have their child baptized without witnesses, however, upon the following conditions:

- a. That they have faithfully attended catechism classes;
- b. That their walk of life cannot be criticized;
- c. That the consistories are convinced that those making requests for baptism understand the meaning of baptism;
- d. That the responsibility for the continuation of this unbiblical situation is that of the consistory, as well as for the implementation of the decision of the Synod of 1898 (see above), which lacks the courage of faith.

Rejected.

3. Your Comm. also advises that at every meeting of Classis close attention be paid whether the various congregations are maintaining the decision of the Synod of 1898, Art. 94, whereby the instruction of Classis Muskegon is answered.

Adopted.

4. Further, your Comm. believes in the above mentioned cases:
  - a. that the request of Classis Illinois, point 1, for another, and of Classis Grand Rapids West for a more elaborate baptismal certificate, is then superfluous. Said instructions are as follows:

Classis Illinois: "Synod suggest to the consistories to no longer use certificates of baptism for baptized members which are meant to be used for both communicant members and baptized members; but where it also testifies of baptized members that they are sound in doctrine, and are requested to admit them to the use of the sacraments."

Classis Grand Rapids West: "Classis decided to offer to Synod a form for baptismal certificates for the general use of the churches, as follows:



The Consistory of the Christian Reformed Church of ....  
.....hereby certifies that.....,  
by virtue of baptism belongs to the Christian Reformed  
Church of.....and consequently subject to  
the instruction and discipline of this church, for which  
reason we request the Consistory of the Christian Reformed  
Church of.....to take.....  
under its Christian direction and control, and to contin-  
ue to instruct.....in the doctrine of the truth unto  
godliness.

Attending divine worship.....

Attending catechism.....

General conduct.....

- b. Also the Consistory of Fifth Ave. desires that  
"Synod declare that the transition period with respect  
to the baptism of children of baptized members is now  
terminated."

c. In each instance your Comm. cannot advise that a more  
elaborate form of membership certificate for baptized members  
be printed, since this to a greater or lesser degree would con-  
tinue this baptismal system; but agree fully with the instruction  
from Classis Illinois, point 2, namely,

"Synod decide to abolish certificates for baptized mem-  
bers, and in place grant proof of baptism."

Point 4 with point 2 is rejected.

Synod decides to use the form of baptismal certificate as  
submitted by Classis Grand Rapids West, to be implemented by the  
officers of Synod.

5. It also fully agrees with the instruction of the Fifth  
Ave. Church: "Synod declare that baptized members who have been  
erased cannot be received again except by means  
of confession of sin and public profession of faith."

Adopted.

6. a. Concerning the first instruction from Classis Hudson:  
"Whether certificates of membership from the  
Christian Reformed Church in the Netherlands are  
valid in the Christian Reformed Church here?"

Concerning this your Comm. would like to see the same rule  
applied which is followed concerning the certificates of people  
from churches of less than Reformed persuasion.

Adopted.

- b. Concerning the second instruction from Classis Hudson  
containing the question.....

"Whether the Christian Reformed Church of America accepts members from the Hervormde Kerk of the Netherlands, since certificates of membership for them have no ecclesiastical value."

Concerning which your Comm. would like to see an affirmative answer given, upon the condition, that the consistories where such certificates are submitted have the assurance that the bearers of these certificates have been baptized in the name of the Triune God.

Adopted.

7. Having observed that there is a minority in your Comm. which is of the opinion that the transition period for the baptism of children of baptized members as expressed in the report is somewhat harsh, and dares not set a time, since it believes that the Church is not yet ripe for this step, and therefore would like to see mention made concerning this, your Comm. humbly submits its work to your judgment.

Cancelled with the rejection of points 2 and 4.

Article 129.

Closing Devotions.

---

#### FOURTEENTH SESSION.

Thursday Evening.

Article 130.

Opening Devotions.

Article 131.

Rev. J. Post is seated as alternate for Rev. H. Van Hoogen, and expressed his agreement with the Public Declaration.

Article 132.

Report concerning the expansion of De Wachter.

Honorable Brothers:

The Comm. for the Supervision of De Wachter has a proposal to make concerning the enlargement of our church publication.

Reason for this are as follows:

1. Once and again from various sources it has been urged that this need is felt.

2. The material furnished by the permanent editors has taken so much space leaving too little room for reading material of a different nature, causing it to become somewhat wooden and monotonous.

3. Other publications of an ecclesiastical and non-ecclesiastical nature supply much more for the same price.

4. There are departments which demand consideration and explanation for our people, such as Sunday School instruction, literature for our young people, and social problems with which our church members come in contact.

Taking these matters into consideration your Comm. proposes that Synod decide for enlargement, and that this be implemented by the Comm. in consultation with the editor-in-chief and the printer. The Comm. ad hoc, H. Van Hoogen, Secretary.

After some discussion concerning the proposal in this report, the following is decided with respect to De Wachter:

1. Because for financial reasons De Wachter continues to be published in its present format.

2. Rev. A. Keizer is re-appointed as editor-in-chief and Rev. G. D. De Jong as alternate.

3. Except for those re-appointed and also Rev. K. Kuiper, editor for the Sunday School lesson, to appoint no co-editors.

4. Subscription price for ministers placed on the same basis as for ministers outside our denomination, thereby answering the requests of Classes Hudson and Iowa, viz.,

(1). "That Synod review Art. 97, d, 1 and 2 of the Acts of 1900, and make the subscription price the same for ministers in or outside the Christian Reformed Church (Hudson)."

(2). "That Synod review Art. 97, 1 of the Acts of 1900, and make the subscription for our ministers the same as that for other ministers (Iowa)."

5. Synod requests the ministers of our Church to write three articles annually for De Wachter to be regulated by the editorial staff.

6. The appointment and the matter of salary of the Business Manager is placed in the hands of the Comm. for Supervision.

7. At the request of Rev. W. Heyns Synod decides to delete point 1 of Art. 97 of the Acts of 1900.

Article 133.

Synod decides that also an annual remuneration of \$50.00 be granted to the treasurer and the secretary of the Board of Domestic Missions, even as Synod has granted this sum to the treasurer and the secretary of the Board of Heathen Missions, by approval of point 12 of this Board.

Article 134.

Report of the Comm. concerning the Emeritus Fund (Section VI of the Agenda). Rev. P. Ekster, Reporter.

Esteemed Fathers and Brothers:

Your Comm. was placed before a point, which is not necessarily so involved as other sections of the Agenda; but this section evidently is unique, against which, in the course of time, until now, is agitated by many.

Your Comm. is not called upon to clear up this resistance. The opponent must consider that it is his duty to do this himself.

With respect to the Emeritus Fund there are five matters appearing on the Agenda.

1. The first is from Classis Illinois:

"Synod decide concerning the quota for the Emeritus Fund that it is Classical and that Classis is responsible for the full payment thereof."

The consensus of the Comm. is that this is just. Synod cannot concern itself with each separate congregation in this matter; but each Classis direct each congregation under its resort of its bounden responsibility to do what it is called upon to do.

One congregation cannot withdraw from the necessary support, to leave it to other congregations who are more willing to give aid, to bear the burden in this matter.

The motives which your Comm. presents are as follows:

- a. God demands: "Bear one another's burdens and thus fulfill the law of Christ."
- b. With respect to the Emeritus Fund there is a moral responsibility for each congregation.
- c. The concern of the Lord for his servants as revealed in both the Old and the New Testaments.
- d. The needs lately have increased.
- e. The mistaken attitude of some against this Fund is a principle which is strange to Scripture and completely contrary to Holy Writ, and for that reason agitates against the neces-

every support must not be approved but by every effort resisted. Therefore each congregation should put forth every effort to meet its past deficit, and with respect to the future each congregation meet its quota without protest.

Adopted.

2. Three matters from the Emeritus Committee:

- a. Report of the treasurer concerning the indebtedness of the Church to the Emeritus Fund over the last four years.

Concerning this matter Your Comm. cannot serve Synod with advice. It was of the opinion that Brother J. Heeringa should first be heard; but at the time of making this report he was not available.

- b. No more can your Comm. serve with advice concerning the second points:

The unusual debt of some Classes.

Brother Heeringa will have to give the desired information.

Point 2 is received as information. Synod is informed that the Emeritus Fund still owes \$350.09 for the last four years.

3. Concerning point 3: Incorporating the Committee of the Emeritus Fund.

Your Comm. would rather not see incorporation take place. Yet it appears from two matters that it is necessary.

- a. If in the future Real Estate should be willed in a legacy there would have to be an incorporated body to receive the legacy by deed.
- b. Should money be involved in the legacy, to be free to pay interest therefrom.

Hence it appears that incorporation is necessary unless other means can be found.

Adopted.

4. The last matter on the Agenda is from Classis Iowa:

"That Synod do not decrease the support for Mrs. Stadt".

Your Comm. advises to comply with the request of Classis Iowa. At present Mrs. Stadt receives \$150.00 per year.

Adopted.

5. In the report of the Emeritus Committee, the Rev. J.H. Vor read the following proposals:

"That the inheritance of the late H. Lubbersto be made a permanent fund, of which the interest may be used, but the principal remain under the jurisdiction of Synod."

Your Comm. cannot give advice in this matter, because it concludes that the sympathy which there is still for this fund, is not strengthened thereby, but rather weakened.

This also is adopted with the addition that the Committee of the Emeritus Fund pay what is due over the last four years from this legacy.

6. Your Comm. recommends that Synod consider one matter, which is:

Since it is a fact that many congregations in the cities have to provide more than \$1000.00 per year for their poor, where there are other congregations <sup>who</sup> do not have to make any provision, whether or not in this situation a way cannot be found to help those congregations which have heavy burdens for the benefit of the Emeritus Fund, and that thus a proportional equality be established according to the financial potential of each congregation.

Decided not to enter into this matter.

7. Finally, your Comm. advises Synod of the necessity to examine the roster for this Fund.

Decided that the Committee for the Emeritus Fund provide a roster tomorrow concerning the quota for each Classis.

#### Article 135.

Synod instruct the chairman to address a word of thanks to Prof. G. E. Boer at the close of Synod concerning the termination of his active service.

#### Article 136.

Synod deems it servicable to explain the significance of Art. 13 of the Church Order historically and exegetically in De Wachter. It requests Prof. F. M. Ten Hoor to perform this service. He promises to do this, if possible.

Article 137.

Report of the Comm. of Pre-advice concerning the matters submitted by the deputies of the Reformed Church (cf. Art. 95).

Esteemed Brothers:

Of the two matters submitted, one concerns the questions which our previous Synod presented to the Synod of the Reformed Church; and the other pertains to Church Comity.

With respect to the question of our Synod for a more detailed reply concerning the future attitude of the Reformed Church over-against secret and oathbound societies, an answer is submitted from which it appears that the Synod of the Reformed Church continues to maintain its stand as formerly that major assemblies with respect to ecclesiastical discipline are only appellat bodies, and that therefore the answer to such a question can be given by a Consistory but not by Synod.

With respect to the second question concerning the omission of "The Rejection of Errors of the Remonstrants", the answer in principle is that the Church here with the formal acceptance of the Standards in 1792, lived in entirely different circumstances than existed in the Netherlands at the time of the Synod of Dordt, so that the acceptance of the Rejection of Errors was not considered necessary. Concerning the second part of the question with respect to general consultation with sister churches dealing with a common confession nothing is said.

The other matter submitted by the deputies has reference to "Christian Comity in Domestic Mission Work." Their Synod has appointed a committee of three ministers to confer with a like committee from our side.

Your Comm. has considered these matters and judges that with an eye to their seriousness it is desirable that Synod appoint a committee of three to serve the next Synod with a concept answer with respect to the first two matters.

With respect to the matter of Church Comity this has already been considered by a former Synod, viz., 1888, Art. 40, where, on the initiative of the Particular Synod of Chicago, it was decided to make an appeal "that with respect to work without (domestic mission work) all fairness be taken into consideration in the acceptance of members with respect to each others censure." This decision has already been in existence for 14 years, and this appeal, as far as the Comm. knows has from our part been adhered to. Should the next Synod of the Reformed Church make a similar appeal to its church, then, in our opinion, it would be superfluous to appoint a committee.

Finally your Comm. advises that the next Synod of the Reformed Church be informed concerning these matters.

The report is received as information.

1. The proposals of pre-advice are adopted.
2. The following Committee is appointed: Prof. F. M. Ten Hoor, Rev. H. Beets, and Rev. J. W. Brink.
3. The decision of the Synod 1888, Art. 40 will specifically be sent as information to the Reformed Church.

Article 138.

Closing Devotions.

---

FIFTEENTH SESSION.

Friday Morning, June 27.

Article 139.

Opening Devotions.

Article 140.

Roll call for which it appears that Elder M. Ruster is absent.

Article 141.

The minutes of <sup>June</sup> 26 are read, and with a few revisions are approved.

Article 142.

Report of the Comm. of Pre-advice pertaining to Appointments, Synodical Agenda, and Church Order, etc., in German (Sections VIII, X, XI of the Agenda). Rev. H. M. Vander Ploeg, reporter.

Esteemed Brothers:

Your Comm. reports that the following matters with respect to its mandate:

I. A. In Section VIII of the Agenda there is the following instruction from Classis Oostfriesland:



"Synod appoint a Stated Clerk, who shall also be ex officio member of the Synodical Committee."

After careful consideration that there is much written work to be performed for Synod, and that a Stated Clerk can prepare the Agenda for Synod better than any one else, and regulate the activities at hand, your Comm. advises:

- a. To appoint a Stated Clerk for a period of four years.  
That he also be ex officio member of the Synodical Committee, and serve as first clerk of Synod.
- b. Duties to be performed by him:
  1. To prepare the Synodical Acts for printing.
  2. To write the Acts in the Minute Book.
  3. To take care of all correspondence of the Synodical Committee as secretary.
  4. To prepare the Agenda.
- c. For these duties he is to receive an honorarium of \$50.00 annually.
- d. That Rev. H. Beets be appointed as Stated Clerk.

B. In Section VIII we are reminded of the appointments which must be approved or made by Synod. The names of the members of the Curatorium and the Board of Heathen Missions in their respective reports have already been approved.

- a. Then follow the members of the Board of Domestic Missions.  
The various Classes have nominated the followings:

Classis Hudson: Rev. E. Vanden Berge.  
" Hackensack: Rev. J. C. Voorhie.  
" Grand Rapids East: Rev. T. Vander Ark.  
" Grand Rapids West: Rev. J. Noordewier.  
" Holland: Rev. M. Van Vessel.  
" Muskegon: Rev. G. D. De Jong.  
" Illinois: Rev. P. Van Vliet.  
" Iowa: Rev. J. Smither.  
" Costfriesland: Rev. C. Bode.

Your Comm. advises that these nominees be approved.

- b. Furthermore your Comm. advises the following Committee appointments:
  1. Jewish Missions: Elder S. S. Postma, Rev. W. Heyns, Rev. J. I. Fleas, Elder S. Dekker.
  2. Emeritus Funds delegates - Rev. J. H. Vos, Rev. M. Van Vessel, Elder S. S. Postma, Elder G. W. Mokma, Elder J. Heeringa.

Emeritus Funds; alternates - Rev. H. Van Hoogen, Elder H. Boech, Elder S. Dekker, Elder A. Van Bree.

3. Synodical Committee: Rev. L. J. Hulst, Rev. K. Kuiper, Rev. H. Van Hoogen.
4. Church Help Funds: Rev. E. Breen, Rev. J. Timmermann, Rev. J. Vander Mey.
5. Supervisory Committee for De Wachters: Rev. H. Van Hoogen, Rev. J. Noordewier, Elder S. S. Postma.
6. Delegates to the Synod of the Gereformeerde Kerken in the Netherlands: Rev. J. Noordewier and Rev. H. Beets, with \$50.. for traveling expenses.
7. Delegate to the Synod of the Reformed Presbyterian Church: Rev. J. Timmermann.  
Since Rev. J. McCracken expressed the desire that our Synod appoint a committee, as they have, in order to gain more information about one another, your Comm. advises the following committees: Rev. J. Timmermann and Rev. J. Vander Mey as delegates, and Rev. E. Breen and Rev. J. Wyngaarden as alternates.
8. Delegate to the Synod of the Reformed Church in America in 1904: Rev. J. W. Brink, delegate, and Rev. M. J. Bosma, alternate.
9. Delegate to the U. P. Church: Having heard that the next Synod of this Church will meet in Los Angeles, your Comm. advises not to send delegates this time because of distance.
10. General Synod of the Reformed Presbyterian Church: Rev. J. A. Westervelt, delegate, and Rev. K. Poppen, alternate.  
Dr. R. W. Chesnut mentioned that they had appointed a committee to become better acquainted, and requested us to do the same. Your Comm. advises that the following committee be appointed: Rev. J. A. Westervelt, Rev. D. Vander Ploeg, Rev. E. Vanden Berge.
11. The Associate Presbyterian Church: Rev. J. Smitter, delegate, and Rev. H. Keegstra, alternate.
12. Representative of our church on the Joint Committee for Revision of the Metrical Psalms: Rev. H. Beets, delegate, and Rev. H. Vander Werp, alternate.
13. Representative of our church to the National Christian Associations: Rev. J. Groen.

II. In Section X of the Synodical Agenda there is an overture from Classis Iowa:

"Synod decide that those Classes, which meet four times per year, and have overtures to be placed in the Synodical Agenda, make them public either by means of De Wachter or by means of a letter to those Classes which meet twice per year in March, and that the latter Classes send their overtures in by April, so that all Classes have the opportunity to discuss the overtures of other Classes."

Your Comm. advises that Synod urge the Classes as much as possible publish important matters in De Wachter, but otherwise not to depart from the established rules, but to abide by what Synod decided (cf. Acts 1900, Art. 99, 18), for the following reasons:

- a. Because we must guard against partiality, and not give one Classis the opportunity to judge the overtures of another Classis, before drawing up their own overtures.
- b. Because, when the Agenda appears in May each Consistory or group of Consistories have abundant opportunity to discuss these overtures.

III. In Section XI concerning the Church Order in German, Classis Oostfriesland requests:

"That Synod provide a German translation of the Church Order, Formulas of Unity, and Liturgy for our German Churches."

Your Comm. having considered:

- a. that the number of German churches are increasing;
- b. that not all of these documents are available in German;
- c. that, if the Germans in our Church body are to join in our ecclesiastical life, they definitely have need of these documents, it advises:
  - (a) that Synod appoint a committee, which
    1. shall seek to obtain any documents in German that are available;
    2. that those which are not available be translated in German;
    3. that the result of its work be presented to the next Synod for publication.
  - (b) that Synod appoint as committee for this work: Rev. J. Timmermann, Rev. G. Hoefker, and Rev. J. H. Schultz.

Humbly submitted,

H. M. Vander Ploeg, Reporter.

This report in its entirety is adopted with a few changes.

Article 143.

Report of the Comm. for the Emeritus Fund (cf. Art. 134, 7) presented by Rev. M. Van Vessen.

a. Disbursements that must be made:

Rev. W. H. Frieling	\$ 200.00
Mrs. O. Stuit	250.00
Mrs. E. R. Haan	200.00
Mrs. S. Broekstra	250.00
Mrs. H. Tempel	300.00
Mrs. J. Stadt	150.00
Mrs. O. Vorst	140.00
Mrs. G. A. Haan	200.00
Honorarium for the Treasurer	50.00
Total	\$1.740.00

Approved.

b. Quota for the various Classes figured at 15¢ per Family:

	<u>At Present</u>	<u>Formerly</u>
Grand Rapids East	\$215.00	\$302.41
Illinois	205.00	237.50
Hudson	155.00	160.00
Holland	345.00	321.25
Hackensack	65.00	70.00
Muskegon	230.00	257.50
Costfriesland	75.00	80.00
Grand Rapids West	230.00	236.00
Iowa	220.00	172.50

This quota is also approved, with the stipulation that the Comm. has the right to increase this quota should circumstances require increased disbursements.

Article 144.

Since no news has yet been received from Dr. Janssen (cf. Art. 46, c), Synod decided to elect an alternate for him. This takes place as follows:

- a. Decided to write a name on a ballot.
- b. The gross consists of Dr. C. Van Gelderen, Rev. G. D. De Jong, and Rev. L. Berkhof.
- c. Decided to choose one from the highest two, who are De Jong and Van Gelderen.
- d. Synod meets in Executive Session to discuss Van Gelderen.
- e. The results of the balloting are that Rev. De Jong is elected as alternate professor.
- f. The Vice-President congratulates him with the appointment.

Article 145.

Synod decides to appoint the alternate professor for the Chair of Exegetical Theology on the same basis as for the alternate professor for the Chair of Practical Theology for a period of six years on a salary of \$1,300.00 per year.

Article 146.

Rev. L. J. Hulst speaks a word of appreciation for the honor bestowed upon him for the former appointment as a co-editor of De Wachter, and for the privilege to continue as a contributor. Since a change has now taken place, he inquires:

- a. When he retires as regular co-worker, and
- b. If he may continue to write in De Wachter.

Synod replies: a. That his retirement as regular co-worker begins with September 1; and b. that he surely has the liberty to continue to write in De Wachter, and publicly thanks him for the abundant good he has contributed.

Article 147.

Synod grants the Church Fund the liberty to incorporate.

Article 148.

It is decided, even as the previous Synod has resolved (of. Acts 1900, Art. 15, c):

- a. To print 1,200 copies of the Acts; thereof to send 1,100 copies to the Consistories, the remaining 100 copies to be sold, the price to be determined by the Executive Officers.
- b. Classis Hackensack is again granted the right to translate as much of the Acts in the American language for the The Banner of Truth publication as it deems necessary at the cost of Synod.
- c. Classis Oostfriesland is also granted the right to publish the same in Der Gerormite Bode for the German congregations.

Article 149.

The officers of Synod are empowered to send a copy of the

Acts to the Churches in which we are in correspondence.

Article 150.

Decided that the next Synodical assembly again be convened at Holland, Michigan. The three Consistories are appointed as conveners.

Article 151.

The following resolution of thanks is approved and adopted by Synod:

The Assembly expresses its hearty thanks to the congregations of this city for their generous reception and hospitality, and requests the pastors loci to convey the same to the consistories and congregations, namely, to the families, who were hosts to the delegates.

Article 152.

Decided to grant the custodian of the Central Avenue congregation an honorarium of \$10.00 for his services rendered to Synod.

Article 153.

The chairman addresses a word of appreciation and thanks to Prof. G. E. Boer for the good work he performed for the School and the Church during a long period of service. And, although his active work at the School has come to an end, he hopes that he will continue to seek its welfare, and be a witness of its welfare and growth.

The professor replies with a warm and hearty word.

Article 154.

The minutes of this session are read and approved.

Article 155.

Having come to the end of its work, the chairman speaks a final word of the following contents:

Esteemed brethren:

Having come to the close of our meeting, we feel the need of addressing a final word to you. We shall be brief.

We may begin by addressing a word of thanks to the Assembly for the honor bestowed upon me and the confidence placed in me by electing me as your president, and made the guidance of matters easy for me by being thoughtful yourselves for maintaining good order.

Under the cover of the most beautiful weather we were met together, we were met together in true brotherly spirit. And although there was not a meeting of minds on all matters, in the end we came to a satisfactory unanimity in most matters.

For this privilege granted us we cannot thank ourselves, but the Father of lights, from whom all good gifts come.

Sinful people as we remain, also after grace received, it is sometimes difficult to subdue and silence the old man. God spared us from strife and discord. To Him praise and thanks!

The Lord also works through means. The good that the Lord granted us, he granted us to a great extent through the means of our zealous and precise pre-advisors, the professors of our Theological School, and the pre-advisors of the respective committees. These brethren receive our most hearty thanks for their treasured labors.

Herewith I must also express my thanks to the Vice-President, who stood at my side and served me with his advice; also to the clerks, who were called upon to inscribe the actions and decisions of Synod.

And now at the end looking back upon our work, we must confess that even our best works are tainted with sin. The Lord forgive what in me as chairman and in you as assembly which was not according to the will of his sanctuary.

May our prayers continue to be that the Lord will use that which we have decided to the glory of his name and the extension of his kingdom.

And now we again separate from one another. The hour of departure has come. It is especially painful since we might meet in such true brotherly fashion.

May the Lord safely guide on our homeward way, and equip us to labor in his vineyard. May He grant us to be faithful in the fight for the faith once for all delivered unto the saints.

The Vice-President addresses a word of thanks to him for his good leadership during the sessions of Synod.

Article 156.

After singing Psalm 121:4, this Synod is adjourned by the chairman by thanksgiving and prayer, and after pronouncing the apostolic benediction.

The officers.

G. D. De Jong, President  
E. Breen, Vice-President  
J. B. Hoekstra, First Clerk  
P. Ekster, Second Clerk



## SUPPLEMENTS.

---

### SUPPLEMENT I.

---

#### REPORT OF THE SYNODICAL COMMITTEE.

Your committee generally has less work than any of the others. This was also true with respect to the last Synodical year.

Correspondence was practically all that we had to take care of. This, however has increased considerably in the last years, since the sister churches has increased.

Our ecclesiastical families, taking into consideration our life-time, has increased considerably. We have eight sister churches, each one of which forms a denomination. They are, however widely spread. Five of them are on this continent.

In the Acts of 1900, p. 52, four English speaking denominations are mentioned, while the Reformed Church of America also is reckoned with the sister churches. Acts 1900, Art. 85, 4. In Europe there are two: The Gereformeerde Kerken in the Netherlands and the Old Reformed Church in Bentheim, Oostfriesland. Finally, a Reformed Church in South Africa.

This indicates a marked increase from approximately 20 years ago. Formerly at that time we did not have a single one. The reason for this may have been our obscurity, secret mistrust, or our apparent diminutive size. Even our mother, the Christian Reformed Church in the Netherlands, mistrusted us. At the Synod of Utrecht, a motion to recognize our denomination, hardly received a majority vote. Yet later when we offered to become a sister church, it was accepted with gratitude and answered.

We may therefore rejoice in this broader range and propitious relationship. The more so since we have the conviction since they with us are agreed on a total biblical confession, and that we as an ecclesiastical establishment completely or in the crucial matters are alike. The application of this in particulars is not so easily discovered.

The Lodge, which in some churches has penetrated, and in

others seeks to gain adherents, will not rest until it joins the Anarchists, and rejects the teachings of Scripture as far as religion is concerned. Yet we dare to say, "The gods of this age shall not conquer us."

We may, however, rejoice in this that many have been received as our sister churches. But this also gives us the responsibility to guard one another in doctrine as well as practice.

As soon as the Acts of Synod, 1900, were published, a copy was sent to each of the sister churches, and requesting them to send a copy of their proceedings. But so far no copies have been received.

Also all these churches, at the beginning of the year, in their own language, received an invitation to send one or more delegate to the next Synod.

From the most we received a favorable reply,

Previously we received an invitation to send delegates to the Synod of the Gereformeerde Kerken of the Netherlands to be held in Arnhem in August.

From Cleveland we received protests with several letters which were placed in the hands of the chairman. Also we received one thing and another which were too late to be placed in the Agenda.

For the Synodical Committee,

J. H. Vos, Secretary

---

## SUPPLEMENT II.

---

### REPORT OF THE CURATORIUM OF THE THEOLOGICAL SCHOOL.

Esteemed Brethren:

The Curatorium of the Theological School presents to the Synod of 1902 the following reports:

As in past years the Curatorium at this time too has reasons for gratitude to the Lord for the manifold, undeserved blessings and benefits, and at the same time presents the opportunity what changes can be made, which we think will be for the betterment of our School.

According to the reports of the Rector and the Principal and the completed examinations the conduct of the students, and also their.....

diligence and progress in their studies was generally satisfactory. As the number of our students increases, the instances in our institution will increase according to the proverb; the farmer does not reap every grain of seed which he plants.

a. The Faculty. According to the directive of the previous Synod to the Curatorium to appoint two professors for the Literary Department, a special meeting was held on July 18, 1900. Seven applicants appeared. Mr. J. G. Vanden Bosch, A.M., from Zeeland, Michigan, and Mr. B. K. Kuiper from Chicago were appointed. The former received an annual salary of \$700.00, and the latter \$600.00 the first year and \$650.00 the second year because he had not yet completed his studies.

The faculty of our school consists of G. E. Boer, G. K. Hemkes, and F. M. Ten Hoor, professors of theology; and A. J. Rocks, K. Schoolland, J. G. Vanden Bosch, and B. K. Kuiper, professors in the Literary Department.

b. The Curriculum. With the increase of the faculty we were in a position to expand and improve the curriculum. For those who wanted to go into the teaching profession or prepare themselves for further study at the University of Michigan, it was necessary to include courses of mathematics and science. These courses have now been included in the curriculum. Our Literary Department now has three sections: Theological School course, Classical course, and Latin-Scientific course.

In consultation with the faculty we have as much as possible divided the work evenly and according to encyclopedic principle, with this exception that we were necessitated to relieve Prof. Boer of some courses and give them to Prof. Ten Hoor, whose work-load is now too heavy.

#### c. The Examinations.

1. Admission Examinations, Sept. 1900. There were not less than 25 applications for admission to the school, of which 17 wanted to prepare themselves for the study of theology.

2. Final Examinations, June 1901. With a few exceptions the students could be advanced to higher classes. Of the twelve students who took final examination, eleven were admitted to the theological department. Of the eight students who took final examinations in theology, six were declared candidates.

3. Admission Examinations, Sept. 1901. Of the 13 applicants one was rejected. Five wanted to prepare themselves for theology; the other seven have not as yet made a definite choice.

4. Final Examinations, June 1902. This year for the first time young women made use of our school. With a diploma....

K. Vanden Berg left the school after having completed his fourth year. All students of the fifth class, five in number, were admitted to the study of theology. Five theological students in their final year were declared candidates.

d. Finances. In our report to the previous Synod we had to point out that there was still an indebtedness of \$5,300.00 on our Theological School. It is a cause for rejoicing to be able to report that this debt has been liquidated. At one of the meetings for the preparation of celebrating the 25th anniversary of the School, a proposition was advanced to ask the Church to take a feast-offering for the liquidation of the debt on the School. Through these freewill offerings with the later income of pledged gifts, the debt as such has as good as been paid.

By means of a legacy of the late H. Lubbers we have received \$1,386.80. According to the will this money must be used for needy students. The Curatorium will act accordingly.

The books of the Treasurer, which have been approved, the state of the various funds is as follows:

#### THEOLOGICAL SCHOOL: 1900-1901

Balance, June 1, 1900	\$4,007.48
Receipts	<u>9,187.62</u>
Total	\$13,195.10
Disbursements	<u>8,655.05</u>
Balance, June 1, 1901	\$ 4,540.05

#### 1901-1902

Receipts (with above balance)	\$ 9,869.05
Total	<u>\$14,409.10</u>
Disbursements	<u>8,912.05</u>
Balance, June 1, 1902	\$ 5,497.05

#### GENERAL STUDENT FUND

#### 1900-1901

Balance, June 1, 1900	\$ 102.95
Receipts	<u>1,124.25</u>
Total	\$1,227.20
Disbursements	<u>1,147.38</u>
Balance	\$ 79.82

1901-1902

Balance	\$ 79.82
Receipts	<u>140.00</u>
Total	\$219.82
Disbursements	<u>215.33</u>
Balance, June 1, 1902	\$ 4.49

DOLLAR FUND  
1900-1901

Balance, June 1, 1900	\$263.00
Received and disbursed to the General Student Fund	97.25
Received and disbursed to the General Student Fund, 1901-1902	<u>34.00</u>
Balance, June 1, 1902	\$263.00

LIBRARY  
1900-1901

Balance, June 1, 1900	\$ 6,310.44
Receipts	<u>180.76</u>
Total	\$ 6,491.20
Disbursements	<u>487.66</u>
Balance, June 1, 1901	\$ 6,003.54

1901-1902

Balance	\$ 6,003.54
Receipts	<u>347.17</u>
Total	\$ 6,308.57
Disbursements	<u>347.17</u>
Balance, June 1, 1902	\$ 5,961.40

SCHOOL BUILDING

Debt, June 1, 1900	\$ 5,300.00
Free-will gifts	<u>5,235.19</u>
Met from Theological School Fund	\$ 64.81

e. Information and Questions.

1. With the increase of the faculty it was necessary to prepare two more rooms for instruction. Our school consists of one reception room, two waiting rooms, and seven class rooms. A science room is being made ready.

2. On October 2, 1906 Rev. F. M. Ten Hoor was installed as professor of systematic and practical theology. Those who participated were Rev. Van Goor, who addressed the professor, and Rev. De Jong, who read the form. After the installation

Rev. Ten Hoor delivered his inaugural address on the subject, "The Holy Scripture as the Original Source of Theology."

3. On the 15th of March, 1900, the 25th anniversary of the School was commemorated

4. The Curatorium had instructed the faculty to correspond with the president of the University of Michigan, Prof. Angell. The result was that a committee which was sent gave a favorable report, so that our school also has been placed on the list of those institutions of instruction, whose students having passed their final examinations, need not take admissions examinations at the University of Michigan. From the letter of Prof. Angell we cite the following: "The committee earnestly desire you to furnish better laboratory facilities and more apparatus for scientific teaching."

5. The Curatorium requests approval of the two concept regulations; the one for the Theological School, and the other for the Curatorium.

6. The Curatorium inquires whether the salary increase for the professors should take place on June 20 or the first of September.

7. The Curatorium requests that the salary of Rooks, School-land, and Vanden Bosch be increased by \$50.00, and that the salary of Kuiper be the same as that of Vanden Bosch when he receives his degree.

8. With full appreciation for the services of Boer and Hemkes for services rendered to the School and the Church, there are considerations which point to the end of their active service, for which reason the Curatorium proposes to Synods

a. To relieve Prof. Boer of teaching, and for a salary of \$600.00 to be appointed as librarian and archivist.

b. To instruct the Curatorium to decrease the work-load of Prof. Hemkes for a salary of \$900.00

c. To call two professors for Theology.

9. To release the Curatorium of the duty to make mention in its report of the financial status of De Wachter-Fund, and that the Committee for Supervision of De Wachter be appointed for this duty.

Per the Curatorium,

G. D. De Jong, Secretary.

SUPPLEMENT III.

REPORT OF THE BOARD OF DOMESTIC MISSIONS

Esteemed Brethren:

First of all it is necessary to consider in our report in order to prevent a waste of work-force the necessity to institute a better regulation by dividing this large field by east and west of the Mississippi.

Soon after the last Synod Rev. G. G. Haan was called for the field east of the Mississippi, who accepted the call, and has since labored diligently. Under his guidance churches and parsonages arose, and congregations were established, and by the hand of God has been a rich blessing for the central and northern parts of Michigan.

For the far North-West Oand. A. J. Brink was called where he worked with blessing. But within the year he was called to Lynden, Washington, which he accepted.

For the field west of the Mississippi calls were extended to the brethren S. Vander Heide, F. Doezema, and H. Huizingh, but all declined. A change took place with the Board meeting in 1901. Rev. P. Schut was called for the western field, and upon the recommendation of Classes Oostfriesland and Iowa, Rev. J. Galker was called for the same field, but particularly for the German speaking element. Both brethren entered the field and labor with blessing.

It appears, however, that the western field is too large, and the Classes Iowa and Oostfriesland requested a fourth missionary, and attempts will be made to meet this request, if the means are available.

By means of the liberal offerings of the churches the treasurer could regularly disburse the subsidies and salaries. Our Fund also received a legacy of the late H. Lubbers of Drenthe, Michigan, consisting of \$1,386.80; which amount the Board would like to see established as the beginning of a permanent Fund, of which the interest only may be used, while the original amount remain under the control of Synod.

The report of the Treasurer is as follows:

Receipts, June 1900 to June 1901	\$3,973.44
Disbursements	<u>2,989.43</u>
Balance	\$ 984.01
Total in Treasury	\$2,590.16

From June 1901 to June 1902: Receipts	\$6,165.41
Disbursements	<u>4,687.69</u>
Balance	\$1,477.72
Total in Treasury	\$4,067.83

SUBSIDY FOR 1901-1902

Fulton	\$ 50.00	Palmer	\$150.00
Baldwin	125.00	Lynden	250.00
F. Station	50.00	Sayville	100.00
Platte	150.00	O. Friesland	150.00
Maxwell City	100.00	Emden	150.00
Middleburg	100.00	Kanawha	200.00
Grand View	200.00	George	200.00
Leota	150.00	Pease	125.00
Firth	125.00	Parkersburg	75.00
Otley	200.00	N. Glam	125.00
Pella II	50.00	New Era	100.00
Hosper	75.00	Sheridan	150.00
Hull, N.D.	100.00	Caldwell	150.00

SUBSIDY FOR 1902-1903

Cleveland E.	\$200.00	Sheboygan	\$100.00
Hudsonville	150.00	Kenosha	50.00
Maxwell	150.00	Rochester	100.00
Hull, N.D.	100.00	Sayville	100.00
Lynden	250.00	Caldwell	150.00
Palmer	150.00	Sheridan	150.00
Grand View	150.00	N. Glam	125.00
Firth	125.00	Atwood & Ellsworth	150.00
Hosper	75.00	O. Friesland	150.00
Leota	125.00	Emden	150.00
Platte	125.00	Kanawha	200.00
Otley	200.00	Parkersburg	75.00
Eastmanville	200.00	Pease	125.00
Baldwin	100.00		

As in our previous report, we must repeat: "Our greatest need is more missionaries."

More than ever before work is being done among our straying ones, and the Master is blessing that work.

May this mission work be recommended for prayer to the Church.

May God bless your assembly in all your deliberations, also with respect to Domestic Missions.

Per the Board,

M. Van Vessel, Secretary



## SUPPLEMENT IV.

### REPORT OF THE BOARD OF HEATHEN MISSIONS.

Honorable Fathers and Brethren:

Once again your Board of Heathen Missions presents to you its Synodical report. What it reports is as usual classified under five headings, namely, the Mission Field, the Missionaries, the Mission Work, the Work of the Board, and, finally, proposals to the honorable Synod.

I. The Mission Field. Your mission continues to labor in three different places; Fort Defiance, Ariz., Zuni, and Little Water, New Mexico. The buildings at Zuni were enlarged, and all to a greater or lesser extent improved. The costs were approximately \$500.00. But these expenses were necessary, and supply our brothers on the mission field certain conveniences, which are much appreciated.

Rev. Breen has taken care the proof of our distant possession at Little Water was resolved as best as possible under the circumstances of a Reservation.

We continue to eye the hospital of the Episcopal lady, Miss Thackera near Fort Defiance.

II. Our Missionaries. Our two ordained missionaries, Revs. Fryling and Brink continue to labor, the former at Fort Defiance, and the latter at Little Water, while brother Vander Wagen continues at Zuni. Vander Wagen experienced an injury last February, which was rather serious, by falling off a horse, for the rest the health of the brethren in the past Synodical year under the blessing of God was favorable. They might, according to the information supplied us, with joy perform their duties and in harmony. Their wives stood at their side according to their ability, for which we and surely the whole church express our gratitude to these sisters.

The brethren signed the Formula of Subscription, which generally is signed by ministers, etc., whereby they signify faithfulness and defense for Reformed doctrine by means of their signature.

During the last period of time our missionaries have traveled much and have given serious consideration in the forming of plans for the further expansion of our mission, concerning which more information will be given in the proposals to be presented.

III. The Mission Work. The rules of the Board mention the work of our missionaries as; 1. Preaching; 2. Catechizing; 3. Supervision of assistants; 4. Study of language, morals, customs, and religion of the Indians; 5. Family Visiting; 6. To re-

port each month concerning the work. We shall follow this order.

1. Concerning preaching your Board can report that generally one service is held on the day of the Lord. Fryling and Brink speak in English; Vander Wagen usually uses the Zuni language. Attendance at Fort Defiance - 160 to 180; Zuni - 20 to 50; Little Water - 80 to 90.

2. Concerning catechetical instruction, Rev. Fryling does this weekly with an attendance of 160 to 180, divided into two classes, one for children and one for young people. The former are instructed in "Sacred History for Juniors" by Beets and Bosma; the latter use the Compendium. Brother Vander Wagen catechizes from 2 to 45 persons. He uses "The Children's Catechism" of the United Presbyterian Church. Rev. Brink gives instruction to 80 children, divided into two classes. The above named "Children's Catechism" and Borstius are used by him.

3. The supervision of assistants is at present superfluous since none are employed.

4. Studying the language, etc., continues its regular progress. Rev. Fryling can speak fairly well in the Navajo language concerning ordinary contemporary things, but speaking on religious matters continues to be difficult because of a lack of religious terminology. Rev. Brink has made good progress in learning the Navajo language. The Board advised these brethren to prepare short addresses and appropriate prayers, and translate them into the Navajo language, and at fitting times to address them to the older Indians. Brother Vander Wagen has mastered the Zuni language, which is much easier than the Navajo, so that he, as we have already mentioned, is able to conduct religious services in that language.

5. Family visiting has also been conducted. The Board advised the brethren to be more diligent therein than has been done up to this time.

6. The reports were generally sent in regularly.

Besides that which was demanded in the Rules, our brethren also conducted Sunday School work. They visit the sick and suffering; take part in funerals; and at times even bury the dead. Sometimes they are also called upon to be a judge and advisor. At times they also perform marriages.

The Lord's Supper is observed in an orderly manner at the small congregation at Fort Defiance, as well as the sacrament of Baptism.....

This latter leads us to the joyful information that our mission work has already produced encouraging results by bringing in young Indians. God be praised for this seal on our mission! The first converts were Mattie Green and Nona Gordy, the first 13 and the second 14 years of age. On January 11, 1901, they were baptized by Rev. Fryling at Fort Defiance. Both these girls, however, suffered from tuberculosis, a disease quite general among the Indians, and they died not long after being received into the congregation of the Lord, Mattie Green on January 30, 1901, and Nona Gordy on April 30 of the same year. They died in the blessed hope of eternal life. What lovely fruit, which causes reasons for thanksgiving! But the Lord was also gracious to add others to the church. On March 28, 1901, the following were baptized by Rev. Brink at Fort Defiance: William Thornton, age 24; Susie McCarty, age 17; Chilley Tso and Alice Pshlakai, both 16, and Nonabah Tinney, age 14. And the Lord also brought two others, namely, Ruth Cleveland, age 14, and Zah Tso, age 13, who were baptized July 14, 1901, by Rev. Fryling. Thus seven converts, besides the two, whom we trust, have already been gathered into the heavenly mansions. We thank God, and take courage! The more so since the conduct of these young people strengthens our confidence that the Lord has surely begun a good work in them.

One matter that disturbs and causes anguish concerning our mission work, that is the infiltration of the Roman Catholics in our work. These have received <sup>permission</sup> from the Assistant Commissioner of Indian Affairs, undoubtedly through the Roman bureau in Washington, to give religious instruction once per week in the government chapel. This work has already begun. What a shame! At Zuni the Romans also brought a measure of disturbance. As brother Vander Wagen writes: "We received a new Board to direct matters, which, through a couple Roman priests, who came here a couple months ago to baptize children, was advised that my work with the little children began to appear damaging, and instructed that the little children no longer attend the Bible Class." The brother writes, "This was not pleasant, but these disturbances we have met before, and we hope that this clash will soon disappear." We earnestly hope that brother Vander Wagen will not be put to shame. In order that our Mission may remain free from such infiltration the Board decided to send a couple of brethren to Washington at a convenient time. Fortunately at Little Water we have no trouble from Rome.

#### IV. The Work of the Board. Your Board and the Executive Com-

mittee met regularly for the performance of its necessary duties. With the expansion of the Mission these take more time and effort. But the work at these meetings was performed in brotherly harmony, while the relationship between the Board and the missionaries is good.

From the book of the Treasurer it appeared that from June 1, 1900 to May 31, 1901 there was a

Balance of	\$1,629.74
Receipts	3,574.92
Repayment of notes, rent, etc.	2,481.84
Total	\$7,686.50
Disbursements	4,136.27
Balance, June 1, 1901	\$3,550.23

A very encouraging status thus of the Treasury. But with respect to the past year it is still better. Thankful especially for the legacy of Brother H. Lubbers of Drenthe for the Heathen Missions, something for which surely the entire Church is grateful, and as we hope will have many followers. Brother Garvelink's Financial report for this year, June 1, 1901 to May 31, 1902 is as follows:

Balance	\$ 3,550.23
Receipts	6,731.90
Total	\$10,282.13
Disbursements	3,967.06
Balance, June 1, 1902	\$ 6,315.07

(Note; The above legacy amounted to \$1,386.80)

Thus the balance this year is almost twice as much as last year. This also causes gratitude to God, and give courage for greater things to be undertaken for our God.

The books of the treasurer were examined and approved.

Concerning further work of the Board, it appointed the secretary to be a co-worker for De Wachter (cf. Acts 1900, p. 58, Art. 94, b, 2) to write for the department of Heathen Missions, which accordingly he is doing.

The Board also decided, after receiving advice, to prevent possible difficulties, to re-incorporate under the Law from Chapter 225, 8297, Compiled Laws of Michigan, 1897, because the former Law under which the Board was incorporated was rescinded, which undoubtedly will receive the approval of Synod.

This law requires that our Rules and Regulations be filed in the English language with the inclusion of certain matters which are now missing. The secretary was requested to make this translation and take care of these other matters. This has been done, and the revised Rules in Dutch and English, already approved by the Board will be appended to this report for your judgment. Should it be approved the Board then requests that it be printed in the Acts so that it can easily be placed in the General Rules even as the former Rules.

The Vice-President of the Board was appointed as controller of the Treasury of the Heathen Missions.

Furthermore, the secretary as representative of the Board was appointed as a member of the Indian Rights Association, an organization which concerns itself with respect to the rights of the Indians, and has already performed good work for the redskins who in many ways are treated unjustly.

V. We now come to the matter of the Proposals of the Board to Synod. We sincerely hope that your honorable body will accept them.

1. The Board proposes to your honorable body to establish a skills-center on our mission field.

Grounds;

a. To protect our converts from harmful influences.

b. To nurture them in a Christian environment for for their life's calling, something which is decidedly necessary for those who have come from a pagan environment.

c. In order to make better contact with mature Indians.

2. More specifically the Board proposes to institute

a. A trading store. b. A bakery. c. A spinning mill.

3. The Board also contends that a Boarding-School is necessary for youthful Indian converts, and for those whose inclinations are to Christianity, insofar as our means permit. The cost per scholar would be \$125.00 per year.

4. In the judgment of the Board this building should be 30x100 feet.

5. The cost for instituting the above with the exception of the spinning mill would be approximately \$4,000.00. The

matter of the spinning mill is to be postponed until a work-force and finances are available.

6. As personnel of this establishment the Board proposes to be permitted to appoint:

- a. A female helper to serve as instructor, nurse, matron, and supervisor of the bakery;
- b. A qualified man as trader;
- c. A Christian from our own midst for the time being to serve as cargo carrier, and further to learn the intricacies of the trading store, etc.
- d. Then also certain Indians will have to be employed as assistants in other work.

The intent is that this personnel shall be under the strict supervision of a missionary.

The annual cost of this personnel is estimated at \$3,000.00. These costs will be met in part by the trading store, etc.

7. The Board proposes that the location of this establishment, if possible, be at Mission Springs, New Mexico, 70 miles from Fort Defiance, 50 miles from Little Water, and 65 miles from Zuni. The land of this location belongs to the United States government and is to be obtained without cost, or, in any event, can be claimed as homestead.

8. The Board proposes that Rev. Fryling be granted <sup>permission</sup> to make a collection trip in our churches to obtain funds for this establishment. For this his vacation would be extended by six weeks.

9. Furthermore, your Board asks permission to engage one of our converts, who is qualified, as an interpreter for a salary of \$10.00 per month and board. Is this granted?

10. Synod is requested to determine that brother Vander Wagen in June 1903, be examined by the Curatorium in the presence of the Board in the areas determined by Synod (Art. 79, 9).

11. Synod is requested to elect a Treasurer.

12. The Board proposes that the Treasurer and the Secretary receive an annual remuneration of \$50.00 from the Mission Treasury.

13. Finally, we recommend for the approval of Synod as members of the Board the following brethren recommended by their respective Classes:

Rev. E. Breen, Classis Iowa  
Rev. C. Bode, Classis Oostfriesland  
Rev. H. Vander Werp, Classis Illinois

Rev. J. H. Vos, Classis Holland  
Rev. H. Walkotten, Classis Muskegon  
Rev. F. Doezeema, Classis Hudson  
Rev. J. A. Westervelt, Classis Hackensack  
Rev. H. M. Vander Ploeg, Classis Grand Rapids East  
Rev. H. Beets, Classis Grand Rapids West.

---

SUPPLEMENT V.

---

REPORT OF THE COMMITTEE FOR JEWISH MISSIONS.

Esteemed Brethren:

In the words of the Psalmist, "What shall I render to the Lord for all his benefits toward me," your Committee appears before you to give its report. Our faithful covenant God has to be well pleased with this limited work. Our people have again shown plainly that it has a heart for this people of old, which as a nation has been cast off, but wherein the God of Israel has kept a remnant according to the election of grace. Our people understand full well that the Jews are not excluded from the royal command, "preach the gospel to every creature;" that the great apostle to the Gentiles, who has labored more than all others, meant what he wrote, "The Jew first." Though they are enemies of the gospel of the crucified one, but beloved for the sake of the fathers; but above all because of the promises of God which rest upon them, and which in his time will be completely fulfilled. Because all the promises of God, as many as there are, thus also for this people of old, are in Him yea and amen.

Receipts from June 1900 to June 1901	\$1,244.12
Balance 1899-1900	476.77
Total	\$1,711.89
Disbursements	
Hebrew Mission Chicago	\$800.00
Hebrew Mission New York	225.00

Christian Hebrew Mission, Brooklyn	\$ 75.00	
Immanuel Hebrew Mission Cleveland	50.00	
Rev. Kropveld, Geref. Kerken Mission among the Jews in the Netherlands	30.00	
For the support of Mark Moses Braun	274.39	
Traveling expenses, stamps, etc.	<u>34.95</u>	
Total Disbursements		\$1,519.34
Balance, June 1901		\$ 192.55
Receipts from June 1901 to June 1902		\$1,669.93
Total		\$1,862.48
Disbursements		<u>1,380.55</u>
Balance, June 1902		\$ 481.93
Disbursements are as follows:		
Hebrew Mission, Chicago	\$ 800.00	
Hebrew Mission, Brooklyn	50.00	
Hebrew Mission, New York	300.00	
Immanuel Mission, Cleveland	50.00	
Rev. Kropveld	75.00	
Home for investigating Jews in Amsterdam	75.00	
Traveling Expenses, Stamps, etc.	<u>30.00</u>	
Total		\$1,380.55

Thus your Comm. has acted to the best of its ability. The various missions hereby send their hearty thanks for the support received. And we, your Comm., hereby also express our well meant thanks to all the congregations, societies, and individuals, who, with their liberal gifts have supported us as have also Reformed and Presbyterian Churches, who have so unequivocally shown their cooperation. We firmly believe that God will bless those who show compassion to that people whom he has foreknown and not rejected, and whom he will receive again in great mercy. "There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob; and this is my covenant unto them, when I take away their sins." We continue to recommend this branch of labor in the vineyard of the Lord very earnestly, and freely call you <sup>who</sup> are here and all those who are not here; Brethren, do not forget Israel, and Israel's God will not forget you.



A word concerning Mark Moses Braun. He has left us after attending our School for approximately 18 months. His departure was by mutual agreement. He complained about his heavy study load, which had been made as light for him as possible. Then there was something else that caused him much worry, namely, shortage of funds, while the Comm. was of the opinion that it had dealt liberally with him. Finally, he expressed the desire to enrol at Moody Institute in Chicago, especially since there were two other Christian Jews attending there. In consultation with the Curatorium<sup>W</sup> decided to grant his wish. He was given one hundred dollars, fifty of which was to be used as tuition, and the other fifty for traveling expenses and purchase of books. All this took place with the understanding that the committee is released of all further obligations. Herein again it was established, as happens so often in the field of missions, namely, disappointment. Let us, however, not be discouraged. God's promises remain sure and certain. He has spoken it. As long as the ordinances of the heavens remain, so long we have therein the proof that he has not rejected the seed of Israel.

S. S. Postma

W. Heyns

J. I. Flees

---

#### SUPPLEMENT VI.

#### REPORT ON THE EMERITUS FUND

Esteemed Brethren:

Once again we are ready to report concerning this important fund.

With satisfaction we note that this fund is more favorable than it ever has been before. Only a short time ago there was steady burden on our heart, and especially upon that of our Treasurer, because he knew that the full amount decided by Synod would not be available in the treasury. The emeriti, especially the widows, had already figured out by receiving the full amount what they could obtain for winter provision, fuel, clothing, or for daily necessities. We could not provide more

than 80, 70, or 60%. How distressing! also for the Comm. In order to make some provision for each recipient, more than once we had to resort to reduce the amount, which created hardship for those who could earn nothing. All this because funds were not received which were designated.

These circumstances became so pressing that in the last four years--better to remain silent of what took place before that--approximately \$800.00 was owed to retired ministers, widows and orphans. The members of the Comm. felt greatly burdened. In their meeting, and certainly also in the inner chamber, they cried to the Father of the orphans and the Judge of the widows, to Him, who sends his servants, and wills, that they, when they come to the end of their life's pathway, can without hesitation reply to the question, "have you lacked anything?", say, "nothing Lord."

The Comm. also contacted the various Classes urgently requesting them to send in their quotas to the treasurer.

And truly, this did not remain without fruit. The Lord heard, saw, and acted with longsuffering and benevolence, with respect to both Classes and congregations, that they woke up. Especially our last communication was graciously received and answered with promised help.

Not only did we receive the quotas but also great sums of dollars, such had never been seen before.

With the prospect of various incomes, the Comm. had already decided, that, should the debt be met, that it would pay the debt of the Church to the Emeriti. And, in fact, it has already begun to do this. The arrearages of the last two years and the last quarter has been paid to the recipients.

This caused a profound feeling of gratitude by the few older brethren and the various widows, first of all to the Treasurer, the comm., and the givers, but above all to Him, from whom all good and perfect gifts flow.

And now, esteemed brethren! we are in a position to announce to you, which before this could never be done. Then it was all ways complaining, complaining. And now! We now can inform the brethren that at the end of May, 1902, there is a balance of \$556.48, and a legacy of the late H. Lubbers of \$1,320.79. This also makes for a good expectation of this fund for the future. Thereto, however, we shall all have to cooperate. Also especially for that which is still in arrears. The more to meet the indebtedness of the former two years. This possibly could be done without obtaining this indebtedness, but then it will have to be taken from

what has been received from the faithful givers, as opposed to those who are still in arrears.

Other matters:

a. A request to Synod that it uses its influence so that both the arrearages, and at the same time, the annual quotas be sent in at the appointed time. The more so, since of late circumstances are of such a nature that it is expected that the disbursements will be increased.

b. The Comm. also requests Synod to determine whether it would not be well for the Comm. to incorporate.

c. The Comm. also advises Synod that the legacy of the late H. Lubbers be the beginning of a permanent fund, the interest of which may be used, but the principal remain under the control of Synod.

In expectation of a reply,

Your willing brethren in the service,  
the Synodical Committee,

J. H. Vos, Secretary

---

SUPPLEMENT VII.

---

REPORT OF THE COMMITTEE FOR CHURCH HELP FUND

Esteemed Fathers and Brethren:

At the last Synod there was an indebtedness of \$28.55 in the Church Help Fund, before the new treasurer took over. Interest of \$1.20 was paid upon the loan. This made a shortage of \$29.75.

During the past Synodical year collections as well as repayments amounted to \$2,089.38. Loans granted to congregations as well as administrative costs totaled \$1,802.18. Hence there is a balance of \$257.45.

With respect to outstanding loans Friesland, S.D. and New Holland, S.D. repaid their loans. Then the following was received:

Sun	\$ 75.00	Edgerton	\$108.00
Sully	50.00	Sayville	100.00
Maxwell City	25.00	Sullivan	25.00

At this point the Church Help Fund is in possession of the following notes:

Noordeloos	\$ 30.00	Middleburg	\$ 200.00
Edgerton	92.00	Sullivan	65.00
Rock Valley	75.00	Palmer	150.00
Caldwell	100.00	Sayville	150.00
Rock Valley	50.00	Leota	125.00
Hull, Iowa	50.00	Hull, Iowa	100.00
Sully	50.00	Platte	200.00
Pease	100.00	Atwood	200.00
Maxwell City	25.00	Caldwell	200.00
Hesper	200.00	Kanawha	200.00
Sun	25.00	Rudyard	100.00
Pella II	90.00	Maxwell City	100.00
Sully	50.00	Rudyard	50.00
Leota	150.00	Ellsworth	100.00
Hull, Iowa	100.00	Lynden	300.00
George	125.00	Harvey	250.00
Sun	75.00	Total	\$3,957.00
Vesper	100.00		

The Church Help Fund can be very useful and is that already. Often it offers the helping hand to those in need. It is regretful, that although it is a citizen in the fullest sense of the word, and as such useful, it often is denied the rights of full citizenship.

Some congregations treat it as if it does not exist, then there are always those who view it as a stranger, but, thanks be to God, there are also congregations, who stand up for its rights, and we hope that in the future more congregations will do the same, so that Church Help, as it earnestly desires, may do more for the building up of the Kingdom of our Lord. We are, however, thankful to our God, who has helped us thus far, as also you, who have placed confidence in us.

The Committee for Church Help,

E. Breen, President  
W. Heyns, Secretary  
D. Vander Ploeg, Treasurer

#### SUPPLEMENT VIII.

REPORT OF THE SYNODICAL TREASURER, REV. J. NOORDEWIER, 1902.

Balance, June 1900

\$ 106.70

Receipts: Classic	Grand Rapids East	\$107.97	
"	Grand Rapids West	102.25	
"	Holland	161.91	
"	Muskegon	92.46	
"	Illinois	57.00	
Loan from S. S. Postma		85.00	
Loan from Domestic Missions		<u>100.00</u>	
Total Receipts			\$813.29

Disbursements:

Re-imbusement, June 27, 1900			
Classic	Hudson	\$125.44	
"	Hackensack	177.78	
"	Iowa	49.65	
"	Oostfriesland	41.88	
Comm. for Secret Societies		6.00	
Honorarium for custodian serving Synod		10.00	
Clerical supplies for Synod		5.53	
Comm. to Sheboygan		35.27	
Comm. to Fulton		35.16	
Holkeboer, printing Synodical Acts		142.00	
Alternate delegates Vos and Post		7.50	
Delegate to the Synod of the Reformed Church		32.30	
Poolstra & Co., printing translations		16.00	
Rev. A. Westenberg, to and from Des Moines		19.75	
Rev. J. Keizer		3.00	
Rev. A. J. Vanden Heuvel		5.52	
Sheboygan and Rev. De Lange		<u>100.00</u>	
Total Disbursements			\$810.78
Balance, June 1902			\$ 2.51

J. Noordewier

SUPPLEMENT IX.

REPORT OF THE DELEGATE TO THE GENERAL SYNOD  
OF THE REFORMED CHURCH OF AMERICA  
(Acts of Synod 1900, Art's. 85 and 115)

Honorable Fathers and Brethren:

Your delegate to the General Synod of the Reformed Church of America has endeavored fulfil your honored mandate according to Articles 85 and 115 of the previous Synod. On June 10, 1901, he

might do this, of which a detailed account was given in De Wachter of June 26, 1901 (No. 1394). The following was said by him:

Mr. President, Reverend Fathers and Brethren:

It affords us great pleasure to be permitted to be with you and to address you as representative of the Christian Reformed Church in America, whose greetings and well wishes we have the honor of conveying to you at this moment.

1. We rejoice today, first of all because we know we stand in the midst of men and brethren to whom we are very much akin in many ways.

There is with our two Denominations more than the common tie that binds all manifestations of the One Holy Catholic Church of Christ. You as Reformed and we as Christian Reformed are much more closely related to each other than we are to the Presbyterian sisterhood of Churches, though we in common with them hail John Calvin as our great Chieftain. We stand closer to you than the German Reformed although they as well as we call the Heidelberg Catechism their precious legacy.

You and we, brethren, have the privilege of looking up to the flag unfurled by Guido de Bray and to the standards woven and unfurled by the Fathers of Dordt and hail them as our joint standards, our common banners given us by the Lord God to be displayed on account of His truth.

We can do even more. Unitedly we can look up to the great Voetius, the pious Brakel, the scholarly A Marck, the peace-loving Witsius, and say: "Why, this is our common Voetius, our common Brakel, a Marck, and Witsius.

And besides being so closely related ecclesiastically, we are also akin through common descent. In yours as well as our arteries the same crimson tide is ebbing and flowing every moment. The same ancestors are ours, the men, of the 16th and 17th centuries, who strode over the civilized world like giants, whose footprints in the domain of letters, arts, theology, and science can be seen plainly even to this day. You and we share in the same legacy of glory of ancestors who circumnavigated the globe--who discovered unknown parts of it--who humbled Spain, who brought England to terms and whose institutions and principles of statecraft are more or less copied in our American principles and institutions. Unitedly we have the same traditions, and the same customs. Indeed we are very close akin. No wonder we feel among you as relatives, and are glad.

2. And secondly we rejoice to be with you because our presence marks a great improvement in the relations between our denominations. These were not always of the most pleasant and fraternal character.

In 1822 when our vanguard, led by Dr. Sol. Froeligh left your camp, there was a large amount of unpleasantness. And when in 1857 our main army bade you farewell that adieu was not as fraternal as Dr. I. N. Wyckoff had spoken of to the pioneers in Michigan that sunny day of June 4th, 1849.

Again in 1882 when our rearguard left your ranks to join us, the parting salutes were much less peaceable salvos than very earnest shooting with shot and shell. In those days it would have been impossible to send delegates the way we are now doing. And what our Synods of 1884 have done, was largely premature; the smoke of the last engagement was not fully cleared away.

Since then however we have often felt and feel now that we ought to stand closer together if possible. And with this in view our Synod included you amongst the sister Churches with which it wishes to begin ecclesiastical correspondence. By this correspondence we understand much more than is usually the case. We desire and intend it to consist of four things:

1. The sending of regularly appointed delegates to the meetings of each other's principal Church Courts with advisory vote.

2. To pay attention to each other that no one depart in doctrine, liturgy and discipline from Reformed principles.

3. Mutual deliberation what position to assume with reference to third parties.

4. To assist each other with advice, especially when Modification of the Confession, Church Constitution or Liturgy are considered necessary.

Correspondence in this manner we desire to begin with you and would be pleased to hear what this General Synod thinks of it.

But, brethren, we would be untrue to our charge if we omitted to inform you of the fact that our Synod has instructed us especially to say, in view of the comprehensive nature of this correspondence:

1. That our Chr. Ref. Church greatly desires to know what, in the future, the attitude of your Church will be with reference to secret, oath bound societies. Whether or not you intend to oppose them decidedly and decisively. As you know we have declared war against these organizations. We are convinced that they are detrimental to the welfare of the Bride of Christ, and to a close walk and real godly life, and undermining the mediatorial work and necessity of our Saviour, to mention no more.

In this struggle we notice that a great number of Churches are of the same mind. Recently we saw a list of no less than 28 Denominations which stand in battle-array against these orders. This encourages us, but we feel lonely amongst these allies. We want

our own kith and kin to join us in this Crusade and therefore appeal to you for assistance—siding with us.

2. And second, we would be pleased to get more information in regard to the fact that in your Standards the Rejection of the Errors of the Remonstrants seems to be omitted, since we look upon the modification of the Common Confession as of such great importance that consultation with sister churches in all such cases, if not a positive duty, it is at least eminently proper.

Please do consider these two things.

Finally, let us say in the line of statistics that at present we number nearly 150 churches, located in 18 different states, mainly in Michigan, Iowa, and New Jersey. These churches enroll nearly 11,000 families, over 18,000 members, and over 55,000 souls. The number of our clergy is 100. These are trained mostly in our Theol. School in Grand Rapids, now having a faculty of seven professors. We are regularly carrying on Home Mission work and in our Heathen Mission field we have at present three missionaries. This field is among the Navajo and Zuni Indians in our Southwest. We publish four periodicals—two in Holland, one in German, one in English. About a half dozen of our Churches use the German language, partly or wholly in their divine services. Fifteen are English-speaking, the remaining are Holland.

We are trying to cling loyally to the standards of Doctrine and Polity our Fathers set up and delivered unto us for keeping until the glorious day when Christ shall appear to gather all his sheep into one flock under one shepherd.

And now, brethren, committing our proposals to your kind consideration, and with love to you and your old historic Church we close, wishing that the God of all grace make you perfect, establish and strengthen you. Be ye steadfast, immovable, always abounding in the work of the Lord and when the Chief Shepherd shall appear may we all receive a crown of glory that fadeth not away.

---

What the president of Synod, Dr. Wortman, as well as Dr. D. Cole replied to this address has already been stated in De Wachter, hence we pass it by in silence. What is most important for us is the decision of the General Synod. This is found in the Report of the Committee for Correspondence (Art. XVI, General Synod, 1901, p. 1125 ff), the Committee which was appointed to reply to our address. It is as follows:

"We rejoice that a beginning has been made of sisterly correspondence with the Christian Reformed Church, and we are willing to do all in our power to promote the work of the Lord in fellowship and cooperation. We, however, offer for consideration, that old



differences should be forgotten and diminished, and that we place more emphasis on the essential truths of the Gospel and the necessity and duty to make them known. In these we heartily agree, as plainly set forth in the Standards of our common faith. The sisterly relationships which exist between corresponding ecclesiastical bodies should lead to that confidence in each others faithfulness to the Scriptures and in each others purpose to follow the wisdom and the leading as given by the Holy Spirit. And they should forbid everything that would lead to bringing alive again the old issues. We give for your consideration that the questions brought by Mr. Beets in the name of the Christian Reformed Church, however courteously presented, could be understood by some as not to bring agreement but mistrust in each others loyalty with respect to the Confession, so precious to both churches.

"In the future as well as in the present and in the past you may rely upon the loyalty of the Reformed Church of America to the Word of God and the confession of the church, and rely upon its loyalty to the fellowship of the believers in Christ. But notwithstanding these facts, in order that we may show every courtesy, we recommend that a committee of five be appointed to show our brethren the position of our church plainly, and to report to our Synod the year before the regular General Assembly of the Christian Reformed Church. We also recommend that the following committee be appointed: Rev. N. M. Steffens, D.D., Rev. J. H. Karsten, D.D., Rev. E. A. Collier, D.D., Rev. E. T. Corwin, D.D., and Rev. Wm. H. Vroom, D.D., who shall have the right fill any vacancy that might take place in the committee.

"Christian courtesy in Home Mission work is often violated by church groups who are in hearty fellowship, thereby causing unfriendly feelings and envy. But a fitting respect for former claims and attempts of one sister church will do much for promoting friendly feelings. Therefore we recommend that Rev. James F. Zwemer, Rev. Peter Lepeltak, and Rev. Gerrit J. Hekhuis be appointed as a committee to consult with a like committee, which we trust will be appointed by the Christian Reformed Church, with the purpose of preventing harmful competition between these two church groups in organizing congregations."

Thus far the Committee for Correspondence. Also it should be stated that the Synod of the Reformed Church appointed its President G. J. Kollen, LL.D., as delegate to our Synod, and Rev. James F. Zwemer, as alternate. Besides bringing the greetings

etc., by the aforementioned deputies, our Synod can thus expect two matters for the carrying out of the mandate by the General Synod of the Reformed Church of America:

1. An answer to our two questions, viz., (a) A reply concerning the attitude of the Reformed Church in joining the struggle against secret oathbound societies, and the continuation of the struggle, yes or no; and (b) further information why the Rejection of Errors of the Remonstrants was not included in the Standards of their church. And also
2. A proposal with respect to Christian Comity in Domestic mission work by the General Synod, as seen above, to be affixed to its answer to our questions.

May the Lord of the Church grant the necessary light to our honorable assembly.

Respectfully submitted,

Henry Beets

\*\*\*\*\*

#### SUPPLEMENT X.

Rev. Dr. Wm. H. Roberts, Secretary of the American Alliance of Reformed Churches holding the Presbyterian System.

Dear Brothers:

The last Synod of our Christian Reformed Church has carefully considered your letters of June 10 and July 12, 1898, inviting it to become member of the Alliance whose Western Section you represent. After the consideration our Synod appointed the undersigned to answer you officially:

1. That we appreciate what has been done by your Alliance for the common and glorious cause of our Reformed Churches holding the Presbyterian System.

2. That we bid you Godspeed in your efforts for our Zion's welfare. But that

3. Our Synod does not yet see its way clear to officially join you because we do not approve of it that the main requirement for admission into the Alliance seems to be the Presbyterian System of Church Polity and not the strictly Calvinistic Confession, so that, e.g., the practically Arminian Cumberland Presbyterian Church is admitted into the Alliance. This we consider too broad a basis.

On account of this the Alliance cannot be what we would heartily desire, viz., an official Ecumenical Council of Calvinistic Churches to reaffirm our confessional standpoint. It seems to us that labor apart from this confessional basis cannot produce the required fruit.

Lastly our Church with its little strength, and many needs in Home and Indian Mission field does not see its way clear to bear the heavy expenses of sending delegates to the meetings of the Alliance.

By order of the Synod of the Christian Reformed Church.

The Committee,

F. M. Ten Hoor, Chairman  
Henry Beets, Secretary

Grand Rapids, Michigan, May 14th, 1901.

Answer to the communication to the Alliance of Reformed Churches holding the Presbyterian System. (Art. 85, 1, Acts 1900)

Honorable Fathers and Brothers:

According to your mandate your Committee wrote to the Board of the Alliance of Reformed Churches; explaining our objections for joining. The following answer was received:

Philadelphia, Pa., May 13, 1902.

To the Synod of the Christien Reformed Church:

Dear Brethren in the Lord:

The Executive Commission of the Alliance of the Reformed Churches holding the Presbyterian System (Western Section) sends you its Christian greetings, and begs to transmit to you, with apology for delay, its reply to your communication in which you decline, for certain reasons given, to become a member of this Alliance.

We also learn, with very great regret, that you do not at present see your way clear to join hands with the Alliance in its world-wide brotherhood of the Reformed Churches holding the Presbyterian System; and we would still venture to hope that some further reflection on your part, and conference with the Executive Commission, may yet open up the way for you to take this important step.

We also ask you to consider with this end in view, two or three points of explanation bearing upon some of the reasons which you felt constrained to give for not entering the Alliance at the present time.

First, in regard to the basis of Doctrine and Polity upon which the Alliance is founded, it is important to point out that the Alliance

is not a Church, but a federation of Churches based on the general consensus of the Reformed Creeds, so that the Alliance is not pledged to any particular type of this Reformed Faith and Polity. Here the Alliance takes generous grounds, and its content with generic Calvinism and historic Presbyterianism, so that within the membership of the Alliance, there is room for different shades of Calvinistic doctrine and Presbyterian Polity, while each retains its complete autonomy.

Secondly, we beg to point out that the Alliance has broader aims than merely the affirmation of the Confessional standpoint. It does not ignore this as a very important part of its aim, but it also seeks to lead the several branches of the Alliance to a better understanding with each other, to give impulse to the aggressive and evangelistic work of the Churches, and to lend a helping hand to the weaker members of the Alliance, and to enable the Churches to deal more effectively with the great problems confronting them at the present time in the world.

Thirdly, as to the matter of expense; the cost of the delegates or commissioners you would be entitled to send would be small, in attending the Councils which meet once in four years, while the travelling expenses of our members of the Executive Commission in attending its regular meetings is paid. It may not be amiss to add, that the Alliance has always been ready to deal generously with its weaker members, in this matter of expenses. We are sure that the benefits derived from membership in the Alliance is full return for all the charges made upon the Churches which compose its membership.

In conclusion, we cordially invite you to still keep the matter in question before your minds and hearts in your councils; and we sincerely assure you that the doors of the Alliance are open at any time you desire to enter formally into its fellowship.

Yours in the Gospel,

Wm. Henry Roberts, Am. Sec.  
(Signed in behalf of the Alliance)

\*\*\*\*\*

#### SUPPLEMENT XI.

To the Christian Reformed Church in America, assembled in Synod:

Honorable Brother in our Lord and Savior:

Deputies for Correspondence with Foreign Churches

appointed thereto by the Synod of the Reformed Churches in the Netherlands, have the honor to inform you that the Synod, the Lord willing, will convene next year, 1902, in the month of August, the 2nd Tuesday and following days. They invite you, in the name of their churches, to delegate one or more brothers from your midst to this Synod.

With the assurance that it will be a privilege to welcome them and give them an advisory vote, invoking the Lord's rich and gracious blessing upon your Church in America.

The Deputies of Correspondence

In their Name,

S. Vander Linden

s<sup>t</sup>Gravenhage, May 17, 1901.

\*\*\*\*\*

## SUPPLEMENT XII.

### UNIONS

Esteemed and Beloved Brothers;

The Committee appointed by the last Synod (Acts 1900, p. 21, Art. 27, e) to study Unions has the following to report. First it should be stated that the Committee of two were instructed to appoint a third member, to study this matter together. We asked various individuals, but they all declined except one. He was going to work with us, but later decided to withdraw. Then the two members originally appointed by Synod commenced its work. Your Committee was aided in various ways by Unions in Grand Rapids. For this we are thankful. The following report has four sections, of which the first three, concerning the Principles, the Purpose, and the Means were read at a meeting of the "Trades and Labor Council" of Grand Rapids. Those who attended this meeting of the Unions were unanimous in their declaration that it was an objective and accurate presentation of the Unions, and complimented the Committee that it had worked so objectively. The last section, the Evaluation, was added later. This report is extensive because the Committee believed that since this movement under discussion is of such vital importance, Synod would like to obtain as far as is possible a complete understanding of this matter.

PRINCIPLES

I. All human beings are essentially alike in their rights since God is the Father, and we are all brothers. "The earth is the Lord's and the fulness thereof," and to every man God gave dominion over all that is on the earth, not to one person, not to one class of people, but to all people. From this various issues proceed. First, that every person has a right to life, freedom, and the pursuit of happiness. Further, that he has to take care of himself and his time. Man's natural talents and time are his own, given to him, to use them in conjunction with others for the subjection of nature for his and their development. Man may not be forced to serve another as a slave, or to sell himself, his abilities, and time to his fellowman. This is slavery and is contrary to the rights of man. Third, it follows that the earth with all its riches belongs to man. It does not belong to one man, nor to a class of people, but to human nature. Each person has an inalienable right to this earth and its fulness.

X Applying one thing and another to the capitalist means that he has the right to take care of himself, his time, and his money. His possessions are his, not to use them arbitrarily, but for the benefit of his fellowman. He is a steward. Concerning the employee it is exactly the same. He has the right to determine where, wherein, how long, and for what wage he will work. He alone decides. It is his right to stipulate conditions, and to accept or reject those presented to him. That others should determine the wage, the length of time for work, and rules concerning the work, without his voice being heard and respected, is slavery. No less than if a government should be born without the consent of the governed, so there should not be employment without the consent of the employee. Even as man has the right to self-rule, he also has the right to hire himself for profit.

X The employee therefore must have a deciding voice in all matters pertaining to industry. If the business man has the right to regulate the prices of his products, and the physician to determine his fee, then the laborer has the right to determine how much time and what quality of work he will perform for a certain wage. There may be no speaking of "shall". It is a "willing". Only then can he reap the fruit of his labors according to his common rights with all people, and accordingly does so.

II. Factually capital and labor in the first.....

instances are on a common basis. Essentially they are one because capital is the fruit of the labor of the entire human race. Formerly each individual worked for himself, providing for himself, and not providing for the support or protection of other individuals. Soon changes took place in these simple situations. The individual person soon understood that if without help he was not able to provide for his own needs, or if it were easier to obtain these things with someone who had them by means of trading. In other words, the one was willing to give the benefits of his work in trade for those of another person's work. Soon another change took place, and the man who was in destitute circumstances, and found that he had nothing to give in trade for that which the other possessed, was necessitated to offer his labor. The principle remained the same, i.e., the one person gave the other something as compensation for what he received, but the situation was entirely different because now one not only traded the benefits of labor, but traded in for the benefits he possessed the labor itself to the other. Thus the capitalist was born, the man, who by the production of his own labor had obtained wealth, and with this was now in a position not only to buy the fruits of others but labor itself.

"All capital, whether large or small, is the product of labor, the industrial economy, the inventions and institutions of many generations of laborers and capitalists, men of theory and practice, and is inseparable as a living human being. The results and triumphs of civilization extend over thousands of years, and were obtained with the help of all nations." Capitalists and laborers are two; labor and capital are one, inseparable, and for ever. ] x

III. Since all people, with respect to their rights, labor and capital in essence are one, they also have an undeniable right to that which they have produced. Each Laborer has the right to the full enjoyment of the fruits of his work. The workman should have a portion of the capital, i.e., that which has been produced, should have a portion of the divided benefits of the labor, of the privileges of the selling of that which through labor has been produced, according to the quantity and the value of labor performed by them. This comprehends more than the bare wage. The wage is not commensurate with the work. Even less does it represent the portion of the labor in the general capital. As long, however, as the wage-system remains in vogue, the exchange of mutual needs, as they now exist between employer and employee, must find a justifiable place.

The present state of conditions in the industrial world clashes against all justice. The economy presently consists of an amalgamation of classes, whose concerns are mostly hostile to one another. On the one hand, we find the group of owners possessing just about all the ground, the houses, the factories, means of transportation, machines, raw materials, and all the necessities of life. This class represents in comparison to the entire population but a small majority. On the other hand we see the laborer possessing nothing but his intellectual and physical powers, with which he must work, which he must sell to them who possess the means of production, so that he may live. It is in the interests of the proprietors to buy the strength of the worker as cheaply as possible, so that they may produce and heap up his wealth. A few hundred thousand proprietors arbitrarily obtain the greatest portion of wealth produced by the laborers. The working millions receive from the products of their labors only that much which is indispensable to prevent a life of misery and starvation. Each improvement of working conditions, every new discovery of natural elements up to now unknown, is appropriated by the proprietary class, for the exclusive purpose of increasing their wealth. In connection therewith hand labor is more and more reduced by machinery. When workers become superfluous, they are of necessity forced to sell their labors in order to prevent hunger. The value of labor gradually diminishes, the working people are impoverished, their ability to produce decreases, and the result is that wares produced by business remain in the market, and without any purchasing there is cessation of business, production decreases and is partially suspended. The crisis has arrived.

The proprietary class makes use of the power of the state, the police, the military, and the press to protect their possessions produced by others, and emphasizes the sanctity of possessions. Meanwhile there are millions of workers without the means of existence, without rights and protection, betrayed and sold out to their enemies by the state and the press, the weapons of the police and armed forces are directed against them.

IV. It behooves the workers to strive after and struggle for possession of that which they rightfully have coming to them. The working man may not renounce his rights, because this would be a sin against all mankind. On the contrary, he is required to use all legitimate means to maintain his rights. Where



at present violence reigns, the right of authority must be exercised. When nothing can be expected from the capitalists or from the proprietary class, the worker must fight for the rights of the people. "The working class must emancipate itself from every influence of his enemy, the proprietary class." As an individual he means little, can do nothing, has too little power to defend himself overagainst the power that is hostile to him and his kind. He must unite with his fellow-workers, because he is insignificant where might rules right. Until this is done nothing will be accomplished. Alone the worker cannot bring to pass the desired and lasting change. If he continues to stand alone, he cannot prevent himself from sinking lower and lower socially, intellectually, morally, and religiously. He also cannot reasonably expect that through his own efforts he will receive a fair wage and keep it, a wage that is sufficient for the provision of the daily needs of himself and his family, in the days of health and sickness, and in old age. Together with others he must advance and demand that which is rightfully coming to him. United in local, national, and international organizations workers "can call into being a situation whereby he will reap the reward of his own labor." Without organization there can be no expectation of improvement, and finally the emancipation of labor. Without organization the working man remains in eternal slavery. It is at the same time the privilege and the duty of man to organize trade and labor unions. Therefore all workers should support unions. Organization is for the worker what capital is for the employer. Trade unionism places the power of the worker over against the power of the capitalist. The workers are in the majority. In organization lies their hope for the future. "There is no power in the world strong enough to withstand the will of such a majority." Irresistibly it will attain its goal. The right of nature is on its side.

VI. The worker is a free person and has the right to lay down his tools, stop working, and leave his place of employment, whether it be singly or in cooperation with others. The right, for whatever reason or for no reason at all, to quit cannot be denied the worker without denying his natural freedom.

VII. Everyone may buy whatever or wherever he wills. The worker is not an exception. He can trade where he wants to, and he withdraw it. He has the right to boycott. If he does this alone or in cooperation with others has no meaning as far as the principle is concerned. In the same way the worker has.....

the boycotter has the right to persuade others to join him to stop buying certain products, and to stop trading at a certain place. Even, if by reason of the boycott, the business goes bankrupt, it does not take away the right of the boycott (no less than the right to strike).

#### PURPOSE

The purpose of union expressly stated is: the best possible improvement of the laboring class financially, intellectually, socially, and ethically. His complete independence from the capitalist is the ideal of the workers.

Generally the conditions of the worker has been somewhat revised for the good, but they are not by a long ways what is desired. there are thousands of workingmen, zealous, excellent men, who continually find themselves in circumstances of hardship and misery, in which one would not like to be placed. Even in our day we witness the spectacle that men are supplanted by women and women by children. Miserable times wherein we find unemployed men, and employed children, who should be at school and play, but who should not be in mills or factories.

Millions of willing minds, hands, and hearts are ready to make and manufacture goods to provide for the needs of people, as well as supply his requirements. There are hundred and thousands of our fellow-men and women, who do not have the opportunity to use the abilities of their mind and muscle to make provision for their most common and daily needs, for the maintenance of life. On the highways and streets of every city and town in this spread-out country of abundance, there are skinny people, hungry men and women with deathly pale faces, and children emaciated with the ineffaceable marking of premature age. One does not have to be a philanthropist nor have to ponder deeply to come to the conclusion that such results in the midst of plenty is both unnatural and wicked.

The worker, not by exception but according to custom, does what he does not want to do, or does not receive what he wants or what he needs. Laborers want to work eight hours a day, but are required to work ten, fifteen, eighteen hours a day. If they protest to their employer or to Congress or the Legislature for relief; they die more quickly by means of murderous couplers and under the wheels of railroads than would be the case if they were in the armed forces and marched from one foray to the other. They want to send their children to school, but must send them to the factory and the mill. They want their....

women manage the household, but they also must operate a weaver's beam or a machine. They must work if they are sick, and stop working at the will of another; they must spend their life in order to maintain it. People must ask for employment and often not get it. They must be satisfied with a lesser portion of that which is produced than what they should receive; they are called upon to endanger their limbs and their health, their wives and their children for another's selfishness and whim. They live in constant fear; they are required to make others grovel and handle them unjustly, which they lament when others cause them to experience it."

The worker loses his individuality. In our century of trusts and gigantic industrial corporations a workingman means little, possibly as much as a leaf on a tree. The more expansive a business becomes, so much less the worker. Many workers know neither the name nor the place, nor the circumstances for whom they work. There is a hostile mood in the heart of the laborer over against his employer, and the latter looks upon the former as of a lower class, created to serve him. The laboring people are often divided. A destructive competition is found among the wage-earners, and various mean practices in order to obtain a better status. The industrial world is in a state of war. Labor and capital, regardless of fact or concern, are separated by a deep abyss.

The conditions of the worker has improved. But much still has to be done. Once the worker was a slave. Thereupon he became free insofar as he became a serf. Presently he is no longer a serf, but has emancipated himself to become a wage-earner, a servant for money, who has nothing to say about the management of industry, although he forms an important part of it.

The movement in the field of labor attempts to call into being a situation whereby this will be changed. It is attempting to reduce the hours of work: "Now eight hours, tomorrow less," so that the workingman will have sufficient free time for the development of his moral and intellectual aptitudes; the wages (as long as the wage system continues) be increased, so that they are within reach of the necessities of life with its extensiveness in this present time, proportionate as to time, labor, and competence; a wage to live, whereby the worker receive his portion of that which is produced; to give the laborer work, and obtain that recognition and place in society, which he as a producer.....

of wealth and as a laborer has coming to him; to rescue the worker's individuality; to encourage manliness, a feeling of independence, to impress upon him brotherliness and love for the good, the true, and to promote knowledge, honesty, and trustworthiness among the laboring classes.

It strives for intelligent, conscientious, and very competent workingmen, and full-time work in every field of labor and industry; to reduce the evil of competition among workers to a minimum; to reconcile and create a better understanding; mutually to understand, appreciate, and cooperate with each other; to avoid all conflicts between the laborer and his employer; to bring industrial peace in the whole world; to bring capital and labor together, i.e., to advance the worker to that level whereby he will be his own employer (that is equal to personal autonomy); to give him the product of his labor as also its wealth, which he helps produce, to possess and fully enjoy them, in order that he may share in the advantages and dignity in this age of enlightenment and culture wherein we now find ourselves. The ideal of Unionism is complete independence in the industrial world as in political life. (Herein lies the repudiation of the wage system). No one has the right to govern a country without the consent of the governed. So also it is a self-evident truth "that no one may manage an industry without the consent of the employees."

Unionism is not Socialism, Communism, or Anarchy, even though it seeks the supremacy of labor. It does not aim, as they do, the industrial separation between the employer and the employee. It "does not want any toying with the rights of the employer, nor that they be scandalously crushed." But it does demand that the position of matters pertaining to business and social life be revised.

"Labor longs for the earth and the fulness thereof. There is nothing precious, nothing beautiful, elevated, refined, but what it is found in the circle of workers' needs and aspiration." Unionism wants the acknowledgement of the inviolability of life and limb of the wage-earners, and compensation when either or both are injured or damaged because of negligence or the malevolence of others. The life of the laborer, while he is working, must be as safe and wholesome as possible.

Unionism seeks "to protect children so that they are not sucked into the whirlpool of the slavery of wages; to prevent them from becoming dwarfs in body and soul, and come to an untimely death by premature drudgery, and give them the sunshine of school and playground instead of the mine, the factory.....

and place of work. Organized labor wants more schools and fewer prisons; more books and fewer arsenals; more regular work and fewer misdeeds; more justice and less revenge; in a word the opportunity for the development of our better natures to make the man more manly, and the woman more womanly, and the child more childlike, to make them happy and joyful."

The purpose is not to eliminate the worker but to establish him. What is meant is the self-preservation of the workingman, and that he be his own employer. "Equality of association, equality of purpose, equality of rights regardless of race, color, creed, or political opinions. Labor deserves to be supreme."

#### MEANS

The first means that Unionism uses to reach its proposed goal must be called the "Organization of the Worker in every Field of Industry and Business." the capitalists organize themselves as Trusts, Employers' Associations, etc., and workers will have to organize, if they want to keep that which they own, and obtain that which they still do not have, but strive to enjoy complete independence from capital. In order to protect and promote their present interests, and guarantee their freedom for the future, they will have to unite, to close an agreement in the form of a contract. "Unions provide the worker with individual dignity and freedom."

The labor movement is characterized by means of great activity in uniting all workers into Unions. Organizers are appointed in England, Germany, France, Australia, and America in great numbers, and sent throughout the entire country to organize Unions. The American Federation of Labor has even begun to organize the laboring force in Cuba into Unions. The members of the Federation are united together by promises and, in some instances, by oaths. More and more begin to perceive that the oath and the obligation to secrecy is not an essential part of the principle of Unionism, so that many Unions require neither oaths as promises of secrecy for the acceptance of members. Circumstances may require secrecy. Then it is demanded. There are, however, still unions that are essentially secret labor organizations, and have a ritual, which no one but members ever learn to know.

The form of the question with respect to initiation and the oath of installation vary with different unions. The International Wood.....

Carvers Association of America, for those who want to join, read to them the principle and purpose of the organization from its Constitution: "Do you promise in good faith to conduct yourself according to and to uphold the constitution of the International Association of Woodcarvers?" If the candidate answers in the affirmative, the president then declares him to be a member of the Association. This promise is asked by all the unions associated with this organization, and in itself is not to be considered reprehensible.

The Grand Rapids Printing Pressmen's Union has the following obligations: "I (name) swear (or affirm) solemnly and sincerely by this that I will not reveal any matters or actions of the meetings of this Union, than at the command of the Union, except to those whom I know to be members in good standing; that I, as far as possible, shall submit myself to the constitution and the regulations with respect to the determination of wages; that I shall submit myself to the decision of the majority, and as much as I am capable, to use all honest means, and by preference to obtain for press employees or members of any other union on the jurisdiction of the I.P.P. and A.U. work for them; that nothing shall prevent my faithfulness to the union, nor that my obligation to other members shall be violated; that I shall not belong (in whole or in part) to an organization or combination consisting of press workers, which has the intention or purpose to encroach upon the trade regulations, or influence, or seek to exercise pressure upon or over the governing body of this union; and that I shall not wrong any brother, nor be a bystander with respect to any injustice that may be done him, but to prevent it as much as I am able; to this I pledge myself by all that is sacred."

In the Constitution of the Amalgamated Wood-Workers International Union there is this obligations: "You promise solemnly and sincerely to do everything in your power to promote the interests of this organization; to help the building up and strengthening of this local union; at all times to submit yourself to the constitution, laws, and usages of the Amalgamated Union, to support our members in finding work for them, and to judge in love over your fellow-members. You promise further at all times to submit to the will of the majority; to put forth every effort to attend the meetings of this organization and to be faithful to it, in adversity as well as in prosperity. To all this you pledge your sacred word and honor, and take this obligation to be considered binding as long as you are a member of the Amalgamated Wood-Workers International Union of America. Do you so promise?"

The initiation pledge of the American Federation of Labor, the largest central workers and Union organization, is read by the president while the candidate stands with his.....

right hand over his heart: "Do you freely and sincerely promise to submit yourself to the laws of this Union? Do you also promise to show wholehearted loyalty to the American Federation of Labor, nor consent to anything that would subordinate the concerns of this Union to those of any other labor organization of which you are now a member or might become? Do you with <sup>out</sup> reservation promise to maintain the traditional principles of the American worker, viz., to show respect in word and deed to every woman, widow, and orphan, and the weak, who are without defense, to deal courteously with them; and never to slight a brother worker because of creed, color, or nationality; freely defend the philosophy whether by word or press with all the power under your control?

Do you further promise to instruct yourself and your fellow-workers in the history of the labor movement, and defend with your best abilities the principles of trade unions, which keep their autonomy, and which capital looks upon as the product of the past work of all laborers of the human race; and that wages can never be considered to be the full equivalent of the labor performed, and that the mission of trade unions is, now and in the future, to protect those who work for wages against oppression, and to work for the complete liberation from every kind of injustice?

In addition, do you promise that you will never knowingly or willingly deal with him in a discourteous manner or see him wrongfully abused, if it is within your power to prevent it, and that you will endeavor to subordinate all such inclinations in order to <sup>improve</sup> the entire matter of material, intellectual, and moral conditions among the working class. For the fulfilment and support of all this as long as you live or you are relieved of this compact by the American Federation of Labor, you pledge your honor?

After the organization of the workers of the local unions, which are united as the Central Trade and Labor Councils or Unions, which in turn are organized into State, Territorial, or Provincial Unions, from which National and International organizations originate, and all are brought under one Council; after this organization there must be mentioned as a means, in the second place, Consultation and Arbitration. Unionism stresses that conferences be held between mutually united members and the employers for arbitration, so that the former can present their demands and grievances for information to the latter, to reach an agreement concerning wages, hours, and conditions by which labor shall be performed. As one of the first among equals of the leaders of this movement recently

stated, "I would like the organization of employees and the organization of employers through their respective representatives meet together around the office desk of the employers, or, if you will, if it be more acceptable, in the office or room on neutral ground, to discuss the question of wages, hour, and conditions of work, and all matters that are conducive for progress in the fields of industry and business, which has as its object the improvement of the human family. We contend that the employer has no right to tell us that there is nothing to arbitrate. In that statement lies all the evil and corruption which is found in the principle of master and slave. When organized labor states, 'We want to arbitrate', it means this that the employer or his representatives shall meet with the workers or with their representatives, and to emphasize in all calmness and composure, sensible to come to a solution which will be of benefit to both, and to all people."

If neither consultation nor arbitration can be obtained, then the Union has one more means to provide the worker with his rights, and that is "the strike". Right become might until might becomes right. If justice cannot be obtained otherwise, nor an agreement be reached, then the worker stops producing in order to bring the unjust employer to task. "A strike is a failure of agreement between the buyer and seller of work power, in order to arrive at what either or both determine to be a more fair and reasonable condition whereby wages and production shall continue. If there is a strike wages and production are not decreased but postponed. If some say that the strike is a relic of barbarism, I answer that the strike is the most civilized method with which the workers, the producers of riches, have appropriated to protest against evil and injustice for the execution of its demands for justice."

Strikes are not the alpha and the omega of the labor movement, but rather "one of the failures to come to an agreement to the terms that industry has to offer." Unionism does not like the strike as an end in itself, but uses it to make an end of the dishonorable situations, and to arrive at an honest agreement. "There is no group of men which laments strikes more than organized labor, and one of its foremost goals is to decrease the number of strikes, if not to eliminate them altogether."

Strikes are often accompanied by violence, arson, and murder. These, however, do not belong to the essence.....



of a strike. That they take place does not have to be rubbed in as the fault of Unionism or the organized workers, but those, who are outside the Union, and take every opportunity to give free play to their selfish, anarchistic, and murderous inclinations. Unionism want to know nothing of this. The union favors the principle with all its might to use the strike as a last resort, and the unionist rejoices in so far as labor organizes more that strikes will decline. This augurs for complete organization of all workers throughout the entire world with total elimination of the strike.

Great emphasis is placed on the "Regulation of wages, hours, a system of youth apprenticeship, as a means of attaining its goal." Wages play an important part in the world of industry, and by making provisions concerning them is becoming remarkably closer to the proposed goal. The union as a rule does not propose the highest wage but the lowest, and permits the employer to increase the wage according to the competence of the employee. Trade unions are not endeavoring to establish one price as a wage for any one trade. They are working to promote the general welfare of the working man and have as a goal their general improvement instead of attempting to give one preference above the other. What the union seeks is to establish a minimum, a proportional wage, below which no one shall be forced to work. To establish a minimum wage does not mean that the employee may not receive more. The employer is always free to pay a higher wage, if he discovers an employee of exceptional ability or is worth more to him. The trade union is not a hindrance to individual progress. To the contrary, by establishing a minimum wage the union gives its members a reasonable basis of protection without limiting the opportunities or prospects of those who have special talents or qualifications.

Organized labor emphatically denies that it demands the highest possible wage for every worker regardless of all qualifications or diligence and that it strikes if the employers want to differentiate according to merit or usefulness. No member of any union may work for less than the union wage. This wage is not the highest but the lowest.

By this all-binding decision the unions prevent competition between workers, and the increase of the one at the expense of the other. The union causes all to share in the profits. The minimum wage enables the worker in his position to maintain himself and his dependents.....

according to the demands of the present time, but also as a consumer of what is produced by all, to buy books and magazines for reading and study, and permitting the children to go to school.

The union proceeds from the principle that a shorter day of work than 10 to 16 hours would be very profitable to the worker, and therefore it seeks to limit the hours per day to 9 or less. "Now eight hours, tomorrow less." All efforts are being used by the union to shorten the hours of work not only, as stated so many times by the opposition, to ease the burden of heavy labor, but also "to give the largest share of the people more time, more opportunity, more rest, so as to develop and increase their faculties." The union requests a decrease in hours of work whereby a share of labor and the wage will be given to the other part of the army of laborers, so that the number of workers will increase, and the unemployed decrease, and many irregularities will disappear which now fill our poorhouses and prisons. The Trade Union demands a work-day of eight hours, or a general reduction of work hours to give the worker sufficient free time to exploit his intellectual and moral capabilities, so that he may live, love, and enjoy his freedom. A decrease in work-hours obtained by the union is more powerful for obtaining social justice and all united efforts for all other reform movements. X All unions have in their constitutions and rules decisions whereby work-hours are regulated. It is severely forbidden to work overtime for fear of penalty. Upon the basis of great necessity, others permit them the freedom to work extra hours, but demand extra wages for those hours, and double pay on Sunday.

The decrease of hours of work must not and need not be paralleled with a decrease in wages. The wages must remain the same whether one works ten hours or eight hours. This appears unjustifiable: "Ten hours of wages for eight hours of work." And yet this not unjust. The decrease of work hours to nine or eight hours, while the wages remain the same is not an unjustifiable gain for the worker nor a loss for the employer. A shorter work day with a higher wage will result in an increase of production and a better product. With shorter work hours the employee works with greater energy and produces much better work. Shorter hours with higher wages is much more productive and profitable than long work days with less wages. Nature and psychology and experience abundantly prove this. X

Unionism "regulates youth apprenticeship in the direction of experience, qualification, and skill to the advantage of the employer and the employee." Just about every trade have those who are being trained. Generally the trainees receive less wages than experienced men in their trade. There are not a few cases wherein unconscientious employers put such apprentices in the place and at the work of tradesmen, in order to get the most work for the least wages, and sometimes puts the tradesman out of work, and that permanently. In order to regulate this matter the union makes stipulations concerning the hiring of apprentices to which it specifically holds it members and the employer. These laws specify how many apprentices an employer may hire, a percentage large or small according to the number of employees in a factory, mill, etc.; at the same time stating how long someone has to be an apprentice, etc.

Another means that unionism employs for its purpose, especially in the industrial area, is the systematic dissemination of information for both employer and employee by means of pamphlets, lectures, libraries, etc. The employer and the employee both need to be informed concerning various matters which pertain to assets, duties, rights, history of unionism, etc. This great principle should be generally made known and endorsed "that the employers are not free to use or misuse the assets in their possession, as if it were theirs, that they are stewards in general to whom a certain portion of social funds has been entrusted, and are responsible for the proper administration thereof." Concerning this matter much is being written in the form of books, pamphlets, magazines, circulars, etc., and sent into the world. Lectures are being given with respect to philosophical, social, industrial, and commercial subjects, and under the leadership and supervision of the union library material, partly special and partly general, is furnished.

Furthermore, the boycott of unionism is a means for promoting its case. Certain producers or establishments are, regardless for what cause, obnoxious to the worker and are not wanted by him. He stops buying his goods from this establishment, store, factory, or whatever, and encourages others to do the same. The union declares a boycott, and no member may buy any article there.

Unions try to exercise influence with the lawgivers of the city or country so that by means of legitimate ways to enact laws.....

which are to the advantage of the working class. Thereby it attempts to obtain laws whereby the work of women and children are regulated; that unhealthy and dangerous situations in factories, mills, mines, etc., are eliminated; that commissions instead of wages be forbidden in stores; that school attendance be compulsory up to a certain age; that coal mines, forests, iron mines, etc., become the property of the government.

Unionism is also interested in the question of causing union men to produce goods to the exclusion of all other workers. If this preference for the union becomes general, it will contribute much to the improvement of the condition of the union man, yes, even the non-union man will profit by it. This question for union men and union products by the great public will necessitate the employers to man factories, etc., according to union principles, the union man will always have work according to union conditions, the non-union man will find himself forced into the organization. The larger an association increases in number, authority, and influence, the more it is in a position to regulate conditions, and above all, make it disagreeable for the worker who refuses to make it a common cause with his co-worker.

For the promotion of its cause unionism views as indispensable the union card, button, and label. The card and the button direct attention to the union man and the label does the same with respect to the products made by members of the union, at union factories, mills, etc. The employer whose place of employment is regulated by the stipulations of the union may employ no one who has no card. The union customer may not buy goods which are made by non-union labor, or sold by clerks without the union button and do not have the union label. What wonderful results there would be if every member of the union would demand that anything he or his family bought would have the union label from those who carried the union button.

+ A union cannot exist without money. It generally obtains this by an initiation fee of those who become members, and contributions by the members, principally by means of dues, penalties, and money paid by those whose membership is restored, and at times by means of pleasure trips during the week but especially on the Lord's Day, dance parties, social gatherings, etc.

Many unions are also institutions of charity. They seek to support workers as such when.....

he is unable to do so himself, to re-imburse him if he loses his tools, and to give help to his family if he dies. To that end funds are accumulated and maintained, from which members who are incapacitated whether through sickness or accident, receive a certain amount for a specific period of time for his support, from which the loss of tools by means of fire, theft, etc. are at least in part re-imbursed, and from which his widow or next of kin or heirs receive a definite sum for funeral expenses, and if the decedent has no next of kin or friends, the union itself will take care of the funeral.

### EVALUATION

The movement in the area of labor, called unionism, is an important social question, which may not escape the attention of the church. It must think this matter through, and form its judgment, and in the light of the Word of God seek to disseminate information concerning this movement. History teaches us that this movement was born in the distress of the Middle Ages when the life of the working class was made unbearable through the owners, the employer class.

It is true that God created man free and that slavery as well as serfdom are not compatible with man's creation and destiny. Hence the worker may not be denied the right, independently or jointly by means of a union to have a determinative voice with respect to questions pertaining to his work. No one may determine matters with respect to him or his work without consulting him.

It is not to be denied that: (1) God has given to man, the entire human race, and not to a single individual, or a class, the earth for a dwellingplace, for his enjoyment and upkeep; (2) to witness the glaring contrast that the one amasses millions upon millions while the other gets poorer and poorer, which is not desirable nor just; (3) that the wages which are generally paid are not in keeping with the work performed, nor sufficient for the needs of the times; (4) that the hours of work are generally too long, so that it is to the detriment of the worker physically, morally, and apiritually - a detriment in which his family shares; (5) that the places of employment are often very unhealthy and dangerous, and thus the life of the worker is endangered.

It must be accepted as true that as a general rule the capitalist (with the exception of the good) desires nothing more from the worker than his work, and pays him what he must but not what he should.

As a result he shows no interest in the worker except that his work brings in more capital.

It must be granted that the working class has the formal right to organize for his self-preservation, for obtaining his rights, and for mutual improvement and support.

In the abstract it must be granted that he has the right also to trade with one and not another. What an individual does in this matter may not be called wrong when a union does the same.

It must also be granted that arson, theft, assault, and murder are not essential to a strike. A strike is a cessation of work, but it is not arson, burglary, or violence. These are often found where there is a strike, but are not essential to it.

By studying the constitutions and practices of the unions we learn that many of them in various aspects have been revised for the better since their origin. Much that was definitely to be condemned has been eliminated, and much that is good has taken its place. With the facts and the experiences of the past, there is greater concern for removing the wrong and instituting the good.

Much as we must grant one thing and another, and applaud the aspirations of the union to improve the lot of the worker, yet it must be declared that an entirely wrong principle and fanaticism lies at the bottom of this movement, and that there will have to be a great revision in many respects before unions can be recommended to the Christian worker.

In an evaluation of this movement on the industrial plane, unionism so-called, and the application of its principles, a distinction must be made between unionism and unions as well as a distinction between one union and another. In the evaluation of a particular union one must investigate if it is related to other unions, and if so, in which and to which. The principle can be sound, but the application thereof not. In reverse the application may have the appearance of being sound, while the principle is not.

It is possible for a local union, in its statutes, practices of its members, give the church no reason to consider it more or less censurable. But it so happens that it belongs to a Central Union or Trades and Labor Council, or National or International Union or Federation, whose constitution or practices or membership, or all of these must be viewed as inherently wrong and in conflict with true Christianity. Thereby.....

the local union becomes censurable, and could forbid the Christian<sup>X</sup> to become a member thereof.

If we now evaluate the principle expressed by the word unionism embodied in the unions, and test it with the principles given by God in creation and the Word, we shall learn that the principles cannot be reconciled. And especially on these points:

I. Unionism reveals itself in its official documents as a negative atheism. In no sense does it take into consideration the existence, the sovereignty of the providence of God. In none of the constitutions, statutes, or articles written in magazines, or newspapers concerning this movement is there the slightest mention of God. With one exception: "The earth is the Lord's and the fullness thereof." But it was mistakenly applied. Because from it was inferred that the world is man's possession, and that each person has the natural right to have his share of it. The writer says nothing of God's ownership and providence. Hence it means nothing. Unionism would have been as well inspired by this man's writing, if he had not written it, since it is least of all taken into consideration. This movement from its official standpoint does not acknowledge God. He is so completely by-passed, ignored, as if He did not exist, as if the earth did not belong to Him, but that it is the absolute possession of man to do with it what he wants to do. There is also a socialistic odor. It does not want anarchy, but will it remain free from it if God is officially ignored? Man may not leave God out of anything, but must everywhere acknowledge Him, seek to do his will, "acknowledge the Lord in all your ways." He, who does not do this, is guilty of the third commandment, and therewith the entire law. The point of departure and goal of unionism is man, completely regardless of his relationship to and calling by God. Not that God has created man free, and given the earth to him to inhabit, to cultivate, to enjoy, and to put all things under his feet, in order to glorify God by his service, and that thereby man is free, that no one may make him a slave, and may not be a servant of men. But because he is man next to man, he is a free human being, and by virtue of the right of nature he has the say over the earth and its fulness, and it is his possession. To maintain and honor this right is the calling of man. Unionism does not acknowledge a higher, calling before God. <sup>X</sup>

The movement does not deny the existence of God, his sovereignty, or provi- .....

dence, but systematically by-passes the all Highest with silence and makes man supreme. Above man there is nothing. Unionism beings with man and his natural rights. Around him everything moves and in him all things end. Man is the beginning, center, and end. Man is physical, intellectual, and moral being. He is not regarded as a spiritual being. He who eliminates God and exalts man is in conflict with the first commandment: "Thou shalt have no other gods before me."

Between positive atheism and the spirit of unionism there is not a principal difference but only a formal. The former denies God by speaking, the latter by silence. As the principle now exists, unionism leads to positive denial of God. First suppression, then denial. That unionism wants to promote the welfare of the worker is to be esteemed and is highly necessary. But this seeking does not proceed from God nor lead to Him, and does not have God but man as center, and is surely God dishonoring, and will lead to shame, yes, to deterioration of conditions. To acknowledge God in all ways guarantees welfare for those who know Him, see their paths made straight. One speaks of human rights, but does not proceed from an accurate basis of rights. God is the ground of all justice and rights among men. All what is called human rights is a presumption, if it does not proceed from God's justice. To build rights upon a wrong foundation or upon no basis of right robs man of divine rights by virtue of that which belongs to him. That he is without rights, if the rights of the worker are borrowed from the fact that he is a human being regardless of his origin as a human being and what proceeds from this, it then ceases, and the worker has no right to freedom, free determination, uniting with others for the same goals, strikes, boycotts, etc. However, if one proceeds from God, who created man in his image, then one can speak of rights, which must be vindicated and maintained, because they are received from God.

II. Unionism is not in harmony with the principle of creation to which God holds himself in recreation, that mankind is an organism, and as such is to reveal itself. All that which is created is an organism. Even after sin it is. In that large organism we find mankind as a small organism. Human beings do not stand separate one from another, but they are one from the time of Adam until now and will remain so. Out of one blood God created the entire human race, hence it is a family, a people, an organism. Even as God now wills that the spiritual organism, which He called into being in Christ. (Eph. 1:10, 11, ff.).



shall reveal itself in the circle of society on earth as the unity of all believers in the church, which is Christ's body, so too He wills that the organic unity of the human race shall be revealed as a society. We human beings as members of one body are called upon to live among one another. All that separates head and member, and member and member among us, or which prevents working together and with reciprocity, must be shunned and resisted.

The union does not reckon with this ordinance of God. At the present time there is a great separation in the world of mankind, which clashes with God's will, as revealed in creation and Holy Writ, and which is promoted by means of unionism and the union. We mean the separation between the employer and the employee. Between two groups, on the one hand the employers, and on the other the employee, there is a wide abyss. The fault, in the first place, lies with the group that provided work, the employers. The employers have during and after the Middle Ages done much injustice to the employees, making them serve as slaves and dealing with them as beasts. And herein they were often supported by the government.

The working class can speak of grievances. They have been greatly sinned against, and that continues daily, although in a somewhat different manner. In the 15th century the workers were so abused that they were forced to form a union in order to obtain their mutual rights. Unions came into existence because of a great need, and were absolutely necessary. Originally they were defensive in character. Now that has changed considerably. They now work more aggressively and threateningly. These two classes now oppose one another as two hostile armies. The power presently lies for the most part with the capitalists. But within a few years, if nothing unexpected happens, the tables will be turned. The army of workers is increasing daily, and it is becoming more competent for the battle. Unions are multiplying tenfold at a time. Before long the organization, which comprises workers throughout the entire world, will come into being. Millions will then draw battle lines over against a few thousand. And then the power will go over to the side of the workingman. So they speak. And that shows what the principle is, and why it should be condemned. It is a continuation of separation by means of hostility, which is against the ordinance of God. Unionism is not organization per se, but it is an organization of the employees to the exclusion of the employers. It is a rending of the organism of the human race. Certainly the worker has the right to organize himself with others for the purpose of improving his status. And where the employers are oppressors instead of providers and administrators,.....

the organization will have to remain on the defensive, and as long as the employer remains as he is, exclude him. But this separation, this exclusion may not be exalted as a principle for the worker, and may not continue for all time.

And that is what unionism is doing. It does not recognize the human race as an organism, considers the worker only as a laborer, speaks only of the rights of the workman, and excludes the employer from the union. If he is tolerated as a member of a union, it is not according to principle, and he is actually merely an appendage. He may advise but not vote in matters pertaining to wages, hours, etc. That the employer is a worker, and that the workers together form one body, and that the employer is the head of this body and the workers members thereof, is something that has not only been forgotten by the employers but also by the union. Therefore neither the one nor the other takes into consideration the mutual obligations which are derived therefrom. Unionism does speak of duty, but this appears to be only for the employer, while the rights are all on the side of the workers.

This separation, forbidden by God, is accepted and put in practice by unionism, even to the extent that a member of the union, who is promoted from a common laborer to a foreman or a boss, at once receives an honorable discharge, i.e., he ceases to be a member of the union. It is acceptable to the union that the chasm be bridged so that there can be correspondence and co-operation of sorts. It has been contended that the capitalist does not want to unite with the worker for the mutual good of both. Undoubtedly not all capitalists are willing to do this. But to establish such an organization has never been attempted, as far as we know. Many workers would not want such unity either. Hence the stipulations. In late years a union has been organized in Chicago called "The Christian Builders Union", wherein employers and employees are accepted on an equal basis. But that is not unionism as it is generally understood and applied. Unionism does favor conciliation and arbitration, but not unity. In the final analysis this results in industrial misery. Unionism has in view beautiful improvements, shorter hours, better conditions for work, higher wages, etc., and has brought many good things into existence. But the beautiful castle it is building does not rest on a good foundation, the builders do not proceed from the right principle, they do not take into consideration the ordinance of God. The building rests on a bridge over a deep gorge, and in time will plunge down. It is to be feared that Socialism in the evil sense will make the unions its servants.....

in order to attain its goal. Unionism is not to be identified with Socialism or Communism, but it has many socialistic and communistic elements in its principles. Many unionists are thoroughgoing socialists and communists. Unionism does not condemn their principles but only their manner of approach. Both seek reform and improvement but in a different manner. If unionism does not change its point of departure and its goal, it will ultimately become socialistic and communistic, which would aggravate the misery instead of improving it. Jk

Where the industrial movement, called unionism, is in principle not in harmony with God, no one expects that it will be so with the Word of God. It therefore does not stand in the right relationship to itself. Everywhere God's Word wants to be the leader, the law, the guide, the last resort, the beginning and the end. From that Word we must proceed. Everything must be done according to its precepts. It is the infallible Word of God, the Sovereign of the universe. There is no area that lies outside the authority of that Word. So too with respect to the industrial world. There too the Scriptures must be supreme.

What is the attitude of unionism, and in connection therewith the union, overagainst the Word? From the foregoing it is evident that this movement is not in harmony with the demands of the Holy Scriptures, particularly the first table of the law. Nor with the principle laid down in the Book of books that all of mankind is an organism, and as such must reveal it. There is more. First of all, unionism must be condemned because it does not recognize the Bible. This movement is estranged from the principles revealed in God's Word, yea, in some respects and by its stipulations is in conflict with it. It may not be demanded that a union be a religious organization. But it must be expected that God's Word is the point of departure for its regulations and actions. Here too Moses and the prophets, and Jesus and the apostles must be heard, and where God's testimony is silenced or made powerless, it must be witnessed against by word and deed. Unionism negates God's Word as if it ruled over God. Here human reason is speaking. Nowhere did we find as much as one expression concerning God's Word. As a man thinks of relationships and rights, as the union proposes and makes regulations, so it is. God's Word is not exalted above the union, gives no direction whatsoever in the labor movement today. Above the union there is nothing and none. It is its own master and leader. What will of necessity be the result of this negation of God's Word? The denial of the Bible as the infallible Word of God. It may take a long time before it is said that the Bible is not authoritative in every sphere, but the time will come that.....

unionism will obviously clash with the justice of God, and then it will not retreat before the Word, nor shrink back to declare officially that it will do what it wants to. It will surely come to that. The beginning is already here. In effect the union places itself above the Word of God by binding the conscience and making laws, which makes the Word of God powerless.

X Unionism persuades workers to join the union. If not a unionist, no work, here or elsewhere. It makes no difference if a man has real conscientious objections, which keeps him out of the union. It is possible that parents forbid their son or daughter to join a union. It could be that the congregation of which I am a member does not permit membership in a union. Possibly my conscience, after earnest and prayerful examination, objects, and I may not, according to my convictions by the Word of God, become a unionist. The reason for refusal to become a member has no significance. Every worker must join a union, must promise to obey its statutes, execute its decisions, and be completely submissive to the majority. To appeal to the Word of God, when one does not want to become a member, or as a member not to be able to agree with a decision because God's Word forbids it, is decried as colossal foolishness. Everyone, including the employers, must adapt themselves to the regulations of the Union. The Bible does not come into consideration in this matter. This in principle is placing the union above the enlightened conscience by the Word of God, even supplanting God's Word. Here one judges that man must be obeyed rather than God, and does not permit the Christian the liberty to remain in such an organization according to his convictions.

Unionism consistently applied makes the Holy Scriptures powerless, when it says: "So then, as we have opportunity let us work that which is good toward all men, and especially them that are of the household of the faith." Neither the one "which is good toward all", nor the other "especially toward them that are of the household of the faith", can be done by a consistent unionist. He must constantly sin against the clear precept based on the second table of the law. Doing good toward all is suppressed by well doing to members of the union. The concept "neighbor" is limited to fellow members of the union. According to the principles and application of unionism, he is my neighbor who is a member of the union or association. Overagainst him I have a duty, I must help him, as much as possible I must provide work for him, I must always give him preference, I must assist him in sickness and accident, I must not believe the evil rumor concerning him except under necessity and then not spread it, and I must think and speak the best concerning him as long as possible. If a choice must be made between a member of the union and one who does not belong to the organization, then the choice may only be.....

for the unionist. Distinction because of color, class, political preference, or creed may not be made. Belonging or not belonging to the union is inexorably decisive. He who works with non-union men or gives them work must be reprov'd, and persisting therein be penalized, dismissed, or boycotted. If this principle prevails, soon it will be impossible for a non-union man to obtain work. Factories, mills, mines, stores, etc., will all be unionized, and no one will be permitted to obtain employment who is outside and wants to remain outside the union no matter for what reason. If someone has steady work in another trade, the union bends every effort to persuade him to join. If he does not, for whatever reason, if the union is strong enough, the employer is given to understand that the person may no longer work there, or they, the union members, will walk out. Not so long ago the Builders Trades Council of Cincinnati made the decision that after the 1st of May no member of the union might work with someone who did not have a card upon which was written that he belonged to one of the other Builders Unions. This Council was reprimanded in a Union paper for not making this decision sooner. This is what the Council should have done in the beginning. To exclude non-unionists from all work is one of the principles of this movement. The worker must join or the employer must discharge him, or the members of the union will walk out. The union may give the worker or the boss a period for consideration, be patient with him, but finally the rule is applied, either join the union or get out of the factory. More than once the refusal of a worker to join the union resulted in the discharge of the worker, although his character and work were impeachable, and his family could not live without his wages. If a non-unionist is employed elsewhere, the union pursues him, and at last at every place he is sent away, and he with his family, if he has one, is reduced to poverty, real want, and no unionist will help him, if he remains true to his principles. That each worker be forced to join the union or else perish is the principle of unionism, as one of its more competent lecturers blantly expressed it in the American Federationist, the official organ of the American Federation of Labor, the organization of unions and workers which in 1815 numbered approximately 1,500,000 members. And that principle is contrary to God's Word. It makes the Scriptures powerless.

Unionism does not seek the wellbeing of its neighbors nor more whether worker or employer. It constantly speaks of the workers rights, but not a word is said about the rights of the employers. Concerning love as.....

neighbor, of the reign of God through his hand, is strange to unionism. Only when the employer accepts the principle and authority of the unions, becomes a union employer, is there any indication of obligation to have his interests at heart, and obedience to his orders. That is not according to the spirit of the fifth commandment.

Unionism not only makes the first part of Galatians 6:10 powerless by its stipulations, but also the last: "Especially toward them that are of the household of the faith." This is impossible for the unionist be he a workman or an employer. After all unionism emphasizes that always and everywhere the brotherhood of the unions have the preference. It isn't a question: Is this man who asks for help or for work a brother in the Lord, someone who, according to God's Word, must have my first consideration and has the right to my good will; but: Is this man a unionist, because I must lend my help to him first of all, give him work, if there is need of employment. Even though the brother in Christ is more competent, a nobler person, yet the other must have the preference. Only because he is a unionist. If this were only an extreme, a wrong application of principle, it could be remedied. But the mistake lies in the principle. God is not acknowledged. His Word has no authority. The brotherhood of Christ must make way for that of the union now and always. There is also reason to believe that unionism will aggravate the situation instead of improving it, will promote selfishness and strife, and cause new misery.

#### Concerning the Individual Unions:

I. Your committee found that there are secret, oathbound organizations with religious ceremonies among the unions. Sometimes the candidates are given the freedom to say: "I swear" or "I solemnly pledge". Others strictly demand an oath of secrecy and faithfulness.

II. Many unions have in their statutes stipulations, or in their practices, usages, whereby they desecrate the Sabbath, sanctioning and promoting, yes are guilty, and give cause for making others guilty thereof. As, for example, when the union decides that time and a half or double time must be paid for Sunday work, holding meetings on the Lord's Day, or permit its committees to meet on that day by preference, or on the first day of the week to have excursions, in which they themselves take part, and thus lead others astray with this Sabbath desecration.

III. There are also unions which rob their members of their freedom, wherewith Christ has made them free. Thus, e.g., there is one that obligates its members never to subordinate the concerns of that organization or to permit the same to that of

any other labor organization to which they now or ever have belonged. Also that as long as they live, or until the association frees them, punctually to observe and execute all matters. A confessing Christian may not thus bind himself, while no opportunity is given him to resign, if this is commanded by God's Word.

IV. Unions are organizations of workmen wherein all are received into a brotherhood, regardless whether they are Christians or pagans, Jews or Mohammedans, theists, deists, or atheists. If anyone is a tradesman or worker, and is prepared to submit to its laws, he can become a member. Not all unions have stipulations concerning moral obligations of its members. Some do. Thus, e.g., one of the requirements is to refrain from all cursing, drunkenness, and all immoral conduct. While unions are a brotherhood of all kinds, it places the Christian in a forbidden covenant. If they were not a brotherhood the situation would be different. Now they are, and the disciple of Jesus puts on another yoke with the unbeliever, if he becomes a member.

V. Many unions have no scruples in gathering money by ungodly means. Thus there are card parties, dances, where it becomes rather rough, excursions of the Lord's Day, etc. The money obtained in this way is used to support strikers, unemployed, sick and disabled, to build labor temples, etc.

VI. None of the unions take into consideration with respect to strikes or boycotts the demand of love to the neighbor, nor with the right of the church. No one seems to be concerned if a strike or a boycott casts someone into unfortunate circumstances. Finally, the church must also step aside for the union, which lately was observed, when in one of our Western States the union boycotted a congregation because the minister had objections to the union and worked against it. The church remained empty that Sunday, and the minister had to resign. That is the principle logically applied. When it can come to that point, the church also must become unionist, or it, its official organ, its seminary or college, etc., comes under the boycott. Between the church and the labor organization there should be cooperation in order that with united strength justice and righteousness may prevail in the industrial world. But the union must be Christian and build on God's Word even as the church does. One can blame the church for indifference, unwillingness, etc., while in actuality it is made impossible for the church to give its support.

J. W. Brink, Reporter

SUPPLEMENT XIII.

RULES AND REGULATIONS GOVERNING THE THEOLOGICAL SCHOOL.

Article 1.

The Theological School of the Christian Reformed Church is intended for the training of future ministers of the Word. Use also can be made of the Literary Department for instruction of those who desire to become teachers, or those who wish to prepare themselves for entrance into a college or university.

Article 2.

This School is established at Grand Rapids, Michigan.

Article 3.

This School is under the supervision of a Curatorium, which which operates according to a specific set of rules and regulations.

Article 4.

Only those of Reformed Confession can be called to this school as professors. By accepting an appointment, this person, if he is not so already, shall become a member of the Christian Reformed Church. As evidence of agreement the professors must sign the Formulas of Unity. Appointments are made by Synod.

Article 5.

The instruction of this school shall be subservient to the purpose stated in Article 1, for which reason instruction must be given ~~in~~ in those courses in the Grammar Department which are taught in a college for a period of four years. For the present there shall be three courses, namely, the Theological School Course, the Classical Course, and the Scientific Course. Thereafter a transitional.....



year for those who are to study Theology; and finally three years of theology.

The school year is to be divided into two semesters; the first from September to the Christmas vacation; the second for five months after the Christmas vacation.

At the end of each semester oral and written reviews shall take place; reports must be filed by the examiners.

Before the examination there shall be a general repetition; the repetition work shall be done under the supervision of the faculty

The following courses shall be taught:

#### LITERARY DEPARTMENT.\*

##### Theological School Course.

First Year - Latin 4; Mathematics 4; English 3; Dutch 2; Botany 2; Mythology and Antiquities 2; Bible Study 1.

Second Year - Latin 4; English 3; Dutch 3; Greek 3; Gen. History 2; Physiography 2; Physiology 2; Bible study 1.

Third Year - Latin 4; Greek 3; English 3; Dutch 2; German 4; Am. History 2; Gen. History 2. Bible Study 1.

Fourth Year - Greek 2; English 3; Dutch 2; German 4; Civics 2 or Latin 2; Psychology or Logic 2; History of Philosophy 2; Pedagogy 2; Bible Study 1.

Fifth or Intermediate Year - Latin 2; Greek 3; Hebrew 4; Dutch 4; Netherland History 2; Psychology or Logic 2; History of Philosophy 2; Bible Study 1.

##### Classical Course

First Year - Same as the Theological Course

Second Year - Latin 4; English 3; Pract. Dutch 2 (Elective); Greek 3; Gen. History 2; Mathematics 2; Physiology 2; Bible Study 1.

\* The figures annexed to the studies indicate the number of hours per week throughout the whole year. Students not studying for the ministry are advised to take either the Classical or Scientific Course, although they are free to elect, with the consent of the Faculty, within certain limits.

Third Year - Latin 4; Greek 3; English 3; Gen. History 2; Am. History 2; Mathematics 4; Physiography 2 (Elective); Bible Study 1.

Fourth Year - Latin 4; Greek 2; English 3; Civics 2; Mathematics 2; Physics 4; Pedagogy 2 (Elective); Bible Study 1.

#### Scientific Course

First Year - Same as Theological Course

Second Year - Latin 4; English 3; Pract. Dutch 2 (Elective); Gen. History 2; Mathematics 2; Physiography 2; Physiology 2; Bible Study 1.

Third Year - English 3; German 4; Gen. History 2; Am. History 2; Mathematics 4; Physiography 2; Bible Study 1.

Fourth Year - English 3; German 4; Civics 2; Mathematics 2; Physics 4; Pedagogy 2; Bible Study 1.

#### THEOLOGICAL DEPARTMENT

I. With two semesters: Textual Criticism, Biblical Archeology, Hermeneutics, Church Order, Introduction to Dogmatics, Ethics, Catechetics, Liturgics, Poimenics, Church Polity, Natural Theology, Idolatry, Encyclopedia.

II. With four semesters: Hebrew Language, New Testament Greek, Biblical History, Symbolics, History of Doctrine.

III. With six semesters: Isagogics, Exegesis, Church History, Dogmatics, Homiletics.

#### Article 6.

Those who have received a certificate that they have completed the eighth grade can be admitted to the study of theology, after having passed an examination indicating that they are qualified to pursue the course of studies of the School. They must also have a recommendation from competent authority of good moral conduct. He, who has received a secondary education

will be placed in the class for which he is qualified. Those who intend to study for the ministry must also have a recommendation from their consistory. The faculty has the right to accept students during the school year providing they meet the requirements.

Article 7.

Students admitted to the School shall conduct themselves in a manner befitting Christians; "to consider one another to provoke unto love and good works." When a student misconducts himself, or advocates unreformed views, the faculty shall consult with him, and if he does not heed the admonition, he shall be temporarily dismissed, while the Curatorium will make the final decision whether he should be dismissed from the school.

Article 8.

Students are required to study diligently; they must attend their classes regularly, and conduct themselves according to the stipulations of these Rules and Regulations.

Article 9.

Tuition is \$26.00 per years to be paid to the Treasurer in two installments, the first at the beginning of the school year in September, and the second at the beginning of the second semester, each time \$13.00. The tuition for students west of the Mississippi River and east of the Ohio River is \$13.00 per year, to be paid at the beginning of the school year. Students, who enroll for the second semester, need not pay tuition for that semester.

Article 10.

Promotion to a higher class shall take place after successfully passing the examinations at the time and in the manner determined by the Rules and Regulations for the Curatorium.

Article 11.

After sustaining his examination in the Literary Department a student may enroll in the Theological Department, for which the Curatorium will grant him a diploma. After a student has sustained his examinations in Theology, the Curatorium will grant him a diploma, and declare him eligible to enter the holy ministry.

Should someone leave the School after having sustained his examinations at the end of four years in the Literary Department, the Curatorium will grant him a certificate signifying the same.

The final examination fee for the fourth and the fifth year students is \$5.00, and the final examination fee for Theological students is \$10.00, for the benefit of the School.

Article 12.

No student in the Literary Department or in the first year of Theology shall exhort in a congregation. Students in the second and third year of Theology, after successfully delivering a proof-sermon before the faculty, shall be given the liberty to exhort in the churches; however, not more than one Sunday in two months. They may also exhort at an evening service once a month in Grand Rapids. These restrictions have no bearing on vacations.

Article 13.

The last half of the month of June and the months of July and August are designated as summer vacation; the last week in the old year and the first week of the new year are designated as Christmas vacation; during the week of Easter no courses are taught.

Article 14.

In order that the professors of theology may devote as much time as possible to their work, they shall .....



refrain from congregational activity, and shall preach only once in two months. These restrictions have no bearing on vacations.

Article 15.

As long as the School is in session, the faculty and students shall meet once a week for practicing public speaking and for social activities. These activities are to be regulated by the faculty.

Article 16.

The professors are instructed to visit the students at least once a year to speak with them about their Christian concerns.

Article 17.

The Rules and Regulations may be revised by the College of Curators, with the approbation of Synod.

\*\*\*\*\*

SUPPLEMENT XIV.

RULES AND REGULATIONS FOR THE CURATORIUM.

Article 1.

The Curatorium of the Theological School of the Christian Reformed Church is chosen by Synod from nominations presented by the Classes. Each Classis is represented by two Curators; in addition, Synod nominates two others, who preferably are not ministers. One half retires every two years, although subject to re-election.

Article 2.

The Curatorium from its members elects a president, ...

Vice-president, secretary, assistant secretary, and treasurer; except for the president, the officers may be re-elected.

### Article 3.

The Curatorium is mandated to promote the interests of the School. As such it is to attend:

- a. That the Rules and Regulations of the School are observed; in particular that instruction be given in accordance with Article 5 of these Rules.
- b. That the instruction in the preparatory courses as well as in Theology be given in complete agreement with the Creeds of the Christian Reformed Church in America.
- c. That Dogmatics in its entirety be completed twice in three years, with the understanding, that in the first year it be completely covered.
- d. Furthermore, the Curatorium is to appoint a Supervisory Committee, consisting of four members, to attend to matters during the interim of the meetings of the Curatorium, and may be consulted by professors and students for any difficulties that may arise.

### Article 4.

The division of courses and the regulation of lessons shall be done by the Curatorium in consultation with the faculty.

### Article 5.

The Curatorium shall meet twice a year in regular session

- a. In the month of June, at the time of the examinations.  
The examinations are to be conducted by the faculty with the cooperation of the Curatorium. The Curatorium decides whether a student is to be promoted for further study, and whether he should be granted a diploma.
  - (1) To simplify the work the Curatorium instructs the aforementioned Committee

to conduct the examinations with the faculty with respect to the first three classes, and to decide thereon, with the understanding that in doubtful cases of those who desire to become ministers, to present the matter to the Curatorium for final decision.

- (2) With respect to the final examinations of the fourth and fifth year classes in the Literary Department, and in the examination of the courses in Theology, the Curatorium shall be present.

b. In the month of September with the opening of the School. At this meeting applicants shall be considered in consultation with the faculty.

c. The dates of both of these meetings shall be published three times in De Wachter.

\*\*\*\*\*

#### SUPPLEMENT XV.

#### RULES AND REGULATIONS GOVERNING

#### THE BOARD OF HEATHEN MISSIONS

#### OF THE CHRISTIAN REFORMED

#### CHURCH IN AMERICA

-----

#### A. ARTICLES CONCERNING THE BOARD.

##### Article 1.

The name of this Board and Corporation is: "Board of Heathen Missions of the Christian Reformed Church in America."

##### Article 2.

The office of this Board is located in Grand Rapids, Michigan, and the Board incor- .....

porated under the laws of the State of Michigan.

Article 3.

The object of this Board and Corporation is to serve as instrument of the Christian Reformed Church in America to diffuse moral and religious knowledge and instruction among the heathen according to the doctrines of said Christian Reformed Church and the directions of its Synod, in obedience to the command of the Lord of the Church; "Preach the Gospel to every creature." Likewise it is the object of the Board to serve as instrument of the Church named above, to acquire, possess, hold and convey property for the above purpose, and to take general charge of the collections and expenditures for such purpose, of moneys raised for or donated or bequeathed to said Board.

Article 4.

This Board is composed of one (1) representative of each Classis of the Christian Reformed Church in America, elected by majority .....



vote of these Classes and approved by the Synod, and of a treasurer elected by the Synod.

#### Article 5.

The term of office of each member of this Board shall be two (2) years, from Synodical meeting to Synodical meeting, unless such term shall be terminated sooner by removal from the boundaries of a classis, or such other cause or causes as shall in the opinion of the Classis concerned, disqualify its representative from representing it any longer.

The term of the treasurer may be terminated for just and weighty cause, by the Board, if the Synod does not meet soon to decide for itself.

Vacancies in the Board are to be filled by the different classes; in case of the treasurer by the Board.

#### Article 6.

The Board shall duly report its action to each Synod.

Article 7.

The Synod decides as to the extension or retrenchment of the missionary operations and decides in the last instance about the number of its laborers. The Board can only appoint additional missionaries or mission-helpers, provisionally, in case of necessity.

Article 8.

The Synod alone possesses the authority to discharge its workers definitely if said Synod judges that the interests of the missions require such action. The Board may only discharge provisionally with or without continuation of salary.

Article 9.

Each Synod determines the amount of moneys annually to be expended by the Board.

Article 10.

The congregations of the Christian Reformed Church are expected to take up at least on regular annual offering for this Board and its work, besides the usual collection on the Sunday of Pentecost.

Article 11.

The officers of this Board shall consist of a president, a vice-president, a secretary, and a treasurer.

The president, the vice-president, and the secretary are to be elected from among its own membership for a term of office of two years. The treasurer and the secretary shall annually be paid a salary as the Synod may from time to time decide.

Article 12.

The Board shall be governed in its transactions by the rules and regulations of which this article forms a part, and by such other rules and decisions as the Synod may from time to time establish.

Article 13.

In special cases for which Synod has made no provisions and which cannot be deferred without injury to the cause of missions, the Board is empowered to act as it sees fit.

Article 14.

The Board meets in regu- .....

lar session, once each year, in the month of June, called by the secretary after consulting with the president.

Article 15.

The work of the Board shall be:

1. Appointing, ordaining, and sending missionaries, according to the directions of Synod.
2. Deciding how the missionaries are to labor.
3. Reviewing the annual reports of the missionaries. (Art. 25, 1 and Art. 26, 7b)
4. Assigning each worker his station.
5. Acting on all questions, propositions, and requests of the missionary force.
6. Reviewing the books of the secretary and the treasurer.
7. Reviewing the report to be laid before the Synod (Art. 6).
8. Reviewing the transactions of its executive committee (Art. 27).
9. Preparing requests and propositions to be laid before the Synod.

Article 16.

Since distance renders frequent meetings of the Board difficult, intervening and less important matters are entrusted to an executive committee, consisting of the officers of the Board, (Art. 11), which committee shall meet at least semi-annually, called by the secretary after consulting with the president.

Article 17.

This committee is accountable to the Board for all its transactions, and shall notify the Board members about all its doings of any importance.

Article 18.

The Work of this Executive Committee is:

1. Reviewing the reports of the missionaries.
2. Drafting the Synodical report.
3. Formulating all requests and propositions to be laid before Synod.
4. Acting upon all matters of minor importance which cannot be suitably deferred.

5. Calling all special Board meetings, or ascertaining the opinion of the members of the Board in case of very important matters coming up.

Article 19.

From time to time, according to circumstances, the Board shall appoint one of its members to visit and inspect the missions carried on.

Article 20.

The members of this Board are expected to familiarize themselves as much as possible with the subject of missions and are to arouse and strengthen an active interest in missions in their several Classes and elsewhere, by all feasible means.

B. ARTICLES CONCERNING  
THE MISSION FORCE

Article 21.

The mission force of this Board is to consist of either ordained ministers or helpers or both. The helpers may be women as well as men.

Article 22.

No one shall be employed

permanently by this Board, either as missionary or helper, unless such an one be member of the Christian Reformed Church, and willing to subscribe to its confessional writings, promising to advance nothing contrary to them.

Furthermore, those to be appointed must be able to produce duly certified statements of their own good health and of the fact that their families are not afflicted with any disease or diseases liable to hamper them in the missionary labor.

Article 23.

The missionaries are to devote themselves entirely to the work of missions and refrain from all other labors, unless the Board deems it necessary for them to do otherwise.

Article 24 .

All those employed by the Board, except those appointed provisionally or temporarily, bind themselves to its service for a period of seven (7) years.

Article 25.

The Board appoints one

of the missionaries to act as principal missionary whose duty it shall be:

1. To report monthly to the Board the condition of the entire mission, and annually before the Board meets in regular session, a general report of the entire mission and work of the past year.

2. To watch that all decisions of the Board and Synod concerning the mission are carried out.

3. To discuss the interests of the missions with his fellow-missionaries.

4. To observe closely the doctrines and practice of the entire mission-force.

5. To control the literature distributed.

6. To inspect personally each proposed mission station.

#### Article 26.

The labors of the missionaries are:

1. Preaching the Word, as often as circumstances and strength allow.

2. Catechizing especially the more advanced scholars.

3. Sabbathschool work



4. To watch over and superintend the helpers to assist and instruct them in their labors and doctrine.

5. Studying the language, morals, customs, and religion of those among whom they labor.

6. Pastoral family visiting in their district as often as possible.

7. Reporting monthly to the principal missionary mentioned in Art. 25 and annually, before the Board meets in regular session, a general report of the past year's labors and condition of his station.

#### Article 27.

The Board is empowered to employ assistants or helpers in the mission work, the same to act either as teachers, interpreters, etc., or to engage in more evangelistic work. The teachers and interpreters mentioned are to labor under the supervision of those to whom they are assigned as helpers, according to the rules hereafter to be established as needs arise.

#### Article 28.

The work of these helpers

employed for more evangelistic labors is:

1. Calling on people at their homes in behalf of their highest interests.
2. Catechizing especially the less advanced scholars.
3. Delivering gospel addresses.
4. Teaching Sabbath School classes.
5. Distributing Bibles, Testaments, religious tracts, and other colportage work.
6. Studying the subjects connected with their work.
7. Reporting regularly to the missionary under whose supervision they are laboring, as described in Art. 26, 7a.

#### Article 29.

Neither the missionaries nor their helpers are permitted to occupy any new or forsake any old mission station, or to engage or discharge assistants, to buy, sell, convey, or exchange mission property, or to build or rebuild, without permission of the Board.

#### Article 30.

Cases of disciplining

shall be dealt with according to the Constitution and usages of the Christian Reformed Church.

Article 31.

The missionaries shall endeavor to have regular churches organized in the mission field, as soon as such is possible. Such church or churches are to belong to that Classis of the Christian Reformed Church whose territory is nearest the mission field. Such a Classis, however, shall not have any more authority over the mission work as such than other Classes of said Christian Reformed Church.

Article 32.

The minimum salary of the regular missionaries shall be \$1,000.00 annually. That of the permanent helpers, a minimum of \$700.00. Both shall gratuitously be provided with the necessary facilities to prosecute their labors and dwellings. The salary of all assistants employed temporarily shall be fixed by the Board.

Article 33.

The missionaries and permanent helpers are entitled to an annual vacation of three weeks, to be taken every four years at such times as shall be least detrimental to the mission work.

Article 34.

These articles may be altered, amended, or repealed by any Synod of the Christian Reformed Church.

\*\*\*\*\*

Approved by the Synod of the Church named  
above in session in Holland, Michigan,  
June 25th, 1902.

The Officers of Synod,

G. D. De Jong, President  
E. Breen, Vice-President  
J. B. Hoekstra, Clerk  
P. Ekster, Assistant Clerk