

ACTS OF SYNOD

OF THE

CHRISTIAN REFORMED CHURCH

HELD FROM JUNE 15 TO 24, 1910

AT MUSKEGON, MICHIGAN

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Wednesday Morning Session, June 15.

Article 1.

On Wednesday morning, at 10:00 o'clock, in the First Christian Reformed Church, Terrace Street, Muskegon, Michigan, Synod is called to order by Rev. J. Manni, President of the last Synod held in 1908, who, the previous evening led the prayer service for Synod in the Terrace Street Church, speaking on I Chronicles 29:14-18.

Rev. J. Manni requests the singing of Psalm 68:14, reads John 15:1-17, and thereafter speaks as follows:

Esteemed Brethren in Christ, ministers and elders, delegates to Synod, professors of our Theological School, who shall serve us with pre-advice:

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

Beloved brethren: Swiftly the years of our ecclesiastical life fly past. Two years have again passed, and how short a time it seems since the last Synod adjourned. One can hardly believe one year has three hundred sixty-five well counted days.

Our Synod will consist almost entirely of different members than the last Synod. Only four delegates of the last Synod are present at this one. How good it is to see the brethren from East and West gathered with those from the center, since we as a small denomination are spread over so many States in this great land.

It is a pleasant task, brethren, to welcome you in this morning hour. The Lord has been good to us and has graciously spared us. He could have dealt differently with us. Looking back two years, then we may well say that the Lord has been very gracious to us. He did, however, take one brother in the ministry of the Word away; Rev. E. Bos, who was gathered with us at the last Synod. The Lord has graciously released him. We are called upon to continue the fight; may it be the good fight of the faith.

The good fight of the faith! May we never forget it; also not in our work that we now must transact. Our faithful reliance upon our God must be evident in all our work. Where this may be found, there we can joyfully go ahead, striving and working at the building of the temple of God.

We have much to be thankful for. It is true, we are small; we are hardly recognized in this country in comparison to the larger denominations; but we can nevertheless plainly see the blessed hand of God with respect to our existence. We are growing. We may continue to expand more and more. And if it were not for a lack of personnel and means, we would have increased still more in this great land under the blessing of God.

There is, however, more needed than personnel and material means. The old proverb may not be forgotten: "In union there is strength." That the unity of faith and love, the unity, could it be, of discernment, the unity of purpose, be found in our midst, and in our churches. We cannot very well deny that constantly it appears that there is a great difference of opinion in various matters to be found

because we proceed from different principles and thus necessarily come to different conclusions. This in itself is nothing as long as it does not provoke suspicion among the brethren, and no one gets the idea that he alone knows everything.

We are small, and our strength is also limited. Yes, we know that in ourselves we have no strength, our strength is the Lord. But it is our duty to unite our strength, so that we, according to the number of our churches, may be strong. Let us then protect ourselves from anything that might break our small strength. Let us then guard ourselves from being controlled by preconceived ideas, but by the Spirit of our God, and by His precious Word which He has given us.

That, on the one hand, we are not driven by utilitarian reasons. But, on the other hand, these may not absolutely be despised, as though we do not at all have to take them into consideration. It is also possible that there is such a plea for principles, that the practical is lost sight of and that thereby we simply stand before an impossible implementation of the decisions taken. Moreover, the utilitarian principle is a principle, which has been taken into consideration through the centuries, and now also will have to be considered. If the principles are of such a nature that in the implementation of them they can be of no profit, then they are purposeless. Hence we do not have to come absolutely to this "that the end justifies the means." Those who negate the utilitarian principle will not be able to work fruitfully in the kingdom of God. With respect to this we also have to give consideration. We shall have to give consideration to this matter the more because of our peculiar position in this great land. Our calling is to let our power be permeated over the thousands of miles stretching across the length and breadth of this land. May we therefore be intent to be one, striving for one goal, and to pull with unified strength.

May the King of His Churches give our Synod wisdom and leadership, to embrace the principles which are so dear to us. But that also in our discussions and our decisions so to lead us that we may be useful for the glory of His Name

and the coming of His Kingdom. Then we shall experience that also among us more and more that His temple is being built.

Let us thereto seek the blessing of the Lord.

Article 2.

After prayer by Rev. Manni the credentials are presented. The following brethren appear to have been delegated:

Classis Grand Rapids East

Revs. J. Groen, P. Ekster, J. A. Kett  
Elders F. Vander Laan, B. Sevensma, A. Bossher

Classis Grand Rapids West

Revs. J. W. Brink, M. J. Boema, L. Veltkamp  
Elders D. Van Oosten, A. Van Bree, J. C. De Maagd

Classis Hackensack

Revs. J. A. Westervelt, J. M. Ghysels, L. S. Huizenga  
Elder P. Stam

Classis Holland

Revs. J. Manni, D. R. Drukker, M. Van Vessen  
Elders I. Marsilje, A. J. Wibalda, J. Heeringa

Classis Hudson

Revs. K. Van Goor, P. Jonker, G. Westenberg  
Elders D. Leeuwen, J. Balt, O. Vander Kooi, Sr.

Classis Illinois

Revs. G. J. Haan, W. Stuart, F. Welandt  
Elders J. Meester, Geo. Dykhuizen

Classis Iowa

Revs. J. Noordewier, H. J. Kuiper, A. J. Brink  
Elders A. Bliet, W. Vos, H. Meppelink

Classis Muskegon

Revs. B. H. Binink, H. Keegstra, R. Bolt  
Elders A. Leffring, H. Heeres, J. Tuuk

Classis Orange City

Revs. P. J. Hoekenga, J. Holwerda, L. Ypma  
Elders J. Wiersma, W. Bierma, M. Koolstra

Classis East Friesland

Revs. H. Ahuis, J. H. Beld, O. Bode  
Elders F. Van Hoorn, D. Hoogerman, P. P. Eekhoff

Classis Zeeland

Revs. H. Walkotten, W. D. Vander Werp, H. Vander Werp  
Elders H. Goodyk, D. Van Loo, S. Sipkema

Article 3.

The credentials are accepted. The Theological Professors are seated as pre-advisors. At the request of the Curatorium it is decided that three Literary Professors with the Principal be seated with advisory vote when the matters of the College are discussed.

The Stated Clerk introduces Dr. H. Bouwman, delegate of the Reformed Churches of the Netherlands. With joy he is seated with advisory vote.

Article 4.

The following officers were chosen:

President - Rev. J. W. Brink  
Vice-President - Rev. J. Green  
First Clerk - Rev. M. Van Vessel  
Second Clerk - Rev. W. Stuart

Article 5.

The officers take their place on the platform. The president speaks a few words of thanks and of welcome.

Article 6.

Decided to adjourn until 2:00 p.m. Closing Devotions.

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WEDNESDAY AFTERNOON SESSION

Article 7.

Opening Devotions. The president reads the Public Declaration. Standing the assembly replied by saying "yes".

Article 8.

It is decided that the sessions be from 8:00 to 11:45 A.M. and from 2:00 to 5:45 P.M., with a 15 minute recess during both sessions.

Article 9.

After deciding to work by means of Committees of Pre-advice, the president requests the following brethren to serve as a Committee to compose the Committees of Pre-advice: Revs. M. J. Bosma, J. A. Westervelt, K. Van Goor, G. J. Haan, J. Noordewier, B. H. Einink, H. Vander Werp, and the Elders B. Sevenema, P. Stam, A. Van Bree. (Art. 13).

Reception Committee: Rev. B. H. Einink and Rev. D. R. Drukker.

Committee for Appointments: Revs. P. Ekster, L. Veltkamp, P. J. Hoekenga, H. Ahuis, L. S. Huizenga, and Elders Meester, Van Loo, Balt, Blik, Wibalda.

Obituary Committee: Revs. J. Noordewier, C. Bode, and Elder J. Heeringa.

Article 10.

The following Reports were read and received as information: 1) Synodical Committee (Supplement I). 2) Curatorium (Supplement II). 3) General Fund for Domestic Missions (Supplement III). 4) Board of Heathen Missions (Supplement IV). 5) Committee for Jewish Missions (Supplement V). 6) Emeritus Board (Supplement VI). 7) Church Help (Supplement VII). 8) Wachter Committee (Supplement VIII). 9) Committee for Revision of the Rules for Heathen Missions (Cf. Art. 43). 10) Committee for the Revision of the Church Order (Cf. Art. 70). 11) Committee for Translation of the Confessions in English (Supplement XIII). 12) Reports of the Deputies ad Examina (Cf. Art. 74). 13) Letters of Rev. J. A. Westervelt, delegate to the General Assembly of the U. P. Church; Rev. J. Vander Werp, General Assembly of the Reformed Presbyterian Church; Rev. Volbeda, the Reformed Church; Rev. Vanden Berge, Associate Presbyterian Church; Rev. Jonker, the Reformed Churches of the Netherlands. 14) Report of Rev. De Leeuw for the Chicago Hebrew Mission and the National Christian Association (Art. 19). 15) Report of the delegate to the Joint



Committee for the New English Rhyming of the Psalter (Supplement XI).

16) Report of the Committee for examining the New English Psalter Rhyming (Supplement XII).

17) The Committee Concerning the Hymn Concessions granted to Classes Hackensack and Ost Friesland (Acts 1908, Art. 80, 21).

18) Report of the Committee Concerning the Questions: "What is the Relation of the Church to the Sunday School?" (Supplement XV)

19) Report of the Committee of Pre-advice with respect to the Baptism of Foundlings (Supplement XVI).

20) Report of the Delegates re South America (Supplement XVII)

21) Report of the Committee with respect to Domestic Missions.

22) Report of the Semi-Centennial Committee (Acts 1908, Art. 80, 24) stated that there is a balance of \$170.00, and that there remain about 150 copies. The Committee is discharged with thanks; the balance shall be placed in the General Fund for Domestic Missions, and the remainder of the copies be deposited with the Theological School.

23) Report of the Deputies for the Dutch Churches in South America (Supplement XVII).

24) The Discontinued Committee appointed in Acts 1908, Art. 80, 22, to devise plans for abolishing of Committees.

25) After reading the Report of the Committee with respect to the gravamen against Art. 36 of the Belgic Confession, it is decided to approve the report, and to place the proposed footnote under the Article (Supplement X).

in so far as it is necessary these Reports will be placed in the hands of the respective committees.

#### Article 11.

Rev. J. Noordewier, the Synodical Treasurer, presents the following report for 1908 - 1910:

Balance, June 1908	\$ 300.24
Receipts from 6 Classes	<u>1,139.81</u>
Total	\$1,440.05
Restitution and Running Expenses	<u>1,043.18</u>
Balance, June 1910	\$ 396.87

Received with thanks. Rev. J. A. Westervelt, and the Elders Mersilje and Van Oosten are appointed to examine the books. Later they reported and recommended that the Treasurer incorporate all the transactions concerning the fund in a book, which the Synod can review. Adopted.

#### Article 12.

The First Clerk reads the letters received:

1. General Synod, Reformed Presbyterian Church of North America;
2. The Classes Bentheim and Ostfriesland, Germany;
3. The Chicago Tract Society;
4. Rev. E. B. Stewart of the U. P. Church, who, through a misunderstanding concerning the date cannot personally be present at the meeting Of Synod.

Furthermore Synod listens to the deputies of the Corresponding Churches:

1. Rev. J. M. Coleman of the Reformed Presbyterian Church.
2. Rev. H. J. Velman of the Reformed Church.
3. Rev. Atkinson of the Associate Presbyterian Church.
4. Rev. J. W. Brooks of the Chicago Tract Society.

With respect to the Chicago Tract Society, it is decided to recommend a collection for this Society.

With respect to the addresses of these delegates:

Decided to instruct the Stated Clerk that in the future he will advise the delegates of the Corresponding Churches a definite day when all can be heard by Synod, and to give each one 15 minutes to address Synod. The president or someone whom he appoints to respond in the name of Synod.

#### Article 13.

The Committee for the appointment of Committees of Pre-advice (Art. 9) reports the followings:

1. The Theological Schools: Revs. J. Groen, chairman; M. J. Boema, J. M. Ghysels, J. Manni, G. Westenberg, G. J. Haan, R. Belt; Elders J. Wierama, L. Hoogerman, L. Van Loo, A. Bliet. Pre-advisors: Preff. Berkhof and Rooks. To report Monday at 2:00 P.M.

2. Domestic Missions: Revs. K. Van Goor, Pres., C. Bode, P. J. Hoekenga; Elders A. Van Bree, J. Meester, P. Stam, D. Leeuwen, F. Van Hoorn, W. Bierma. Pre-advisor, Prof. De Jong. To report June 16, Thursday, 2:00 p.m.

3. Heathen Missions: Revs. H. Walkotten, Pres., W. Stuart, L. S. Huizenga, H. Ahuis; Elders I. Marsilje, B. Sevensma, A. Leffring, H. Meppelink. Pre-advisor, Prof. W. Heyns. To report Friday, 8:00 a.m.

4. Jewish Missions: Revs. Ekster, Pres., J. A. Westervelt, W. D. Vander Werp; Elders D. Van Oosten, H. Heeres, S. Sipkema. Report tomorrow at 10:00 a.m.

5. Publication Matters: Revs. J. A. Kett, Pres., H. Keegstra, P. Jonker, J. Noordewier; Elders J. Heerenga, J. Balt, H. Goodyk. To report Thursday, 8:00 a.m. Pre-advisor Prof. K. Scheolland.

6. Church Order and Varia: Revs. Einink, Pres., J. Holwerda, L. Velkamp. H. J. Kuiper, H. Vander Werp; Elders F. Vander Leen, G. Vander Kooi, P. P. Eekhoff, G. Dykhuizen, J. Tuuk. Pre-advisor, Prof. Ten Hoor. To report Wednesday, 8:00 a.m.

7. Protests: Revs. D. R. Drukker, Pres., A. J. Brink, F. Welandt, L. Ypma, J. H. Beld; Elders Wm. Vos, A. J. Wibalda, J. C. De Maagd, M. Kooistra, A. Besscher. Pre-advisor, Prof. Heyns. To report on Tuesday, 2:00 p.m.

8. Committee to Examine the Proposed Translation of the Confessions and Psalm Rhyming, and the Reports of the Deputies and Examinas: Revs. W. D. Vander Werp, Pres., J. M. Ghyssels, H. J. Kuiper, D. R. Drukker; Elders Van Bree and Marsilje. To report Thursday, 8:00 a.m.

B. H. Einink, Reporter

This report is received and approved.

Article 14.

Closing Devotions.

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THURSDAY MORNING SESSION, JUNE 16.

Article 15.

Opening Devotions.

Article 16.

The minutes of the Wednesday session were, received, and approved.

Article 17.

Rev. H. Keegstra reads the following report of pre-advice pertaining to Publication Matters:

Esteemed Fathers and Brethren:

Your Committee has the honor to report the following:

I. From the Report of the Committee for the Supervision of De Wachter, your attention is first of all directed to the question of the contract between the Committee and the Business Manager. (Of. the Report of De Wachter Committee, Supplement VIII.) Because of a change of Business Manager the Committee of Supervision was necessitated to draft a contract and secure it, and implement it at once.

Your Committee advises to approve this binding contract, and to receive it as information. So decided.

II. Next we ascertain from the Report of the Committee of Supervision for Synod, (letter c), "Concerning matters transacted, etc." (Supplement VIII.)

Your Committee advises to approve this plan with this change that not only new subscribers, but also present subscribers, provided they pay their arrears and pay for a subscription a year ahead, receive a souvenir free.

Decided not to enter into this matter.

III. Further, the Report contained the matter of New Rules. After some revision by your Committee, it recommends and it is decided:

RULES FOR DE WACHTER COMMITTEE.

1. The Committee is to consist of four members appointed by Synod for a term of two years;
2. It chooses from its midst a chairman and secretary;

3. It is to meet at least three times per year. The call for a meeting shall be extended by the Chairman, who shall invite the Editor-in-Chief and the Business Manager to attend, if he deems this necessary. If they are present, they have an advisory vote. The expenses are to be paid by the Business Manager;

4. The work of the Committee consists:

- a) To have supervision concerning everything that pertains to De Wachter. It has the authority to deal with all those who are connected with De Wachter, so that, if any member is not conforming to the Synodical decisions or are acting contrary to the best interests of our paper;
- b) To advise the Editor-in-Chief, as often as he so requests;
- c) To give suggestions to the Editor-in-Chief and his co-workers as often as and in every area which the Committee deems necessary. If there is a difference between the Wachter personnel and the Committee, the judgment of the latter shall stand until the next meeting of Synod;
- d) The Business Manager and the Publisher are to be appointed according to a fixed contract, in which all matters shall be determined with respect to administration and printing. In the event that the Business Manager or the Publisher does not meet the conditions of the contract, the Committee will act according to its best judgment;
- e) To give the Business Manager explicit advice concerning the placement of advertisements (not specified by Synod); the collection of subscriptions in arrears, and in general the propaganda with respect to our periodical;
- f) In the event of the death of a member of the editors of the Committee, the vacant place is to be filled by the Committee until the next Synod;
- g) To review the work of the Business Manager annually;
- h) At each meeting of Synod to give a comprehensive report concerning De Wachter;
- i) If necessary, concerning proposals with respect to De Wachter

to place them on the Synodical table, if such is requested for Synodical advice.

(Of. Art. 71 concerning letters to the editor.)

IV. In conclusion the Committee of Supervision presents the following proposals to Synod:

1. The Editor-in-Chief be released from the task of writing Meditations, and in place thereof write a lead editorial. They shall be of a popular scholarly character.

2. The present Department of Theology and Ethics be dropped since the lead editorial will make this superfluous.

3. The Editor-in-Chief, Rev. A. Keizer, be re-appointed for the customary term.

4. That Rev. J. B. Hoekstra be appointed to write the Meditations; Rev. P. Ekster, alternate.

5. Rev. J. Bolt be re-appointed as editor of the Department of From and For the Press.

6. That Rev. J. Vander Mey continue as writer for Views and Criticisms.

7. That Rev. H. M. Vander Ploeg continue as editor for Missions.

8. That the Department for Youth be given to Rev. H. Vander Werp; Rev. Kett, alternate.

9. That henceforth all information and articles of our employees on our denominational Mission Field be sent to the departmental editor, so that he can place them under his department, or use them in such a way that they will prove more beneficial for the readers of De Wachter. In this way there will be more unity and variation.

Your Committee advises Synod to adopt these proposals.

Grounds: The changes proposed concerning editorial policy is necessary because of the development of our periodical, in order to keep it on the same plane as our developing public readership.

So decided.

V. In the Agenda we found the following overtures:

"Synod endeavor to obtain an agreement with the publishers of The Banner, whereby this periodical become the property of the Church, even as De Wachter." (Classis Orange City.)

"Synod, if possible, purchase The Banner, and bring it into the same relationship to the Church as De Wachter.

"Grounds: It is unnatural that the Dutch periodical is issued by the Church, while the English periodical, which continually is becoming more and more the periodical for the young people and with them the future, is in no relationship to the Church." (Classis Iowa.)

Your Committee advises:

1. If possible, to bring The Banner into the same relationship with the Church as De Wachter.

Grounds: a. For the concern of our churches, especially the upcoming generation, demands that a periodical of the Church be published in the language of the land.

b. The control of both periodicals by the same management is to the profit of the School.

c. In the estimation of the people, while both are denominational, will have the same appreciation.

Adopted, and decided to appoint a Committee to consult with the owners of The Banner, and to report to the next Synod with a motivated proposal. (Of. Art. 76.)

VI. Finally, there is on the Agenda (p. 17) an overture from the Consistory of Lebanon, Iowa, with the following contents:

"Synod appoint a Committee to serve the Church with a systematic scheme of question books for catechisms."

Your Committee convinced that it is desirable, but at the present time difficult, to introduce a better system, both with respect to catechism books and the method of instruction, hence advises that this Synod appoint a Committee to prepare this matter, and to report to the next Synod with a well-worked-out report. Adopted (For Committee of. Art. 76.)

Article 18.

Closing Devotions.

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THURSDAY AFTERNOON SESSION.

Opening Devotions.

Article 19.

At the request of the National Christian Association it is decided to recommend it for financial support, and to appoint a delegate to represent our Church at its annual meeting.

Article 20.

The Report of the Committee for Jewish Missions is considered. It is as follows:

With respect to Jewish Missions your Committee advises the following:

1) Overture from Orange City: "Synod endeavor to establish a Reformed Mission among the Jews, and if this appears to be impossible, that no collections be requested from the churches for the Chicago Hebrew Mission, since it is sponsored by Methodist, Baptist, Congregational, and Reformed Churches."

Your Committee considers this to be desirable. However, since the influence of our Church with respect to this Mission is continually increasing, and that there are already fifteen members of Reformed persuasion on the Board, your Committee advises to support the Chicago Hebrew Mission. The advice is adopted. Decided to grant support in the amount of \$3,000.00 annually.

2) Your Committee calls attention in connection herewith concerning the decision of Synod 1908, Art. 47, c, with respect to an overture from Classis Hackensack: "Classis requests Synod to authorize the Committee for Missionary work among the Jews, to aid the Paterson Hebrew Mission as well as the Chicago Hebrew Mission." Your Committee is of the opinion that this Mission also should be supported by our Church, and advises that such be done.



- a) Because this Mission is almost completely under the control of those of Reformed persuasion;
- b) Because it is still in the making, it has thus far received little support;
- c) Because, if it is to be successful, much money is needed, and expenses will continue to increase.

Decided to grant the Paterson Hebrew Mission \$250.00 per year, with this understanding that the Chicago Hebrew Mission receive preference as far as support is concerned.

3) Concerning the overture of Classis Orange City:  
"Synod endeavor to establish a Reformed Mission among the Jews, and if this appears to be impossible, that no collections be requested from the churches for the Chicago Hebrew Mission, since it is sponsored by Methodist, Baptist, Congregational, and Reformed Churches." It is decided:

- 1. That our Church desires to have its own Missions among the Jews;
- 2. Synod appoint a Committee to find a Mission Field, prepare a plan for work, and to present comprehensive advice for the next Synod. (Of. Supplement V.)

Closing Devotions.

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FRIDAY MORNING SESSION, JUNE 17.

Article 21.

After the opening devotions, Rev. P. J. Heekenga reports for the Committee of Pre-advice for Domestic Missions.

#### RULES FOR DOMESTIC MISSIONS.

##### I. Calling and Work.

- 1. The calling, installation, and management of the work of the missionary-ministers to be performed by the local church.
- 2. In as far as is necessary that shall take place in consultation with Classis or its missionary deputies.
- 3. Each Classis shall determine which shall be a calling church, and makes its own regulations for its own terrain.

## II. Finances.

1. For this work each Classis has its own Fund.
2. Besides there shall be a General Fund from which aid shall be given to needy Classes.
3. The name of this Fund shall be: The General Fund of Domestic Missions.
4. Each Classis determines the finances in its own resort, and each church make at least 2 collections for the General Fund.
5. Synod shall determine the requests for aid; and shall appoint a Committee of three to have control of the Fund, as also the execution of its decisions. Alternates shall also be appointed for each Synodical year.

## III. Committee for the General Fund.

1. The Committee for the General Fund, if possible, shall meet annually in June, called in sufficient time by the secretary:
  - a) to decide on the requests received;
  - b) to present its advice concerning these requests, and prepare its report concerning the work of Domestic Missions in the various Classes, and present the same to Synod.
2. The Committee has the right to reduce the promised aid in the course of the year by the departure of one or more missionary-ministers which reduce the expenditures of the Classis to a marked degree.
3. This Committee receives the mandate from Synod to receive and disburse funds. If the treasury does not permit the disbursement of the amount approved by Synod to the Classes, payments shall be made on a percentage basis, and has the right to request a special collection with the specific information of the status of the treasury.
4. The treasurer of the General Fund shall receive an annual gratification of \$25.00.

## IV. The Classis

1. All requests for support must be filed each year by the Classis at the June meeting of the Committee for the General Fund.

2. Besides the annual report of the Committee of the General Fund to the Synod (III, 1, b), each Classis is to give a report of its work in its own resort twice per year in De Wachter.  
Adopted.

(Compare the report of the Committee of Domestic Missions in De Wachter of March 2, 1910.)

#### Domestic Missions at Hoboken.

Concerning this matter the Committee had to consider overtures from Hackensack and Hudson besides a letter from the Domestic Mission Committee of these Classes.

Your Committee advises Synod to decide:

1. That this matter shall be powerfully supported by the churches, and the requested subsidy from the General Fund for \$1,500.00 be increased to \$2,000.00.

2. That the management and the execution remain in the hands of Classes Hackensack and Hudson. Adopted.  
(Of. Hoboken and Ellis Island, Supplement XIV.)

#### Domestic Missions in Utah.

Your Committee advises to grant the request of Classis Iowa for \$1,000.00 from the General Fund. Rejected.

#### Request for Support from the General Fund.

Synod approve all the requests for support from the General Fund, as presented in the report of the Committee for the General Fund (Supplement III). Adopted.

#### Article 22.

Closing Devotions.

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#### FRIDAY AFTERNOON SESSION.

#### Article 23.

Opening Devotions.

Article 24.

With respect to the case of Rev. G. G. Haan, who was present with advisory vote, Synod decided:

"Having taken into consideration the request of Missionary Haan and the overtures from Classes Muskegon and Illinois, it is decided that the relationship of Rev. Haan remain the same as it now is until May 31, 1911, with the understanding that the Classes concerned and Synod shall be released from all obligations after that date."

The motion to increase the Church Help Committee from three to six members is defeated. (Of. Church Help Report, Supplement VII.)

Article 25.

Decided to adjourn until Monday, June 20, 2:00 p.m.  
Closing Devotions.

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MONDAY AFTERNOON SESSION, JUNE 20.

Article 26.

Opening Devotions.

Article 27.

Roll call. Elder H. Kooistra alternate, Classis Grand Rapids West, and Elder J. Sturing, alternate, Classis Zeeland are present and agree to the Public Declaration.

Article 28.

The minutes of Friday are read and approved.

Article 29.

With respect to the spiritual needs of the Reformed group of Hollanders in South America, upon the advice of the Committee of Pre-advice for Domestic Missions, Synod decides:

a. To take the amount of \$400.00 that has been granted annually from the General Fund for Domestic Missions toward the salary of a Reformed minister there, for a period of two years, subject to renewal.

b. To recommend to the churches that a collection be taken for the erection of a church and parsonage as soon as they begin building.

c. To continue the committee appointed by the last Synod to consult with the committee of the Gereformeerde Kerken of the Netherlands for this matter. (Acts 1908, Art. 38, 5, and Supplement XI.)

Delegates for this matter: Revs. J. Green, J. Wyngaarden, Y. P. De Jong. (Acts 1908, Art. 38, 5, and Supplement XI.)

Article 30.

Rev. C. Bade reports for the Obituary Committee. The resolutions are received and approved.

Article 31.

Brother A. Vander Wagen requests to address Synod concerning his relationship to our Indian Mission.

It is decided that he confer with the Committee of Pre-advice for Heathen Missions, and that through this committee approach Synod.

Article 32.

Rev. W. Stuart reports for the Committee of Pre-advice for Heathen Missions. It is decided to consider this report point by point.

Article 33.

Closing Devotions.

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TUESDAY MORNING SESSION, JUNE 21.

Article 34.

Opening Devotions.

Article 35.

Elder W. Frederiks is present as alternate for Elder J. Heeringa; and M. Vanden Bosch for Elder

J. Tuuk. They signify their agreement with the Public Declaration.

Article 36.

Because of the numerous documents on the Synedical table, the Committee for Pre-advice concerning Publication Matters is appointed to designate which should be incorporated in the Supplements.

Article 37.

It is with joy that the assembly greets Prof. Dr. H. Bouwman, delegate of the Gereformeerde Kerken in the Netherlands, who addresses Syned. (Supplement XVIII.)

Article 38.

Rev. J. Groen, Vice-President of Syned, responds. (Supplement XVIII.)

Article 39.

Syned now discusses the Report of the Committee concerning Heathen Missions. (Art. 32.)

The following is decided:

1. Overtures---Classis Illinois: Syned advise the Classes that with respect to choosing members for the Board of Heathen Missions the elders also be taken into consideration, because the elders also are involved in these matters.

Classis Holland: Syned devise means so that representation on the Board of Heathen Missions consist not only of ministers.

Your Committee advises: Taking into consideration the Rules for Heathen Missions, and in harmony with Presbyterian Church Polity, leaving room for the election of Elders as well as Ministers on the Board, Syned call this to the attention of the Classes. Adopted.

2. Overture from Classis Orange City: If Syned believes it must maintain the Board of Heathen Missions, then it should also make it its business that the actions of the Board be officially published in De Wachter for the information of the Churches.

Since a previous Synod decided that the actions of the Board be officially published for the information of the Churches, which has taken place since that time, your Committee advises Synod not to enter into this matter. Adopted.

3. Overture Classis Iowa: Synod grant the congregation at Rehoboth the authority, in consultation with the Board, to call the missionaries among the Indians; to receive the missionaries working there, and to regulate their work, so that they can the better live into the activities of the church.

Without entering into the principle of calling and sending of missionary-ministers, your Committee of Pre-advice considers the present circumstances of the local church of such a nature, that it advises Synod not to enter into the overture.

4A. Overture from Classis Orange City: Synod describe the qualifications of the ecclesiastical function of Dr. Sipe, who has been called by the Board of Heathen Missions for the field of Missions.

- a. Has Dr. Sipe been appointed exclusively as doctor, then how could he be called, as officially published in De Wachter?
- b. Was the doctor appointed at the same time to missionary work (itinerating work), and what guarantee does the Church have of his soundness of doctrine. Or has the Board examined him by means of a Colloquium doctum?

Your Committee advises that Classis Orange City be answered as follows:

- a. That the ecclesiastical function of Dr. Sipe is according to Art. 27, is a missionary helper for Medical Service.
- b. For further information that it contact its delegate to the Board of Heathen Missions, and read the annual report of the Board.
- c. That Dr. Sipe, according to official announcements, has not been officially called but appointed. Adopted.

#### PROPOSALS OF THE BOARD.

(Of. Point V of the Report of the Board, Supplement IV.)

4-B-1. The building of a new school at Rehoboth, estimated at \$4,600.00, and a heating system at \$1,100.00.

Permitted to begin therewith provided the funds are available. A special collection is also permitted.

2. The purchase of the Mission Station Grezior (Two Gray Hills), N. M., for \$2,500.00 is granted.

3. Change of Art. 33 re vacations: In place of every four years, the workers will have a vacation every two years, since the exhausting climate and the high altitude of the mission field demand the same. Adopted.

4. A request to open a training school for native helpers among the Navahos. In connection herewith:

An overture from Classis Ost Friesland: "Syned provide for the training of young Indians for the ministry of the Word." Decided to grant the Board the right to begin such a school provided that finances permit.

5. Simplified sacramental forms (Of. The Report). Your Committee advises that Syned appoint a Committee to give closer consideration to this matter, and to enlighten the next Syned. (Of. Art. 76 for committee members.) Adopted.

6. Helpers Course. (Of. the Report.) Your Committee advises not to enter into this matter, because:

- a. Provision has been made for the training of Indians;
  - b. It would be difficult to devise such a course;
  - c. With the eventual return from the field, the ecclesiastical status of such helpers would create many difficulties.
- Adopted.

7. Election of a Treasurer for Heathen Missions. Taking into consideration, according to the judgment of the Committee, that Art. 17, Acts 1908, must be explained that the Board chooses its own treasurer, your Committee advises to revise Art. 4 in this sense. Adopted.

8. Overtures from Classes East and West. The spirit of missions, your Committee advises Syned commend to the churches:

- a. That a mission sermon be preached in the congregation continually;
- b. In catechetical instruction to present the matter of missions as much as possible;



- c. In the Sunday School, instead of a repetition of a Temperance lesson, to present a lesson on missions at each quarterly, according to an outline to be devised by a committee to be appointed. (Of. Art. 76 for committee members.);
- d. That the existing Mission, Young Men, Young Women, Young People's, and Men's Societies make a systematic study of missions;
- e. That at public gatherings church members be urged to present the cause of missions;
- f. That as much as possible annual mission feasts be held;
- g. That local churches be urged to strive for the ideal of supporting a missionary;
- h. That the churches support a weekly systematic collection for missions. Adopted.

9. Overtures from Classis Grand Rapids East and West:  
"Classis Grand Rapids West requests Synod to appoint a Committee with the mandate prayerfully to investigate the possibility of a suitable mission field in a foreign country among the heathen, and to report to the Synod of 1912, D.V. Grounds:

1. The many doors that the Lord has opened in His providence during the last years in the heathen world;
2. The urgent necessity for the presentation of the gospel to the heathen world;
3. The requests of our people to do more for the Master than we are doing amongst the Indians, and the generosity that some show in the matter of Missions outside of our church;
4. The desire of many men in our day who are interested in the development of the Kingdom of God;
5. Our great responsible calling of the Lord's commandment: "Go ye into all the world."

Classis Grand Rapids East: "Synod devise means to alert our churches the spirit of missions and consider whether it is not advisable to take preparatory means to engage in Heathen Missions outside the boundaries of our own country.

Decided not to enter into the matter.

Article 40.

Closing Devotions.

TUESDAY AFTERNOON SESSION.

Article 41.

Opening Devotions.

Article 42.

Revs. J. O. Schaap and H. Guikema, alternates for Revs. Keegstra and Drukker respectively, are seated after agreeing to the Public Declaration.

Article 43.

The rules for Heathen Missions as revised by the appointed committee are considered. (Wachter Sept. 1, 1909.)

The following is finally adopted:

RULES FOR HEATHEN MISSIONS OF THE  
CHRISTIAN REFORMED CHURCH.

Art. I. The purpose of the Christian Reformed Church with respect to Heathen Missions is:

- a. To make known and to glorify the Name of the Lord;
- b. The proclamation of the precious Gospel of salvation where it has up until the present not taken place;
- c. Also to cooperate for the ingathering into the Church of Christ those who are saved, and the extension of the Kingdom of Christ.

Art. II. The administration thereof shall take place by a committee of five to be appointed by Synod with their alternates.

Art. III. The delegates form the Committee of Heathen Missions of the Christian Reformed Church, which shall be incorporated under the laws of the State of Michigan under the name and title: "Board of Heathen Missions of the Christian Reformed Church," to acquire, possess, hold, and convey property, and take charge of offerings, and control all moneys raised, donated, or bequeathed for the benefit of Heathen Missions.

Art. IV. The delegates receiving instructions from Synod are responsible in all their actions to

Synod, periodically report in De Wachter, The Banner, and Der Bote. In exceptional cases where Synod has made no provision, and which cannot be postponed without it being detrimental to the Mission, the delegates are empowered to act according to the best of their ability.

Art. V. Synod determines where and how the Ministers of the Word are to labor. It also decides concerning expansion or curtailment of the mission work, and in the last instances also decides the number of workers. It alone has the right to make a definite discharge, if it judges that it is in the best interests of the mission. The delegates can only make provisional dismissals with or without salary.

Art. VI. The churches, beside the collection on Pentecost, shall take at least one collection per year for this mission.

Art. VII. The delegates shall choose officers from their own midst, consisting of a President, a Vice-President, and a Secretary, for a term of two years. The delegates also elect a Treasurer. The Secretary and the Treasurer shall receive an annual honorarium to be determined by Synod.

Art. VIII. The delegates shall meet at least quarterly, to be notified by the Secretary in consultation with the President.

Art. IX. The duties of the Delegates shall be:

1. Examine the reports of the missionaries.
2. Act on all questions, proposals, and requests of the workers.
3. Examine the books of the Secretary and the Treasurer.
4. Prepare a report for Synod, including all requests and proposals.

Art. X. The delegates shall choose one from their own midst, according to circumstances, to inspect the Mission Field, and report to the delegates and to Synod.

Art. XI. The workers on the mission field are: either ordained Ministers of the Word or helpers (male and female). The first named shall be called, ordained, and sent

by a local church. (Of. advice in Art. 44 below.) The helpers shall be appointed by the delegates, who shall also determine their work.

Art. XII. The above mentioned workers must be members of a Christian Reformed Church, and are obligated to sign the Confession. Moreover, they are required to present a medical certificate concerning their health and that of their family.

Art. XIII. The Missionaries are required to devote themselves entirely to mission work, and abstain from any other work, unless the delegates make an exception for the helpers.

Art. XIV. All workers, except those who have provisional appointments, shall commit themselves for a period of seven (7) years.

Art. XV. Every Minister of the Word shall give careful consideration to the doctrine and life of the workers on his field and under his jurisdiction---also concerning the distribution of literature. On the first day of May, September, and January of each year he is required to file a four-monthly report with the delegates concerning his work and the work of his helpers. The May report must also serve as the annual report of all the work of the past year, in order to give the delegates a review. The entire Mission Force is to file a general report on the 1st of May of each year at the meeting of the delegates by the Secretary of the Conference. The helpers are under the supervision of the Missionary working there, and are to report to him each month concerning their work, which reports are incorporated in the four-monthly reports.

If there is no Minister of the Word at a Mission Post, this post shall be under the supervision of the Missionary-minister appointed by the delegates.

Art. XVI. The personnel of the Mission Field shall hold a Conference once a month, at which the Missionary-ministers shall preside in turn. At this meeting all requests and plans of the workers for the Delegates must be presented and discussed.

Art. XVII. The duties of the Missionaries are:

1. Preaching as much as opportunity and strength allows.

2. Catechizing.
3. Sunday School work.
4. Family visiting as much as possible.
5. Supervision over the helpers, and instructing them in doctrine and in the work.
6. To study the language, the morals, the customs, and the religion of this people with whom they work.

Art. XVIII. The delegates are empowered to appoint helpers for service, whether it be for teaching, workers in the medical field, interpreters, or those engaged more directly in evangelization. The teachers and interpreters shall be under the supervision of those, who have been appointed as helpers.

Art. XIX. The duties of those Helpers, who have been appointed for more evangelistic work, are:

1. To call on those person in their homes to speak to them of the of their greatest concerns.
2. To catechize.
3. To hold meetings.
4. Sunday School instruction.
5. Distribution of Scriptures and Tracts and other Colportage work.
6. To study the fields that are related to their work.
7. To report every month to the missionary under whom they work.

Art. XX. No missionaries or helpers are permitted to open a new mission field, or to leave his field, or to engage Helpers, or to dismiss them, or to buy property, or sell, or to convey, or build or renovate, without permission from the delegates.

Art. XXI. In the event church discipline must be exercised, it shall be dealt with according to the Church Order of the Christian Reformed Church.

Art. XXII. The Missionaries as soon as possible attempt to organize a congregation on the mission field.

which congregation or congregations shall resort under the nearest Classis of the Christian Reformed Church.

Art. XXIII. The minimum salary of ordained missionaries annually shall be one thousand dollars (\$1,000.00). The regular helpers a minimum of seven hundred dollars (\$700.00). These workers shall have free transportation, and without cost will be supplied for the performance of their duties, besides cost-free homes. The salaries of provisional workers shall be determined by the delegates.

Art. XXIV. The missionaries and the permanent workers have the right of an annual vacation of three weeks, to be taken every two years, to be taken at such time as will be least harmful for the mission work. The traveling expenses by railroad for the missionaries and their families, and for the helpers to their main vacation destination are to be paid by the delegates.

Art. XXV. These articles can be deleted, increased, or revised by any Synod of the Christian Reformed Church.

#### Article 44.

In connection with the overture from Classis Grand Rapids East: "Classis urges Synod to decide that the calling of a missionary minister of the Word be done by a local congregation," Synod decides, upon the advice of the Committee ad hoc, to apply this principle, which has already been accepted for Domestic Missions, to Heathen Missions. The following advice concerning this material is adopted as policy:

#### ADVICE CONCERNING THE CALLING OF MISSIONARY

#### MINISTERS OF THE WORD FOR

#### HEATHEN MISSIONS.

Your Committee goes out from the standpoint that the first two years shall be a transitional period. The principle accepted by Synod that Missionary Ministers of the Word "shall be called, ordained, and sent by a local church," does not conform to the method followed thus far. This becomes especially clear when one reads more closely the description of this principle, as applied to Domestic Missions. There it is stated: "That the calling, ordination, and regulation of the work of the Mis-

sionary-Ministers takes place by the local church; that this, in so far as it is necessary takes place in consultation with Classis or its deputies, and that each Classis decides which shall be the calling church." Here the lines are drawn somewhat more sharply, and it appears, that Synod also in missions maintaining denominational unity, nevertheless wants missions to proceed from the local church. And this latter not only in name, so that the local church becomes a sort of an instrument in the hands of the Committee for Missions, because provision must be made for the position of the Church concerning the Missionary-Ministers of the Word, but in reality, so that the calling church is in living contact with its mission field. And since Synod evidently means such a rule, it will not be accomplished by putting a new patch on an old garment, but we must have a mission order, from which all proceed from the principle adopted.

It is however practically impossible for your Committee to devise such a Mission Order in such short a time as it can arrange, and furthermore it would not be advisable to apply such a Mission Order immediately. This would bring the greatest confusion. Hence we believe that the next two years should be considered as a transitional period.

During that time two things shall have to take place. In the first place, the work should be carried on regularly; and in the second place, a Mission order must be devised, which clearly enunciates and incorporates the resolutions adopted, and to which are added transitional decisions, which are to serve as a means of bringing the wagon from the old to the new road.

The first action concerns the regulation of the work for the first two years, and we gratefully can make use of the Rules, that has been presented to your assembly, just so the stipulation is taken into consideration, that the Ministers of the Word are called, ordained, and sent by the local church, which is to be appointed by Synod. It must, however, be stated what the relationship this church shall have with the person called, and the field where he labors, and to the Mission Committee of five persons to be appointed by Synod. In our estimation it is best to make as few stipulations as possible, and simply decide that the Consistory of the cal-

ling church appoint a committee of two persons, who shall meet with the Committee of five deputies of Synod as often as matters pertaining to the field where the ministers labors. These two representatives at that meeting with the five deputies shall form a Board and shall have full voting privileges. These meetings shall be called by the Committee of five in consultation with the President. A meeting must be convened when at least two members of the Committee or the Consistory concerned desires such. It would also be preferable to split the two fields, so that two churches are appointed to call, one for the Zuni field, and one for the Navaho field.

We, therefore, propose with a view to the next two years the following:

- a. To consider these two years as a transitional period.
- b. That the Rules thus far discussed and adopted to be viewed as serving for only two years, and to bind the Committee, the Mission personnel, and the Consistory of the calling church for that period of time to these Rules.
- c. That the Consistory of the calling church by means of a Committee of two from its midst to join with the Committee of five, when matters concerning the field where this missionary labors; and to request the secretary and the president of the Committee of five to call a meeting as often as this is desired by two members of the Committee or by the Consistory of the calling Church.
- d. To appoint two calling Churches, one for the Navaho field and one for the Zuni field.

Concerning the second matter, namely, devising a Mission Order, with the transitional decisions pertaining thereto, your Committee is of the opinion that it is safer not to appoint the same Committee, which shall have to regulate the work temporarily. This Committee has a duty entirely different in essence to perform, and it is also not absolutely necessary that the members of this Committee live in the same neighborhood, since most of its work, if not all, can be carried on by correspondence. On the other hand, it is also necessary that this Committee be in a living relationship with the Mission work. So that thus there are members



who belong to the Committee of Regulation. Therefore we would desire that another Committee be appointed, wherein two members of the Committee of Regulation would be included. We thus propose:

a. To appoint a second committee with a mandate to present to the next Synod a Mission Order proceeding from the adopted principle, to which are appended the necessary transitional decisions. This Committee to report in our church periodicals at least a half year before Synod meets;

b. This committee consist of at least two members of the Committee of Regulation for the next two years.

Article 45.

Closing Devotions.

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WEDNESDAY MORNING SESSION, JUNE 22.

Article 46.

Opening Devotions.

Article 47.

Elder T. Top of Glassis Holland, alternate for Elder Van Loo, is seated according to the customary manner.

Article 48.

Brother A. Vander Wagen comes to Synod (Cf. Art. 31) with the following requests: "That the Church ordain him as Missionary Minister of the Word among the Zunis. Upon the following conditions:

a. That the Church ordain him as he is without any preparatory study;

b. That the Z. I. Ranch in which brother Vander Wagen has an investment of \$10,000.00, to be placed in the hands of a Stock Company to be established and to be selfsustaining for the benefit of Indian converts;

c. That he, until this has been accomplished, serve the Church without salary.

In Executive Session, at which Brother Vander Wagen was present, the minutes of the Board and of the Executive Committee are read concerning the brother's conduct as missionary-helper and his withdrawal from our Church and Mission.

Brother Vander Wagen receives an opportunity to reply. Thereupon Synod decided as follows:

a. Although Brother Vander Wagen officially is in good standing, the Church in the nature of the case cannot ordain him as Missionary-Minister of the Word until he has followed the necessary preparatory courses. Synod directs him to pursue this course, and then the Church will ordain him, if he shall have liquidated his assets in the Z. I. Ranch, and have resigned from all other business.

b. That Synod permits the brother to labor as missionary-helper without salary, with the understanding that the Committee shall closely supervise him, and, if at any time it appears that his service for the mission field is undesirable, the Committee has the right to dismiss him.

#### Article 49.

Decided to adjourn until 7:45 p.m.  
Closing Devotions.

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#### WEDNESDAY EVENING SESSION.

#### Article 50.

Opening Devotions. Rev. Bruinooge, alternate for Rev. W. D. Vander Werp, and Rev. Vriesman, alternate for Rev. Ekster, are seated after they express agreement with the Public Declaration.

#### Article 51.

Rev. G. J. Haan reports for matters concerning the Theological School (Cf. Supplement II). The report is received as information, and Synod decides to act on the matters item by item.

Synod acts:

Point I concerning the Theological School as follows:

1. Concerning the Theological School your Committee considered the following overtures:

That Synod does not consider the substitute proposal with respect to the relationship of the Theological School to the Church (Of. Acts 1908, Art. 27, II, 3). Grounds: a) The Theological School since its founding has been the property of the Church, is generally so acknowledged, and no attempt has been made by any Consistory to change the present relationship. b) The Theological Professor, who raised the point, desires with heart and soul to see the present relationship maintained, and in this has not been opposed, not even by those who do not believe in the principle that the Theological School should proceed from the Church. c) A declaration by Synod that the existing relationship should be so as a matter of principle will create opposition, and bring about a possible undesirable clash, considering that in such a case no one would have to feel that his conscience is bound.

Classis Grand Rapids West.

The undersigned Consistories of Classis Grand Rapids West find it necessary to acquaint Synod that they cannot agree with the report adopted by the majority of Classis Grand Rapids West with respect to the substitute proposal of the Synod of 1908; but consider it highly necessary that the Synod of 1910 adopt this proposal, and that for the following reasons:

- a. Because the contention, as if on this point there is not a difference of opinion among us, is contradicted:
  1. In part by the history that is behind us;
  2. In part because of the fierce desire of some to thwart such a declaration by Synod.
- b. Because, if Synod withholds such a declaration, we are threatened with the following dangers:
  1. That such a neutral position by Synod would weaken the confidence of the congregations in their leaders in a serious manner; because a majority at Classis West was obtained for this advice presented to Synod in order to maintain the peace. If the question had been presented:

Shall the Theological School proceed from the Church or from an association separate from the Church, then not one quarter would have voted for an association.

2. That the neutral stand of Synod at present could later be explained wrong, and turned about as an argument for the separation of the Church and the Theological School.
3. That should this separation ever occur, the Church would be exposed to the evil that it would not be able prevent a professor with heretical ideas from teaching in the school, and that would be the first step on the downward path.

Consistories of: Eastmanville

Bauer

Allendale

Grant

Goshen

Lamont

Walnut St., Kalamazoo

With respect to the Theological School the Consistory is of the opinion that upon the ground of II Timothy 2:2 and Lord's Day 38 of the Heidelberg Catechism the Church has full authority with respect to the training of the Minister of the Word.

Consistory of West Street,  
Kalamazoo, Michigan

Synod continue the present relationship between the Church and our Theological School, but not to declare itself with respect to the Principal side.

(Classis Ost Friesland)

The Theological School must proceed from the Church, and stand under its authority in the principal sense.

(The Congregation of Wright, Iowa)

Synod adopt the other substitute proposal, deleting the word principal.

(Classis Illinois)

Synod decide that the present relationship of the Church, School and College be continued.

(Classis Illinois)

With respect to the substitute proposal Classis Muskegon overtures Synod; Considering that our Theological School proceeds from the Church, we do not think it necessary to consider the principal question.

(Classis Muskegon)

Classis Zeeland is of the opinion with respect to the substitute proposal (Acts 1908, p. 17), that it must read as follows: "That the relationship of the Theological School to the Church is adequately determined by the declaration that the Theological School has been established by the churches, is their property, receives their support, and is under their authority."

(Classis Zeeland)

Classis cannot make a declaration with respect to the substitute motion because it is obscure.

(Classis Iowa)

With respect to the substitute proposal Classis decides to advise Synod not to enter into the matter.

(Classis Grand Rapids East)

Synod declare that the training of the Ministers of the Word should proceed from the Church.

(Goldbrook Consistory)

Synod do not act on the substitute proposal, Art. 27, II, Acts 1908.

(Classis Orange City)

Concerning the substitute proposal; Classis Hudson judges that, since the Theological School proceeds from the Church, is its property and is under its jurisdiction, and therefore advises Synod to maintain this relationship.

(Classis Hudson)

"Classis Holland is of the opinion that with respect to this material by Synod and therefore also by Classes and Consistories needs no further decision, because there is no need for the adoption of such a principle by Synod, since the School is the property of the Church, proceeds from the Church, is financially supported by the Church, and is under the jurisdiction of the Church."

(Classis Holland)

"Both congregations of Grand Haven are of the opinion that the Seminary must proceed principally from the Church."

(First and Second Churches of Grand Haven)

Your Committee advises the following concerning this matter:

Synod declare that it is its conviction that our Church also in the future is dutibound to provide for the training for its future Ministers of the Word, and that consequently our Theological School, which is generally acknowledged as the property of the Church and for which it is accountable, and concerning Theological training also in the future shall be supported by and be under the jurisdiction of the Church.

And, furthermore, Synod declare that it go no further into the substitute proposal.

- Grounds: 1. The Committee believes that with this substitute proposal it is declared that every institution for the training of the ministry of the Word must proceed from the Church, and believes that there is no sufficient ground, to make such an absolute declaration.
2. The substitute proposal makes the training by the Church into a dogma, while this is not permitted according to Reformed understanding, to elevate something to a dogma concerning which there is not unity of opinion than concerning the question of training as exists among us.
3. Not one of our Classes considered it desirable that Synod should enter into the matter of the substitute proposal. This stand of the Classes certainly has something to say to Synod in this matters.
- Adopted.

Article 52.

Closing Devotions.

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THURSDAY MORNING SESSION, JUNE 23.

Article 53.

Opening Devotions.

Article 54.

The minutes are received and approved.

Article 55.

Prof. F. M. Ten Hoor asks: "Does Synod mean to deny with respect to the decision adopted that the training for the ministry of the Word belongs to the office of minister of the Church and thus is the duty of the Church?"

Synod decides to answer this question with a NO.

Article 56.

The assembly continues to discuss the report of the Committee concerning matters of the Theological School as follows:

II. With respect to the College the following overtures were considered by your Committees:

Synod review Art. 37, 5, Acts 1908, in the manner that the principle enunciated in Art. 114, b, Acts 1896, and confirmed in Articles 72 and 76, Acts 1898, be maintained, also in practice.

(Classis Orange City)

Synod review the decision of the Synod of 1908, Art. 37, 5, with respect to the College, and remain with the principle for the Academy and College, that is enunciated in the Acts of

1896, Art. 114, b, and Acts 1908, Articles 72 and 76, which decisions are still valid, since they have never been revised. Synod direct the way in which these institutions come to stand, where they, according to the demand of the principles, are supposed to be. And as this takes time, and the relationship between the Church and these institutions for the time being continue to exist, as it is at present, that provision be made that no further financial obligations be placed upon the congregations than the strict training for the ministry of the Word.

(Consistory, Grandville Ave., Grand Rapids)

Whereas Synod declared, that according to desirability (Acts 1896, Art. 114, b) and principle (Acts 1898, Art. 76), that the College should not proceed from the Church but from an association for advanced education, and that the Church therefore only under the existing circumstances (Acts 1900, Art. 39, VII), that the expansion of the Literary section of our School took in hand the College, and that in a principal sense it is better that a College be established by means of a particular initiative (Acts 1908, Art. 37,

5, 2), Synod decide that the gradual execution of these decisions in this manner:

A. That the Theological School of the Church proceeding from a complete Literary and Theological training to be given to those who desire to be trained for the Ministry of the Word.

Reason for this are:

1. The training of the future Ministers of the Word is viewed by the Church as its calling;

2. The Literary course, as it now is, with the addition of a College Course with the Literary section of our School, and the more the necessity of the establishment of a complete College, with an eight-year course as Literary preparation for the preparation of future ministers:

- (a) Demand study in courses not directly connected with the ministry of the Word;
- (b) Makes it difficult for person older than 20 years, who believe that they have been called, to be able to attain this;
- (c) The necessity of parents to send their children to school at such a youthful period of time, who practically have not a conscious calling to the ministry of the Word.

3. Our present building is adequate for this purpose for several years.

4. By the continuance of the union of the Theological School and the College the present building is not adequate, and possibly shall have to sell it at a loss, and move from the beautifully situated location to one less favorable and more distant place.

B. That the formation of an association for Reformed Higher Education be promoted which gradually would be responsible for its own college.

Reasons for this:

- 1. The Church does not consider that it is its calling to have a College;
- 2. Our Christian elementary schools proceed from associations, and work favorably;



3. Actually the Theological School and Calvin College are already two institutions;
4. Now that the recently obtained Campus must be put to use, it is a propitious time to take such action;
5. New buildings must be obtained for the college, which the Church as such does not need, and wherefore as such cannot obtain the funds;
6. In the nature of the case a college is primarily of local concern.

(Classis Hudson)

The Church declare definitely what the relationship shall be between the College and the Church, and no longer leave the Church in uncertainty.

(Classis Grand Rapids East)

Roseland II taking into considerations

- (a) That in the matter of the relationship of Church and College there exists no principal difference;
- (b) The College, considered historically came into being from the Theological School, which in turn came into being from the Church, and is also its property;
- (c) It is all but impossible to organize an association to take over the College;
- (d) The best guarantee for the College to remain strictly Reformed is that it proceeds from the Church and remains under its jurisdiction;

Synod decide to withdraw everything that former Synods decided that could lead to other results, and that the present relationship of the Church, School, and College be continued.

Synod devise means of obtaining financial support without raising the quota of the Theological School.

(Consistory of Second Roseland)

Having taken into consideration the overtures pertaining to the relationship of the College and the Church, your Committee advises:

- 1) Synod declare that no essential difference exists concerning what past Synods decided and that of the Synod of 1908.
- 2) That Synod not see any necessity of making any further principal declarations.
- 3) That it is not desirable from a practical standpoint to make any changes

in the relationship of both, and therefore your Committee advises that Synod decide the following:

Synod declares Our Theological School with the expansion of the Literary Department into a College remain the property of the Church. Grounds:

- (a) Since the College in the future principally is and shall be for many years for the training of Ministry of the Word, in so far as preparatory training is concerned.
- (b) Because the Church cannot be denied the right, if it considers it necessary for its own interest, to support a College.
- (c) Because the Church then has greater assurance that the College shall take into consideration the special demands that in this country must be specified for those being trained for the ministry.
- (d) Because it appears to us that the College is better guaranteed financially if it is united with the Church than if it separated from the Church.
- (e) Because for practical reasons it is almost unworkable to support and administer a College in any other way.

Adopted.

III. Concerning tuition the following overture from Classis Illinois: "Synod increase the tuition for students who live in Grand Rapids."  
(Classis Illinois)

Your Committee advises not to enter into this matter.

- Grounds: (a) Because Grand Rapids just exerted itself financially especially for the College.
- (b) Because by accepting this proposal it could lead to inequities.

Adopted.

IV. Concerning the increase of the salaries of the professors, your Committee finds the following instruction in the report of the Curatoriums

"Synod increase the salaries of the Literary professors."  
(Classis Illinois)

"The Curatorium being convinced of the necessity of increasing the salaries of the professors earnestly urges Synod to grant the increase, while Synod at the same time show what sources are available to meet this increase."

Your Committee advises:

- (a) To increase the salary of the Literary professors.
- (b) The maximum salary for the Literary professors be set at \$1,400.00.
- (c) The Curatorium be instructed to regulate this increase.

Adopted.

V. Concerning the actions of the Curatorium your Committee finds the following overtures:

"Synod provide that the action of the Curatorium constantly be printed and sent to the consistories."

(Classis Orange City)

Your Committee advises: In as far as it possible and proper that the actions of the Curatorium be placed in De Wachter.

Adopted.

VI. Concerning missionary training your Committee finds the following overtures:

"Synod instruct the Curatorium to devise courses for missionary training."

(Classis Orange City)

From clarification it appears what is meant that instruction be given in missionary courses.

Your Committee believes that with an eye to the multiplicity of the work that presently is demanded of the students, and in consideration of the limited teaching personnel, it is not possible to think of a somewhat complete course in missionary training, nevertheless, your Committee is convinced that a greater spirit for missions should be cultivated in our Theological School.

Your Committee therefore advises Synod to instruct the Curatorium:

- (a) To hold lectures concerning Missions at our Theological School;

- (b) To instruct the professors that in teaching their courses, which lend themselves somewhat to Missions, to promote the same;
- (c) To encourage the Mission Society among the students.

Adopted.

VII. Concerning the Report of the Curatorium. Herein your Committee finds the following matters;

1) The Curatorium advises that the Seminary preparatory course shall not be increased to eight years but to seven years, and taking into consideration the age and the financial ability, exceptions be made for a shorter course, as circumstances demand, concerning which each case can be considered individually.

Your Committee advises to adopt the same.

Adopted.

2) The Curatorium asks, since there are already inquiries concerning the sale of our present School Building and ground at Fifth Avenue and Madison Avenue that instruction be given how to deal with this matter.

Your Committee advises: Synod give the authority to the Curatorium the right to sell the present buildings and ground for a fair price, and for those funds, according to a proposed plan concerning the course and the growth for these arrangements, to build these buildings on the Campus.  
(Of. Protest against against point 2, Art. 57 below.)

Adopted.

3) In connection with Art. 37, Acts 1908, and Art. 1906, the Curatorium proposes the following:

That doctrine, ecclesiastical position, linguistical qualification (whereby also could be mentioned, manner of appointment) be determined in the Rules for the Theological School and Synodical decisions.

Concerning the other requirements the Curatorium can only give general suggestions concerning that which Synod asks, since it has not stipulated of what nature these should be:

These suggestions are:

- A. In the future the professors if and in so far as possible be appointed for specific courses while

as far as knowledge is concerned it is not very well possible to judge concerning the qualification of a professor

B. Concerning the courses in which the professor gives instruction, that he meet the qualifications, that in this country are generally expected of professors who give instruction in the same courses in other schools that are approximately in the same category as ours.

The general qualifications are:

- (a) He must possess proper intellectual capacity;
- (b) The professor must continue, as far as time allows, to devote himself to further study, especially in his particular field;
- (c) The professor must possess proper pedagogical tact;
- (d) That through age or weakness he not be disqualified for his work.

C. The final decision whether these qualifications are met, if there is any difference between the Curatorium and the professors, remains with Synod.

D. Should the above rules be adopted, the Curatorium advises Synod to apply these rules to the professors, who have been appointed for a specific time.

Your Committee advises to adopt point A, B, and C, and to change D thus: "These rules are applicable not only for professors who shall be appointed in the future, but also for those who are teaching at the School at the present time."

Adopted.

4) The Curatorium advises: "That Mr. John Van Hantsma be re-appointed by Synod as instructor for a period of two years." Your Committee comes with the same advice.

Adopted.

5) "The Curatorium calls the attention that Prof. E. L. Van Dellen has notified the Curatorium that he will not return to our School. Your Committee advises the Curatorium be given the right to appoint an instructor for a period of two years in the place of E. L. Van Dellen." (Cf. Art. 75.)

Adopted.

6) At the urgent request of the Classis Grand Rapids East, and upon the request of the faculty, and in conjunction with Art. 39, IV. 7, c, Acts 1902, the Curatorium decided to appoint a Financial Agent. This name, however, was changed to "Educational Secretary," but that by the description of the work demanded it should be noted that it must be emphasized that it is for the expansion of finances. Twice an appointment was made, the first to Rev. H. Beets, and thereafter to Rev. M. Van Vessel, but both declined the appointment.

The Curatorium advises Synod with respect to the financial needs, and especially concerning the expansion of the College to appoint an Educational Secretary, with his work defined according to the decisions above, and which the Curatorium executed this past year, that he shall expand the financial income, and promote the cause of our School in general with our people by making clear our principles.

The following overtures are also found with this material:

Synod appoint a College President.

(Classis Ost Friesland)

- Synod appoint a president for John Calvin College, (a) so that with the steady growth of the College as well as the increase of the number of professors and students, some one, who knows his business, will take care that matters will pursue a good course;
- (b) So that the College will have a representative, who as such will exert good influence among others outside, and to whom one can address himself for information concerning anticipated incidents.
- (c) So that our College be in agreement with the good custom of this land, where one finds in all similar institutions for instruction a president.

Your Committee advises to follow the advice of the Curatorium to appoint an Educational Secretary

with the understanding that the Curatorium will execute the same. The Curatorium will also determine the salary.

Adopted.

VIII. Concerning the quota for the Theological School your Committee advises to leave it at 60% per family.

Adopted.

IX. Concerning the Curators, your Committee recommends the approval of the following brethren, who have been elected by their respective Classes:

Classis Holland

Rev. J. Manni, 2 years; Alt. Rev. R. L. Haan.  
Rev. M. Van Vesaem, 4 years; Alt. Rev. J. Robbert.

Classis Grand Rapids East

Rev. P. Ekster, 4 years; Alt. Rev. J. Groen.  
Rev. J. Hiemenga, 2 years; Alt. Rev. Y. P. De Jong.

Classis Grand Rapids West

Rev. F. Doezeema, 4 years; Alt. Rev. L. Veltkamp.  
Rev. J. Keizer, 2 years; Alt. Rev. H. Beets.

Classis Muskegon

Rev. B. H. Einink, 4 years; Alt. Rev. J. Wyngearden.  
Rev. H. Keegstra, 2 years; Alt. Rev. R. Bolt.

Classis Illinois

Rev. K. Kuiper, 2 years; Alt. Rev. G. J. Haan.  
Rev. H. M. Vander Ploeg, 4 years; Alt. Rev. W. Borgman.

Classis Hudson

Rev. P. Jonker, 4 years.  
Rev. G. Westenberg, 2 years; Alt. Rev. K. Van Goor.

Classis Orange City

Rev. W. P. Van Wyk, 2 years; Alt. Rev. H. J. Heynen.  
Rev. J. Timmermann, 4 years; Alt. Rev. J. Holwerda.

Classis Iowa

Rev. I. Van Dellen, 2 years; Alt. Rev. A. Bliet  
Rev. A. J. Brink, 4 years; Alt. Rev. H. J. Kuiper.

Classis Hackensack

Rev. J. M. Ghyssels, 4 years.  
Rev. J. Westervelt, 2 years.

Classis Ost Friesland

Rev. G. Hoefker, 4 years; Alt. Rev. J. Beld.  
Rev. D. H. Kromminga, 2 years; Alt. Rev. H. Ahuis.

Classis Zeeland

Rev. W. D. Vander Werp, 2 years; Alt. Rev. J. Bruinooge.  
Rev. H. Vander Werp, 4 years; Alt. Rev. J. Smitter.

Adopted. The First Clerk casts the ballot in the name of Synod.

Article 57.

In connection with point 2, sub. VII, (concerning the sale of the present school building), the following protest is filed:

"The undersigned protests against the decision of Synod to sell the properties of the Church, our Theological School with the grounds, in the interest of the matters pertaining to the College. He questions the ethical right of the Synod to do this."

K. Van Goor

Synod replies thereto as follows:

"Synod declares that the presentation is unjust, namely, that the sale of the Theological School is in the first place in the interests of the College, but is in the interests of the Theological School itself, and that, in so far this change is in the interests of the College, this takes place without any damage to the Theological School, and that all the monies belonging to the Theological School, shall remain there, and also that the Theological School on the campus of the College will maintain a separate existence."

Article 58.

Closing Devotions.

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THURSDAY AFTERNOON SESSION.

Article 59.

Opening Devotions.



Article 60.

Synod turns to matter of the Rules for the Theological School that finally is received and adopted as follows:

RULES FOR THE THEOLOGICAL SCHOOL AND CALVIN COLLEGE

Article 1.

The Theological School and Calvin College of the Christian Reformed Church is intended for the training of future Ministers of the Word. Concerning the instruction in the College use can also be made by those who do not intend to enter the ministry.

Article 2.

This Institution is established in Grand Rapids, Michigan.

Article 3.

This Institution shall be under the supervision of a Curatorium, which abides by a specific set of Rules.

Article 4.

Appointments as professors and instructors to this institution can only be persons of the Reformed faith. By acceptance of the appointment the appointee, if he not already is, shall become a member of the Christian Reformed Church. As proof of Agreement with the Formulas of Unity the professors must sign the same. The appointments shall be made in the name of Synod.

Article 5.

At this Institution instruction shall be made serviceable according to the purpose as expressed in Art. 1, for which reason instruction must be given in those courses, which are given in a preparatory department of a College, for a period of four years. Thereafter four years of College, the first three of which regulation must be made for a course specifically applicable to Theology. And finally three years of Theology.

The school year shall consist of two semesters of a like number of weeks.

Before the examinations there shall be a general review; this review takes place under the supervision of the faculty.

Article 6.

Admitted to the College are those, who have a certificate of eighth grade instruction

or those who have taken examinations, after which they appear to be competent to pursue the courses of this Institution. They must also submit a testimonial of good conduct from a reliable authority. Someone who has received a high school education shall be placed in a class for which he is qualified. Those who wish to be trained for the ministry must also have a recommendation from the Consistory. The faculty has the right to accept students, who fulfil the requirements, while the course is in progress.

One can be admitted to the study of Theology after having submitted the following documents:

1. A testimonial from his Consistory that he is a member in full communion, sound in doctrine and blameless in conduct.
2. A diploma from the Seminary Preparatory Course of the College, a part of this Institution, or of another institution of learning, that he has completed a course of learning of like standing as the Seminary Preparatory Course. If he does not possess such a diploma, he can be admitted to the study of Theology after a successful examination.

#### Article 7.

The students admitted to this Institution shall conduct themselves as befits Christians; also giving consideration to one another for the promotion of love and good works. A student whose influence is judged to be detrimental, even though he is not guilty of any serious disorderliness shall be under the control of the faculty. If he does not listen to warnings, he shall be temporarily dismissed from classes, while the Curatorium will make the final decision concerning his dismissal from the School.

#### Article 8.

The students are obligated to zealous study; they must attend their classes regularly, and conduct themselves according to the Rules.

#### Article 9.

The tuition at this institution is \$26.00 per year, to be paid to the treasurer in two terms, the first with the beginning of the School year in September, and the second with the beginning

of the second semester; \$13.00 each semester. Tuition for those West of the Mississippi and East of the Ohio river is \$13.00 per year, to be paid at the beginning of the first semester. When there are two students from the same family, the tuition for each will be \$20.00 per year. Students who enroll in the second semester need not pay tuition for that semester. Students from Montana, Wyoming, New Mexico, and places West of those States are freed from paying tuition.

Article 10.

Promotion to a higher class shall take place after a successful examination, to be taken at the time and in the manner as prescribed in the Rules for the Guratorium.

Article 11.

After successful examination at the end of the fourth year; at the end of the Seminary Preparatory Course, or from the College, and at the end of the Theological Course, the student has the right to a diploma.

The examination fee at the end of the fourth year, and after the completed study of the Seminary Preparatory Course or the College shall be \$5.00; of students, who have completed final examinations in Theology, the fee is \$10.00 for the benefit of the School.

Article 12.

No student in the Literary Department or in the first year of theology is permitted to exhort in a congregation. Students in the second and third year of Theology shall be permitted to exhort in the congregation after having delivered a proof-sermon before the faculty.

Article 13.

The last half of the month of June and the months of July and August is the period of summer vacation; the last week of the old and the first week of the new year is Christmas vacation; while Easter week no instruction is given.

Article 14.

In order that the professors of Theology may devote themselves to their work, they should refrain as much as possible

from engaging in congregational work, and they shall be permitted to preach one Sunday per month. This restriction does not apply to the vacation period.

Article 15.

As long as the School is in session, the faculty, the Theological students, the students of the Seminary Preparatory Course of the College, and those students, who have expressed the desire to be trained in the Ministry of the Word, from the third year on in preparatory school, shall meet once a week for training in public speaking and for social purposes. The activities shall be regulated by the faculty.

Article 16.

The professors are required to visit the students at least once per year to speak to them about their Christian concerns.

Article 17.

These Rules can only be revised by Synod, or by the Curatorium with the approbation of Synod.

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Article 61.

Closing Devotions.

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THURSDAY EVENING SESSION.

Article 62.

Opening Devotions.

Article 63.

Rev. A. J. Brink reports for the Committee on Protests. This report is received and is acted upon point by point. It is as follows:

REPORT OF THE COMMITTEE OF PRE-ADVICE  
ON PROTESTS.

Esteemed Fathers and Brethren:

Your Committee has the honor to report the followings:

I. A member of the congregation of Douglas Park, Chicago, brother B, protests against a decision of Classis Illinois, in which decision Classis declares that it agrees with the action of the Consistory concerning this member..

From the information received from the Consistory and the Classis it appears that the action of the Consistory was according to Church Polity, and also that the decision of Classis was just.

Hence your Committee advises that Synod declare that the Classis acted justly.

Synod decides as follows: "Synod having considered the protest of brother B, and noting the fact that Classis did not enter into the grounds of the protest, according to its answer to brother B, namely, 1) Unlawful censure; 2) No long-suffering in the exercise of discipline; 3) And after having heard the case no justice was received, it is decided to return the matter to Classis for complete investigation and action.

II. Having considered the protest of Rev. J. Robbert against a decision of Classis Holland, taken February 2, 1909, concerning the well known substitute motion (Acts 1908). In this protest there were five main points for the consideration of your Committee. Rev. Robbert says:

1. That this decision was made without the Classis as much as giving no consideration to the the objections presented by Rev. Robbert.

This filed piece entered into the material of the question, and your Committee is of the opinion that Classis was not obligated to establish a principle, and advises that Synod admonish Rev. Robbert to submit to the decision of Classis.

2. In the second place, Rev. Robbert says that this decision, entirely against the purpose of the last Synod, was rushed through in a hasty and untimely manner.

Concerning this point your Committee judges that the Classis, although formally correct, three months before had requested the consistories to speak out on this matter, could have acted more carefully, and could have waited with this decision

until a later meeting. The Committee advises Synod to declare the same.

3. In the third place, the protestant says that this decision was taken under proposals, insights, and impressions, which were unjust, and upon closer examination the injustice would have been brought to light.

Your Committee believes that on this point it is not competent to express itself concerning the justice or injustice concerning these proposals, insights, and impressions.

4. Furthermore, Rev. Robbert contends that "that with taking this decision has had great influence concerning the proposal has only to deal with a personal agitation against one of the professors, having influenced the decision of Classis."

The reply of your Committee is that it has not appeared to your Committee that the presentation, as though it has to do here only with a personal agitation of one of the professors, has influenced the decision of Classis.

5. Finally, in the fifth place, Rev. Robbert says that his protest is opposed to the decision of Classis. Therein is contained that there is no need to establish such a principle.

Your Committee is of the opinion that it cannot enter into this point since it enters into the material of the case.

After lengthy discussion, and after having heard Rev. Robbert with respect to this material, the following motion is adopted:

Whereas:

1. Classis Holland had published beforehand that this matter would be acted on.

2. Rev. Robbert also had the opportunity to express his thoughts concerning this matter before a decision was made.

3. The judgment of Rev. Robbert concerning the competence of Classis to make a decision is entirely subjective.

Synod decides that there is no ground in this matter to condemn Classis.

III. Your Committee received a letter from a particular baptized member. This matter was also at the last Synod (Art. 67,1.) This person lives near a congregation in the country,

but wants to be restored in his honor, so he says, in a more distant congregation, where he formerly was a baptized member, but from where his baptismal certificate was sent to the country congregation against his will.

According to the judgment of your Committee this person stands as an erased baptized member outside of the Church, and hence your Committee advises that he be told that the action should proceed from him, in order to be restored to membership.

Adopted.

IV. From a member of the Grant congregation a request was received with the following contents:

- a) Synod decide concerning the so-called the debatable marriages;
- b) Whether such members can serve in office, when they are involved in such debatable marriages.

From the correspondence of the brother as well as information from the minister of Grant, it appears that this brother is married to the wife of his deceased brother; that his wife was a member in the Netherlands, and came here with a regular certificate of membership; that the man with the organization of the congregation of Grant joined there; that he later served the congregation as elder; that by re-election an objection was brought in against him concerning this marriage, so that he was not installed; that Classis Grand Rapids West judged that he should submit thereto.

Your Committee does not consider itself qualified to advise concerning this debatable marriage.

Decided: Synod adheres to the advice of Classis.

V. From Bauer there is a communication stating that there is a difference concerning the place where a congregation should be organized.

Your Committee believes that this material belongs to the Committee of Pre-advice for Varia. It is sent to this committee. (Cf. Art. 67, XXI.)

VI. A sister from the congregation of Lamont complains about the actions of Classis Grand Rapids West.

The history is: In the congregation of Lamont by the action

of the Consistory young men were brought before the court, and punished by the judge.

Classis has justified the action of the Consistory, concerning which this sister was dissatisfied. After she appealed to Classis and made known her dissatisfaction, Classis appointed a Committee to investigate the case, and urged her to exercise peace and calmness.

She now appeals to Synod with all kinds of connected charges against Classis and ministers.

Your Committee is of the opinion that Synod should adhere to the action of Classis Grand Rapids West, and advise that this sister be admonished to seek peace.

Adopted.

VII. Brother H. Heersink sent in a rather elaborate document with his protest against the actions of Classis Iowa.

As far as your Committee could discern from the official documents it had to deal with an old case. Already at the Synod of 1902 this matter was acted on, as appears from Art. 103, 5.

By far most of the correspondence which the brother sent with his protest concerns an old quarrel that took place before 1902, concerning difficulties among the people in San Luis Valley.

From the minutes of Classis Iowa it is clear that the Consistory and Classis after 1902, continually had difficulty with the brother, so that the Consistory of Alamosa placed him under censure upon the ground of his irreconcilable stand. The brother protested against this action at the last meeting of Classis Iowa in March. Classis, however, could not act otherwise than to justify the action of the Consistory, because the brother apparently plays with closed reconciliations, and himself does not want to walk in the path of reconciliation.

In his protest there are no new elements, it is simply a stirring up of an old case.

Therefore your Committee advises that Synod sanction the decision of Classis Iowa, and admonish the brother to reconciliation.

Adopted.

VIII. A protest was filed by Mr. and Mrs. Hendrikema against the decision of Synod



of 1908 (Art. 48). It appears that this case has already repeatedly been placed before Synod and that different decisions were made. From an accompanying letter from Classis Grand Rapids East, it appears that this Classis also was not in agreement with the decision of 1908.

After lengthy discussion your Committee came to the following decisions:

"Your Committee advises Synod to review the decision of the Synod of 1908, and to return to the decision of the Synod of 1906, since it appeared that the grounds for the decision of 1908 appeared to be in conflict with the truth, according to the testimony of the Consistories and Classis Grand Rapids East."

This advice is tabled, and Synod decides to place the case in the hands of a committee of five persons, that in consultation with the Classis and the Consistory, if possible to terminate the case, and if this is not possible, to report to a following Synod. (For members of this committee see Art. 76, 18.)

IX. Finally, your Committee considered an appeal from brother E. Vander Vries. This brother has repeatedly attempted to be called, but so far has been unsuccessful. Hence he comes to Synod with this request. Several times this matter came to the attention of Classis Grand Rapids East, but after elaborate discussion it was decided not to restore the brother.

At the Classis of February 1909, a Committee was appointed to consider the request of Vander Vries.

Synod should be acquainted with the fact that at this time he was under censure as a member.

The Classis of May 1909, required that before Classis could consider that he be recommended for a call, that he must be a member in good standing.

Formally the brother now sought to have the matters in order, and again appeared before Classis. Classis, however, decided that it could not enter into this matter considering the past.

After having received the information from Classis, and

having considered the appeal, your Committee came to the following decisions:

Your Committee advises that Synod declare that it sees no reasons for condemning the decision of Classis, in deciding not to enter into the matter of the request of brother Vander Vries in consideration of his past.

Grounds: In the protest there is nothing that would give reason to come to a different conclusion, but there are particulars that give the more reason to adhere to it.

Decided: Synod finds no grounds for condemning the decision of Classis.

Article 64.

Decided to adjourn until 8:00 a.m. tomorrow.  
Closing devotions.

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FRIDAY MORNING SESSION, JUNE 24.

Article 65.

Opening Devotions.

Article 66.

The minutes are read, received, and approved.

Article 67.

The Order of business is the Report of the Committee for Church Order and Varia. The report is read by Rev. J. Holwerda, and after discussion adopted as follows:

REPORT OF THE COMMITTEE FOR CHURCH ORDER AND VARIA.

Esteemed Fathers and Brethren:

Your Committee of Pre-advice has the honor of presenting the following advice:

I. Overture from Classis Grand Rapids East: "Synod make a rule concerning the time when adult baptized members, who do not make confession of faith, are to be excluded from the Church Institute."

Your Committee considering:

1. That we are here concerned with baptized members who are not under censure with respect to doctrine or life, Church Order.

2. That the failure to make confession of faith when come to years of understanding may be a reason for discipline.

3. The reasons why one does not make confession at that period of life may differ so that no general rule can be established, your Committee judges that it is not possible to establish a rule at what particular period of life discipline should be applied, but that each case must be considered on its own merits, which can only be done by the Consistory in consultation with Classis.

Adopted.

II. Overture from Classis Iowa: "Classis requests Synod to place the addresses of Institutions, Societies, etc, for which it recommends collections, be placed in the Acts for the convenience of the treasurers of the Classes."

Your Committee advises to place these addresses in the Yearbook.

Adopted.

III. Overture from Classis Grand Rapids West: Classis Grand Rapids West proposes that in the future all Committee Reports for Synod be printed in the Synodical Agenda. And that for the following reasons:

1. So that these reports reach all the office-bearers of our churches.

2. That these reports then, in handier format, if so desired, can be bound into the Acts, while with the present format important reports are as good as lost.

3. Although the advantages are of great importance, the printing costs connected therewith will not be much higher than the present, which are paid out of the treasury of De Wachter, and decrease the benefits for the Theological School.

Your Committee advises Synod to adopt this, but that there be included, that the Reports from De

Wachter, The Banner, and Bote also be placed in the Agenda.  
Adopted.

IV. Requests of the Synodical Committee, (Supplement I).

1) To enter into correspondence with the Christian Reformed Church of the Netherlands, naturally without admitting or expressing <sup>anything</sup> concerning the legality of the existence of this Church. Decided that in this manner to enter into correspondence.

2) The request to begin correspondence with the Particular Synod of Chicago, of the Reformed Church of America; b. the Southern Presbyterian Church; c. the Associate Presbyterian Church of the South; d. the Netherlands Reformed Church of South Africa, is not granted because our correspondence is already widespread, and these Churches are far separated from us.

3) The request of the Committee henceforth to excuse the Stated Clerk from transcribing the Acts of Synod in the large minute book.

Adopted.

V. Overture from Classis Illinois: "Synod point out which Churches must be considered under 'Churches of less just formation,' Church Order, Art. 82, 9; and upon what grounds the Christian Reformed Church falls into this category."

Your Committee advises the following to Synod:

1. The reading of Art. 82, 9, is presented in this manner to Synod: Members coming from Churches that do not belong to the Sister-Churches, and yet maintain the Reformed confession, and are blameless in doctrine and life, shall be accepted upon submitting a certificate of membership, with the promise that they will submit to the supervision and discipline of the Consistory. This is also true of the members of the present Christian Reformed Church of the Netherlands.

2. Members coming from the Netherlands Hervormde Church with a certificate of membership, shall not thereupon be accepted. Furthermore, your committee judges that they are subsumed under Art. 61, 4, 5, 6, and should be dealt with in accordance with this paragraph.

Adopted.

VI. With respect to the report of the Committee concerning the grounds for the Baptism of Foundlings, Acts 1908, Art. 80, 19, (Cf. Supplement XVI), Synod decides not to enter into the conclusions of this report.

VII. Overture from Classis Zeeland: It asks advice

of Synod in the following matters: The heads of thirteen families of North Blendon, Michigan, most of whom resort under Classis Grand Rapids West, desire to be organized as a Church under Classis Zeeland. Classis Zeeland considers it desirable that a church be organized. Classis Grand Rapids West has some serious scruples against such organization. Classis Zeeland desires to have the advice of Synod. Considering:

1) that the persons, who ask for the organization of a congregation, belong to two Classes, namely, Grand Rapids West and Zeeland;

2) that this matter has been acted upon by both Classes, but not by these two Classes jointly, your Committee is of the opinion that this matter must be returned, so that both Classes can jointly bring this matter to a good conclusion. (Of. Sub. XX, Bauer.)

Adopted.

VIII. Overture from Classis Holland: "Synod give an explanation of the expressions: 'singular gifts,' in Art 8 of the Church Order."

Your Committee advises to refer to the Church Order of 1574 at Dordrecht for the history of the matters found in Art. 8 of the Church Order.

Adopted.

IX. Overture from Classis Illinois: "Synod give a plain explanation of the meaning of the expression as found in Art. 41 of the Church Order 'and schools'."

Synod decides not to enter into this matter.

X. Instruction Classis Illinois: "Synod give clearer explanation how long persons, who are members of our Church, and who have taken up residence in places where there is not a congregation of our Church, can be considered members of our Church."

Synod is advised to add to Art. 82, 4, of the Church Order, the followings: that the certificates of membership of such members must be sent nearest congregation. If this is not done, then their membership lapses after one year and six weeks.

Adopted.

XI. Overture from Classis Holland: "Synod express itself on the matter when someone is made eligible for a call, whether this relationship must

be continued, even though he does not receive a call, or has engaged in other work." (Classis Holland)

Decided: If anyone, having been made eligible for a call, does not receive one within three years, and yet desires that this relationship be continued, that such a person consult with the Classis under which he resorts, so that it can decide whether his eligibility for a call shall be prolonged.

XII. Overture from Classis Illinois: "Can a baptism administered by a certain Rev. G. be acknowledged as being valid?"

Your Committee advises Synod that Synod refer Classis to the decision which baptism we acknowledge, and if the baptism of Rev. G. is in harmony with that requirement, to acknowledge it as valid. (Acts 1906, Art. 35, 1, 2, 3, of the majority report.)  
Adopted.

XIII. Overture from Classis Muskegon: "Synod establish a rule whereby a special or an earlier Synod may be called."

Your Committee advises that when a Classis desires an earlier Synod, it address the calling Church, which addresses itself to the Classis under which it resorts, and if, in consultation with two neighborings Classes judge that it is necessary, an earlier Synod shall be called.

Adopted.

XIV. Overture from Classis Illinois: "Classis henceforth take into consideration the traveling expenses in sending delegates to the Synods of other Churches, and send some one living nearby, in order to save unnecessary expense."

Synod decides as much as possible to take this into consideration.

XV. Overture from Classis Orange City: "Synod increase the allowances of the Emeriti because of the high cost of living." In connection therewith this is considered in the Report of the Emeritus Board. (Supplement VI.)

Decided:

1. To increase the quota for the Emeritus Fund from 21% to 25%.
2. To approve the list of allowances in the Report of the Board. The allowance of Rev. R. Drukker, however, be increased from \$200.00 to \$300.00 upon the recommendation of Classis Hudson.

3. The request of the Board to meet twice per year is granted. (For members of this Committee see Art. 76.)

XVI. Overture from Classis Orange City: "Synod revise point P of the Rules for Church-Visiting so that the autonomy is protected for the local church.

Decided to revise as follows: in place of "prescribe" read "recommend"; and for "Church administrations" read "Major assemblies."

XVII. Overture from Classis Ost Friesland: Synod earnestly remind delinquent congregations concerning their calling to show Christian charity to the poor, and provide for the development of a Diaconate, and for mutual correspondence among the diaconates."

Your Committee advises: Synod urge the Classes earnestly to remind the delinquent congregations of their calling to extend the Christian hand of mercy to the poor, if necessary, also of other congregations, and promote the development of the Diaconate, and mutual correspondence among the Diaconates.

Adopted.

XVIII. Overture from Classis Hudson: "Concerning the action in obtaining a Christian Asylum for the insane and those suffering from nervous afflictions, and a Sanatorium for the tubercular, Synod express its Christian sympathy. It recommends this work of Christian mercy." Decided to do so.

XIX. Classis Orange City requests the approval of Synod for the formation of a new Classis, West of the eastern border of the State of Montana, under the name of Classis Pacific, consisting of the congregations: Conrad, Mont.; Farmington, Mont.; Lynden, Wash.; Manhattan, Mont.; New Holland, Mont.; Nyverdal, Can.; Oak Harbor, Wash.; Zillah, Wash.

The reasons for this request:

- (a) The present poor attendance of these widespread congregations at the Classical meetings;
- (b) The excessive costs of the Classical meetings, which with the proper representation would more than double the cost;

- (c) That there is altogether too much work at the Classical meetings to be conducted properly;
- (d) The difficulty of understanding the needs of the distant widespread area, especially with respect to Domestic Missions.
- (e) The great loss of time and the difficulty related to travel by the delegates of these congregations to the Classical meetings.

Adopted with pleasure.

XX. A communication from Bauer, Mich., (Of. Art. 63, V, and Art. 67, VII), with the information that there is a movement afoot for the organization of a congregation within the circle of other congregations that resort under two different Classes.

This communication appears to be a protest against a possible organization.

Your Committee advises not to enter into this protest, since the organization of a congregation there is still in the realm of possibility.

Adopted.

#### Article 68.

Closing Devotions.

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#### FRIDAY AFTERNOON SESSION.

#### Article 69.

Opening Devotions.

Elder H. A. Rietdyk, primus from Classis Muskegon, is seated according to the general custom.

#### Article 70.

The Report of the Committee for the Revision of the Church Order (pp. 21-30 of the Agenda), and in connection therewith a protest by Rev. F. Fortuin against the outline of the Committee.

Your Committee of Pre-advice submits the following:

Your Committee of Pre-advice having taken into consideration the outline of the Revision Committee concerning the Church Order, informs Synod that the said Revision Committee



has not completed its work, but places an outline before Synod. The judgment of Synod is requested in general concerning this outline, and especially desires to know that with respect to points of ecclesiastical law, concerning which there is no agreement, it has to choose a position.

Your Committee is of the opinions:

- 1) Since there is only an outline, the formulation of which everything depends, it is impossible to answer the questions of the Committee.
- 2) That the Standing Committee be continued to come with a complete report at the next Synod for consideration.
- 3) That the Committee continue its work on the basis of the Church Order of Dordt, as brief as possible, and also taking into consideration what the Gereformeerde Kerken in the Netherlands have done.
- 4) That according to the judgment of the Committee that the proposed outline is constructed along lines that are too broad, and by which the Church Order of Dordt would be sunk.

This advice is approved, and the Committee appointed (Acts 1908, Art. 80, 15) is continued.

#### Article 71.

The Report of the Committee for Publication Matters, Acts, Art. 17, which is as follows:

Esteemed Fathers and Brethren:

Two more matters were given to your Committee, and to serve Synod with advice.

I. The first is indicated in a decision taken by this Synod which is as follows:

"The Committee for Publication Matters is instructed to devise general rules, so that the editors do not overstep their rights with respect to articles that are sent in and the rights of those who send them, as also for the promotion of unity of De Wachter as denominational periodical."

Your Committee presents the following:

1. Articles sent in are to be sent to the Editor-in-Chief.
2. The judgment concerning the placing or not placing of

articles sent in shall absolutely be within the province of the editor-in-chief, in accordance with Art. 4, c, of the Rules, (Acts, Art. 17.)

3. The editor-in-chief shall determine whether articles sent in shall be placed literally or in substance.

4. The co-editors are responsible for the articles they write for their departments.

Adopted.

II. Your Committee was further instructed to determine which matters should be placed in the supplements of the Acts.

Adopted.

These articles are found in the supplements.

#### Article 72.

Decided to adjourn until 7:30 p.m.  
Closing Devotions.

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#### FRIDAY EVENING SESSION.

#### Article 73.

Opening Devotions.

#### Article 74.

Rev. J. M. Ghysels reports for the Committee of Pre-advice concerning the reports of the Synodical Deputies, and the report concerning Worship, as follows:

Esteemed Fathers and Brethren:

Your Committee of Pre-advice appointed to translate into English the Confessions, to examine the reports of the Deputies and Examiners, and further the matters pertaining to worship, has the honor and the satisfaction to report the followings:

I. The reports the various deputies and examiners were examined, wherefrom it appears that with their approval the following candidates were admitted to the Ministry of the Word and the Sacraments: D. De Beer, H. Guikema, J. A. Kett, G. Vriesman, H. Mulder, J. H. Mokma, D. Muyskens, J. M. Ghysels, L. S. Huizenga, A. Guikema, J. O. Vos, J. Weersing, A. Blik, H. De Vries, L. J. Lamberts, J. M. Voortman, and C. Maring.

Received as information. (Of. Art. 76 for list of Deputies.)

II. Concerning the proposals of the deputies ad examina:

1. "Synod revise Art. 54, III, Acts 1908 (Of. Acts. 1908) and eliminate points 4 and 5 as being in conflict with Art. 4 of the Church Order, that the examination shall take place by Classis."

(Classis Orange City)

2. "Synod consider whether Art. 54, III, 4 and 5, Acts 1908 should not be revised."

(Classis Ost Friesland)

3. "Concerning the deputies ad examina Synod revise the decision concerning the examination of candidates that it remain the exclusive right of Classis be maintained and at the same time that the church hand comes to its rights."

(Classis Hudson)

Your Committee judges that the decision of the Synod of 1908 (Acts Art. 54, III), proceeded from a sound Reformed principle, namely, that the deputies ad examina, as representing a broader assembly than the Classis, have the right to, when they have objections to admitting to the work or service of a candidate, the Classis, in case it decides to admit him, await the decision of the following Synod. In no other way can denominational unity come to its right. With respect to the practical objection against this ruling, your Committee remarks that the instances wherein the Classis and the deputies cannot agree will be extremely infrequent, and that in such instance the welfare of the churches is of greater importance than the convenience of the candidate.

Your Committee advises the followings:

- a) that point 4 be abbreviated in this manner: with a conflict between the Classis and the Deputies ad Examina of Synod the decision rests with Synod.
- b) that point 5 be eliminated, since point 4, as revised, says everything that is necessary in a church order concerning this.
- c) we also advise that point 6 be eliminated, since the necessity nor the desirability of such a rule is intelligible.

Synod decides to eliminate points 4, 5, and 6, mentioned above, and to 12 and 3 to add that the deputies ad examina have approval votes. Point 7 and 8 remain.

III. With respect to the new English Psalm Rhyming, your Committee has the following to report:

Considering that the new English Psalm Rhyming is still completely unknown in our denominational circles, and also that your Committee has not had the opportunity to examine the same;

Considering further that this is a very important matter and haste would not be wise, your Committee advises to decide what the present Committee for the new English Psalm Rhyming advises, namely, to leave it to the free choice of the congregations whether it wishes to use the new rhyming or the old. By so deciding Synod would not bind itself and for all time to this translation.

So decided. (See Supplements XI and XII.)

IV. On the Agenda your Committee found the following overture from Olasiss Iowa: Synod advise the Consistories of the Dutch speaking congregations to make attempts to improve Psalm singing by introducing the new psalmbook of Dr. Acquoy, wherein the original melodies, as they were sung in the days of Calvin were restored with long and short notes. Grounds:

1. Our psalm melodies have been restored with long and short notes, but in many instances cannot be sung rhythmically unless they first are harmonized with the rhythm of the words, which is done in the above named publication.

2. If our Psalms are to receive lasting appreciation in this country, then they must be sung as they were in the days of the Reformation. This change could mean a return to the old times, and at the same time fend off the unreformed and false Americanization in our churches.

3. Many of the psalm melodies in the above named publication have won much power and beauty, so that in time with the eventual introduction our entire psalmody could be used in the worship services.

4. In the above mentioned publication the outworn keys of B-duur and B-mol have been eliminated and the contemporary is used.

With respect to this matter, your Committee advises Synod to decide to do the same, namely, to advise the Consistories to make attempts to introduce the new Psalmbook of Dr. Acquoy, upon the grounds of the overture.

Decided to appoint a committee of three to examine these Psalms, to discuss the same in our Church periodicals for the enlightenment of our Church public, and to report at the next Synod. (Of. the appointments, Art. 76.)

V. The Committee appointed by Synod for the translation of the Confessions in English handed in its report (Supplement XIII). Since your Committee lacked the time to judge this translation, it advises Synod to appoint a Committee to examine the work of the present Committee critically, and at the following Synod to present a proposal concerning the same. (Of. Art. 76 for Comm.)

Adopted.

#### Article 75.

Since Prof. E. L. Van Dellen has sent in his resignation, it is decided to notify him that Synod has received this as information.

#### Article 76.

The Report of the Committee for Appointments is read by Rev. L. S. Huizenga, and adopted as follows:

Esteemed Brethren:

Your Committee proposes the following Committees:

1. Synodical Committees: Revs. Groen, Van Goor, Timmermann.
2. Stated Clerks: Rev. Henry Beets.
3. Synodical Treasurers: Rev. J. Noordewier.
4. Committee for Church Helps: Revs. Manni and Vander Mey, and Elder Mokma.
5. Emeritus Board: Rev. Van Vesseem and Elders D. Van Loo and Heeringa.

6. Representative to the National Christian Associations  
Rev. Wm. Stuart.
7. Committee for the General Fund for Domestic Missions:  
Revs. Heynen, H. M. Vander Ploeg (treasurer), L. S.  
Huizenga. Alternates: Revs. Ahuis, Bosma, Westenberg.
8. Committee for Jewish Missions: Revs. Breen, W. Stuart,  
J. I. Fles; Elders S. Dekker, J. Meeter.
9. Committee to make plans to have our own Jewish Mission,  
Art. 20, Revs. S. S. Vander Heide, J. R. Brink, Wm. P.  
Van Wyk, M. J. Bosma, Elder Stam.

Your Committee is of the opinion that this committee can obtain information from the various consistories of those cities where a large number of Jews reside, and by means of correspondence can perform its work.

10. Committee of Supervision of De Wachters: Revs. J. W. Brink,  
and P. Ekster, Prof. W. Heyns. Elder H. Bosch.
11. Committee for a better book of catechism manuals (Art. 17,  
VI): Revs. Jonker, Keegetra, Bosma, P. J. Hoekenga, and  
H. Vander Werp.
12. Appointments for delegates to Corresponding Churches to  
be left to the Synodical Committee taking into consider-  
ation distances and traveling expenses. (Cf. Art 67, XIV.)
13. Appointment of a delegate to the Gereformeerde Kerken of  
the Netherlands is placed in the hands of the Synodical  
Committee, which is to take into consideration the expen-  
ses.
14. The Deputies for Heathen Missions, and their alternates:  
  
Rev. Van Vessum; Alt. Rev. Hiemenga  
Rev. J. Groen; Alt. Rev. H. Vander Werp  
Rev. H. Beets; Alt. Rev. R. L. Haan  
Rev. H. Walkotten; Alt. Rev. De Groot  
Rev. J. Dolfin; Alt. Rev. Manni
15. The Committee for devising a Mission Order (Artt. 43, 44):  
Revs. Groen, Walkotten, I. Van Dellen, Hoekenga, G. Wes-  
tenberg. Two general alternates, if necessary, to fill  
the place of a primus: Revs Breen and Kromminga.

16. Committee for a report of Simplified Forms for the Mission Field (Art. 39); Revs. Ekater and Bosma, and Prof. G. D. De Jong.
17. Committee to introduce a Mission Lesson quarterly instead of repeated temperance lessons (Art. 39); Revs. J. W. Brink, L. P. Brink, L. S. Huizenga.
18. Committee with respect to the Hendrikema protest; Revs. De Groot, Keegstra, and Tuls; Elders Rink, Wibalda, and H. Bosch.
19. Committee to enter into negotiations with the "Banner of Truth Publishing Co." (Art. 17, 15); Revs. Veltkamp and Kett; Elders Wibalda, H. J. Grit, and Heerenga.
20. Deputies and Examiners:  
  
Grand Rapids East; Rev. Y. P. De Jong  
Grand Rapids West; Rev. L. Veltkamp; Alt. S. Volbeda  
Iowa; Rev. A. J. Brink; Alt. Rev. I. Van Dellen  
Holland; Rev. R. L. Haan; Alt. Rev. Van Vessel  
Hudson; Rev. F. Fortuin; Alt. Rev. E. J. Krohn  
Ost Friesland; Rev. D. H. Kromminga; Alt. Rev. Nagel  
Muskegon; Rev. P. D. Van Vliet; Alt. Rev. H. Tuls  
Zeeland; Rev. Jonkman; Alt. Rev. Smutter  
Hackensack; Rev. J. M. Ghysels; Alt. Rev. J. A. Westervelt  
Orange City; Rev. J. Timmermann  
Illinois; Rev. H. M. Vander Ploeg
21. Committee to investigate and obtain information concerning the improvement of Dutch Psalm singing (Art. 74, IV); Revs. Henry Vander Werp, J. A. Kett, and Mr. H. Jurgens.
22. Committee to review the translation of the Confessions into English (Art. 74, V); Revs. J. W. Brink, P. D. Van Vliet, and Prof. A. E. Broene.

Adopted.

Article 77.

In the name of Synod Rev. B. H. Einink is appointed to express the thanks of Synod to the congregations of this city, and to the Committee of Arrangements for all the good things provided to Synod during its sessions.

Article 78.

Decided to instruct the Synodical Committee to decide the next meeting place of Synod.

Article 79:

The Stated Clerk is given the right according to old custom to make the minutes ready for printing.

Article 80.

Synod taking knowledge that many delegates left without permission expresses its disapproval thereof, and instructs the Stated Clerk to notify the respective Classes the names of those who absented themselves, with a motion of disapproval.

Article 81.

The President speaks a brief word to Synod concerning the honor bestowed upon him, and the cooperation afforded him. The Vice-President replies in a fitting manner. Then the Chairman calls upon the assembly to sing Psalm 105:24, and closes with prayer and the Benediction.

Was Signed,

The Officers:

J. W. Brink, President  
J. Groen, Vice-President  
M. Van Vesseem, First Clerk  
W. Stuart, Second Clerk

Henry Beets: Stated Clerk



## S U P P L E M E N T S.

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### SUPPLEMENT I.

#### REPORT OF THE SYNODICAL COMMITTEE TO THE SYNOD OF 1910.

Esteemed Fathers and Brethren:

Your Synodical Committee did not have many duties to perform during the past year. According to instructions brethren were appointed to represent our Church at corresponding churches in our country. The following delegates served this year:

Rev. S. Volbeda to the General Synod of the Reformed Church of America.

Rev. J. A. Westervelt to the General Assembly of the Presbyterian Church.

Rev. N. Vanden Berge to the Associate Presbyterian Church.

Rev. G. De Leeuw to the Synod of the Reformed Presbyterian Church.

Rev. J. Vander Werp to the General Synod of the Reformed Presbyterian Church.

These brethren undoubtedly will present a report to Synod.

Letters were sent to the Gereformeerde Kerken in the Netherlands, and the Old Reformed Church of Bentheim and Coast Friesland. From the latter a communication was received; the first mentioned sent the joyful news that Dr. H. Bouwman would represent the Churches.

Our invitation to the Reformed Church of South Africa has not been answered thus far.

The Committee desires Synod to consider:

- 1) Whether it is not desirable to begin correspondence with the Christian Reformed Church in the Netherlands, naturally

without admitting or expressing anything concerning the legality of the existence of this Church.

2) Your Committee would also like to propose the question to Synod whether our Church should begin correspondence with (1) the Particular Synod of Chicago of the Reformed Church of America; (2) the Southern Presbyterian Church; (3) the Associate Presbyterian Church of the South; (4) the Netherlands Reformed Church of South Africa.

3) Your Committee also proposed that henceforth the Stated Clerk be excused from transcribing the Synodical Acts in the large Minute Book, since this requires a good deal of unnecessary work because the Acts regularly appear in printed form. Matters acted upon in Executive Session can be referred to letter concerned in the Synodical Archives. (Cf. these three point in Art. 67, IV.)

Brother Tanis from Paterson notified the Committee that he discontinued printing the Small Sunday School Paper, September 1909.

We thank you for the confidence placed in us, and hereby we again place our mandate in your hands. The four year term of the Stated Clerk ends with this Synod.

Humbly submitted,

Your Committee,

J. Groen, President  
J. Manni  
K. Kuiper  
Henry Beets, Stated Clerk

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## SUPPLEMENT II.

### REPORT OF THE CURATORIUM FOR THE THEOLOGICAL SCHOOL AND

### CALVIN COLLEGE TO THE SYNOD OF 1910.

Esteemed Brethren in our Lord Jesus Christ:

The Curatorium comes with the following report to your honorable Assembly, which it may offer you with thanks to our Triune Covenant God.

In the two years that lie between this Synod and the last the School has not been lacking in the abundant blessing of the Lord. Our God was good toward our

School; He has not withdrawn his watchful eye. In general the work was carried on with zeal and devotion. A few students left either because they could not keep up with their studies, or because they thought they might find it easier somewhere else, or because they lacked the means, which takes place in every school every year. Not every one is or can become a qualified student for school. No one left the school because he or she felt that the instruction was not reaching its goal. Very few difficulties arose, only once, but of no significant proportions; something for which we may be extremely thankful.

Our school continues to grow, which is witnessed by the number of students receiving instruction. This past year in the Literary Department instruction was given to 146 students in the preparatory department, 27 in the College, and 31 students in the Seminary.

a. The Faculty.

Rev. G. D. De Jong, appointed by the Synod of 1908 as professor for Historical Theology, succeeding the emeritus Prof. G. K. Hemkes, was installed in an appropriate manner by Rev. J. B. Hoekstra, president of the Curatorium, assisted by Rev. K. Kuiper, with the beginning of the school year, September 1908, in the church of the congregation of Commerce St., Grand Rapids, Mich. The professor then delivered his inaugural address on the subject "The Object of Investigation of the the Church Historical Courses of Holy Theology."

Prof. Johannes Broene, appointed by the Synod of 1908 for Literary courses, began his work in September of the same year. We may not forget to mention that this brother twice received an appointment from another school, which to our joy he did not accept, although it required a great sacrifice.

Furthermore, according to Art. 17, 5, Acts 1908, Mr. John Van Haltsma was given a provisional appointment for one year as Instructor in Physics, Biology, etc. for a salary of \$750.00, which he accepted.

Thus the following are laboring in the School. Emeritus Professor G. K. Hemkes, Librarian. Further, F. M. Ten Hoor, Wm. Heyns, L. Berkhof, and G. D. De Jong, as professors of theology, and in the Literary Department A. J. Rooks, A. M., K. Schoolland, J. G. Vanden Bosch, A. M., B. K. Kuiper, A. B., A. E. Broene, A. B., Wm. Rinck, A. M., Johannes Broene, A. M., John P. Van Haitsma, A. B.

b. The Curriculum.

There is not much to report about this since in the last two years there was not much change has taken place. The University of Michigan admits our students who go there with out examination, since they cannot obtain a college degree from our school, since we as yet do not issue degrees. Concerning the execution of Art. 24, b, Acts 1908, the Curatorium advises the followings:

1. That the Seminary Preparatory Course shall not be lengthened to eight years but to seven years, and that with respect to age and financial ability exceptions shall be made for a shorter course, if circumstances demand it, each case being considered separately.

2. The Curatorium is necessitated to point out that the decision to organize a full-time College cannot be executed without an increase of financial income.

c. The Examinations.

In September 1908 58 applicants were accepted: 13 for the Teachers, 22 for the College, and 23 for the Seminary Preparatory course. In June 1909, 16 students graduated from the Preparatory Department, and 8 candidates were declared eligible for a call.

In September 1909, the greatest number of applicants up to this time were accepted. Of the 60, 23 enrolled for the Seminary Preparatory Course; 22 for the College Course; and 15 for the Teacher's Course. In June-1910, 20 students graduated from the Preparatory Department, and 9 candidates were declared eligible for a call. All the examinations are written, followed by oral examinations.

after perusal of the written examinations.

The examinations generally testified of faithful work of the students and the thorough instruction given by the professors, although here and there some improvement can and must be made.

d. Finances.

The books of the treasurer were found to be in good order. The state of the various funds is as follows:

1. The School Fund.

Balance on hand May 31, 1908	\$ 6,182.08
Receipts, June 1, 1908 to May 31, 1909	<u>16,907.11</u>
Total	\$23,089.19
Disbursements	<u>17,271.89</u>
Balance on hand May 31, 1909	\$ 5,817.30
Receipts, June 1, 1909 to May 31, 1910	<u>18,170.58</u>
Total	\$23,987.88
Disbursements	<u>20,474.15</u>
Balance on hand May 31, 1910	\$ 3,513.73

2. Library Fund.

Receipts, June 1, 1908 to May 31, 1909	\$405.75
Disbursements	<u>357.74</u>
Balance, May 31, 1909	\$ 48.01
Receipts, June 1, 1909 to May 31, 1910	<u>255.00</u>
Total	\$303.01
Disbursements	<u>506.72</u>
Shortage, May 31, 1910	(\$203.71)
Value of the Fund with standing assets	\$5,800.00

3. Dormitory

Receipts, 1908-1909	\$ 901.76
Receipts, 1909-1910	<u>847.00</u>
Total	\$1,748.76

Disbursements, 1908-1909	\$ 907.23
Disbursements, 1909-1910	857.24
Total	<u>\$1,764.47</u>
Deficit	\$ (15.71)

4. Dollar Fund

Balance on hand May 31, 1908	\$ 263.00
Receipts and disbursements, 1908-1909	34.00
Receipts and disbursements, 1909-1910	<u>34.00</u>
Balance	\$ 263.00

5. General School Fund

Received and disbursed to Classes 1908-1909	\$ 89.50
Received and disbursed to Classes 1909-1910	106.50

6. College Funds for Expansion of Litt. Dept.

Assets, May 31, 1908	\$30,369.65
Receipts, June 1, 1908 to May 31, 1909	1,434.11
Receipts, June 1, 1909 to May 31, 1910	<u>348.89</u>
Total	\$31,152.65
Running Expenses	<u>307.41</u>
Total	\$31,845.24
Outstanding assets, May 31, 1910	<u>\$30,250.00</u>
Balance on hand, May 31, 1910	\$ 1,595.24

c. Synod is requested to consider the following matters:

1. Synod decide to revise the Rules for the Theological School and Calvin College.
2. Since there are already inquiries concerning the sale of our present school building and grounds at Fifth Avenue and Madison Avenue, the Curatorium requests an instruction how to deal with this situation.
3. The Curatorium, convinced of the necessity to increase the salaries of the professors, earnestly urges Synod to make these increases, while, at the same time, Synod point out sources whereby these increases can be met.

4. The Curatorium advises that in matters pertaining to the College the three literary professors and the principal be seated as advisors.
5. That Mr. John Van Haitema be re-appointed as instructor for a period of two years.
6. The Curatorium calls attention to the fact that Prof. E. L. Van Dellen has notified the Curatorium that he will not be returning to the school. Hence the Curatorium requests that Synod appoint another professor to fill this vacancy.

The Curatorium further reports concerning the following mandates:

a. In order to provide for the lack of space, a building was constructed on the North East corner of the campus, since there was not a qualified building to rent or to buy in the vicinity of the school. This building is used mainly for a laboratory at the cost of \$1,801.36. See Art. 24, Acts 1908.

b. Further the following in connection with Art. 24, 1908:

At a meeting of the Curatorium held September 10, 1908, Mr. J. D. Clement was present with an offer to buy the "Michigan Female Seminary Property" for a very reasonable price, which consists of 14 acres of ground, two large and one small buildings. At the same time, after giving a complete description of the grounds and the buildings, he stated that the citizens of Kalamazoo, where this Seminary is located, would be willing to contribute part of this reasonable price, if the Curatorium would be willing to move the School to Kalamazoo.

The Curatorium appointed a committee to make a thorough investigation, and to present a complete report, which appeared in De Wachter. The result was that another meeting of the Curatorium was held December 16, 1908, at Kalamazoo, in order to make a decision concerning this offer. The Curatorium, however, did not feel free to accept this offer.

At the same time at this meeting an offer was presented by Judge B. J. Opsterbaan, a representative of the Chamber of Commerce of Muskegon, Michigan, with an offer of 10 acres of ground in the City of Muskegon

and \$10,000.00 to be given to the School, if we should decide to move the school to Muskegon. The Curatorium did not dare to accept this offer either.

Furthermore, an offer was presented by the Board of Trade of Grand Rapids, Michigan, that it would collect \$10,000.00 for a parcel of ground, if the Curatorium should decide to keep the School in Grand Rapids. But because this offer was made with certain stipulations, it was impossible for the Curatorium to accept it in this manner. All the foregoing matters were elaborately published in De Wachter for the information of our Churches.

In June, 1909, once again an offer was presented by Grand Rapids, concerning which the Curatorium was convinced it should act, being convinced that this offer was in accordance with the above mentioned Article. The Board of Trade maintained its offer, but after negotiations it withdrew the objectionable stipulations, so that for the Curatorium the difficulty was removed. Over and above the offer of the Board of Trade some of our churches at the same time made written promises as follows:

The Commerce St. Church \$1.00 per family per year for ten years.

Lagrange Ave. Church \$1.00 per year for five years per family.

Burton Heights Church \$1.00 per year for five years per family.

Broadway Church \$1.00 per year for ten years per family.

Oakdale Park Church \$1.00 per family per year for ten years.

Legrand St. Church 50¢ per family per year for ten years.

Information was further received that the East St. Church had already given \$800.00, and that a Committee was busy contacting neighboring churches.

Altogether this offer could be figured at approximately \$20,000.00. And since the Board of the Board of Trade changes each year, and since the parcel of ground upon which the Curatorium had its eye, could not be held except for an increase in price, it felt it had to accept the offer for our Churches. It therefore appointed



a Committee for executing the further action to bring this to a successful conclusion.

However, it must be stated that thus far only \$6,000.00 has been received from the Board of Trade, yet with the inclusion of all expenses, it cost \$10,705.00. The expenses were \$1,412.85.

Ten acres of ground have been purchased. It is located about one mile east of our Theological School building.

c. At the urgent request of Classis Grand Rapids East, and at the request of the Faculty, and in harmony with Art. 39, IV, 7e, Acts 1902, the Curatorium decided to appoint a Financial Agent. This title however was changed to Educational Secretary, with the stipulation that the work would be specifically for expansion of the finances. Two appointments were made, the first to Rev. H. Beets, and then Rev. M. Van Veenem, but both declined the appointments.

The Curatorium advises Synod with respect to financial needs, and especially with respect to the expansion of the College, to appoint an Educational Secretary, with the description of his work as determined above, which the Curatorium executed the year before, namely, to expand the financial income and the concerns of the School in general by promoting the same among our people and explaining to our people the same on the basis of our principles.

d. In connection with Art. 37, Acts 1908, and Art. 79, Acts 1906, the Curatorium proposes the following to Synod:

That doctrine, ecclesiastical position, linguistical ability (whereby also could be mentioned the method of appointment) are determined in the Church Order, the Rules for the Theological School, and Synodical Decisions.

Concerning the other requirements, it can only give certain suggestions concerning the requests of Synod, where it has not indicated what the nature of them should be.

1. Because it is difficult to judge the qualifications of a professor as far as knowledge is concerned, that henceforth professors, in as far as possible, be appointed for specific courses.

2. In his field the professor must satisfy the demands that are generally expected in that field in our country in institutions of about the same standing.
  - a. The professor must possess competent intellectual capacity;
  - b. The professor must for the future as much as time allows continue his studies, especially in his chosen field;
  - c. The professor must possess proper pedagogical tact.
  - d. Must not through age or weakness become unqualified for his work.
3. The final decision concerning meeting these requirements, should a difference arise between the Curatorium and the professors, remains with the body that makes the appointments.

Should the above named proposals be adopted, the Curatorium advises Synod to apply these rules also to those professors who have been appointed for a specific term.

Humbly submitted,

In the Name of the Curatorium,

J. Manni, Secretary

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### SUPPLEMENT III.

### REPORT OF THE COMMITTEE FOR THE GENERAL FUND FOR DOMESTIC MISSIONS.

JUNE 1, 1908-1909

Balance June 1, 1908		\$ 227.50
Receipts		<u>4,307.14</u>
	Total	\$4,534.71
Disbursements		<u>4,411.14</u>
Balance		\$ 123.57

The following Subsidies were granted to the Classes:

Grand Rapids East	\$ 500.00
Grand Rapids West	600.00
Iowa	1,700.75
Holland	500.00
Orange City	3,500.00
Muskegon	500.00
Ost Friesland	900.00
Hudson and Hackensack	1,500.00

A loan was taken from the Lubbers Fund in the amount of \$350.00, which has been paid back.

Decided to consider the Capital as a Standing Fund, and only use the interest.

It was also decided to reduce by half the salary of the treasurer and the secretary.

JUNE 1, 1909-1910

Balance, June 1, 1909	\$ 123.57
Receipts	<u>4,581.55</u>
Total	\$4,705.12
Disbursements	<u>3,584.75</u>
Balance	\$1,120.37

The following Subsidies were granted to the Classes:

Grand Rapids West	\$ 600.00
Grand Rapids East	500.00
Muskegon	500.00
Ost Friesland	900.00
Iowa	2,500.00
Orange City	3,000.00
Illinois	900.00
Hudson and Hackensack	<u>1,500.00</u>
Total	\$10,400.00

Should the new Classis Pacific be organized, the subsidy of \$3,000.00 designated for Orange City will be transferred to the new Classis.

Also that the \$1,500.00 needed for Classes Hudson

and Hackensack, \$1,000.00 is needed for the work in Hoboken.

Also, if mission work is begun in Utah, \$1,000.00 will be needed for that work.

The following persons from the various Classes are proposed to Synod for approval:

Grand Rapids West: Rev. Bosma  
Grand Rapids East: Rev. Ekster  
Muskegon: Rev. Keegstra  
Orange City: Rev. Heynen  
Iowa: Rev. I. Van Dellen  
Ost Friesland: Rev. Ahuis  
Illinois: Rev. H. M. Vander Ploeg  
Holland: Rev. M. Van Vessel  
Hudson: Rev. K. Van Goor  
Hackensack: Rev. L. Huizenga  
Zeeland: No one was appointed

P. Ekster, Secretary

Grand Rapids, Michigan, June 14, 1910.

P.S. At the June, 1910, meeting it was decided that the secretary would perform his duties gratis.

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#### SUPPLEMENT IV.

#### REPORT OF THE BOARD OF HEATHEN MISSIONS

TO THE SYNOD OF 1910.

(Of. Art. 39 of the Acts.)

Esteemed Fathers and Brethren:

Your Board of Heathen Missions has the honor and the pleasure to report to you, according to the Rules as well as according to custom, and that in the following order; the Mission Field, the Missionaries, the Mission Work, the Work of the Board, and, finally, Proposals of the Board to your honorable Assembly.

I. The Mission Field. This continues as it was in 1908, Zuni, Tohatchi, Rehoboth. At Rehoboth the number of children increased. In 1906 there were 18, in 1908 there were 26, and at present there are 38 children of the Navaho tribe taken care of and nurtured

in a Christian manner. Two died since the Synod of 1908. They were William Alger, who died March 30, 1908, and Etta Becenti, who died May 24, 1909. Three left the school after a six year stay, namely, Albert Gardiner, John Elliot, and Gertrude Alger. The first named is employed at Rehoboth as assistant to the superintendent, and performs good service, however, at present afflicted with tuberculosis in the foot.

Seven children were accepted during the last school years:  
Roy Johnston, 8 years, supported by the Young People of Englewood, Chicago.  
David Livingston, 8 years, Sunday School, Paterson I.  
Ol Peslakai, 5 years, Hope Ave. Sunday School, Passaic.  
Dolph Wood, 12 years, N. N., Zeeland I.  
Nonabahi Murphy, 9 years, Broadway Sunday School.  
Catherine Murphy, 9 years, Alpine Ave. Mission Class.  
Nonabahi De Groot, 13 years, Sunday School Goldbrook, Grand Rapids.

During the previous school year the following were accepted:  
Egerton Young, Sunday School Ninth St. Holland  
Mark Cook, 8 years, Sunday School Roseland I.  
John Cook, 9 years, Sunday School, Overisel, Mich.  
Nellie Williams, 12 years, Mission Society, Walnut St., Kalamazoo.  
Jeanette Paton, Sunday School, Lynden, Washington.  
Elisabeth Smith, 10 years, Sunday School, Prospect Park, N. J.  
Julia Smith, 9 years, Young People, Graafschap, Mich.  
Emma Bode, 6 years, Young People, Fifth Ave., Grand Rapids, Mich.  
Willemina Beets, 9 years, Young People, Lucas, Mich.  
Dorothy Livingston, Sunday School, Third Paterson, N. J.  
For each of these children \$100.00 is paid.

Various improvements were or are being made with respect to housing on the Mission Field. At Rehoboth the Mission House was considerably enlarged, something which was very necessary, a pump machine was bought, and water lines were installed, and at present they are busy with a new reservoir on top of a hill in the vicinity of the institution. A laundry was also built, and minor improvements made. This has cost a good deal during the past two years, including the increase in livestock.

At Zuni also improvements were made in the Mission House and the stall, while the rear part of the Church was remodeled into a small school to accommodate a dozen children.

At Tohatchi the housing was also improved. A small home was built for the interpreter. At present a church is being built at the cost of about \$6,000.00. Brother J. Spyker of Zeeland, Mich., has offered his services gratis to construct the building.

II. The Missionaries. The missionary ministers of the Word are still the same, Revs. Brink and Fryling. The last named brother was afflicted with pneumonia in February, 1909, and was at the brink of death, but the Lord restored him, praise to His Name.

In October, 1908, Miss Nellie De Jong from Platte, S. D., arrived at Zuni, to function as teacher and as field matron. A heart attack necessitated the superintendent, Mark Bouma, to leave Rehoboth on December 9, 1909. Mr. J. H. Bosscher, who arrived on December 3, 1909, became his successor. Miss Jennie Bartels also left. Miss Johanna Dieleman began her work as boys' matron on November 19, 1909. Miss Tsah Tsoh assists the matron. For the rest the Rehoboth personnel is the same as in 1908.

III. The Mission Work. This was carried on regularly, except at Zuni during the illness of Rev. Fryling. However, his wife and Miss De Jong endeavored to take care of the necessities. During 1908 Rev. Fryling visited about 250 families, and received about 425 visitors. This year 100 families were visited, and 250 Zunis visited him. In 1908 from 5 to 20 came to the morning service. At present there are from 10 to 20. The attendance is much better Sunday evenings at the government school at Black Rock, a few miles from Zuni. Since the fall of 1909 Rev. Fryling has an audience of 90 Indians besides the government employees, and the interest appears to be increasing. The Board also received as information that Rev. Fryling has permitted Brother A. Vander Wagen, since he has returned to our Church, to speak to the Zuni Indians on Sunday evenings in the small church at Zuni, while Rev. Fryling conducts a service at the Black Rock School. Brother Vander Wagen renders his services gratis.

At Rehoboth catechism classes and Sunday School are regularly held, and on Sunday worship services are held morning and evening conducted by the superintendent; in the morning more for children along the lines of a Sunday School lesson, and in the evening reading a sermon appropriate for the adults.

Last year 1,039 hours were devoted to instruction in the school. There is a need for greater opportunity to instruct the boys in manual training and agriculture. The many duties the superintendent performs every day, does not give him time enough for practical instruction. Miss Hartog also teaches a class in the Navaho language.

To a large number of Indian visitors the one thing necessary is spoken of. The work at Rehoboth was visibly blessed on April 29, 1909, when six girls were baptized; Gertrude Alger, Lillian Carey, Etta Becenti, Nona Gordi, Clarissa Pierson, and Christina Belz, and the following June Albert Gardener was baptized.

Concerning visible blessings is witnessed by what happened at Tohatchi. On February 7, 1909, two young people were received into the congregation by means of baptism; on May 1, twenty-seven made profession of faith and were baptized; in January 1910, eighteen were received, and on May 15 of this year fourteen were added to the confessing Church of the Lord.

Truly, Synod may well praise the Lord for the visible results at Tohatchi.

No wonder that Rev. Brink feels encouraged in his work there. At Tohatchi, where formerly there was not a confessing Navaho, there is now sufficient material to organize a congregation of our Church.

The work of the Gospel at Tohatchi proceeds as follows: Sunday morning at 10:00 o'clock Sunday School; in the afternoon at 2:00 o'clock, instruction in the Bible for the converted girls; 3:00 o'clock, with young people of the congregation; and in the evening at 7:00 o'clock worship service.

The catechism classes are as follows: Wednesday evening with the entire school at Tohatchi; Saturday afternoon at 2:00 o'clock a preparatory class for girls, and at 3:00 o'clock

the same for young men. This work is carried on throughout the entire year.

Language study and translation continues. The work among the older Navahos is gaining, also through the efforts of the interpreter, Edward Becenti, who visits many hogans, and speaking to small gatherings. They speak very complimentary of his work.

The relationship with the government authorities is favorable.

With respect to mission work a special remark should be made concerning the opening of a day school at Zuni. Miss De Jong began this work in October 1908, first with the children of Rev. and Mrs. Fryling, and after two weeks with two and shortly thereafter four Zuni children. Concerning the Zunis Miss De Jong regularly has to wash them, and the few items of clothing are supplied in order that they may make a presentable appearance, which are paid by the mission. Miss De Jong also does the necessary sewing, and has her hands too full to perform the duties of field matron, as was first decided. If this work is to be done by her, help will have to be supplied for her for the strictly housekeeping aspect of the work with respect to the Zuni children. Their ages range from 6 to 12 years. Each day has 5 school hours. The attendance is fairly regular, thanks to a Zuni, who brings the children in the morning for which he receives a dollar a month for each child. But it appears that during the dance festivities of the older Zunis, this man is not available to bring the children. The Zuni Indian is so attached to the religion of his forefathers, of which the dances are the ceremonies. Well may Zuni be called a citadel of Satan. But with the help of the Lord there will also be triumphs of the cross in this place providing we do not slacken the battle of our God with the sword of the Spirit.

IV. The Work of the Board. The Board met twice in regular session, and the Executive Committee nineteen times, besides one extra meeting. The Committee acted on current matters, in all important matters



the members outside of Michigan were consulted. Those members also regularly received a report of the work of the Committee, while the report of the Board meeting was published in De Wachter, as has been the custom for several years, meanwhile in the same periodical the most important matters were published, which could be officially reported.

Several calls were extended, but with no results. With the appointment of a missionary-doctor, granted by the last Synod, the result was favorable. After we tried to get one of our own young doctors, we were successful in engaging Dr. Wilbur P. Sipe as missionary-doctor for Rehoboth. This brother is a medical doctor in the strength of his years. He was strongly recommended by the Conference. He is giving up a wonderful practice in Flagstaff, Arizona, in order to satisfy the desire of his heart to devote himself to missionary work among the Navahos. His talented wife was formerly engaged in this work with the same tribe, probably one of the main reasons they desired to offer themselves for this work, since the Presbyterian Church, where they belonged, no medical work was done under the Navahos. For years Dr. Sipe was an elder in the Presbyterian Church in Flagstaff. At a special Committee meeting held September 18, 1909, Dr. and Mrs. Sipe were both personally present.

As formerly per letter so also now in personal consultation concerning their faithfulness to the Calvinistic Confessions which the Presbyterian Church and our Church have in common. Both the doctor and his wife made a very favorable impression upon the Committee in every aspect, not least their modesty and seriousness. Thus could freely give the official appointment. The doctor gladdened us with his acceptance, and in the last part of June of this year he hopes to begin his work at Rehoboth in medical missions. He shall be the head of the Rehoboth Hospital, and in consultation with the Conference, regulate and perform the work. When weather permits, he will travel by means of a hospital wagon

through our mission field, accompanied by an assistant, probably one of our youthful converts, to serve as interpreter, etc. With service for the physical welfare of the Indians. he will by personal witness speak to them concerning the spiritual welfare of the Navahos, naturally without seeking to engage in the official capacity of the Minister of the Word.

As soon as the hospital is completed, he and his family will live there in a separate wing of the building, however, at any time when needed, which shall be some time not in the too near future, be used for hospital services. For the time being, until the hospital is completed, they will live in the house of the superintendent.

Speaking of the hospital, the Board has had considerable difficulty with respect to it. First of all that it would be of such proportions so that the building costs would not be too high. And when finally some one accepted to build for the amount of \$6,986.18, this man made so many exceptions that nothing came of building. Evidently because he had bid too low. In the beginning of this year, when his contract expired, the Board refused further to deal with him, and on May 3, 1910, signed a contract with the firm of W. D. Lovell, of Minneapolis, Minn., to build the hospital for the sum of \$8,200.00. It must be completed by September 15, 1910, and, if not, there will be a penalty of \$5.00 per day. He has given bond for \$8,200.00. In the beginning of June the work began under the supervision of Mr. William Aardappel, a member of our Church, who, as civil engineer, has worked for some years for Mr. Lovell in the construction of large building enterprises for the government. The fact that Mr. Lovell was engaged in a building project in Chinlee, about 60 miles from Gallup, caused him to be willing to undertake the building of the hospital. Since his work-force is in the vicinity, the building, under the blessing of God, will be built with measurable speed. The above named cost does not include a heating system, nor hospital furnishings.

The hospital furnishings have already been bought for the sum of \$367.75. A hospital wagon must still be purchased.

Concerning the building of a church at Tohatchi has already been mentioned in Section 1 of the report. Since it was absolutely necessary to work undisturbed with the converts, and to have a place for Indian visitors, this work had to be undertaken. Furthermore, there is ground to believe that the government plans to curtail the privileges of the missionaries with respect to the use of the government buildings. Since our people in a noble manner, and by free-will, sent in their gifts for this purpose, there was the more freedom to go ahead with building in the name of the Lord.

Naturally all this building and expansion cost a good deal. By means of the encouraging increase in giving the bottom of the treasury was not visible. That is revealed in the fiscal year of 1908 to 1909.

Receipts from June 1, 1908 to June 1, 1909:

Anonymous gifts		\$ 1,693.27
Classes of the Church		<u>14,940.40</u>
	Total	\$16,633.67
Balance, previous year		<u>3,106.11</u>
	Total	\$19,739.78
Disbursements		<u>15,479.41</u>
Balance, June 1, 1909		\$ 4,260.37

Receipts, June 1, 1909 to June 1, 1910

Classis Grand Rapids East	\$ 2,524.33
" Grand Rapids West	3,408.67
" Hackensack	282.56
" Holland	2,127.37
" Hudson	1,343.33
" Illinois	2,403.25
" Iowa	1,151.05
" Muskegon	1,860.81
" Orange City	3,748.93

Classis Eastfriesland	\$ 1,329.15	
" Zeeland	2,115.09	
Donations	<u>2,316.55</u>	
Total		\$24,611.09
Balance, June 1, 1909		<u>4,260.37</u>
Grand Total		\$28,871.46
Disbursements:		
Medical	\$ 216.21	Bal \$8,490.04
Rehoboth	3,456.68	
Tohatchi Church	2,000.00	1,942.86
General Fund	12,251.29	574.28
Tohatchi School		<u>40.10</u>
Total	\$17,824.18	\$11,047.28
Total		<u>17,824.18</u>
Balance, June 1, 1910		\$11,047.28

V. Proposals of the Board. The Board has the honor present the following proposals to Synod:

1) The construction of a brick school building at Rehoboth according to a plan for \$4,600.00, and a steam heating system for \$1,100.00. The present school is too small, and the intent is to change it into a dormitory. The new school can be used for religious purposes as well as for school purposes. With the completion of the new school 50 children can be accommodated, should there be a request for such a number, which is a distinct possibility.

2) The purchase of the mission post "Two Gray Hills", Crozier P.O. for \$2,500.00, as is recommended by Rev. Brink in his special report on this matter. This post is intended for a second Missionary Minister of the Word among the Navahos, the calling of whom was granted by the last Synod.

3) Synod change Art. 33 of the Rules so that our mission force can take a vacation every two years

instead of every four years, since the climate on the mission field is too exhausting for the nervous system to remain there for four years.

4) Synod permit the Board to take steps to open a training school for native helpers of the Navahos, as delineated and proposed in the annual report of Rev. Brink on page 3.

5) Synod is requested to declare whether or not a simplified form for the sacraments compiled by Rev. Brink in his "Catechism for Navaho Christians" may be used on the mission field.

6) Since there are continually persons making application with the Board to work among the Indians on our mission field, provided that we give them a short course for preparation, and since there is so much difficulty in obtaining an ordained minister, Synod is requested to give consideration if there is a possibility for such applicants in one way or another be trained to qualify as mission helpers.

7) According to the Acts of 1908, Art. 17 the Board appoints its own treasurer. According to the Rules, Art. 4, Synod appoints him. Synod declare itself on this matter. To our regret we must notify you that the present functionary, Rev. W. Bode, who, in a praiseworthy manner functioned as treasurer since the last Synod, refuses to be considered for this position again.

8) Synod is requested to approve the following Board members as representatives of their respective Classes:

Classis Grand Rapids East - Rev. J. R. Brink  
Classis Grand Rapids West - Rev. H. Beets  
Classis Hackensack - Rev. L. S. Huizenga  
Classis Holland - Rev. W. De Groot  
Classis Hudson - Rev. J. B. Hoekstra  
Classis Illinois - Mr. S. Dekker  
Classis Iowa - Rev. H. J. Kuiper  
Classis Muskegon - Rev. R. Bolt  
Classis Orange City - Rev. W. P. Van Wyk

Classis Ostfriesland - Rev. H. Ahuis  
Classis Zeeland - Rev. H. Welkotten

Humbly Submitted,

In the Name of the Board of Heathen  
Missions of the Christian Reformed Church,

Henry Beets, Secretary.

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SUPPLEMENT V.

REPORT ON JEWISH MISSIONS.

(Cf. Art. 20.)

Esteemed Brethren:

Your Committee has performed its mandated duties these past two years. With joy and gratitude we may look back at what has been accomplished. The work of evangelism among this old people is always difficult. On the one hand the hostility, and on the other the deficient means. Because it is not only the preaching, the instruction, the distribution of tracts, and above all the Holy Scripture, but also those, who have come to faith in Christ, must receive assistance, since they are rejected by their nearest relatives.

But we have not been bereft of the blessing of the Lord. The gospel has been proclaimed to Jacob's seed. Among approximately 150,000 Jews in Chicago, it is only as a cloud the size of a man's hand. Many of our people in Chicago do not even know what is being done, much less where the place of the work is performed. The Jews do know, and that indicates that power goes forth. There are those who are led to faith in Christ. Three youths, who have confessed Christ as their Savior, are audible proofs of the Lord's blessing this past year. Others were led step by step closer, and unbelievers and doubters have been stopped in their tracks, and brought to introspection. Concerning the work itself I shall not presently speak, which shall be done by others. Only this. It is impossible that this work can be carried on by our Church alone. That cannot be done in any place or city. Not even in Netherlands, where

the Reformed Churches have tested it. We must work together with others. And surely that can and may be done! We continue to believe a holy catholic church! And thus it is also possible to promote Christian work together. Moreover, in Chicago we have two Dutch congregations. One cannot expect that German, Russian, Portuguese Jews, if they come to faith in Christ, to affiliate with our congregations.

Now we wish to give a report of the receipts and disbursements, from which it will appear that our people have a heart for the beloved for the sake of the fathers to show them compassion.

Balance, June 1, 1908		\$ 422.89
Receipts, June 1, 1908 to May 31, 1909		<u>3,518.62</u>
Total		\$3,941.51
Disbursements:		
Chicago Hebrew Mission	\$3,550.00	
Traveling expenses, postage, etc.	<u>47.45</u>	
Total		<u>3,597.45</u>
Balance, June 1, 1909		\$ 344.06
Receipts, June 1, 1909 to May 31, 1910		<u>4,207.68</u>
Total		\$4,551.74
Disbursements:		
Chicago Hebrew Mission	\$4,000.00	
Traveling Expenses, postage, etc.	<u>22.30</u>	
Total		<u>4,022.30</u>
Balance, June 1, 1910		\$ 526.44

One notes that the receipts are increasing. A very encouraging sign. Brethren, let us continue to go on. I believe that it is still true that if they bless Israel, they shall be blessed. Nations and peoples who have shown hostility and aversion, have not been particularly fortunate. That the Lord of Israel

permits it to exist as a nation among the peoples proves, in conformity with his Word, that his plan and his promises have not yet come to an end with that people, that Israel has a future, a blessed future, is certain. The election and calling of God are not repented of. And may we with our relatively small power, which is beginning to reveal itself beautifully, fritter away our strength, but zealously work together for the grafting into their own olive tree. They are the natural branches; against nature, we were grafted in as wild branches. You do not bear the root, but the root bears you. Continue to go forth prayerfully. The Lord will bless. Lord, thy work maintains that in life. Brethren! The prayer that I offer to the God of Israel is for their salvation. So we recommend this work to Synod and the entire denomination.

We heartily thank you for your affection and liberality which you have shown. He surely has blessed His approval upon it. Hence we ask: Remember in your prayers and your gifts that people from whom redemption has come through your Savior and Redeemer.

Your Committee,

S. S. Postma, President  
S. Dekker, Secretary  
J. I. Fles, Treasurer

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#### SUPPLEMENT VI.

#### REPORT OF THE EMERITUS BOARD.

(Cf. Art. 67, XV.)

Esteemed Brethren:

The Emeritus Board hereby with joy and gratitude to God presents its report concerning the Emeritus Fund.

Because of lack of activities and for the sparing of needless expenses your Committee met four times in the last two years. By his departure to Midland Park, N. J., Rev. J. B. Hoekstra, left the Board.

Each quarter 100% was paid out.



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

1908 - 1909

Receipts	\$2,670.35
Disbursements	<u>2,672.75</u>
Deficit	\$ (2.40)

1909 - 1910

Receipts	\$2,966.20
Disbursements	<u>2,712.40</u>
Balance	\$ 253.80
Lubbers Fund	1,378.86

Synod approve the following subsidy:

Rev. Vanden Bok	\$ 400.00
Rev. G. Broene	300.00
Rev. R. Drukker	200.00
Mrs. Temple	200.00
Mrs. Broekstra	200.00
Mrs. Remein	200.00
Mrs. Langerels	200.00
Mrs. J. F. Van Houten	200.00
Mrs. Van Vlaanderen	200.00
Mrs. E. R. Haan	150.00
Mrs. Stadt	150.00
Mrs. Vorst	150.00
Mrs. A. Van Houten	150.00
Mrs. Stuit	100.00
Mrs. J. E. De Groot	100.00
Total	<u>\$2,900.00</u>

The quota is 21½ per family per year. (However cf. Art. 67, XV.)

Synod complete the number of Board members for those who have completed their terms Rev. J. B. Hoekstra, J. Heeringa, and Rev. M. Van Vessum.

Synod grant the privilege of the Board to meet twice a year, in the beginning of June and September.

The Lord grant you, beloved brethren, to labor for his cause, to his glory, to which he also richly qualify you through his Spirit.

In the Name of the Board,

M. Van Vessom, Secretary

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#### SUPPLEMENT VII.

#### REPORT OF THE COMMITTEE WITH RESPECT TO CHURCH HELP

(Of. Acts, Art. 24).

Esteemed Brethren:

Your Committee has the honor and the pleasure to inform you concerning the followings: Church Help has continued its work for two years, and advances somewhat every Synodical year. The receipts this time were almost \$1,000.00 more than 1906-1908. In a measure this is due to the fact that a few congregations paid in full their indebtedness to Church Help. From Lynden, Oak Harbor, and Zillah almost \$1,000.00 was received. May this awaken others to imitation! With the rapid expansion of our Church the income does not keep pace with the requests for help. At this moment there are requests for \$3,000.00 facing your Committee. All these requests come from poor, struggling congregations, and should be granted. When one considers that the collections for the last two years amounted to \$3,259.78, or approximately \$1,600.00 per year, then this surely is an amount too small for the size of our Church. It averages about 9¢ per family. It is desirable and necessary that the Committee urge the consistories to grant increased collections, that although Church Help has forged ahead, it cannot grant sufficient help.

With the end of the previous book year there was a balance of \$497.74. Collections and repayments amounted to \$5,202.72. Total \$5,700.46.

Disbursements were \$5,138.50, leaving a balance of \$561.96.

Help was granted to the following congregations:

Ireton	\$400.00	Oskaloosa	\$200.00
Otley	400.00	East Palmyra	400.00
Noordeloos	300.00	Nyverdal	300.00
South Boardman	100.00	Sullivan	300.00
Holland, Mont.	400.00	G. R. Plainfield	500.00
Randolph	300.00	Bishop	300.00
Hitchcock	50.00	Ireton	300.00
Vesper	300.00	Holland, 16th St.	500.00

The following are still indebted to the Church Help Fund:

Rudyard	\$129.00	Alamosa	\$345.00
Atwood	70.00	Chicago, O.	340.00
Kanawha	150.00	Pease	90.00
Ellsworth	255.00	Grant	270.00
Noordeloos	285.00	Rochester	360.00
Doon	270.00	Byron Center	468.60
Oskaloosa	625.00	Ireton	680.00
Kenosha	150.00	Harvey	332.50
Leota	200.61	Otley	350.00
G.R. Burton Heights	450.00	Racine	275.00
Lebanon	160.00	Randolph	284.60
Hospers	125.00	Holland, 16th St.	500.00
Hull, Ia.	232.50	Bishop	300.00
East Palmyra	580.00	Gr. R. Plainfield	500.00
Sullivan	600.00	Nyverdal	300.00
Garnes	245.00	Vesper	300.00
Passaic II	400.00	Holland, Mont.	400.00
Hudsonville	425.00	South Boardman	100.00
Prairie City	475.00	Hitchcock	50.00
	TOTAL		\$12,072.81

With thanks for the confidence placed in us,

The Committee for Church Help,

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

SUPPLEMENT VIII.

REPORT OF DE WACHTER COMMITTEE.

Esteemed and Beloved Brethren in Christ:

The Committee for Supervision of De Wachter has the honor by this means through its secretary to present to you its annual report. It is as follows:

The Committee has in its completed term of two years held ten meetings. For the most part in Holland, Michigan. A couple of times in Grand Rapids. Important matters with respect to our periodical made this necessary.

Concerning the important matters considered at these meetings above all these matters were discussed and decided:

A. By means of a Committee from its midst a new contract was drafted with the Business Manager. After lengthy discussion it was adopted as follows:

We, the undersigned, being respectively the Committee for Supervision of De Wachter, and the Business Manager thereof, on the date mentioned below close the following contract for a period of one year:

1. The Business Manager obligates himself to the following duties:
  - a. He receives all monies, from subscribers as well as advertising, whether personally or by appointed agents;
  - b. He pays all expenses connected with De Wachter;
  - c. He keeps an accurate account of all administrative matters, and carefully saves all valuable papers pertaining to De Wachter; keep all receipts of disbursements on numbered return cards on file;
  - d. He takes charge of the best possible expansion of subscriptions of De Wachter;
  - e. He shall provide ten columns for advertisements which are in harmony with the purpose of this paper; making the necessary contracts;
  - f. Every month he must publish a report in De Wachter;

- g. Every three month he shall give a written report to the President stating the condition of the treasury, as well as funds deposited in the bank. Any amount above \$600.00 every three months shall be sent to the Treasurer of the Theological School of our Church one week after filing the above mentioned report;
- h. He shall turn over his administration books once a year to the Committee or as often as it desires for examination, a determined by Synod;
- i. He is to deposit all income in the bank in a Wachter bankbook. Under no circumstances are monies of De Wachter to be deposited in a personal bank account. Every check drawn on the Wachter account shall be signed by the Business Manager, and countersigned by a member of the Committee above \$10.00.
- 2. The Administrator shall post a bond by a bondsman that meets the approval of the Committee.
- 3. The Committee contract to pay the Business Manager an annual salary of \$375.00 for 6,000 subscribers, and an extra \$5.00 for every 100 subscribers above this number. No percentage will be paid for advertisements received by the Business Manager, nor for new subscribers obtained by him, nor for subscription money obtained by him. All correspondence expenses shall be reimbursed.
- 4. Each one shall notify the other should there be a desire to terminate the contract before its expiration. Two months after notification the contract is nullified.

Done the.....

D. Since Mr. H. R. Brink, the current Business Manager, could no longer serve, the Committee had the duty obtain a new Business Manager. Applications were requested to which 40 replied. The choice was not easy, since

among those who applied there were so many who were extremely well qualified. After mature consideration brother Dirk W. Jellema of Holland was appointed. He accepted the appointment, and signed a contract on June 28, 1909.

C. Among the matters for increasing subscriptions to De Wachter, is the one whereby a Souvenir Booklet is given as a premium for new subscribers, which consists of 24 pages, with a picture of our Theological School and Calvin College. The booklet contains a brief introduction, ten pictures, all in connection with our School, and a frontispiece of our Church paper De Wachter. All has been neatly published by the James Bayne Company of Grand Rapids, Michigan. The purpose of this project is that our agents use these booklets to gain more subscribers for De Wachter. The Committee also hopes that by this means greater sympathy and warm love may be promoted among our members for our School and College. A number of students are presently engaged in this wide ranging land to gain subscribers with this premium. Each new subscribers receives one gratis. Present subscribers can obtain this booklet by paying arrearages (if such there are) and paying for the following year's subscription for twenty cents. They are not actually on the market, but should anyone desire a copy or two, they can be obtained for 30¢ each.

D. The Committee was of the opinion that there was need of new Rules for its work. The old rules being outdated for present situations. The following was tentatively adopted and is presented for your consideration and approval. (Cf. Art. 17 for the Rules as adopted by Synod.)

5. The Financial Report is as follows:

Received from June 1, 1908 to June 30, 1909, thirteen months wherein Mr. H. R. Brink served as Business Manager: \$11,096.96. Disbursements \$9,807.56.  
Balance \$1,289.40.

Received July 1, 1909, to May 31, 1910, \$9,868.83.  
Disbursements, \$8,921.10. Balance, \$947.73. Trans-  
ferred to Mr. S. S. Postma, treasurer of the Theo-  
logical School and Calvin College from June, 1908,  
to May 31, 1910, the sum of \$4,000.00.

6. Proposals of the Committee. (Of. Art. 17, Acts.)

With gratitude to God, the Committee informs Synod that none of De Wachter personnel was taken away by death; that the mutual relationship between the members and of the Committee to De Wachter personnel was cordial, and that the influence of De Wachter increases. At the same time the Committee cordially desires awaken each office-bearer in our Church to read De Wachter, and to cooperate with the endeavors of the Committee to get every member of the Christian Reformed Church to become a reader of De Wachter, and to reach as many as who are outside as possible. Ten thousand subscribers to De Wachter, that is not a number too high. The periodical is worth it, and the proceeds are for the benefit of the treasury of our School. With the cooperation of every office-bearer doing his best and every member supporting him, the goal of ten thousand will be reached.

Respectfully submitted by the appointed Committee,

J. W. Brink, Secretary

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SUPPLEMENT IX.

COMMITTEE FOR RESOLUTIONS OF SYMPATHY.

In consideration of the fact that it behooved the omnipotent God to take from our midst our brethren, Revs. P. Van Vlaanderen and E. Boe, (the first mentioned, emeritus minister); both about 60 years.

Considering that both brethren were talented men.

Considering that the Lord is free in His actions.

Synod, therefore, decide:

- a. To acknowledge and praise the omnipotence of the Lord, also in this:
- b. To be thankful to the Lord, that they might fruitfully serve for so many years in the Lord's vineyard;

- c. To express the desire that the Lord's comforting grace may be experienced by the relatives, and that they may rest in His will;
- d. To place these resolutions in the Acts of Synod, and to send a copy thereof to the families and relatives.

In the name of Synod, held at Muskegon, Michigan, June 15, 1910, and following days.

J. Noordewier  
C. Bode  
J. Heerenga

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#### SUPPLEMENT X.

#### REPORT OF THE COMMITTEE WITH RESPECT TO ARTICLE 36.

(Of. Art. 10.)

Reverend Brethren:

Your Committee concerning a clarifying explanation of a phrase in Article 36 of the Belgic Confession has the honor to present the following concept-note for your consideration. The purpose is that an asterisk shall be placed after the phrase concerned; \*but also that they protect the sacred ministry, etc. and also before the footnote, which is as follows:

\*This phrase, touching the office of the magistracy in its relation to the Church, proceeds from the principle of the Established Church, which was first applied by Constantine and afterwards also in many Protestant countries. History, however, does not justify the principle of State domination over the Church, but rather a certain separation of Church and State. Moreover, it is also contrary to the New Dispensation that authority be vested in the State arbitrarily to reform the Church, and to deny the Church the right of independently conducting its own affairs as a distinct domain alongside the State. The New Testament does not subject the Christian Church to the authority of the State that it should be controlled and extended by political measures, but only to our Lord and King as an independent domain alongside and altogether independent from the State, that it may be governed and built up only by its office-bearers and with spiritual means. Practically all Reformed



Churches have relinquished the idea of the Established Church as not in accordance with the New Testament, and advocate the autonomy of the Churches and personal liberty of conscience in the service of God.

The Christian Reformed Church in America, being in full accord with this view, feels constrained to declare that it does not conceive of the office of the magistracy in this sense that it is in duty bound to exercise political authority also in the sphere of religion by establishing a State Church, maintaining, and advancing the same as the only true Church, and to withstand, destroy, and exterminate by means of the sword all other Churches as embodying false religions; and also to declare that it does positively hold that, within its own secular sphere, the magistracy has a divine duty with reference to the first table of the Law as well as the second; and furthermore that both State and Church as institutions of God and Christ have mutual rights and duties appointed them from on high, and therefore have a very sacred reciprocal obligation to meet, through the Holy Spirit, who proceeds from the Father and the Son. They should not, however, encroach upon each other's domain. The Church as well as the State has the right of sovereignty in its own sphere.

Acts of Synod 1908, Art. 70.

Humbly submitted,

S. S. Vander Heide  
J. Wyngaarden  
L. Veltkamp

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#### SUPPLEMENT XI.

#### REPORT OF THE DELEGATE FOR THE NEW ENGLISH

#### PSALM RHYMING, TO THE SYNOD OF 1910.

Esteemed Fathers and Brethren:

Your delegate for Psalm Rhyming, as decided in 1900, by means of a Joint-Committee of American and Canadian Churches of Calvinistic Confession, has the

honor to report that this work was completed on September 22, 1909.

That there was urgent necessity for an improved poetical rendering, your delegate has demonstrated in length in his report of 1906, accordingly taking the liberty to point to certain exceptions.

This was generally felt, especially for the American Churches which are exclusively Psalm singers, for one the United Presbyterian Church.

Since 1900 work was regularly performed with respect to the new rhyming, with the following five-fold purposes:

- 1) To give a faithful rendering of the thought of each Psalm, as found in the American Revised Bible, which formed the foundation. This is in accordance with the rule of our South African brothers, Lion Cachet and Du Toit, declared in their brochure, "Why does the Reformed Church sing Psalms only": "The Psalm rhymers take over the great thoughts of the Holy Spirit, and his work is only to provide for a poetic form." (p. 11.)
- 2) To choose a metre for each Psalm that applies best to the specific Psalm.
- 3) A division of each Psalm that is revealed by intensive study of each thought category.
- 4) A faithful reproduction of the parallelisms in an understandable form.
- 5) The use of idiomatic Biblical English, rhythmic in form, poetic, and easily sung.

In 1905 the first revision was completed and presented to the Churches. Also the Committee that was appointed by our Synod examined the material with a favorable report as found in the Synodical Report of 1906.

Various brethren made suggestions for improvements, which were encouraging. Especially the Committee of the United Presbyterian Church made a thorough examination of the material of 1905. In fact these brethren presented a far improved edition. They spent much time on this. They specially employed two men, who had qualified talent for the work of the Joint Committee, namely, Dr. E. A. Collier of the Reformed, and Dr. C. E. Craven of the Presbyterian Church.

Where the revision of 1905 still suffered from rigidity of form, the intent was to escape this defect as much as possible, which, according to your delegate, has been tolerably successful, even though now the English rhyming on this point cannot match that of the Dutch.

The endeavor was also made in the steps of the Dutch rhyming, to have the New Testament, Evangelical spirit to speak in the Psalms, as each sound exposition finds therein that spirit. Where the Messiah is mentioned or meant, that name was incorporated in various places with the Greek translation of that name, which is above all precious for the Church of God, "Christ."

Certain harsh expressions were toned down and ununderstandable Eastern expressions were rendered in Western terms, such as casting the shoe over Edom, etc. Long lists of geographical names which are meaningless to the present reader were collected in terms that covered these names, whereby understandable singing is promoted of Psalms which otherwise were never sung, such as Psalm 83.

Striving for a faithful rendering according to the Reformed Confessions, and, your delegate firmly believes, that this has been accomplished. In this the new English rhyming is more faithful than the Dutch. Not every expression and reference was according to the desire of your delegate. In a Committee established as a Joint Committee each member cannot obtain his personal preference in every matter. The majority decides.

Your delegate heartily hopes that this Synod will grant our English speaking congregations the liberty to use these rhymes. It is so much more beautiful than the rendering now in use with its miserably crippled poetry in many places, especially for those who are used to the fluent stanzas of the Dutch Psalms.

It is so much more singable, to use that term.

It is so much more understandable.

It will be better than anything else to be a means to stem the stream of Hymn-singing, something which is very difficult with that which is presently used.

It will also be within our reach concerning the cost

Since the United Presbyterian Church will provide an edition in the cheapest manner. The Church also has the copyright of the book and most of the music that fit the psalms. If our Church alone had to market an adequate hymnal, it could not be published at a reasonable price.

By providing a new rhyming we also reveal that in our psalm singing something of the unity of Calvinism, especially among the psalm singing Churches in our country. This rendition has already been accepted by the United Presbyterian Church, the General Synod of the Reformed Presbyterian Church, with good prospects that the Associate Presbyterian Church of the South will also adopt it at its next Synod in the fall. That the Reformed Church in America and the Northern Presbyterian Church has approved the rhyming has already been stated.

Thanking you for the confidence placed in him since 1902 as member of the Joint-Committee to represent our Church, Humbly submitted,

Henry Beets.

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#### SUPPLEMENT XII.

#### REPORT OF THE COMMITTEE FOR THE APPROVAL OF THE

#### NEW ENGLISH PSALM RHYMING.

(Artt. 10 and 74, III.)

Esteemed Brethren:

Your Committee for approval of the New English Psalm Rhyming (Acts 1908, Art. 89, 7), has the honor and the pleasure to report the following:

In the first place, your Committee considers it necessary to say a word concerning how it assessed its duty and executed the same. It has not compared the new Rhyming in every instance with the original. Since it was not until the first of the year that it received this material, there was no time for this. The Stated Clerk was also of the opinion that this was not the task of the Committee. It therefore resolved to compare the rhyming with the "American Revised Version," the Joint Committee in its work used as its foundation.

Furthermore, your Committee set as its principle purpose to find out whether in this rhyming against which the Church had any principal objection, or any doctrinal objection. Although this was its principal task, it also gave consideration to the poetic value of this collection.

Your Committee after examining this work felt more than ever before the comprehensive task of the Joint Committee, and in many instances has praise for the work they have performed. The Committee surely has the right to receive the thanks from all the Churches for their faithful and persevering work. With respect to their fruitful labor we wish to point out the following matters:

1. Concerning the sentence structure and the poetic value of this new rhyming, in the opinion of your Committee, it is on the whole favorable. By means of comparison is possibly the best way to say what we think of it. Placing the new rhyming next to the old, which presently is <sup>used</sup> also in our English speaking churches, then it is not difficult to see that the construction and the poetic value far outshines the old. We could show this by citing several examples, but which do not believe is necessary. Comparing this new rhyming with the Dutch, then we at once feel that the Dutch and not the new rhyming receives palm of honor. We miss in this rhyming that dignified, that exalted, that soul-elevation, which is found in our Dutch Psalms. On the whole there is little found that elevates. The rhyming consists mostly of short stanzas of four lines.

2. Comparing the new rhyming with the "American Revised Version" your Committee has come to the conviction, that on the whole it has remained true in reflecting this version. But there still are several exceptions to this rule. There are many expressions in the Psalms, which in this translation do not come to their rights; others that are completely omitted. We find this especially where the Psalmist relates historical particulars, where he gives a figurative description of one or another

matter, and where he speaks of the wrath of God over the enemies of the Lord. See, for example, Psalms 18, 28, 87, 88, 109, 118, etc. It must be acknowledged that the rhyming has gained in clarity by the fact that many of the figurative expressions are not rendered literally, but only what concerning the sense.

3. In the new rhyming your Committee noticed a definite striving to give the Psalms a somewhat New Testament coloring. In many instances they take words that pertain to types of persons, or spoken by types of persons, directly to refer to Christ, or permit to speak through Christ, the antitypical person. As a result in a few of the Psalms we have the name of Messiah or Christ. It was also probably a striving for a more evangelical spirit that led to a softening of the hard expressions in the imprecatory Psalms.

4. Finally, your Committee wishes to point out that it found no wrong presentation of deviating doctrines in the new rhyming. Undoubtedly with every rhyming there are expressions upon which comment could be made. However, they are not of that nature, that they are incapable of a good explanation.

Your Committee would advise Synod to leave it to the free choice of the congregations whether they want to use the new rhyming in their worship services or the old. By deciding thus Synod does not definitely and for all time bind itself to this rendition.

And herewith your Committee believes it has fulfilled its mandate. May the Holy Spirit so lead Synod also in the discussion of the new rhyming, so that a decision shall be taken that may be to the welfare of Zion, and to the glory of God's Name.

The Committee,

L. Berkhof  
H. Vander Werp  
J. L. Van Tielon  
W. Stuart  
J. A. Westervelt

SUPPLEMENT XIII.

REPORT OF THE COMMITTEE CONCERNING THE TRANSLATION  
OF THE CONFESSIONS INTO ENGLISH.

Esteemed Brethren:

According to Art. 80, 12, Acts of Synod 1908, the undersigned were appointed as a committee for the translation of the Confessions into English. We have centered our attention upon the Three Forms of Unity and the Liturgy of our Church. We have not translated the Church Order, because the last Synod appointed a Committee to revise the Church Order, and under the circumstances it would not be wise to consider a translation until the necessary revisions have been made and adopted.

We found that our liturgy has been completely translated as also the Formulas of Unity except the Rejection of Errors or the negative side of the Canons of Dort. Of this negative side we have made a translation, and closely examined the existing translations among us. Generally the existing translations are very good; yet in a few places we believed improvements could be made.

First of all we present to Synod our translation of the negative side of the Canons of Dort.

CANONS OF DORDRECHT.

REJECTION OF ERRORS BY WHICH THE CHURCHES OF THE  
NETHERLANDS WERE DISTURBED FOR A TIME.

CHAPTER I.

The true doctrine concerning Election and Rejection having been explained, the Synod rejects the errors of those:

I.

Who teaches: That the will of God to save those who would believe and would continue in faith and obedience is the whole and entire decree of election unto salvation, and that nothing else concerning this decree has been revealed in God's Word.

For they deceive the simple and plainly contradict the Scriptures, which declare that God will not only save those who will believe, but that he has also from eternity chosen certain particular persons to whom above all others he in time will grant both faith in Christ and perseverance; as it is written: "I manifested thy name unto the men whom thou gavest me out of the world." John 17:6. And: "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love." Eph. 1:4.

## II.

Who teaches: That there are various kinds of election of God: the one general and indefinite, the other particular and definite; and that the latter in turn is either incomplete, revocable, non-decisive, and conditional, or complete, irrevocable, decisive and absolute. Likewise: that there is one election unto faith, and another unto salvation, so that election can be unto justifying faith, without being a decisive election unto salvation. For this is a fancy of men's minds, invented regardless of the Scriptures, whereby the doctrine of election is corrupted, and the golden chain of our salvation is broken: "And whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8:30.

## III.

Who teaches: That the pleasure and purpose of God, of which Scripture makes mention in the doctrine of election, does not consist in God's having chosen certain people, but in his having chosen out of all possible conditions (among which are also the works of the law), or out of the whole order of things, the act of faith which from its very nature is undeserving, as well as its incomplete obedience, as a condition of salvation, and as if he would have graciously considered this in itself as a complete obedience, and would count it worthy of the reward of eternal life. For by this injurious error the pleasure of God and the merits of Christ are made of non effect, and men are drawn away by useless questions from the



truth of gracious justification and from the simplicity of Scripture, and this declaration of the Apostle is charged as untrue: "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." II Tim. 1:9.

#### IV.

Who teach: That in the election unto faith this condition is beforehand demanded, viz., that man should use the light of nature rightly, be pious, humble, meek, and fit for eternal life, as if on these things election were in any way dependent. For this savors of the teachings of Pelagius, and is opposed to the doctrine of the apostle, when he writes: "Among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest; but God being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in heavenly places, in Christ Jesus; that in ages to come he might show the exceeding riches of his grace in kindness towards us in Christ Jesus; for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." ---Eph. 2:3-9.

#### V.

Who teach: That the incomplete and non-decisive election of particular persons to salvation occurred because of a foreseen faith, conversion, holiness, godliness, which either began or continued for some time; but that the complete and decisive election occurred because of foreseen perseverance unto the end in faith, conversion, holiness, and godliness; and that this is the gracious and evangelical worthiness, for the sake of which he who is chosen, is more worthy than he who is not chosen; and that therefore faith, the obedience of faith, holiness, godliness and perseverance are not fruits of the unchangeable election unto glory, but are conditions, which, being re-

quired beforehand, were foreseen as being accomplished by those who will be fully elected, and are causes without which the unchangeable election to glory does not occur.

This is opposed to the entire Scripture, which constantly inculcates ~~this~~ and similar declarations: Election is not out of works, but of him that calleth. Rom. 9:11. "And as many as were ordained to eternal life believed," Acts 13:48. "He chose us in him before the foundation of the world, that we should be holy," etc., Eph. 1:4. "Ye did not choose me, but I chose you," John 15:16. "But if it be of grace, it is no more of works," Rom. 11:6. "Herein is love, not that we loved God, but that he loved us, and sent his Son." I John 4:10.

#### VI.

Who teaches That not every election unto salvation is unchangeable, but that some of the elect, notwithstanding any decree of God, can yet perish and do indeed perish. By which gross error they make God to be changeable, and destroy the comfort which the godly obtain out of the firmness of their election, and contradict the Holy Scripture, which teaches, that the elect cannot be led astray. Matt. 24:24; that Christ does not lose those whom the Father gave him. John 6:39; and that God hath also glorified those whom he foreordained, called, and justified. Rom. 8:30.

#### VII.

Who teaches That there is in this life no fruit and no consciousness of the unchangeable election to glory, nor any certainty, except that which depends on a changeable and uncertain condition. For not only is it unreasonable to speak of an uncertain certainty, but also contrary to the experience of the saints, who by virtue of the consciousness of their election rejoice with the Apostle and praise this favor of God, Eph. 1; who according to Christ's admonition rejoice with his disciples that their names are written in heaven, Luke 10:20; who also place the consciousness of their election over against the fiery darts of the devil, asking: "Who shall lay anything to the charge of God's elect?"

### VIII.

Who teaches: That God, simply by virtue of his righteous will, did decide neither to leave anyone in the fall of Adam and in the common state of sin and condemnation, nor to pass anyone by in the communication of grace which is necessary for faith and conversion. For this is firmly decreed: "He hath mercy on whom he will, and whom he will he hardeneth," Rom. 9:18. And also this: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given," Matt. 13:11. Likewise: "I thank thee, o Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight," Matt. 11:25, 26.

### IX.

Who teaches: That the reason why God sends the gospel to one people rather than another is not merely the pleasure of God, but rather the fact that one people is worthier than another to whom the gospel is not communicated. For this Moses denies, addressing the people of Israel as follows: "Behold unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day," Deut. 10:14, 15. And Christ said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes," Matt. 11:21.

### CHAPTER II.

The true doctrine having been explained, the Synod rejects the errors of those:

#### I.

Who teaches: that God the Father has ordained his Son to the death of the cross without a certain and definite decree to save any, so that the necessity and worth of

what Christ merited by his death might have existed, and might remain in all its parts complete and perfect, even if the merited redemption had never in fact been applied to any person. For this doctrine tends to the despising of the wisdom of the Father and of the merits of Jesus Christ. For thus saith our Savior: "I lay down my life for the sheep, and I know them," John 10:15, 27. And the prophet Isaiah saith concerning the Savior: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand," Isa. 53:10. Finally, this contradicts the article of faith according to which we believe the Catholic Christian Church.

## II.

Who teaches: That it was not the purpose of the death of Christ that he should confirm the covenant of grace through his blood, but only that he should acquire for the Father the right to establish with man such a covenant as he might please, whether of grace or of works. For this is contrary to Scripture which teaches that Christ has become the Mediator and surety of a better, that is, of a new covenant, and that a testament is of force where death has occurred," Heb. 7:22; 9:15, 17.

## III.

Who teaches: That Christ by his satisfaction merited neither salvation itself for anyone, nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; but that he merited for the Father only the authority of the perfect will to deal again with man, and to prescribe new conditions as he might desire, obedience to which, however, depended on the free will of man, so that it therefore might have come to pass that either none or all should fulfil these conditions. For these think too contemptuously of the death of Christ, do in no wise acknowledge the most important fruit thereby gained, and bring again out of hell the Pelagian error.

IV.

Who teach: That the covenant of grace, which God the Father, through the mediation of the death of Christ, made with man, does not consist in our being justified before God by faith, in as much as it accepts the merits of Christ, and in our being saved, but in the fact that God, having revoked the demand of perfect obedience to the law, has counted both faith itself and the obedience of faith for the perfect fulfilment of the law, and does esteem it worthy of the reward of eternal life through grace. For these contradict the Scriptures: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood," Rom. 3:24, 25. And these proclaim, as did the wicked Socinus, new and strange justification of man before God, against the consensus of the whole church.

V.

Who teach: That all men have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin. For this opinion is opposed to Scripture which teaches that we are by nature children of wrath. Eph 2:3.

VI.

Who use the difference between meriting and appropriating to the end that they may instill into the minds of the unthinking and inexperienced this teaching, that God, in so far as he is concerned, has been desirous of applying to all in the same manner the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and eternal life, and others do not, this difference depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace. For these, conducting themselves as if they presented this difference

in a sound sense, seek to instill into the people the destructive poison of the Pelagian errors.

## VII.

Who teaches That Christ neither could die nor needed to die for those whom God loves in the highest degree and has chosen to eternal life, and did not die for these, since these did not need the death of Christ. For they contradict the Apostle, who declares: "Christ loved me, and gave himself for me," Gal. 2:20. Likewise: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? it is Christ Jesus that died," Rom. 8:33, 34, viz., for them; and the Savior who says: "I lay down my life for the sheep," John 10:15. And: "This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12, 13.

## CHAPTERS III AND IV.

The true doctrine having been explained, the Synod rejects the errors of these:

### I.

Who teaches That it cannot truthfully be said, that original sin is in itself sufficient to condemn the whole human race, or to deserve temporal and eternal punishment. For these contradict the Apostle, who declares: "Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned," Rom. 5:12. And: "The judgment came of one unto condemnation," Rom. 5:16. And: "The wages of sin are death." Rom. 6:23.

### II.

Who teaches That the spiritual gifts, or the good qualities and virtues, such as: goodness, holiness, righteousness, could not belong to the will of man when he was first created, and that these, therefore, could not be separated therefrom in the fall. For such is contrary to the description of the image of God, which the Apostle gives

in Eph. 4:24, where he declares that it consists in righteousness and holiness, which undoubtedly belong to the will.

### III.

Who teaches: That in spiritual death the spiritual gifts are not separate from the will of man, since the will in itself has never been corrupted, but only hindered through the darkness of the understanding and the irregularity of the affections; and that, these hindrances having been removed, the will can then bring into operation its native powers, that is, that the will of itself is able to will and to choose, or not to will and not to choose, all manner of good which may be presented to it. This is an innovation and an error, and tends to elevate the powers of the free will, contrary to the declaration of the Prophet: "The heart is deceitful above all things, and it is exceedingly corrupt," Jer. 17:9; and of the Apostle: "Among whom (sons of disobedience) we also all one lived in the lusts of the flesh, doing the desires of the flesh and of the mind," Eph. 2:3.

### IV.

Who teaches: That the unregenerate man is not really dead in sin, nor destitute of all powers unto spiritual good, but that he can yet hunger and thirst after righteousness and life, and offer the sacrifice of a contrite and broken spirit, which is pleasing to God. For these are contrary to the plain expressions of Scripture. "Ye were dead through trespasses and sins," Eph. 2:1, 5; and: "Every imagination of the thought of his heart are only evil continually," Gen. 6:5; 8:21.

Moreover, it is true of the regenerate and of those who are called blessed that they hunger and thirst after deliverance from misery, and offer unto God the sacrifice of a broken spirit. Ps. 51:10; Matt. 5:6.

### V.

Who teaches: That the corrupt and natural man can so well use the common grace (by which they understand the light of nature), or the gifts yet allowed him after

the fall, that he can gradually gain by their good use a greater, viz., the evangelical or saving grace and salvation itself. And that in this way God from his side shows himself ready to reveal Christ unto all men, since he applies to all sufficiently and powerfully the means necessary to conversion. For both the experience of all ages and the Scriptures testify that this is untrue. "He sheweth his word unto Jacob, his statutes and his ordinances unto Israel. He hath not dealt so with any nation; and as for his ordinances they have not known them," Psalm 147:19, 20. "Who in the generations gone by suffered all the nations to walk in their own way," Acts 14:16. And: "And they (Paul and his companions) having been forbidden of the Holy Spirit to speak the word in Asia, and when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not," Acts 16:7.

#### VI.

Who teaches: That in the true conversion of man no new qualities, powers or gifts can be infused by God into the will, and that therefore faith through which we are first converted, and because of which we are called believers, is not a quality or gift infused by God, but only an act of man, and that it cannot be said to be a gift, except in respect of the power to attain this faith. For thereby they contradict the Holy Scriptures, which declare that God infuses new qualities of faith, of obedience, and of the consciousness of his love in our hearts: "I will put my law in their inward parts, and in their hearts will I write it," Jer. 31:33, And: "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed," Isa. 44:3. And: "The love of God hath been shed abroad in our hearts through the Holy Spirit which hath been given us," Rom. 5:5. This is also contrary to the fixed usage of the church, which prays by the mouth of the Prophet thus: "Turn thou me, and I shall be turned," Jer. 31:18.

#### VII.

Who teaches: That the grace whereby we are converted



to God is only a gentle advising, or as others explain it, that this is the noblest manner of working in the conversion of man, and that this manner of working, which consists of advising, is most in harmony with man's nature; and that there is no reason why this advising grace alone should not be sufficient to make the natural man spiritual, indeed, that God does not produce the consent of the will except through this manner of advising; and that the power of divine working, whereby it surpasses the working of Satan, consists in this, that God promises eternal, while Satan promises only temporal goods. But this is altogether Pelagian and in opposition to the whole Scripture which, besides this, teaches yet another and more powerful and divine manner of the Holy Spirit's working in the conversion of man, as in Ezekiel: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezekiel 36:26.

#### VIII.

Who teach: That God in the regeneration of man does not use such powers of his omnipotence as powerfully and infallibly bend man's will to faith and conversion; but that all the works of grace having been accomplished, which God employs to convert man, man may yet so resist God and the Holy Spirit, when God intends man's regeneration and wills to regenerate him, and indeed that man often does so resist that he prevents entirely his regeneration, and that it therefore remains in man's power to be regenerated or not. For this is nothing less than the denial of all the powers of God's grace in our conversion, and the subjecting of the working of the Almighty God to the will of man, which is contrary to the Apostles, who teach: "That we believe according to the working of the strength of his power," Eph. 1:19. And: "That God fulfils every desire of goodness and every work of faith with power," II Thess. 2:11. And: "That his divine power hath given unto us all things that pertain unto life and godliness," II Peter 1:3.

IX.

Who teach: That grace and free will are partial causes, which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not powerfully help the will of man unto conversion until the will of man moves and determines to do this. For the ancient Church has long ago condemned this doctrine of the Pelagians according to the words of the Apostle: "So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy," Rom. 9:16. Likewise: "For who maketh thee to differ? and what hast thou that thou didst not receive?" I Cor. 4:7. And: "For it is God who worketh in you to will and to work for his good pleasure." Phil. 2:13

CHAPTER V.

Rejection of errors concerning the doctrine of the Perseverance of the Saints.

The true doctrine having been explained, the Synod rejects the errors of those:

I.

Who teach: That the perseverance of the of the true believers is not a fruit of election, or a gift of God, gained by the death of Christ, but a condition of the new covenant, which (as they declare) man before his decisive election and justification must fulfill through his free will. For the Holy Scripture testifies that this follows out of election, and is given the elect through the virtue of the death, the resurrection and intercession of Christ: "But the elect obtained it and the rest hardened," Rom. 11:7. Likewise: "He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Romans 8:32-35.

II.

Who teaches: That God does not provide the believer with sufficient powers to persevere, and is ever ready to preserve these in him, if he will do his duty; but that though all things, which are necessary to persevere in faith and which God will use to preserve faith, are made use of, it even then ever depends on the pleasure of the will whether it will persevere or not. For this idea contains an outspoken Pelagianism, and while it would make men free, it makes them robbers of God's honor, contrary to the prevailing agreement of the evangelical doctrine, which takes from man all cause of boasting, and ascribes all the praise for this favor to the grace of God alone, and contrary to the Apostle, who declares: "That it is God, who shall also confirm you unto the end, that ye be unreprouable in the day of our Lord Jesus Christ," I Cor. 1:18.

III.

Who teaches: That the believers and regenerate no only can fall from justifying faith and likewise from grace and salvation wholly and to the end, but indeed often do fall from this and are lost forever. For this conception makes powerless the grace, justification, regeneration, and continued keeping by Christ, contrary to the expressed words of the Apostle Paul: "That while we were yet sinners Christ died for us. Much more then, being justified by his blood, shall we be saved from the wrath of God through him," Rom. 5:8, 9. And contrary to the Apostle John: "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God," I John 3:9. And also contrary to the words of Jesus Christ: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father who hath given them to me, is greater than all; and no one is able to snatch them out of the Father's hand," John 10:28, 29.

IV.

Who teaches: That true believers and regenerate can sin the sin unto death or against the Holy Spirit. Since

the same Apostle John, after having spoken in the 5th chapter of his first epistle, vs. 16 and 17, of those who sin unto death and had forbidden to pray for them, immediately adds to this in vs. 18: "We know that whosoever is begotten of God sinneth not, but he that was begotten of God keepeth himself, and the evil one toucheth him not," I John 5:18.

V.

Who teach: That without a special revelation we can have no certainty of future perseverance in this life. For by this doctrine the sure comfort of the true believers is taken away in this life, and the doubts of the papist are again introduced into the church, while the Holy Scriptures constantly deduce this assurance, not from a special and extraordinary revelation, but from the very works of the children of God. So especially the Apostle Paul: "No creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:39. And John declares: "And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us," John 3:24.

VI.

Who teach: That the doctrine of the certainty of perseverance and of salvation from its own character and nature is a cause of indolence and is injurious to godliness, good morals, prayers, and other holy exercises, but that on the contrary it is praiseworthy to doubt. For these show that they do not know the power of divine grace and the working of the indwelling of the Holy Spirit. And they contradict the Apostle John, who teaches the opposite with express words in his first epistle: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is. And every one that hath this hope set on him purifieth himself, even as he is pure," I John 3:2. Furthermore, these are contradicted by the example of the saints, both of the Old and the New Testament, who

though they were assured of their perseverance and salvation, were nevertheless constant in prayers and other exercises of godliness.

VII.

Who teaches: That the faith of those, who believe only for time, does not differ from justifying and saving faith except in duration. For Christ himself, in Matt. 13:20, Luke 8:13, and in other places, evidently notes, besides this duration, a threefold difference between those who believe only for a time and true believers, when he declares that the former receive the seed in stony ground, but the latter in the good ground or heart; that the former are without root, but the latter have a firm root; that the former are without fruit, but that the latter bring forth their fruit in various measure, with constancy and steadfastness.

VIII.

Who teaches: That it is not absurd that one having lost his first regeneration, is again and even often born anew. For these deny by this doctrine the incorruptibleness of the seed of God, whereby we are born again. Contrary to the testimony of the Apostle Peter: "Having been begotten again, not of corruptible seed, but of incorruptible," I Peter 1:23.

IX.

Who teaches: That Christ has in no place prayed that believers should infallibly continue in faith. For they contradict Christ himself, who says: "I have prayed for thee, Peter, that thy faith fail not," Luke 22:32; and the evangelist John, who declares, that Christ has not only prayed for the Apostles, but also for those who through their word would believe: "Holy Father, keep them in thy name," and: "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil one," John 17:11, 15, 20.

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Concerning the positive side of the Canons of Dortrecht, we propose the following revisions in the already existing translations:

I:1, obnoxious to---change to: deserving of.

I:3, by whose ministry men are...---change to: and by the ministry of these messengers men are called....

I:6, Print Eph. 1:11: Who worketh all things after the counsel of his will.

I:10, Reconstruct thus: The good pleasure of God is the sole cause of this gracious election; which doth not consist herein, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but that he was....

It was; add: said.

I:13, Insert between "depth of his mercies and rendering grateful"---these words: for-cleansing themselves.

I:14, Add at ends: (Acts 20:27; Rom. 11:33, 34; 12:3; Heb. 6:16, 17.)

I:15, Add at ends: thereof.

II:7, "Under the New, he reveals himself to many, without any distinction of people...." change to: Under the New, (the distinction between various peoples having been removed), he reveals himself to many.

At the end of our review of the Canons of Dort, we call your attention that at the end of the English translation there is a CONCLUSION which is not found with the Dutch translation.

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#### CONFESSION OF FAITH

Art. II, his eternal power and Godhead,---change to: power and divinity.

Art. VII, Neither may we compare....---Change to: Neither may we consider of equal value any writings of men, however holy these men may have been, with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times or persons, or councils, decrees or statutes, as of equal value with the truth of God, for....

Art. IX, God created, signifies the unity. Change to: God created, he signifies the unity.

Art. XII, As it seemed good unto him; Holland version is:  
When it seemed good unto him.

Art. XXI, Who hath presented himself. Change to: and that  
he hath presented himself....

Art. XXXVI. With respect to this article we direct your  
attention to the difference existing between the Dutch and  
English translations.

The Dutch edition reads: And their office is not only to  
take heed to and watch over the Police, but also concern itself  
with Holy Worship Services; to prevent and root out all idolatry  
and false religion, in order to defeat the kingdom of the anti-  
christ, and promote the kingdom of Jesus Christ, to cause the  
gospel to be preached everywhere, so that God is honored and ser-  
ved by everyone, as he has commanded in his Word.

The English edition reads: And their office is, not only  
to have regard to, and watch for the welfare of the civil state;  
but also that they protect the sacred ministry; and thus may  
remove and prevent all idolatry and false worship; that the  
kingdom of the antichrist may be thus destroyed and the kingdom  
of Christ promoted. They must therefore countenance the preach-  
ing of the Word of the gospel everywhere, that God may be honor-  
ed and worshipped by every one, as he commands in his Word.

Because our Church has not yet decided what to do about  
this Art., we herewith let this article rest.

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#### HEIDELBERG CATECHISM

III Lord's Day, Answer 6. In righteousness and true holi-  
ness; Holland: true righteousness and holiness.

VI Lord's Day, 19. Reconstruct thus: From the holy gospel,  
which God himself first revealed in Paradise, and afterwards  
published by the Patriarchs and Prophets, and represented by  
the sacrifices and other ceremonies of the law; and lastly has  
fulfilled by his only begotten Son.

VII Lord's Day, 21. Certain knowledge---change to: definite knowledge.

XI Lord's Day, 30 salvation and happiness....More literals salvation and welfare.

XVIII Lord's Day, 48. Reconstruct thus: Not at all, for since the Godhead is illimitable and omnipresent, it must necessarily follow, that the same is beyond the limits of the human nature he assumed, and yet is nevertheless in this human nature, and remains personally united to it.

XXI Lord's Day, Q. 54, Drops of Christ.

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#### LITURGY.

In the Formula for Infant Baptism there is an omission of the introduction to the prayer, which according to the Holland version should read as follows: O, Almighty and Eternal God, Thou, who hast according to thy severe judgment punished the unbelieving and unrepentant world with a flood, and hast according to thy great mercy saved and protected believing Noah and his family; Thou, who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led thy people Israel through the midst of the Sea upon dry ground, by which baptism was signified, we beseech thee, that thou wilt....

The two prayers for adult baptism are not included in the Formula, which translated would read as follows:

O Almighty and eternal God, Thou, who hast according to thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to thy great mercy saved and protected believing Noah and his family; Thou, who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led thy people Israel through the midst of the Sea upon dry ground, by which baptism was signified, we beseech thee, that thou wilt be pleased of thine infinite mercy, graciously to look upon this person, and incorporate him by thy Holy Spirit into thy Son Jesus Christ, that he may



be buried with Him into his death, and raised with Him in newness of life; that he may daily follow him, joyfully bearing his cross, and cleave unto Him in true faith, firm hope, and ardent love; that he may with a comfortable sense of thy favor, leave this life, which is nothing but a continual death, and at the last day may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reign forever. Amen.

#### THANKSGIVING.

Almighty God and Merciful Father, we thank and praise thee, that thou hast forgiven us and our children all our sins, through the blood of thy Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism. We beseech thee, through the same Son of thy love, that thou wilt be pleased always to govern this baptized person by thy Holy Spirit, that he may lead a Christian and godly life, and increase and grow up in the Lord Jesus Christ, that he may acknowledge thy fatherly goodness and mercy, which thou hast shown to him and to us, and live in all righteousness, under our only High Priest Jesus Christ; and that he may manfully fight against and overcome sin, the devil and his whole dominion, to the end that he may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. Amen.

#### MARRIAGE FORM.

The Formula for Marriage, as printed in the Psalter, has not printed Matt. 19:3, 9, as Holland editions have, likewise Ps. 128. The prayer is also not printed, which is as follows:

Almighty God, Thou, who dost manifest thy goodness and wisdom in all thy works and ordinances; and from the beginning hast said, that it is not good that man be alone and therefore hast created him a helpmeet to be with him, and ordained that they who were two should

be one, and who <sup>dost</sup> also punish all impurity; we pray thee, since thou hast called and united these two persons in the holy state of marriage, that thou wilt give them thy Holy Spirit, so that they in a true and firm faith may live holy according to thy divine will and resist all evil. Wilt thou also bless them, as thou hast blessed the believing fathers, thy friends and faithful servants, Abraham, Isaac, and Jacob; in order that they, as co-heirs of the covenant which thou hast established with these fathers, may bring up their children, which thou wilt be pleased to give them, in the fear of the Lord, to the honor of thy holy name, to the edification of thy church, and to the extension of the holy gospel. Hear us, Father of all mercy for the sake of Jesus Christ, thy beloved Son, our Lord, in whose name we conclude our prayers: Our Father, who art in heaven, etc.

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#### FORM FOR THE INSTALLATION OF PROFESSOR OF THEOLOGY.

Beloved brethren, it is known unto you that our brother in the holy ministry, N. N., has been called by our last Synod to the important office of professor of theology at our Theological Seminary. To our joy he has accepted this call, and we are now assembled to install him in office. For which purpose we request you, brother N. N., to arise and to listen to that which belongs to this office and is placed by the Lord and the Church in your charge.

Since our God, who is rich in mercy, hath chosen in his great love a church unto himself for the inheritance of eternal life, and will gather this church through his Spirit and Word to the fellowship of his Son, in the unity of the true faith, and to the increase of the knowledge of his will, so it pleases him to call men by his Holy Spirit, who as ministers of the word are to preach the glad tidings of salvation among those who already belong to the church and among those outside, who are yet without the knowledge of God's ways.

The first messengers of peace in the days of the New Testament were immediately taught by our Lord Jesus

Christ, and were by him personally trained and sent. After the outpouring of the Holy Spirit he gave them great diversities of extraordinary gifts and knowledge of the mysteries of salvation of sinners and the upbuilding of the saints. Because these extraordinary methods, however, lasted only as long as the Lord judged them to be necessary for the founding of his church among the nations, the necessity was soon felt of training youths and men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. And this especially in virtue of what Paul wrote in II Tim. 2:2, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The Apostle here points to what he had himself done and to what he requested of his disciple Timothy.

In obedience to this apostolic direction this training was originally done by learned and capable overseers of the Church. Later the schools of Alexandria, Antioch, and other important cities were especially engaged in this work. And when towards the end of the middle ages and in the 16th and 17th centuries universities arose in various places, theology was incorporated not merely as a faculty with other faculties, but usually recognized as Regina Scientiarum. This was the more easily done because the church, both Roman Catholic and Protestant, exercised authority over or concerned itself with everything.

As long as a university is founded on the basis of Holy Scripture, accepts the confession of a certain denomination, and this denomination has part control in the appointing of professors of theology, it can not be disapproved of that future ministers of the Word should receive their education at such an institution.

Since, however, Paul in Rom. 3:2 expressly declares that the church of the old dispensation, and therefore also of the church of the new dispensation, was given the prime prerogative that to her were intrusted the oracles of God, it follows therefore that the church has a divine mission to proclaim the words of God, to collect from the Word

of God her standards of faith, to study theology according to these words, and further to advance what is in direct connection with this study.

Conscious of this calling our Church has also established a Theological School and called the reverend brother N. N. to devote his talents to this school.

In behalf of our Church the Curators charge you, esteemed brother, with the task of instructing and establishing the students in the knowledge of God's Word, who hope once to minister in his church. Expound to them the mysteries of the faith, caution them in regard to errors and heresies of the old, but especially of the new day, seek to explain how they will not alone as teachers have to instruct but also as pastors will have to shepherd the flock of the Lord. Help to maintain order and discipline among the disciples, that our Seminary may continue to enjoy the respect, the support, the appreciation, the love and the prayer of the church. Be a good example to the students, that they may not only profit from your learning, but also find in you a living illustration of the power and practice of true godliness.

Be engaged in all of this according to the measure of the gifts God gave you in dependence on the Lord's help and the light of the Holy Spirit.

And that it may now publicly appear that you, highly esteemed brother, are thus disposed, you are to answer the following questions:

First, I ask thee, dost thou feel in thy heart that thou art lawfully called of God's church and therefore of God himself to this office?

Secondly, Dost thou believe the books of the Old and New Testament to be the only Word of God; dost thou reject all doctrines repugnant thereto, and dost thou accept the doctrinal standards of the Christian Reformed Church as the truest expression of the doctrine of salvation?

Thirdly, Dost thou promise faithfully to discharge thy office according to the same doctrine above described, and to adorn it with a godly life?

Fourthly, Dost thou promise to submit thyself, in case thou shouldst become delinquent, either in life or

doctrine, to the ordinance of the church, and if necessary, to church discipline?

Yes, with all my heart.

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#### FORMULA OF SUBSCRIPTION.

We, the undersigned, ministers of the Word, elders and deacons of the Christian Reformed Church of ..... do hereby sincerely and in good conscience before the Lord, declare by this, our subscription, that we heartily believe and are persuaded that all the articles and points of doctrine, contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrine, made by the National Synod of Dordrecht, 1618-'19, do fully agree with the Word of God.

We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same, by our public preaching or writing.

We declare moreover that we not only reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned Synod, but that we are disposed to refute and contradict these, and to exert ourselves in keeping the Church free from such errors. And if hereafter any difficulties or different sentiments respecting the aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiments to the consistory, Classis and Synod, under the penalty in case of refusal to be ipso facto suspended from our office.

And further, if at any time the consistory, Classis or Synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Con-

fession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned, reserving for ourselves, however, the right of an appeal, whenever we shall believe ourselves aggrieved by the sentence of the consistory, the Classis or the Synod, and until a decision is made upon such an appeal, we will acquiesce in the determination and judgment already passed.

Humbly submitted,

L. Berkhof  
J. Bolt  
M. J. Bosma, Secretary  
J. Dolfen  
J. G. Vanden Bosch

P.S. These translations presented by us, were as much as possible literal, whereby the construction at times is more rigid than it would have been, if we had permitted ourselves a freer translation.

The Committee

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#### SUPPLEMENT XIV.

#### MISSION WORK AT HOBOKEN AND ELLIS ISLAND.

(Of. Acts, Art. 20, 2.)

TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH IN AMERICA.

Esteemed Brethren and Fathers:

Although the mission work at Hoboken and Ellis Island, which we as Classis Hackensack wish to bring to your attention, does not directly concern the English branch of our Church, nevertheless, since it is a cause of the Lord, we wish to recommend this work to Synod, that the Church as a whole adopt this as its responsibility. Ministers and elders for our English churches have participated and cooperated in this important work of the Lord at the entrance of our country, and are of the conviction, that this work is too large for the two Eastern Classes, and that the prayers, affection, and financial support of our entire denomination is necessary.

Esteemed brethren and fathers, it is not so long ago that your forebears also found entrance into this country in New York as strangers. How comforting it would have been, and how much distress and suffering could have been avoided, if a missionary or minister had met you there to be helpful to you, and directing you to your destination East or West, and in the name of the Lord to help you with advice and action. We trust that all feel what it is to be an immigrant in a great and strange country, since many of us in our arrival here were misled, swindled, and forced to wrestle with many difficulties, about which undoubtedly many of us can testify.

The situation of the emigrant is truly in many respects deplorable. If someone becomes sick and must be hospitalized at Ellis Island, there is no one to take care of his spiritual needs. The rest of the family are either sent to their destination or sent back to the Netherlands, while he or she remains alone. While the emigrant goes through customs he has absolutely no understanding of what is taking place. In anxious state of mind he is sent from one agent to another. Various churches and organizations of nearly all nationalities take care of their spiritual and national kinsmen at Ellis Island, while it is futile to look for a representative of the Christian Reformed Church, although this field is surely large and important.

In our humble opinion the growth of our Church is in great measure dependent upon immigration. We all, is it not true, were at one time immigrants, and if not we, then our forebears. Actually our Christian Reformed Church is thus a product of immigration—a very strong reason, beloved brethren, that we as a denomination promote the work at Hoboken and Ellis Island.

In very close connection with the matter of immigration is that of the Dutch seamen and Hoboken's Dutch population, both of whom live there temporarily. Every week from two to six hundred seamen come to Hoboken with the large Holland-American steam ships, to remain there for a week. That work also is of concern for the entire

Church, since they are after all our people and should be served here, and since they could also serve us with important services with important ~~services~~ by acquainting the immigrants with a missionary that is seeking their welfare. The work among the Dutch people in Hoboken is no less for the welfare of the entire Church. The Hollanders in Hoboken number at least 200 families, residing there temporarily in order as soon as the opportunity affords itself to move farther West. A missionary could help those with advice and deed, and to direct them to those areas in the West where our congregations are established.

In order to perform this work a missionary is necessary, who receives a card of recommendation from the government, in order that he at all times has access to all the buildings on Ellis Island and the docks at Hoboken, and New York. Such an identification card is easier to obtain when a missionary represents an entire denomination than only a Classis, and as such is supported.

And now, esteemed Fathers and Brethren, our help is, after all, in the name of the Lord who made heaven and earth. May the Lord grant Synod wisdom so to decide in this matter that this great work may be performed by the Christian Reformed Church as a whole to ease the burden of our spiritual and kin brethren, and above all for the promotion and the spread of the Kingdom of God.

Humbly submitted in the name of Classis Hackensack,

The Committee,

Lee S. Huizenga  
Peter Stam

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#### SUPPLEMENT XV.

#### REPORT OF THE COMMITTEE CONCERNING THE QUESTION:

"WHAT IS THE RELATION OF THE CHURCH TO THE SUNDAY SCHOOL?"

Esteemed Brethren:

At various Synods the matter of the Sunday School was discussed. We shall not enter further into the history than is necessary, and remind Synod of the followings:



The Synod of 1904 appointed a Committee to devise plans for a qualified list for Sunday School lessons, Art. 110. The report of this Committee was received as information by the Synod of 1906 (Art. 56.). And since there was an overture at Synod, asking: "What is the principal relationship of the Church to the Sunday School according to the Reformed conception, Synod decided to place this question in the hands of a Committee for an answer, and to devise a list in the spirit of the submitted report, Art. 93, II, III.

The Synod of 1908 rejected the report of its Committee, because it, according to the judgment of the Committee of Pre-advice was not successful in giving the principal relationship between the Church and the Sunday School. Synod again appointed a Committee to answer this question, and decided to postpone the roster plan; Art. 5, A, B.

Your Committee shall attempt, although with a measure of fear, that as the previous reports, it will not be acceptable in the fulfilment of its mandate.

May we first of all point out that an answer to this question is not simple. There are objection from a practical and a theoretical nature. Divergent are the concepts concerning the nature, the meaning, the value, and the method in the structuring of the Sunday School. And although these views do not stand on the foreground in answering our question, yet it shall have to be admitted, that in the consideration of the principal relationship between the Church and the Sunday School, they are not without some influence.

Especially there are objections from a theoretical point of view. The great objection is that our Confession does not speak of the Sunday School; and could not speak of it, since the Sunday School is of a later date. In vain shall we seek for specific principles. The Confession does not state a relationship of the Church to the Sunday School, as it does, e.g., with respect to the Church of Civil Authorities (Art. 36). We shall have to look around for derivative principles, and the determination of such principles is always subject to difficulties.

In order now to give a satisfying answer to the question: What is the principal relationship between the Church and the

Sunday School according to the understanding of our Confession, can concisely be stated, what is the Church and what is the Sunday School. The Church is one, but is considered to be viewed as the triumphant and militant Church, visible and invisible. In the visible Church again a differentiation is made between the Church as organism and as institute. And since we must consider the relationship of the Church and the Sunday School according to the conception of the Confession, we realize that we are dealing here with the Church as institute. Only in the instituted Church we find a Confession. Since the Confession does not speak of the Sunday School, and has not originated in the Church as institute, as has catechetical instruction, we are called upon to consider an organization that stands outside the Church. An institution that is good and praiseworthy, with an excellent goal, having in view principally the same as various religious organizations: the spread of Scriptural knowledge.

The question now is, whether this non-ecclesiastical Sunday School institution can be united with the institute so that an organic relationship comes into being. Concerning this question your Committee is of the opinion that a negative answer must be given. And that for this reasons The institute of the Church is revealed in its office. In these offices we see the continuation of the offices of the Mediator, the Lord of the Church; the prophetic office in the ministry of the Word, the priestly office in the diaconate, and the kingly office in the eldership. Now, the Sunday School, if so desired, would fall under the office of the ministry, but this office is performed in the varied duties of the preaching of the Word, the explanation of the Catechism, and catechetical instruction. If this office is performed according to demand, then there is no place for a Sunday School.

But the Sunday School is here, and it is here to stay. Dr. Bavinck says: "One cannot (especially in America) simply ignore, much less exterminate it." There are those who do the first, and their ignoring takes on the character of withdrawing from the Sunday School, not to associate with it, so that it goes on independently. There are those who would do the latter, but, for whatever reason, do not do so.

Your Committee is of the opinion that the position which the Church should take with respect to the Sunday School is this: the Church should adapt the Sunday School to that which it as institute has in its catechetical instruction. Catechetical instruction and the Sunday School should be merged organically in a twofold sense; the Consistory (or a committee of the Consistory) shall have supervision over the Sunday School; and there must be unity, agreement, and cooperation between the instruction of the Catechism and the Sunday School.

In the acceptance of this position the relationship is at the same time given. And as it appears to us this relationship rests upon two principles; a negative, that the Church as institute does not do something, that does not belong to its task; and a positive, that it watches over the spiritual concerns of the congregation, and promotes that which can be of service to the profit of the churches.

If, in fact, the twofold relationship of the Church to the Sunday School (supervision of by the Consistory and cooperation in catechetical instruction) the principal position has been shown, then the Church stands before the consideration how this relationship shall be accomplished in practice. To give advice in this matter is not included in the mandate of your Committee.

Respectfully submitted,

The Committee ad hoc,

I. Van Dellen  
R. L. Haan  
G. D. De Jong

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#### SUPPLEMENT XVI.

#### REPORT OF THE COMMITTEE OF PRE-ADVICE CONCERNING THE GROUNDS FOR THE BAPTISM OF FOUNDLINGS.

To the Honorable Synod of June 1910:

According to the mandate of the last Synod exploration should be made: On what grounds Foundlings, adopted by believers, should receive Holy Baptism. (Acts 1908, Art. 54, VIII, p. 36.)

In order to prevent misunderstanding your Committee believed that it would not be a disservice to:

1. To explain what is not referred to in this question.  
The question is not:

- a. Whether Foundlings may be baptized of whom it is known that they were born within the boundaries of the Covenant. Everyone who is Reformed will agree to this.
- b. Whether they may be baptized as long as there is any indication of a covenant relationship. Concerning this there also is no difference of opinion.
- c. Whether any ground can be found outside of the Covenant, whereby such children could be baptized. All are agreed that they only may be baptized when it appears that they are in the covenant, and God's Covenant ordinance requires it. Utilitarian reasons, such as that Baptism might prove to be a means of blessing, may not be taken into consideration.
- d. Whether they could not by some other means than by God himself be incorporated in the Covenant. Every answer is here negative. The point that must be investigated is whether foundlings concerning whose origin nothing is known, but have been adopted by believers, can be considered as accepted by God in his Covenant.

2. To inform you that despite repeated brotherly discussions concerning this question, the Committee could not come to a unified opinion, and hence endeavors as objectively as possible to present its feelings from both sides whether or not these children are considered as in the Covenant.

A.

According to the thinking of some it must appear from Genesis 17 that the Lord by the formal institution of the Covenant with Abraham has received in his Covenants:

In the first place, the believing Abraham;

Secondly, the entire house, of which he is father,

all those who belong to him, who stand to him in such a relationship, that they in the full sense are his, viz.,

a. His seed that has been conceived by him, and that in the future would be conceived by him (vs. 7).

b. Those who have been born in his house, and those bought by him with his own money (vss. 12, 13), thus besides those who have been conceived by him, also all those who became his possession, and are his property.

Now the question remains, how this action of God, to receive into his Covenant all that belonged to Abraham, must be considered as a fortuitous character and thus must be confined to Genesis 17, or whether this action must be considered as of an abiding Covenant ordinance. And then they maintain that the Holy Scripture give plain proof for the latter.

For from the Old Testament it appears from Exodus 12:44 that the same had to take place throughout the entire dispensation. For to Israel it was prescribed, "that the servant of everyone, who was bought for money," was to be circumcized, and that thereafter he could also celebrate the passover. But concerning a hireling it is stated in the following verse that he shall not eat of the passover. This makes a differentiation with respect to a slave bought with money and a hireling, and deserves the closest attention. By virtue of the relationship of a slave to be received into the Covenant, he must belong, in the full sense of the word, to someone, which cannot be said of a hireling. The Lord goes no further than with the formal establishment of the Covenant, but the rule of Genesis 17 is maintained, "the one born in the home and the one bought with your money," continues as a rule for the Old Testament.

And that in the New Testament this same rule was maintained is in their opinion no less clear. They point to the expressions of Holy Scripture such as Acts 11:14: "who shall speak unto thee words, whereby thou shalt be saved, thou and thy house." Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." While about

Lydia it is written, that she was baptized ~~and her~~ house, Acts 16:15. Now the expression "your house" in itself may have more than one meaning. It may be reinforced by stating "all your house," yet not to be understood in any other sense than what the Old Testament has taught concerning these words, that no hirelings, but yet slaves, who have been bought, and then most certainly adopted children, in the event there were such. Should these words have to be taken in a different sense in the New Testament, then a definite indication would have been given, but such an indication is not given.

And now it cannot be objected to that the "being saved" does not mean that certainly all of them actually were guaranteed to be actual participants in salvation, for this could not be meant for inborn children. But what it did mean for all of them, and that is what is being considered here, that it did assure them of being received into the Covenant, received into the sphere wherein saving grace is being worked, received in the circle of those who have been received as heirs of the Kingdom of God, so that they in the way of believing acceptance would inherit salvation, or, if they should refuse to be baptized and accept the responsibilities of the requirements of the Covenant, would have to bear the judgment of Covenant breakers, even as those who would not permit themselves to be circumcized, Genesis 17:14. And one can only speak of the breaking of the covenant, where one has been received in the covenant.

The impression here received is, that this Covenant ordinance has been purposely designed, to reveal plainly, that blood-relationship as such does not bring one into the Covenant. The idea that something inherited is found here, must be excluded. To "the all that is a strange, there is expressly added: "which is not of your seed." Sin from the nature of the Covenant of Works continues to plant also in the generations united in the blood-relationship. But in the

Covenant of Grace it is different. This Covenant deals with each one personally. And if the Lord shows believers his favor also to receive their seed into the Covenant, it is not first of all that they have been born of them, being flesh of their flesh, as if the covenant were something inheritable, but because these children being born of them, are theirs, the objects of their love, whose welfare is a matter of their heart, and in whose formation by their nurture they are entrusted with a tremendous influence. And for the same reasons the Lord in his Covenant can and will receive them what in a more removed yet in a full sense is theirs, their slaves, and how much more then their adopted children.

To this must be added:

1. That the character of the Covenant, as Covenant of Grace, especially in the New Testament dispensation, now through the gospel participation in this Covenant is offered to all people, and urges to judge liberally in the reception into this Covenant. The entire Scripture give indication in abundance concerning this generosity.

2. And although the reasons were not always sound, and the grounds that were given were not always sufficient, it was by all an acknowledged fact, that this has been a continual practice of the Christian Church, as well as of the old Christian Church before the Reformation, as also the Reformed Churches of the Netherlands.

3. That against the baptism of such children no direct nor indirect proof can be given from the Holy Scriptures.

Upon this the judgment is based that the baptism of such children is a demand of God's Covenant ordinance, and that by the refusal of the Church to administer baptism to those children and the believing adoptive parents, is denying them rights, which is granted them by the God of the Covenant.

B.

There are other who feel concerning that which is found in Genesis 17 with respect to those born in the home and those purchased with money is confined only to the Old Testament dispensation of the Covenant of Grace. That slaves who were received into the Covenant by means of their masters was only of a passing nature, they derive from the fact that the inborn are not mentioned in the formal institution of the Covenant: "I shall establish my covenant between me and thee, and between your seed in their generations, for an eternal covenant, to be a God unto thee and thy seed," Gen. 17:7. From this it appears that the Covenant, which shall exist between God and Abraham, shall also exist between God and his seed, and what God wishes to be to Abraham, he at the same time shall be to the seed that comes forth from Abraham's loins. Thus the seed it-self is a Covenant party before God. It does not come into existence through Abraham in the Covenant. It is not received into the Covenant because of the will of Abraham, but God himself establishes this Covenant with the seed, even as he has done with Abraham. The children do not stand beneath their father, but next to him in the Covenant ordinance. As Covenant parties they are alike.

From this it shows that the seed may not be placed in the same category as the servants from Abraham's house. No less if Abraham stands on the same level with his servants in the Covenant, can it be said that his seed conforms with him. Abraham's servants are not mentioned in the institution of the Covenant. It is not stated here nor anywhere else: I shall establish my Covenant with them, or: I shall be to them a God. And not mentioning this was not because of the small number, as if it were not worth mentioning, because with respect to the pursuing of Chedorlaomer there were 318 of Abraham's servants who drew the sword. The question concerning why not, the only answer that can be given is that it did not please the Lord. How it soon sins and provokes the Lord to anger, how the Lord shows his distaste by striking down thousands in the



desert or to send them on the other side of the river in captivity, and inclination to establish His Covenant with Israel's bond-servants is not found. When it appears that the Lord will let Israel go its own way, it is Moses whom He wants to make a father of many nations.

It cannot be denied, on the other hand, that the slaves in Abraham's house were nevertheless received into the Covenant. They got into the Covenant by being received, not in the establishment thereof. For the sake of the believing Abraham they were received into it. Their reception therein existed in the connection with the promise, this land will I give to you and your seed after you. To support Abraham that he would come into possession of the external Covenant goods, and later to protect their lords in their possessions, which the Lord had sworn to the children of Israel, they could be received into the Covenant. They shared in the beneficence of the Covenant, yet for the sake of Abraham, which they themselves felt, since they call upon God as the God of Abraham, Gen. 24:12, 27, 42. The difference between the seed and the inborn of the house is constantly seen in every sphere, until at last they were no longer needed because of the growth of Israel they were no longer needed and disappear from history.

The reception of slaves and their masters necessarily requires a continuance of the Old Testament dispensation of the Covenant of Grace. The Covenant demand had to be agreed to by their masters. As long as this Covenant demand contained no more than "All that thou hast spoken we will do," could take place only, otherwise this becomes something as if God personally makes a demand. With the Covenant goods, this land will I give you and your seed after you, etc.; with the seals of the Covenant, Circumcision, and Passover; with the unofficial accomplishment of the same; that the heads of families often circumcized; including that the wife without the sign of the Covenant would be received into the Covenant; with the extermination of unfaithful covenant members, this covenant demand to be received into the Covenant would no longer exist. The servant would no longer by his master, the wife no longer

enters the Covenant through her husband, for therein is neither Jew nor Greek, neither bond nor free, neither male nor female, Gal. 3. The proofs thus borrowed from the Old Dispensation must be used circumspectly to substantiate something in the New Testament, since the Old Covenant is not irreproachable, and those who had been circumcized had to be baptized to enter into the Kingdom of God.

The requirement of the Covenant became different in the new dispensation. No longer a collective promise, but a personal faith in the person of the Son of God. No longer temporal benefits with the spiritual in the background, but believe on the Lord Jesus Christ and thou shalt be saved. The Covenant has become broader, since it is no longer confined to one nation, but also narrower, since the mass of peoples are no longer received as was done formerly. The promise is to you and your children, continues to be valid, but for the rest the branches must be grafted in to be taken into the Covenant of grace. Instruction must precede baptism, and upon the personal unfeigned faith Philip was permitted to baptize the Ethiopian chamberlain.

That the Apostles engaged in mass baptism cannot be proved from the Word of God. It is stated that three families were baptized. Cornelius, called a devout man, one that feared God with all his house, before he had received the heavenly instruction from the angel, upon whom the Spirit fell, who heard Peter, and were baptized by the Apostle, what may most naturally be so called, to whom all the gifts of grace, and faith were granted to all. Acts 10.

Then the jailer and his house were baptized. In this connection it appears that to him and all that were in his house the Word was preached, and that soon he rejoiced that he and his house were made to believe on God.

Here too nothing else could be expected. There is no objection to accept that the adults, as in the house of Cornelius, themselves believed, and that the children of the jailer were baptized. And, finally, the household of Lydia was baptized. Concerning her family nothing more is said, but with respect to the baptism of her house, it cannot be said anymore than of the others that foundlings or slaves were baptized upon the basis that their masters or mistresses believed. It is unthinkable that Lydia, the merchant, a sojourner in a strange land, nor the servants of Rome would have received such children.

Those who embrace this point of view also believe that there is a great difference between <sup>CHILDREN</sup> born of believers and adopted children with respect to their relationship to the Covenant of Grace. A divine act is needed shall a child be born, but adoption simply reveals a human activity. Anyone can provide for himself children by adoption, but not one can cause a child to be born. With respect to birth God stands in the foreground, who causes conception, sometimes contrary to the will of the parents, and establishes a covenant with them, but with respect to adoption man stands in the foreground, and regulates and states how it shall be done. Incentives for adoption are often compassion for the abandoned and unfortunate child, external beauty and charm which this foundling baby possesses, dissatisfaction with their lot of a childless couple through the providence of God, or receiving a sum of money for nurturing the child. That herein is found arbitrary action is seen that beforehand it is already decided from what race the child must be, how old it must be, what externals it must possess in order to be an object for adoption. Now such an act, as everything, is under the plan of God, but a direct guiding hand of God does not come in evidence, from which it would follow that it would be taken up in the Covenant of God. That God, who never acts arbitrarily, would place his blessing upon such an

arbitrary action of man, they do not believe they may accept.

Let this yet be said:

a. That children are not in the Covenant because they are born of believing parents, and stand in blood relationship to them, or have been adopted by believers, who promise to care for their spiritual nurture, but because God establishes his Covenant with them as he has done with their parents.

c. That foundlings do not in any way than through believers come into a certain relationship to the Covenant. They thereby come within a circle, wherein God works with his grace, but this relationship gives no right to the seal of the Covenant of Grace.

They conclude with the declarations:

That they can give no actual, tenable grounds for the baptism of foundlings adopted by believers.

Respectfully submitted,

Your Committee,

Wm. Borgman  
B. H. Einink  
W. Heyns

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#### SUPPLEMENT XVII,

#### REPORT OF THE DEPUTIES RE SOUTH AMERICA.

Esteemed Fathers and Brethren:

Your deputies, appointed to consult with the deputies of the Gereformeerde Kerken of the Netherlands concerning the religious concerns of our kinsmen and brethren in the faith in South America, has the honor and the satisfaction to render to you the following report concerning its work.

After comprehensive correspondence, on the one hand with the deputies in the Netherlands, and on the other with the Consistory of Buenos Aires, in order to come to an agreement, it appears that this good matter has been prepared and is almost complete, so that for our part we were able to execute the mandate of Synod, namely:

a. For a period of two years to supply \$400.00 for the salary of a Reformed minister for South America, which is to be taken from the General Fund for Domestic Missions, and

b. To recommend a collection for the construction of buildings there (with the understanding that the Gereformeerde Kerken in the Netherlands do the same).

According to the last communication from the Consistory of Buenos Aires, just received, Mr. A. O. Sonneveldt, Christian principal at Brouwershaven, has accepted the appointment as principal and lay preacher for a period of six years, and he is expected to arrive this month. The intent of the Consistory and the congregation is to call this brother as soon as possible and ordain him as minister, so that he assume the responsibility of both church and school; the latter with the help of local teachers from among its own people; and that he also work among other colonies two or three times a year. Surely a wide embracing and difficult work, which will require encouragement. Your deputies believe that the first mentioned matter concerning ordination opens the way to grant the support of \$400.00 per year for two years, and that thereafter at the same time that Synod recommend to all the congregations a collection for construction of buildings.

The Consistory and the congregation desire, if possible, to build a church and a parsonage, since the rent for homes and meeting places are very expensive; and then the thinking is to use the church building also for school purposes. They have accumulated some funds, and in the Netherlands collections have already been taken, and now they also look to us in North America for help, which Synod may decide to send.

Your deputies are delighted in the anticipation that soon the way will be opened that we can extend a helping hand to these struggling brothers and sisters, who for twelve years have been pleading for help. Indeed it is touching to read all the requests, which, since 1897, were received by us. May the Lord bless and multiply

there; may He bring brother Sonneveldt in their midst with the rich blessing of the Gospel; may his blessing rest upon the promised support from our midst, and may he grant many liberal hearts among us when soon a collection for buildings will be asked from the congregations.

Your deputies regret that they could not do more for our kinsmen and brethren in the faith in South America in general. But the work of preparation was so comprehensive and difficult that they confined themselves to Buenos Aires as a starting-point. They therefore advise that Synod again appoint deputies for the continuation of this work, with a renewing of the mandate, and the approbation given by the last Synod.

Respectfully submitted,

The Deputies ad hoc,

J. Groen  
J. Wyngaarden  
Y. P. De Jong

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#### SUPPLEMENT XVIII.

#### ADDRESS OF PROF. DR. BOUWMAN.

(Art. 37 of the Acts.)

Esteemed Brethren,

It is a privilege and a great pleasure as delegate from the Gereformeerde Kerken of the Netherlands to be in your midst and to view your activities from a closer stance. It does the heart good at such a distance from the Fatherland to meet kinsmen in the far West, and above all that they with us share the same beloved faith.

We are kinsmen. The history of America and Netherlands are closely connected with one another. From the Netherlands at the mouth of the Hudson in the first quarter of the seventeenth century a Holland colony was established. There the beloved Dutch tri-color waved for ten years, as a proof of the courage and the energy of our forefathers, there the first Dutch Reformed Church was established in this country. And also after the English caused night to triumph over right at this place

and New Amsterdam was rebaptized as New York, the bond of kin relationship, religion, and church continued, although it often proved very weak. This bond was again strengthened in the 19th century, when the desire for freedom of conscience and the need for a more commodious existence, drove many to the far West. With deep regret in the heart, but with an eye upon God, a large multitude of people, where life in the Fatherland became to difficult, the land of their birth, in order to find in America the freedom to serve God according to his Word, and at the same time bread, sometimes in abundance, for this earth. From the circles of the Secession many came here to perpetuate the church of the Reformation and strengthened the same, and since then a stream of colonists have come here, who have fed religious life, so that we may say that you are our brothers, that your Church is a daughter of De Gereformeerde Kerken.

Thus there exists a twofold bond, a bond of faith, while we together share in one beloved faith, and at the same time a bond of race, while we together are children of one and the same Dutch race. Your God is our God, and your fathers are our fathers. Both of us have one and the same confession, and we speak the one and the same Dutch language. Is it any wonder then that by being in your presence and in the enjoyment of being in your midst at times raises thoughts which multiply, and that thankful joy fills the soul?

Considering the narrow bond, which knits us together, we, the Gereformeerde Kerken, must acknowledge that we have burdened ourselves with the appearance that our interest in your well-being did not exist strongly enough. Never has there officially been a delegate been sent to your Synod by our churches. Men did come to you, who showed that your welfare touched their heart; there did exist a lively correspondence between you and us; though, where you did continually as Synod send delegates to the Synod of our churches, that was not done up until now by us. When Rev. Jonker of Paterson remarked about this at the Synod of the Gereformeerde Kerken at Amsterdam in 1908, we felt the truth of his statement, and it is because of this that

I have been delegated not only to spend a few hours with you and to bring the greetings of the brethren in the Netherlands, but, with your approval, to attend this entire Synod and to enjoy your brotherly fellowship. Therefore I express my hearty thanks for your welcome reception and for the honor to be seated in your assembly with advisory vote.

Furthermore, it is necessary for me to tell you that we in the Netherlands are continually taking great interest in the course of your church life, and from your church periodicals and magazines may learn of your growth and of your zeal for the service of the Lord. With joy we have taken cognizance of the fact that you are more and more steering a steady course in your church life, that your Theological School and the College is flourishing, and that a desire has been awakened to organize Christian Schools. It also warms our heart to take note that with vigor you have commenced mission work and that the Lord has not permitted your labors to be without blessing. And further it is a pleasure to us that you take note of what is taking place in the Netherlands, and that you were willing to adopt some of our important decisions, although it also appears to us that you have at times taken over from us that which was wrong.

Now concerning the course of our church life, this is known to you, and I am convinced that it would not be a service to you to say much about it. Only that I be permitted to inform you that through the goodness of the Lord that our church life may enjoy a good process of growth. Although there were circumstances found with us, whereby we are to humble ourselves before God, although we would desire a greater spiritual life, through the grace of God we may also note good things in our churches. Again the strife concerning the training for the ministry is felt, and fought somewhat unbrotherly and too personal, so that this strife has too much touched upon the inner strength, the love and the cheerfulness of life. Generally with respect to this point there is a gain in the appreciation of one another's feelings, and there is an attempt to understand one another, without injuring the brotherly love and justice and the calling of the church with respect for the training to the Ministry of the word.



Further the work of missions has the love of the congregation. Much is being done for the work of mercy. It pleases the Lord to bless his Church abundantly in our country. In faithfulness to the Confessions the Word of our God is ministered. Although there is always reason for humbling ourselves before the face of the Lord, the Lord does not forget his people in the Netherlands; the churches are slowly on growing in number and in strength; God's people are comforted, and sinners are converted. Also outside our denominational life, particularly in the Hervormd denomination, there are visible signs of an evolving spiritual life. Although the enemy boldly exalts himself, the Lord raises a banner against those who oppose his cause. Although the Church is surrounded by so much false mysticism and self-willed religion, nevertheless the Lord causes the rustling of the Spirit to be observed, the flowers are seen, and the time of singing has arrived.

The necessity of Christian education is more strongly felt. By means of the support of the government our Christian people are placed in a position to organize better Christian schools, to increase the salaries, and to build new schools. Recently the thousandth Christian school was opened. Christian education has become a great power in the life of the people, a mighty bulwark against the growing stream of unbelief, a wonderful means for the leavening of Christian principles. Furthermore, a need is felt for high schools. Next to the Theological School, the Free University, we have four Reformed Gymnasiums, and three gymnasiums sponsored by the Hervormden.

And what more shall I say about this? The things that are happening to us are known by you. I can end with this declaration: "The Lord has done great things for us, whereof we are glad."

And now it is our prayer that the Lord, who has prospered you in this country, who richly blessed you, and gave you the love and the devotion to hold fast to the old Reformed confessions, that He may continue according to the requirements of Reformed principle to reveal you as a Reformed Church. There is much to be done here. The great privilege of being Reformed places a great responsibility upon us to be Reformed in every sphere of life to cause the light of God to shine and in the midst

of this great people is to work as a leaven. The biggest question with respect to Americanization is the question how the Reformed people can exert an influence upon society, which will require much thought concerning your work of love; but in this you have the assurance that the Lord will give grace and honor who live in uprightness before him.

In order that you may be enabled to exert this influence, it is necessary that in unity of faith you do all within your power that which lies upon your way, holding fast the Reformed confessions, and according to the needs of your people and country seek a pathway. It is therefore a good idea to look to what is happening in the Netherlands, and learn from others, and at the same time the requirements of life here, working out your own methods for the spread of the knowledge of God, to the knowledge of God, for the Christianization of the life of the people, and the building up of the church.

It will continually become clearer that we need one another, and that we can learn from each other. We in the Netherlands and you in America have sprung from the same people, no matter how small, which through its energy and courage has amazed the world; and that our history and the history of South Africa continues to be a witness of the tenacity of life and vital power which it possesses, which gives hope for the future. Let us then look at our glorious history, let our faith in the faithfulness of our God encourage us obediently to expect the blessing of the Lord by walking in his ways. May He bless you, brethren; may He watch over you, strengthen you, and fulfil all your needs. May He also cause a rich blessing to flow forth from this assembly, to the glory of the name of the Lord, to your joy, and to the upbuilding of the Zion of God. May He cause us together to fight the good fight of faith, in the firm conviction that our cause is God's cause. "For this God is our God for ever and always. He shall guide us to the time of our death."

H. Bouwman

SUPPLEMENT XIX.

ADDRESS OF REV. J. GROEN IN REPLY

TO THE ADDRESS OF DR. H. BOUWMAN.

Esteemed and Beloved Brother in Christ:

It is a cause of great joy to us as Christian Reformed Churches in America to have you, professor, in our midst as delegate from the Gereformeerde Kerken of the Netherlands. From the beginning our denomination has experienced a bond with you. And although in earlier years we might not at once receive your full confidence, true love was not easily severed, and we continued to seek your fellowship. Regularly we sent letters of our interest to your Synod, repeatedly sent delegates, and received much appreciated letters from you. And thus the ties of fellowship became stronger. Not ever before, however, did we have the privilege to have a delegate from the Netherlands Gereformeerde Kerken in our midst. Fortunately that has now happened. Heartily welcome, brother.

For the first time both our denominations meet each other in this country through their delegates face to face, and shake each other's hand in fellowship. And if one asks: What makes us feel so united with you? Then our answer is:

1) We are kinsmen, together we are Hollanders, sons of one Fatherland. Many of us have first seen the light of day in the Netherlands, and spent their youthful years there. And although many of us have never seen the Netherlands, yet there is no land in the world, except that of the "Star Spangled Banner," that has such a large place in our hearts as "Brave Little Holland," the fatherland of our fathers, that land where our forefathers have fought, suffered, and as martyrs have died for freedom and truth, for the service and honor of our God. We love the Netherlands, and it pleases us to have one of our brethren in our midst.

2) We as churches have the same standards, the same confessions and church order. And the Formulas of Unity are not a dead letter no less for us than for you, an archive as a show piece. ~~is saved~~. No, they are an expression of our united faith. We both stand on firm Reformed, Calvinistic ground. Our churches regularly have correspondence with other churches in this country. Our heart in that aspect is broad, but, alas, we constantly feel that we are not one in spirit with them. We not only differ nationally, but also in theory and practice. It is entirely different in our relationship to the Gereformeerde Kerk in the Netherlands. We are sister churches in the full sense of the term. We look alike, we love one another, confess the one truth, live for the one and same purpose. Such a sister church is a bolster in our difficult battle in this land of sects for our Reformed principles.

3) This moment gives us the splendid opportunity as churches to express our gratitude to you for the blessed influence which your churches have exerted upon ours. The renewing under you of the Reformed principles, first with the secession, and later with the doleantie (two blessed streams, later fortunately led into one river bed) was also for us an inexpressively great blessing. God has done great things through you for land and church. The Calvinistic, Reformed principles we taken from under the ruins, and under the leadership of great men, mighty spirits, heroes of faith, were developed according to the needs of the times. Not only was the ecclesiastical and practical religious life brought to a never before known flourishing condition, but the Christian world and life view has been placed upon the foreground again in practically every sphere of life. With admiration we have witnessed the labor of your statesmen, your Christian schools, your ~~gymnasies~~, your Theological School, your Free University, and no less the many substantial books you have sent into the world. For all this we have thanked the Lord. And although separated from you by thousands of miles, we have steadfastly

sat at your feet and have learned much. Without you we would never have become what we are. In the Netherlands you have advanced more in your ecclesiastical life because you are closer to the sources, and you have had a better opportunity to trace and develop the almost forgotten Reformed principles. And it will be for you as Reformed in the Netherlands an incentive to continue to work further with ~~us~~, when we point out to you our gratitude that you in this work have performed this not only for yourselves but also for us.

4) Again from another point of view your welfare has served us. Your churches are continually active to bring new building material for the building up of our churches here. From year to year hundreds, yea thousands migrate from Netherlands to America from your churches to ours. We feel honored and bolstered by the many men and women, fathers and mothers, young men and young women, and many children fresh from the Christian school, who come with certificates of membership delivered from your churches to ours, and who are received in the full confidence of your orthodoxy without further examination by us. And we take this opportunity to thank the churches of Netherlands for the blessed work they have performed in this for our churches, and we hope that you will continue in this important work for us.

5) Your prosperity is a blessing for us, but our prosperity is also a blessing for you, for the churches in the Netherlands. For the churches in Netherlands it cannot be an indifferent matter, where their members, who go to America, find a church home. Therefore it is good for us that they have sent a brother to us to take note of this matter, and to convince himself whether the Christian Reformed Church is a healthy and safe church home for the Dutch emigrants from Netherlands. A thorough investigation will be very acceptable to us, and we would especially draw your attention to the manifold and difficult work performed by us in Domestic Missions, to follow the emigrants, and thus attempt to preserve them for our Reformed teachings.

The Lord has entrusted to you, the Gereformeerde Kerken in

the Netherlands, and us here, a precious heritage. Let us together be thankful, and continually be mindful of the words of our exalted Lord: "Hold fast that which thou hast, that no one rob thee of thy crown." The history of the Christian church teaches us, that after a glorious revival a sad reaction many times follows. Satan always stands ready to sabotage the good work of God. May we not backslide, but go forward from strength to strength.

Our sincere wish and prayer is that the Lord may be with you as Gereformeerde Kerken in the Netherlands in the future as He has in the past; that you may go forward in the strength of the Lord on the beaten path, that you with all your strength may work for the further development of the Reformed principles in the spheres of theology, Christian sciences, Christian politics, Christian education, and sociology. May God grant that the remaining differences among you, also with respect to theological instruction, may be resolved, so that a powerful institution for theological training may flourish, an institution in a fitting way bound to the churches, and also suitable for our students to take a post-graduate course.

Dear brother, may God soon bring you in good health to your loved ones, and then bring the greetings of our churches to yours with the assurance that we love them, continually think of them, continually pray and thank the Lord for them, and often lean upon them as upon an older sister, and bring also the request that gladly in the near future would we again like to have a delegate from your churches in our midst.