

ACTS OF SYNOD
OF THE
CHRISTIAN REFORMED CHURCH
Held from June 17 to 25, 1914
at
Roseland, Chicago, Illinois

Notes:

- (1) The pagination of this translation follows that of the original Dutch.
- (2) This translation is not an official translation and should be compared with the original for accuracy.
- (3) The translation was prepared under the auspices of the Synodical Interim Committee of the Christian Reformed Church, 1977.
- (4) English portions of the original Acts have not been reproduced in this translation. For these the original should be consulted.

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ACTS OF SYNOD
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CHRISTIAN REFORMED CHURCH

HELD FROM JUNE 17 TO 25, 1914
AT ROSELAND, CHICAGO, ILLINOIS.

MORNING SESSION, WEDNESDAY, JUNE 17.

Article 1.

On Wednesday morning, June 17, at 10:00 o'clock, Synod was called to order by Rev. A. Keizer, the president of the Synod of 1912, in the Third Christian Reformed Church of Roseland, Chicago, Illinois, who, the previous evening led the Synodical Prayer Service, speaking on Psalm 87:7, in the First Church.

Article 2.

After singing Psalm 86:6, and reading I Corinthians 13, Rev. A. Keizer addresses the assembly as follows:

Honorable and beloved brethren in Christ, Delegates to Synod, Worthy Professors, Brothers as deputies and committees appointed by the last Synod to report to this Synod and serve with advice:

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

It is a pleasant task for me, my brethren! to welcome you on this beautiful June day, in the third of our churches here in the land of Roses. What a delight, especially after we have lived along with the church for several years, to be able to meet so many brethren from East and West, and look each other

with confidence in the eye, shaking hands with old acquaintances, because our country is so large, and we live so far from one another. Our churches are spread in 21 States of our great Union, and also Canada, under the jurisdiction of King George. That makes seeing and seeing each other again a rare experience, and it causes us to give hearty thanks and inner joy.

We have gathered here as Synod in order to promote the concerns of our churches. We live with one another in common accord in an ecclesiastical fellowship; having common concerns, with respect to doctrine and life, school and mission, etc. Our Agenda points the way for us. And now we have in the consideration of these matters the need of each other's enlightenment.

Concerning doctrinal differences, which can cause feelings to run high, we pray that Synod abide by what we might call: The Conclusions of Utrecht, the Pacification of Muskegon. Let it remain there. Let that be enough. Let us not go further. With appreciation for one another. May our confession be with Paul: "We know in part, and we prophecy in part."

The Mission, the Dometic and well as the Heathen Mission--- not to speak of Jewish and Mohammedan Mission, which all appear in our Agenda--- requires careful discussion. At former Synods we sometimes expected great tension concerning the principle of Missions. The Lord put us to shame for that fear, and we continue to build on the foundations that were laid. It still remains my conviction that the matter of Missions is finding a place. At times there appeared to be danger, that obedience to the command, to bring the Gospel to the whole creation would suffer harm with our bickering who must send them.

Concerning Higher Education, we shall find opportunity for broad debate. Various matters must be considered: The number of Curators, the appointment of professors, the transfer of our Academy to a Society for secondary education, and other matters.

The Americanization of our people is a big problem among us. God keep us from driving or from drivers among us, so that we are not driven apart. May the Lord also give wisdom and carefulness to our Church also concerning this matter, so that all our people gradually follow. Frenzied driving has created a lot of damage for the Church of Christ here on earth. Let us together with appreciation for one

another, not to work too hastily in this matter, and with the prayer for God's approval.

Our cicle of ministers has been considerably thinned out since the last Synod. Not less than five were taken away by death, and others were obligated to rest for a period of time. In these moments we remember the death of our emeriti ministers R. Drukker and J. H. Vos, and ministers in active service M. J. Marcusse, J. A. Kett, and K. Van Goor. May their departure spur us to use well the limited time of labor at our disposal.

Men and Brethren, the task that awaits us is an important one. To be laboring in the Church of Christ is surely of great significance, and not least in an assembly such as this, which is the broadest among us. We have need of wisdom and discreteness, calmness and resolution; first of all there is great need for the enlightenment and guidance of the Holy Spirit. Come, let us thereto unite in prayer to the God of all grace, with and for one another.

PRAYER.

Article 3.

After prayer the credentials are presented. The following brethren appear to have been delegated and are present:

Grand Rapids East:

Revs. P. Ekster, J. J. Weersing, Dr. Y. P. De Jong;
Elders J. B. Hulst, B. Sevenema, A. Bierema.

Grand Rapids West:

Revs. E. J. Tanie, J. G. Schaap, L. Veltkamp;
Elders G. J. Haan, E. Hekman.

Classis Hackensack:

Revs. D. De Beer, K. Poppem;
Elders P. Stam, George Barrowclough.

Classis Holland:

Revs. P. A. Hoekstra, M. Van Vessem, W. D. Vander Werp;
Elders R. Mulder, D. W. Jellema, H. H. Snieders.

Classis Hudson:

Rev. G. Westenburg, R. Bolt, J. Keizer;
Elders J. Vander Plaat, D. Dykstra, F. Zeeuw.

Classis Illinois:

Revs. J. Manni, W. Stuart, D. Zwier;
Elders L. Bere, H. Boonstra, F. A. Van Zomeren.

Classis Muskegon:

Revs. J. Bruinooge, J. Haveman, H. J. Mulder;
Elders J. Schreur, G. Klooster, F. Hendricks.

Classis Orange City:

Revs. F. Stuart, J. Timmermann, J. M. Voortman;
Elders J. S. Adema, K. De Vries, J. Wiersma.

Classis Ostfriesland:

Revs. F. Schuurmann, B. Nagel, G. Bode;
Elders J. Lolling, J. Cooper.

Classis Pacific:

Revs. M. Borduin, N. Gelderloos, A. Guikema;
Elders J. Slotemaker, R. Kooi, A. Witte.

Classis Pella:

Revs. H. Bultema, H. Danhof, G. De Leeuw;
Elders A. Van Duren, H. Overbergen, Chas. Vander Kooy.

Classis Sioux Center:

Revs. J. Holwerda, H. M. Vander Ploeg, P. Jonker;
Elders G. Van Otterloo, P. Nieveen, B. Brink.

Classis Zeeland:

Revs. A. Keizer, E. J. Krohne, J. Smutter;
Elders A. Bosch, J. Miedema, H. Goodyk.

The Credentials are accepted.

Article 4.

The election of officers takes place with the following results:

President - Rev. J. Manni
Vice-President - Rev. W. Stuart
First Clerk - Rev. M. Van Vessel
Second Clerk - Rev. H. M. Vander Ploeg

Article 5.

The Officers of Synod are seated, and the newly elected

President, Rev. J. Manni, addresses Synod. After expressing his warm thanks for the honor bestowed, he leads Synod in prayer. Herewith the morning session is concluded.

WEDNESDAY AFTERNOON SESSION, JUNE 17.

Article 6.

Opening Devotions.

Article 7.

The President reads the Public Declaration, which is answered in the affirmative by the delegates.

Article 8.

Decided to meet in the forenoon from 8:00 to 11:30 o'clock, and in the afternoon from 2:00 to 5:30 o'clock, and a 15 minute intermission in each session.

Article 9.

Decided to work through Committees of Pre-advice. The President appoint the following to work out the schedules:

1. Committee to appoint Pre-advisory Committees: Revs. P. Ekster, K. Poppen, P. A. Hoekstra, W. Stuart, F. Stuart, B. Nagel, A. Guikema; Elders: E. Hekman, J. Vander Plaats, H. Overbergen, G. Van Otterloo, A. Bosch, and J. Schreur.
2. Reception Committee for delegates of Corresponding Churches: Dr. Y. P. De Jong and Rev. D. Zwier.
3. Committee for Nominations: Revs E. J. Tanis, R. Bolt, J. Bruinooge, J. M. Voortman, G. De Leeuw, and J. Smutter; Elders: J. B. Hulst, D. W. Jellema, H. Boonstra, and J. Cooper.
4. Obituary Committees: Rev. A. Keizer and Rev. J. Timmermann. (Report, Art. 32.)

Article 10.

The Stated Clerk, Dr. H. Beets, reads the report of the Synodical Committee, (Of. Supplement I), and letters received.

from the Gereformeerde Kerken in the Netherlands, the Old Reformed Church of Bentheim and Ostfriesland, the Presbyterian Historical Society at Philadelphia, Pa., and from the Presbyterian Church of New Zealand.

Rev. H. J. Kuiper gives his report as delegate to the Reformed Presbyterian Church, and reads the report of Rev. A. Dekker, who was delegated to the General Synod of the Reformed Presbyterian Church. The following also report: Rev. J. J. Hiemenga, delegate to the General Synod of the Reformed Church in America; Rev. W. Bode, delegate to the Associate Presbyterian Church.

Prof. G. D. De Jong reads the Majority Report of the Committee on Unions and the Labor Movement, while the Stated Clerk reads the Minority Report by Rev. Groen. (Supplements IX and X.)

The report of the Committee for South America is read (Supplement XI); and the report of the Deputies ad Examina.

Rev. F. Doezeema reads the report of the Curatorium (Supplement II); Rev. I. Van Dellen the report of the Committee for the General Fund of Domestic Missions, Supplement III); Rev. J. Dolfijn distributes the report of the Board of Heathen Missions to the delegates of Synod in printed form (Supplement IV).

The report for Jewish Missions (Supplement V) is handed in by Rev. J. I. Fles.

Rev. M. Van Vessem reads the report of the Emeritus Board (Supplement VI).

The report on Church Help (Supplement VII) is read, as well as the report of De Wachter Committee (Supplement VIII).

Rev. H. Keegstra gives an oral report for the Committee for Sunday School lessons. The Committee is continued, and it is decided to replace the late Rev. J. A. Kett of the Committee by another member to be appointed. (Cf. Art. 75).

The report of the Committee to investigate whether and how

it is possible, on Biblical grounds, to admit those to the Church, who were divorced on unbiblical grounds, and later re-married, and thereafter came to heartfelt repentance, is presented to Synod in printed form. (Supplement XII.)

These reports were received as information, and where necessary, with the material found in the Agenda, to be placed in the hands of the various Committees of Pre-advice. (See Art. 11.)

Article 11.

The Report of the Committee for the Appointment of Committees of Pre-advice is read by Rev. K. Poppen as follows:

Theological School and College - Revs. J. Timmermann, P. Ekster, W. Stuart. A. Keizer, P. A. Hoekstra; Elders B. Sevenma, E. Hekman, J. Schreur, J. Wiersma.

Advisors - Professors L. Berkhof and A. J. Rooks.

Heathen Missions - Revs. D. Zwier, R. Bolt, M. Van Vessem, F. Stuart, W. D. Vander Werp; Elders J. B. Hulst, K. De Vries, G. Klooster.

Advisor - Prof. G. D. De Jong.

Jewish, Mohammedan, and Domestic Missions - Revs. C. De Leeuw, J. Keizer, J. Bruinooge; H. M. Vander Ploeg; Elders P. Stam, J. Vander Plaat, F. A. Van Zomeren, J. Slotemaker, B. Brink.

Publication Matters - Revs. J. Manni, E. J. Krohne, K. Poppen, H. Bultema; Elders A. Bosch, A. Bierma, G. J. Haan, R. Kooi, F. Zeeuw.

Church Order - Revs. L. Veltkamp, J. Haveman, A. Guikema, J. M. Voortman, J. Holwerda; Elders - D. Dykstra, D. W. Jellema, J. Lolling, H. Goodyk.

Advisor - Prof. W. Heyns.

Varia - Revs. P. Jonker, H. J. Mulder, J. Smitter, B. Nagel, C. Bode; Elders - A. Witte, H. H. Snieders, L. Bere, Chas. Van der Kooi, G. Van Otterloo.

Advisor - Prof. W. Heyns.

Protests - Revs. Y. P. De Jong, D. De Beer, G. Westenberg, N. Gelderloos, H. Danhof; Elders - J. Miedema, F. Hendricks, J. S. Adema, J. Cooper.

Advisor - Prof. G. D. De Jong.

English Psalm Rhyming, Classis, and Catechism Translation -
Revs. J. J. Weersing, E. J. Tanis, J. C. Schaap, F. Schuurmann,
M. Borduin; Elders R. Mulder, P. Nieveen, W. Hook, George Bar-
rowclough.

Synod approves the report.

Article 12.

After it was decided to adjourn until Thursday afternoon
in order to give the Committees of Pre-advice the opportunity
to prepare their reports, the session is closed with thanksgiving.

THURSDAY AFTERNOON SESSION, JUNE 18.

Article 13.

Opening Devotions.

The minutes of the previous sessions are read and approved.
Rev. H. Baker is present for Rev. J. Smitter, and agrees to
the Public Declaration.

Article 14.

Rev. J. Noordewier, the Synodical Treasurer, reports as
follows:

Balance, 1912	\$ 628.52
Receipts	<u>1,516.17</u>
Total	\$2,138.69
Disbursements	<u>2,054.19</u>
Balance	\$ 84.50

The report is received as information.

Revs. J. Smitter and W. Stuart examined the books and
found them in order.

It is decided to establish a quota of 24% per family, to
be paid in two terms, each year 12%.

Since the Synodical Treasurer has already for so many years

functioned gratis, Synod decides to grant him an honorarium of \$50.00 as a token of appreciation.

Further the advice of the Committee for examining the books is adopted: "That the Treasurer of Synod open a checking account, and henceforth pay all disbursements by check."

Article 15.

The Committee of Pre-advice for Church Order present the following:

a) Your Committee advises Synod that it confine itself only to the discussion and the adoption of the Church Order as such, regardless of Synodical decisions, etc., because otherwise it becomes too comprehensive for the Committee and Synod.
Adopted. (See Art. 75.)

b. With respect to Synodical decisions, etc., your Committee advises Synod, that the publication thereof be left to personal initiative.

Adopted. (See Art. 75.)

Article 16.

The Committee of Pre-advice for English Psalms, etc., reports by means of Rev. E. J. Tanis:

Esteemed Fathers and Brethren:

Your Committee appointed to serve Synod with (1) advice with respect to English Psalm Rhyming, (2) the formation of an English speaking Classis, (3) the objection of Classis Grand Rapids West against a few expressions in the new translation of the Heidelberg Catechism, has the following to report:

I. First of all, with respect to an English Rhyming, your Committee proposes that Synod recommend the United Presbyterian Psalter. The ground for this proposal of the Committee are the following:

1. The Committee appointed by the Synod of 1912 recommends this publication in its report for reasons eminently clear and at the same time convincing.

2. Nearly all the English-speaking congregations request

to them be given the liberty to use the U. P. Psalter, and not one of the English-speaking congregations requests the use of the Psalmbook of Rev. H. Vander Werp.

3. Here and there Psalms are omitted in the edition of Rev. Vander Werp.

4. Some of the translations of Rev. Vander Werp have not been approved, but all of them have with respect to the U. P. Psalter.

5. Your Committee finds it necessary to call the attention of Synod that the Rev. Vander Werp edition has too much the individual stamp. It is too much the work of one composer, and it thereby too monotonous. There are only 94 melodies in the edition of Rev. Vander Werp, while the edition of the U. P. Psalter contains 436. The U. P. Psalter has 436 songs, while the edition of Rev. Vander Werp 212. For the 150 Psalms there are only 94 tunes, while the U. P. Psalter has 436.

For these reasons your Committee proposes that Synod recommend the U. P. Psalter to the English-speaking congregations.

Adopted.

II. The gravamen of Classis Grand Rapids West against the translation "definite knowledge" in question and answer 21 of Lord's Day VII in the Heidelberg Catechism.

Your Committee is of the judgment that the gravamen is well grounded, and the translation should be: "Faith is a certain knowledge." The Committee believes that in order to obviate all misunderstanding that the word "certain" should be printed in cursive. We are of the opinion that we must agree with the gravamen of Classis Grand Rapids West that "definite knowledge" is not a correct translation of "eene zekere kennis," since the word "definite" means "belijnd", "bepaald," (positive, absolute, definite), and the thought of the original is "certain." Yet we cannot go along with the proposal of Classis Grand Rapids West to omit the indefinite article, because the English language requires this article, and it is also found in the Dutch and German editions.

Adopted.

III. The Formation of an English-speaking Classis.

Your Committee is of the opinion that it is not desirable to form an English-speaking Classis for the congregations of Michigan, because not all

of the English-speaking congregations favor it, and that the circumstances are not conducive for a change since the last Synod.

But your Committee does believe that Synod will have to direct its attention to the fact that there are office-bearers in English-speaking congregations for whom it is impossible to express themselves in the Dutch language, and therefore calls to the attention of Synod that such office-bearers have the right to express themselves in the English language.

Adopted.

Article 17.

The Report of the Varia Committee is now to be considered. It is as follows:

Worthy Brethren:

The Committee for Varia has the following to report:

1. Emeritus Matters. The following Classes seek the approbation of Synod to grant honorable emeritation to the respective ministers:

Classis Fella - Rev. J. Noordewier and Rev. A. J. Brink;
Classis Sioux Center - Rev. H. Huizingh; Classis Zeeland - Rev. H. Vander Werp. (See Art. 72.)

Adopted.

2. Your Committee advises that the requested quota of the Emeritus Board in its Report be approved, and the proposed allowances be granted to the Emeriti concerned, etc.
(Supplement VI.)

Adopted.

3. With respect to the Report for Church Help (Supplement VII), your Committee advises that the congregations, which are indebted to this Fund, and do not let anything be heard from them, are to be notified and in the name of Synod be requested to fulfill their obligations.

Adopted.

Having considered the Reports on Unions and the Labor Movements, (Supplements IX and X), and taking notice of the Instruction of Classis Holland, which is as follows: "Synod expresses itself concerning Unionism, and the relationship which we are to take to it," your Committee advises:

Since the Synod of 1912 appointed a Committee for Unions and the Labor Movement, and this Committee

in our opinion either did not have enough time or did not take the time, to discuss the matter, and since there is a majority report and a minority report, and considering that this is a matter of extreme importance, and the Church has to exercise great care, your Committee advises that this Synod does not make a definite declaration, but to appoint a Committee to serve the next Synod with a complete report. The Committee to consist also of persons, who from experience are knowledgeable with respect to this matter. (See Art. 75.) Adopted.

5. Instruction from Classis Sioux Center and Classis Grand Rapids West with respect to State Laws concerning Marriage and Divorce. P. 17 on the Agenda:

"Since our State Laws concerning Marriage and Divorce do not appear to be conducive to purity in marriage, Synod approve the attempts for improvement thereof in Congress or by other means, and that Synod appoint a Committee to promote this improvement."

(Classis Sioux Center)

"Classis requests Synod to contact the Federal Council of Christian Churches in America. This to take place after having made a satisfactory investigation, if it is desirable to join the Council or to enter into Correspondence with it, in order to urge as much as possible to obtain better marriage laws."

(Classis Grand Rapids West)

Your Committee advises that Synod approve the instruction of Classis Grand Rapids West to enter into contact with the Federal Council, and herewith, we believe, the request of Classis Sioux Center will also be satisfied. (See Art. 75.)

Adopted.

6. The following instruction from Classis Sioux Center:

"Since every year there is a great amount of money paid to Fire Insurance Companies for church (and other) buildings, which to a great extent is spent outside of our circles, that Synod give advice in this matter, if it would not be more just that the profits hereof be given to Church Help, and if advisable, to appoint a committee of men versed in these matters to study this matter, in order to report to the next Synod."

Your Committee is of the opinion that this is not an undesirable matter, but that it is not something with which the Church should concern itself, and therefore advises not to consider it.

This advice is rejected, and the following is adopted:

"Since Synod is convinced of the desirability of this matter, it appoints a Committee of capable men to investigate the State laws, as well as the premiums which the various churches pay, and to report to the next Synod with a well circumscribed report." (See Art. 75.)

7. Concerning Correspondence with Sister Churches, your Committee found the following on the Agenda, p. 18: Classis Grand Rapids West: "Classis urges Synod to put forth efforts to steer the correspondence with the sister churches, namely, the sister churches in the Netherlands, more and more in the direction as stated on page 82 of our Church Order. At present this correspondence consists of polite greetings, which is against the ideal of the Church Order."

Classis Hudson: "Synod provide for more and better correspondence with the Gereformeerde Kerken in the Netherlands, in order that greater appreciation of our mutual concerns under God's good favor may be awakened and labored with."

Your Committee advises:

a) that such a letter be sent to the Gereformeerde Kerken in the Netherlands, wherein the question is asked whether the Gereformeerde Kerken are willing to enter into correspondence as defined by the Synod of 1900, Acts 1900, p. 51, Church Order p. 82);

b) that in this letter emphasis be placed on point d,

1) because in these days of spiritual decline, there is so much need of each other's help and guidance;

2) because our Confessions and Liturgy are the common property of the churches;

c) that in that paragraph the words "Church Order" be deleted because so much depends on local situations.

Adopted.

8. Concerning the instruction of the Denver Consistory: "Synod direct the attention of the Netherlands Churches to

the danger of Mormonism, and request her to urge the Government to take measures against the recruiting of the Mormons." Your Committee advises:

a) That because of the great importance of this matter, a communication be directed to the Government of the Netherlands, and to the Gereformeerde Kerken be asked to support this letter and to send it to the Government, since missionaries are continually going to the Netherlands to entice people to move to Utah claiming it to be the land of promise;

2) That in this communication attention be directed to the great moral and political danger of Mormonism;

3) That the implementation of this decision be placed in the hands of a committee understanding these matters.
(For members of the committee see Art. 75.) Adopted.

9. With respect to the instruction from Classis Zeeland, (page 19, Agenda): "Synod spur all consistories to supply the committee for the publication of the Yearbook with the correct number of families of each congregation," your committee advises:

That for the welfare of the matters pertaining to our ecclesiastical life, it is necessary that in every Spring of the year the correct number of families be presented to Classis by the consistory; that the Stated Clerk of Classis accurately record this number in the minutes, and that these statistics be read to Classis, that the quotas for the Theological School, the Emeritus Fund, and the Synodical Expenses, be regulated, and finally that these statistics be sent by the Stated Clerk to Synod;

a) Since at the present time there are great disparities concerning these statistics;

b) That the consistories be urged to present the correct number of families, because the correct number can be controlled in its own circles.

Adopted.

Article 18.

Concerning women's suffrage, the following is found on p. 18 of the Agenda:

"Synod declare what our attitude should be with respect to Women's Suffrage.

Grounds:

- a) This is a movement which the entire Church confronts.
- b) In a section of the Church this has created agitation.

(Classis Muskegon)

Concerning this matter the following is decided:

"Since the question of Women's Suffrage has not yet come to an adequate development among us so that we can make a conscientious judgment, and since the matter of Women's Suffrage is rapidly gaining ground, and we as a Church constantly come in contact with it, your Committee advises that Synod appoint a committee to make a thorough study of this matter, and come to the next Synod with a comprehensive report."

Adopted.

Article 19.

As a result of the question of Classis Grand Rapids East (Agenda p. 18): "What must Classis do, if members of the Congregation have been ailing for years, and are not able to attend worship services, yet have the desire to proclaim the Lord's death?" Synod is placed before the question whether the Lord's Supper may be administered to such people in their homes.

The following proposal is adopted: "Synod declare that since in fact there may be such instances, that therefore it is permitted, if the congregation is represented."

Art. 20.

It is decided that Dr. J. Van Lonkhuyzen will represent our Church at the General Synod of the Gereformeerde Kerken in the Netherlands.

Article 21.

Closing Devotions.

MORNING SESSION, FRIDAY, JUNE 19.

Article 22.

Opening Devotions.

Article 23.

The minutes are read and approved. Rev. J. Smitter is present as delegate from Classis Zeeland.

Article 24.

Rev. H. M. Vander Ploeg reads the following:

REPORT OF THE COMMITTEE OF PRE-ADVICE CONCERNING
DOMESTIC, JEWISH, AND MOHAMMEDAN MISSIONS,
AND SOUTH AMERICA.

Esteemed Fathers and Brethren:

Your Committee has the honor to report the following:

I. DOMESTIC MISSION MATTERS.

1. With respect to the General Fund your Committee took note of the report of the deputies of the Fund (Supplement V). In this report the following proposal is made:

"The Deputies propose the following needy Classes for support from the General Fund for Domestic Missions in the following amounts:

Classis	Pella	\$4,000.00
"	Pacific	4,000.00
"	Orange City	1,200.00
"	Muskegon	1,000.00
"	Grand Rapids East	500.00
"	Hudson and Hackensack	2,000.00
"	Ostfriesland	400.00
"	Grand Rapids West	450.00

Your Committee advises to adopt the same with this change, namely, that Classes Hudson and Hackensack receive \$2,500.00, since they are securing a third missionary.

Adopted.

2. Further your Committee considered a report for the prevention of our people being dispersed (Agenda, p. 46).

Your Committee advises that the advice given therein be revised somewhat, and thus be adopted:

a) In all of our churches a warning be issued against moving because of a craving for wealth, without being well informed, and taking into consideration what the prospects are for spiritual and ecclesiastical cultivation.

b) Since the migration of our people cannot and may not be prevented, Synod appoint a committee of three persons, who are charged to prevent as much as much migration that leads to dispersion.

c) The work of this committee is to be:

(1) To our people who wish to migrate to serve them with advice without cost concerning spiritual prospects in the various western States and Canada.

(2) By means of correspondence with trustworthy persons, and particularly our missionaries in the West, or, in important cases, an investigation be made by two members of the committee, as such to become informed in order that trustworthy advice may be given.

(3) In the church periodicals the committee must publish the situation of the dispersed, in order thus to make our people mindful what is involved in choosing a new place to live.

(4) To request Consistories to urge those, who are considering migrating, to consult the committee for information. At the same time that Consistories inform the Secretary of the committee as soon as possible the moving of their members, and to give him the name and address.

(5) To keep the Committee for Domestic Missions informed as much as possible of the name and the place of the dispersed.

(6) To publish its address in the periodicals read by our people, with the request that those concerned seek its advice.

d) That the expense involved be paid from the General Fund for Domestic Missions.

(See Art. 75 for committee members.) Adopted.

II. MISSIONS AMONG THE JEWS.

With respect to this mission the report of the Committee was read concerning our own mission among the Jews.

Your Committee decided to advise the following:

1. Synod assume the responsibility for the Paterson Hebrew Mission.

a) Since the Trustees of this Mission declared themselves willing to transfer this mission to our Church, with favorable conditions.

b) Since Classis Hudson had already pointed out to the consistories of the congregations to take this mission under their supervision.

c) Since we thereby might foster the hope that our Church would have its own Mission in Paterson in accordance with the principle adopted in 1912 (Art. 20, Acts 1912).

d) Since it is not possible to obtain part of the Hebrew Mission in Chicago, since the Board rejected the request.

2. This work and the further supervision of the labors be entrusted to the Classes Hackensack and Hudson in conjunction with the deputies of Synod. Further that the deputies of Synod be instructed to draw up a concept set of rules for this work, and to bring the same to the next Synod.

3. To support the Chicago Hebrew Mission for the next two years with \$1,000.00 annually:

a) That all the support, which our Church can provide, does not have to be concentrated in Paterson.

b) That this leaves the way open for the possible expansion at Paterson, and thus increase the support, and with the eventual opening of a mission at another place, in order to give support there also.

Adopted. (Although see Art. 28 with respect to a gift for the Chicago Hebrew Mission.) (Members of the committee, Art. 75.)

III. MOHAMMEDAN MISSION.

On page 12 in the Agenda the following instruction is found from the Consistory of Graafschap, Michigan: "Synod recommend one collection per year for mission work among the Mohammedans, and be given to a Reformed Church which helps support this Mission."

Your committee advises not to consider this instruction.

1. Since there are already so many different collections recommended to Synod.

2. Since to a certain extent it would lead to a disintegration of strength.

3. Since hereby we enter upon a way of so great importance, that it is necessary first that this matter be visualized and discussed in our gathering and our periodicals.

Adopted.

IV. SOUTH AMERICA.

The deputies of South America filed their report. From this it appears that the Gereformeerde Kerken in the Netherlands are thinking to appoint deputies for Argentina again with the same mandate as before. In agreement herewith, your deputies advise that our Synod also appoint deputies for South America again, with a mandate that conforms to that of the Netherlands.

Your Committee advises that Synod do this upon the basis of what the report states.

(See Art. 75 for Committee members.)

Adopted.

Article 25.

The Report of the Committee for Publication Matters is considered, which is as follows:

Honorable Brothers in Christ:

Your Committee has the honor to present the following:

1. In the Agende we found the following from Classis Illinois: The Synod renew negotiations with the Banner of Truth Publishing Company, for the purchase of its publication, The Banner.

Grounds:

a) The possession of an official organ in the American language will place our American speaking churches on an equal footing with the others.

b) The Church should have control of the contents of The Banner inasmuch as it represents the Christian Reformed denomination before the American world and exerts a growing influence in our own circle.

c) The undesirability of being represented by a personally owned and edited paper.

In connection herewith we read in the report of De Wachter Committee: "The Committee strongly recommends to Synod.

that, if possible, The Banner become the property of the Church.

Your Committee advises Synod to do so, and for the same reasons found on pp. 17, 18, Acts 1912.

a) It appears to your Committee, after making an investigation, that the price for the purchase of The Banner, may be considered equitable, considering that the receipts for contributions and advertising in former years, would cover the price of transfer.

b) From a statement that the Committee received, it appears that the financial condition of The Banner is at present such that it begins to show a profit, a profit that will be considerably increased, if the circulation increases, which is very well possible, since the subscribers do not amount to half of De Wachter subscribers.

c) The other conditions which The Banner makes by the eventual transfer to the Church, contain no objections to purchase the paper. They are:

1. The paper remain the representative of the English-speaking congregations in our Church.
2. If at all possible, the paper appear in the same format, and continue to be printed on the same quality of paper.

The first condition is very natural. The second takes into consideration the fact that all periodicals, which are published by English-speaking Churches, appear in book form, and at the same time are printed on a better sort of paper than the Holland papers.

If now for our Church a periodical is to appear in the language of the land, then it is certainly desirable that it appear in the same dress as the papers of the other American Churches.

Your Committee advises:

1. To purchase The Banner for the price of \$5,000.00, which is the price asked by The Banner of Truth Publishing Company, and the acceptance of the conditions made by The Banner.

With this understanding that with the payment of this price the Church becomes the proprietor of the accounts which subscribers and advertisers still owe The Banner, as also the office supplies, and that the bills payable be taken over by the Church, if they are not greater than the bills receivable.

And besides with this understanding that the Church make payments on this sum of \$5,000.00 at the rate of 20% or more per year, with 5% interest on the balance.

Adopted.

2. If Synod so decides, then your Committee advises Synod to place The Banner under the supervision of the same Committee that has supervision over De Wachter.

Adopted.

3. If Synod adopts the last named regulation, then the further advice of your Committee is to expand De Wachter Committee to 7 members. (See Art. 75 for members of the committee.)

Adopted

4. In the report of De Wachter Committee we found the followings:

The Committee requests Synod to revise the Rules for De Wachter Committee so that members of this committee be elected for four years, and that at each Synod two retire. In order to make this transition at this time two members be elected for four years and two for two years. Synod, however, take into consideration distance.

Your Committee advises Synod so to do.

Adopted.

5. Your Committee further advises that Synod re-appoint De Wachter personnel.

Adopted.

6. Your Committee further advises that the Committee for supervision of De Wachter receive an annual honorarium for the manifold and responsible duties placed on their shoulders.

It is decided to grant a sum of \$25.00 each for the President and the Secretary annually, and each of the other members \$10.00 annually.

7. Your Committee would have Synod consider whether De Wachter Committee be incorporated according to the laws of the State of Michigan under the name of "Publication Committee of the Christian Reformed Church.

Adopted.

8. If Synod decides to purchase The Banner, that the present functioning Wachter Committee be the designated Committee to manage the transition.

Adopted.

9. Further it is decided (Agenda, Publication Matters, p. 12, from Classis Illinois with respect to an honorarium for Rev. L. J. Hulst) not to consider this matter, since there was no Synodical mandate, and since this work was performed voluntarily.

Article 26.

Closing Devotions.

AFTERNOON SESSION, FRIDAY, JUNE 19.

Article 27.

Opening Devotions.

Article 28.

Dr. Charles Blanchard, president of Wheaton College, addresses Synod as a representative of the National Christian Association and the Chicago Hebrew Mission. He thanks the churches for the collections taken on behalf of the Association, and requests the same interest for the future.

Concerning the Hebrew Mission he urgently requests further support, the more since of late the receipts have diminished considerably, for the greater part as the result of the promise of a legacy of \$50,000.00 from the Borden Estate, of which nothing has been received to date.

The Vice-President, Rev. W. Stuart, responds to Dr. Blanchard, with the assurance of mutual concern and love.

In connection with the request for support for the Chicago Hebrew Mission (Cf. Art. 24, IIO, it is decided: "Since there is a fairly large balance in the treasury of the Deputies for Jewish Missions, a gift of \$1,000.00 shall be given to the Chicago Hebrew Mission."

Articles 29.

Rev. W. Stuart reports as follows:

Honorable Fathers and Brothers:

Your Committee of Pre-advice concerning matters pertaining to the Theological School and College has the honor to report the following to Synod:

1. Concerning the instructions from Classes Grand Rapids East, Muskegon, Illinois, Pacific, Hudson, and Holland, and advice from the Curatorium, concerning a reduction in the number of Curators, your Committee advises:

For the present to maintain the status quo. Synod, however, appoint a committee to report at the next Synod in which way the work of the Curatorium could be reduced, so that then there could be a reduction in the number of Curators.

Grounds:

1. The many actions that have to be performed in a short time.

2. The great responsibility which rests upon the Curatorium.

3. With a reduction of the number of Curators there would not be a sufficient number of members from which to choose an Executive Committee. (Cf. Art. 75.)

Adopted.

2. Concerning the instructions from Classes Grand Rapids East and Orange City, with respect to the method of appointment of professors of Theology (Cf. p. VII, Agenda), your Committee advises Synod not to consider these instructions, but to decide that, if such a professor must be appointed:

1) The Curators of the various Classes to take notice thereof, who in their respective circles can be nominated as qualified for the position, and that his name be mentioned at the meeting of the Curatorium.

2) The gross so obtained at a meeting of the Curatorium shall be discussed, at which meeting the advice of the theological professors shall be requested. After this discussion the Curatorium shall make a nomination from the gross.

3) From this nomination Synod shall elect a professor.

Grounds:

a) By this method the burden of the work of making a nomination is placed with the body where it belongs.

b) In this way a great part of unwished for public discussion of persons is excluded.

Adopted.

3. Concerning the instruction from Orange City pertaining to appointment for life tenure, your Committee advises: To replace life tenure with definite,---and Synod instruct the Curatorium to observe carefully that the professors meet the requirements adopted by the Synod of 1910.

Adopted.

4. Concerning the Instruction of Orange City: "Synod shall not re-appoint a professor until it is fully convinced that the person concerned fully meets the requirements of the Acts of the Synod of 1910";---your Committee advises Synod to adopt the same without change.

Adopted.

5. With respect to the instruction of Classis Muskegon and the advice of the Curatorium pertaining to the appointment of a fifth professor of theology, your Committee advises: that Synod so decide. Your Committee proposes to Synod Dr. R. Janssen for this appointment.

The advice for the appointment of a fifth professor is adopted. (Continuation, see Art. 33, ff.)

Article 30.

Synod decides to adjourn until Monday, June 22, 2:00 p.m.
Closing Devotions.

MONDAY AFTERNOON SESSION, JUNE 22.

Article 31.

Opening Devotions.
Roll call. All present.

Article 32.

The Obituary Committee, (Art. 9), reports as follows:

Since "the rider on the pale horse" since our last Synodical assembly has thinned the ranks of the Ministers of the Word by taking from our midst and from that of their loved ones the Emeriti-Ministers, J. H. Vos

and R. Drukker, and those in the active ministry, Revs. M. J. Marcusse, J. A. Kett, and K. Van Goor, who formerly with us fought the good fight, and now may enjoy the reward which the faithful receive, we honor their memory.

Assembled in Synod we in this way show our heartfelt sympathy to the bereaved families, and pray that they may receive the rich comfort of God, and commend them to God and the Word of his grace.

It is decided to record this resolution in the Acts of Synod, and to place a copy in the hands of the families bereaved.

In the name of Synod held at Chicago, Illinois, June 1914.

The Committee,

A. Keizer
J. Timmermann

This report is adopted.

Article 33.

Synod continues the discussion (Art. 29, 5) concerning the appointment of a fifth professor.

The following rule for the election of professors for this Synod is adopted: "With respect to the matter of the appointment of professors Synod decides that for this time the Committee of Pre-advice serve Synod with a nomination, but Synod retains the right to add to the nomination."

From the trio presented, Dr. W. Bode, Dr. R. Janssen, and Dr. S. Volbeda, Dr. R. Janssen is elected with the definite vote of 58. (Cf. Art. 70.) (Cf. Acts 1910, Art. 56, VII, B, p. 45), and (Acts 1912, p. 33, Art. 39, IV, 1).

Article 34.

Synod further considers the report of the Committee of Pre-advice for the Theological School and College as follows:

6. With respect to the overture of Orange City and the advice of the Curatorium concerning the appointment of a professor for the Dutch language, your Committee advises:

- a) To consider such an appointment.
 - b) To instruct the Curatorium to make the appointment.
- Adopted.

7. Concerning an overture from Classes Sioux Center and

and Holland: "Synod abide by its decision not to sell the building of the Theological School," your Committee advises the same.
Adopted.

8. Concerning the instruction from Classis Zeeland: "Synod take measures that the Archives of our Theological School be maintained as complete as possible," your Committee advises: Synod instruct the Curatorium to mandate the Librarian to make and maintain the Archives as complete as possible.

Adopted.

Article 35.

The Report concerning the Church and the College is now discussed. Having heard the advice of the Committee of Pre-advise, the matter is adopted by Synod as follows:

REPORT OF THE COMMITTEE CONCERNING THE CHURCH AND THE COLLEGE.

Honorable Fathers and Brothers:

Your Committee, consisting of a delegate from each Claesis, Synodical Acts, 1912, Art 36, II, presents to the Synod of 1914 a well circumscribed report according to mandate, pertaining to the following:

1. The organization of a Society (ties) for secondary and Higher Education, and
2. The transfer of the College (Preparatory School and College proper) to the Society (ties) to be organized and further stipulations.

Your Committee has the honor to present to you the following as its advice:

I.

The first part of the mandate of your Committee requests a plan for the organization of a Society (ties) for Secondary and Higher Education. Your Committee presents the following plan for the consideration of Synod.

1. That Synod appoint a provisional Board consisting of 15 members from the five Classes of Michigan, and instruct this Committee:

- a. To formulate a set of Rules for a Society of Secondary Education, in accordance with Synodical stipulations on this material. See Acts, 1912, Art. 36, 1, 3, a, b, c.

- b. That it call a general meeting whereat

this meeting come to a definite organization as follows:

- 1) by the members registering;
- 2) by the adoption of a set of Rules;
- 3) by voting for a Board;
- 4) by making regulations for local sections of the Society.

2. That Synod appoint the following persons as the provisional Board:

Classis Grand Rapids East: Prof. L. Berkhof, Rev. W. P. Van Wyk, Mr. J. B. Hulst.

Classis Grand Rapids West: Rev. G. Hoeksema, Mr. E. Hakman, Dr. J. Van Lonkhuyzen.

Classis Muskegon: Rev. B. H. Einink, Mr. J. Schreur, Rev. J. Bruinooge.

Classis Holland: Rev. R. L. Haan, Mr. A. C. Rinck, Rev. E. J. Tuuk.

Classis Zeeland: Rev. A. Keizer, Mr. A. Bosch, Rev. J. Smitter.

II.

The second part of the mandate to your Committee requests a well defined report concerning the transfer of the College (Preparatory School and College) to a society (ties) yet to be organized, and further stipulations.

Your Committee advises that for the time being the College proper should not be transferred to a Society. Concerning the Academy, it advises Synod that it transfer the Academy to a Society as soon as possible. The organization of the Society (ties) take place according to the plan given above in Point I of this report, and for all practical purposes the transfer take place in accordance with the stipulations given in this report; see below points III, IV, V.

With respect to the College your Committee came to give this advice despite the fact that the conviction is growing more and more in our church circles that principally it would be correct, if the College was sponsored by a Society and supported by the same. For proof of this see the Synodical Acts 1894, Art. 48; 1896, Art. 114b; 1898, Art. 76; 1900, Art. 39, VII; 1908, Art. 24, 37, 5, 2; 1910, Art. 56; 1912, Art. 36.

It is the conviction of the Committee that our people are not ripe to give sufficient moral support for a College, that for its growth and wellbeing is made dependent in the matter of Higher Education and of the personal conviction of the necessity

of this instruction upon a Reformed basis.

This immaturity is found in the fact that among our people the high value and great significance of a higher education is not sufficiently appreciated.

The number in the midst of our people, who have received a higher education, is comparatively small. It cannot be denied that there is not yet that appreciation among our people for an education that there should be, in order by particular initiative to support a college.

Another indication of this immaturity among our people is that the conviction of positive Christian education is not general, both secondary and higher, as being necessary for our Reformed youth. How many Reformed parents are there not who send their children to the Public School, although in many places the opportunity is there to send them to the Christian School. How many of our young men and young women receive their daily instruction at State High Schools. With all esteem and respect for the zealous advocates for Christian Education among our people, your Committee contends that there are large numbers in our circles who do not have a sufficient understanding of the necessity for positive Christian elementary education, and still less of an understanding of the necessity of Secondary and Higher Education.

A further indication of this immaturity is seen in the results in which we in our circles have attained over a period of years with respect to education. In the case of elementary education, it can be said that much has been done, and continues to be done; but we could have done much more for Christian instruction upon a Reformed basis than has been done.

We are making progress but we have not yet arrived.

In the last twenty years (Acts 1894, Art. 48) or more our people have had a more vivid understanding that our School should be more than just an institution for the training of ministers of the Word.

With much struggle and exertion and under the blessing of the Lord, the Academy is complete, and the College proper is growing. The number of students in the College proper is small. If our people were now ripe for a conscientious transfer, then far greater results should be seen.

in the field of higher education. Then there should be on hand ample funds for buildings and many faculty members, etc.

In this matter our people are too conservative. Much has been accomplished. God has given a rich blessing in the growth of our school, but the growth is slow. This slow development cannot be hastened artificially. The College will come to full bloom out of and in connection with the Academy.

The fact is then that just in this slow procedure and in the result obtained thereby, it is clear that the time is not ripe for the transfer of the College to a Society.

In how far our people are ripe for great changes with respect to the relationship between the Church and Higher Education, is seen in our Academy. This is to all intents complete. And financially and educationally the understaking of its care by means of a Society is not great. And then when first it appears that the Academy flourishes by the care and under the control of a Society, just by this, particular initiative will be shaken awake, and brought in action, so that then in the future the Church with qualified haste shall be able to transfer the College to a Society.

Finally, your Committee reminds you that there is a movement afoot in the Western part of our country to establish its own Academy. Possibly in the near future there will be a like movement in the East. Particular initiative is beginning to work in both of these regions. In Grand Rapids and vicinity there is also an awakening with respect to Secondary Education, and in the judgment of your Committee the responsibility of the Academy should be that of a particular Society.

Our people must guard against the splintering of the sources of our strength. There is danger. Our people are in danger to consider the matter of Higher Education too much as of personal and local concern.

There is the matter of positive Christian education, as well as secondary and higher, that concerns all our people. In this one has to have an eye to the cause, and not only and in the first place personal and local concern. As one man, as one army with closed ranks our people must support our Col-

lege, wherein our peculiar system of positive Christian education culminates, and finds its point of unity. A College demands much capital, and many intellectual and administrative personnel, and the cause must be promoted by all, who hold one and the same world and life view.

Through persistent work and joint action among our people, and above all through the persevering work of an Educational Secretary in pleading the cause of higher education, much can take place in the course of time under the blessing of God.

Let us with a "God wills it" as expression of our conviction get to work.

III.

With respect to the transfer of the existing Academy to a Society, your Committee places the following as advice to Synod:

1) With respect to buildings: The Church offer the use of its buildings for an Academy to the Society, upon conditions to be determined later.

2) Concerning the professors: The present professors remain the responsibility of the Church and College. They offer for the time being help in the Academy. The Society to be organized for Secondary Education re-imburse the Church of this work.

3) The Educational Secretary remain with the ecclesiastical organization.

IV.

Concerning the requirements which the Church places before the Society with respect to its Reformed character and the curriculum for the Academy, your Committee advises that the Church require the following:

1) That the Society base itself and bind itself to the Holy Scriptures according to the conception of the Formulas of Unity.

2) That the Ministers linked with the Academy, signify their agreement of Reformed teaching as expressed in the Formulas of Unity by signing the same.

3) That the Society make regulations to include in its curriculum in the Academy a Seminary Preparatory Course as determined by the Church, for which the Society will be re-imbursed by the Church.

4) That the Society to be organized give the Church (es) sufficient guarantee for maintaining points 1, 2, and 3.

* * * * *

Synod decides with respect to the Endowment Fund "to keep it intact for the ecclesiastical organization," and further: "The Church require that the Society give sufficient financial guarantee, which guarantee shall be determined by both parties at the time of the transfer."

Article 36.

Synod presents the following trio for the chair of Historical Theology: Prof. G. D. De Jong, Prof. B. K. Kuiper, and Dr. S. Volbeda. (See further Arts. 44 and 46.)

Article 37.

Closing Devotions.

TUESDAY MORNING SESSION, JUNE 23.

Article 38.

Opening Devotions.

The minutes are read and approved.

Article 39.

Continuation of the Report of the Committee with respect to the Theological School and the College. (Arts. 29-36):

1) Upon the advice of the Committee of Pre-advice, Synod adopts the following:

"In view of the fact that the appointment of professors is performed by Synod, which does not meet before June, and from which difficulties arise, both for the School and for the persons concerned, the Curatorium expresses the desirability that the appointment or re-appointment of professors for the Preparatory School and the College be transferred to the Curatorium. At the regular meeting in June the Curatorium determine whether it would be desirable to call a special meeting in February,

so that by the first of March provisions can be made for eventual vacancies."

2) Decided to delete from the Agenda, Church Order, p. 13, paragraph 1, the second part, and p. 14, paragraph 3, entirely.

3) Upon the advice of the Committee it is also decided to make honorable mention of the fact that the Professors Rooks and Schoolland have served the Church and the School for a period of 20 years.

Since Mr. S. S. Postma has worthily served as Treasurer of the School for 26 years in succession, and now has resigned, Synod expresses its heartfelt appreciation for his faithful service.

4) With respect to the advice of the Curatorium to construct an adequate building for instruction on the new campus, since there is not enough room for the various classes, Synod concurs in the advice of the Committee of Pre-advice not to do so. However, the Curatorium is instructed to make the necessary room. The Curatorium is also instructed to build a suitable dormitory on the campus, since it is impossible for students to find suitable living quarters.

5) Decided to extend the leave of absence of Prof. A. E. Broene for another year. Mr. J. Muyskens is appointed to take his place for 1 year for a salary of \$900.00.

The professors B. K. Kuiper, A. E. Broene, and W. Rinck receive definite appointments.

Mr. J. Nieuwdorp was re-appointed as tutor for one year for a salary of \$1,000.00. The Curatorium is called upon to make eventual re-appointments, or make provision for vacancies.

Article 40.

Closing Devotions.

AFTERNOON SESSION, TUESDAY, JUNE 23.

Article 41.

Opening Devotions. The president calls upon Rev. J. F. Heemstra, delegate from the General Synod of the Reformed

Church in America. The brother brings the greetings of his Church. At the request of the Chairman, Dr. Y. P. De Jong responds, pointing out that in the field of elementary education we as churches can capably work together.

Rev. W. Porter of the Associate Presbyterian Church addresses Synod, to which Rev. H. M. Vander Floeg responds. Dr. J. W. Brooks addressed Synod as representative of the Chicago Tract Society and the Union Missionary Training Institute, to which Rev. K. Poppen responds.

Article 42.

Missionary J. W. Brink addresses Synod, as does also Miss Clarissa Pierson, one of our converts at Rehoboth, N. M. Rev. J. Keizer responds, assuring both of them the prayers of the Church.

Article 43.

Rev. M. Van Vesseem files the following protest to Synod:

PROTEST

Concerning the re-appointment of Prof. G. D. De Jong, the undersigned feels necessitated to protest against the decision of Synod. (See Art. 36.)

1. Because Synod acted contrary to the practice of the Church in this matter, also since in setting six years as trial period, Synod was to decide whether or not he was to be re-appointed.

2. Because it is measuring with two measures: 1) because the others were not so dealt with, and 2) since through the silence of the Curatorium in all these six years it appeared that his work was satisfactory.

Was signed:

M. Van Vesseem

Article 44.

Synod gathers in Executive Session in order to discuss the trio mentioned in Art. 36, and in connection therewith the re-appointment of Prof. G. D. De Jong. After this brother had been heard, it is decided to adjourn until 7:30 p.m.

Closing Devotions.

EVENING SESSION, TUESDAY, JUNE 23.

Article 45.

Opening Devotions.

Article 46.

Returning to Art. 36 (Cf. Art. 44), Synod votes on the trio, and the results are that Dr. S. Volbeda was definitely elected with 40 votes. (Art. 70.) (See Acts 1910, Art. 56. VII, B, p. 45, and Acts 1912, Art. 39, IV, 1, p. 35.)

Article 47.

The following Curators presented the various Classis are appointed by Synod:

Classis Sioux Center

For 2 years - Rev. H. J. Heynen; Alt. Rev. J. Holwerda

For 4 years - Rev. P. Jonker; Alt. Rev. H. M. Vander Ploeg

Classis Pacific

For 2 years - Rev. T. Jongbloed; Alt. Rev. A. Guikema

For 4 years - Rev. C. Vriesman; Alt. Rev. N. Gelderloos

Classis Ostfriesland

For 4 years - Rev. G. L. Hoefker; Alt. Rev. B. Nagel

Classis Muskegon

For 4 years - Rev. B. H. Einink; Alt. Rev. J. Bruinooge

Classis Hudson

For 4 years - Rev. J. J. Hiemenga; Alt. Rev. J. B. Hoekstra

Classis Orange City

For 4 years - Rev. J. Timmermann

Classis Holland

For 4 years - Rev. E. J. Tuuk; Alt. Rev. P. A. Hoekstra

Classis Mackensack

For 4 years - Rev. D. De Beer

For 2 years - Rev. K. Poppen

Classis Grand Rapids West

For 4 years - Rev. F. Doezena; Alt. Rev. L. Veltkamp

Classis Zeeland

For 4 years - Rev. J. Smitter; Alt. Rev. E. J. Krohne

Classis Illinois

For 4 years - Rev. W. Borgman; Alt. Rev. G. J. Haan

Classis Pella

For 4 years - Rev. H. Danhof; Alt. Rev. H. Bultema

For 2 years - Rev. C. De Leeuw

Classis Grand Rapids East

For 4 years - Rev. P. Ekster; Alt. Rev. M. Schans

For 2 years - Rev. W. P. Van Wyk; Alt. Rev. J. Groen

Article 48.

The following Deputies Ad Examina were appointed:

Classis Sioux Center - Rev. P. Jonker; Alt. Rev. J. H. Beld

" Pacific - Rev. C. Vriesman

" Ostfriesland - Dr. W. Bode

" Muskegon - Rev. P. D. Van Vliet

" Hudson - Rev. R. Bolt; Alt. Rev. H. Tuls

" Holland - Rev. R. L. Haan; Alt. Rev. M. Van Vessum

" Orange City - Rev. J. Timmermann; Alt. Rev. F. Stuart

" Grand Rapids West - Rev. L. Veltkamp

" Zeeland - Rev. J. Smitter; Alt. Rev. R. B. Kuiper

" Illinois - Rev. J. Manni; Alt. Rev. L. Van Dellen

" Grand Rapids East - Rev. J. Groen

" Pella - Rev. C. De Leeuw

Article 49.

Closing Devotions.

MORNING SESSION, WEDNESDAY, JUNE 24.

Article 50.

Opening Devotions.

The minutes are read and approved. Rev. M. Schans, alternate for Rev. Weersing, is seated.

Article 51.

The matter of Classis Muskegon on the Agenda is discussed (Agenda, Varia, p. 18):

"Classis requests the judgment of Synod concerning a woman, who was divorced from her husband because of extreme cruelty, and later, after her first husband remarried, also remarried, whether she can be admitted as member of the Church."

Synod decides: That we do not express ourselves with respect to this concrete case, but appoint a committee which shall report to the next Synod with respect to this material." (See Art. 75 for the members of this committee, and compare the conclusion of Art. 68, I.)

Article 52.

Rev. R. Bolt reports for the Committee of Pre-advice the following:

REPORT OF THE COMMITTEE FOR HEATHEN MISSIONS.

Worthy Fathers and Brothers:

Your Committee has the honor to present the following advice concerning Heathen Missions:

I. First of all the proposals of the Deputies of this Mission.

1. a) The first matter on the Agenda is as follows:

"Synod concur in the transfer of the Training School from Tohatchi to Rehoboth. This took place because of the departure of Rev. L. P. Brink, and upon the advice of the Conference."

Your Committee advises that this be done, because the Deputies under the existing circumstances could with difficulty do otherwise, and Rehoboth in our estimation is a suitable place.

Adopted.

b) Synod consider whether the Training School should be continued, and if so, under what conditions.

In this matter the advice of the Conference is as follows: "Conference expresses the conviction that the training school for native helpers is one of the most important factors in our mission work. And that we should keep the Training

School at Rehoboth, New Mexico. That this work be extended and placed on a permanent basis."

Your Committee advises to continue the training school. To instruct the deputies to devise a plan concerning the manner by which we can come to a gradual training for the graduates of our School, or also qualified candidates, whose desire is to be trained for our mission field, and present the same to the next Synod.

Adopted.

2. Synod note the difference between the calling churches of Roseland and Paterson, and the deputies. These congregations pay the salary of a missionary and expect the Church in general to take care of the remaining expenses.

The deputies abiding by the Mission Order adopted by the Synod of 1912, maintain that these calling churches should pay for all the expenses of the mission post which they support. (Art. 8, Mission Order.)

These churches, however, point to the fact that they were already active before the Synod of 1912, and therefore have their claim upon the regulations adopted by the Synod of 1910. (Arts. 43, 44, Acts 1910.)

Your Committee advises to continue the existing relationship between the calling church of Roseland and Paterson and the deputies for two years, in order that the churches have sufficient time to conform to the Mission Order, but that with respect to other calling churches in the future they abide by the regulations of the Mission Order.

This advice is not adopted, but the following substitute motion is: "Considering that the churches of Paterson, Roseland, and Eastern Avenue have called their missionaries under the old rules (Regulations of Synod 1910), Synod places upon them no greater burden than the payment of the salary."

3. Synod appoint some one, who can devote all his time to the general affairs of missions in the Church: Jewish, Domestic, and Heathen.

a) In order to better enlighten and create greater zeal in the churches.

b) To obtain special financial gifts.

c) To take up collections which would be divided on a pro rata basis by a Budget established by Synod.

d) That he be a member ex officio of the three committees, who in conjunction with him supervise his work.

Viewed from a financial point of view, this proposal of the deputies looks very attractive, however, after lengthy discussion it appeared that so many objections arise concerning its implementation, that we lacked the courage to propose this to Synod.

We do, however, feel at liberty to propose a substitute to Synod, as follows:

Synod recommend to the Classes, in order to provoke greater zeal for missions, to appoint men from their midst, who shall make a study of the various branches of the Mission, in order to serve all the congregations by means of lectures. We believe that through greater knowledge and greater zeal, the gifts will of themselves become larger and more plentiful.

This advice is rejected, and it is decided not to enter into the matter.

4. Since all the posts approved by Synod have been manned, Synod awaken the Churches and the Classes to expand the field by taking over Blanco Canyon in the Northeast, and Beautiful Mountain in the Northwest of our Mission Field.

Only five of the thirteen Classes have thus far, either by Classis or by a calling church or churches, have taken over a part of the mission field among the Navahoes and Zunies. For the reason stated in the aforementioned proposal, your Committee so advises.

Adopted.

II. Instructions.

1. Instruction from Ostfriesland.

Since the present method of Missions more or less provokes friction:

a) Since there is no general representation on the Board as formerly, and since now no official reports are any longer received by the Classes or consistories;

b) Since the entire Church is called to erect schools, churches, and other buildings, and to maintain the same, without having a voice in the matter, except only by means of the Board wherein a Classis is represented;

c) Since this friction deadens the zeal for missions:

Therefore Synod devise ways and means to regulate the method of missions, so that the entire Church can participate in Mission work, and in such a manner, that Synod appoint or let be appointed in each Classis (which is not represented on the Board) a deputy for Heathen Missions outside the existing Board, and give these brethren the information and the say concerning the designation of Mission posts, the erection and maintenance over buildings, and over other important matters, which have reference to the work of Heathen Missions. Synod also instruct the Board to send a report each year to the Classes, so that the entire Church participates in the work of Heathen Missions.

Your Committee is of the opinion that the intent of this instruction will be satisfied by revising Art. 21 of the Mission Order in such a way, that instead of five deputies, henceforth a deputy be appointed from each Classis, and that there be added to Art. 16: "And proposes someone, whom Synod can appoint as a member of the General Deputies."

That these Deputies choose from their midst as an Executive Committee to take care of matters that demand haste.

Your Committee advises Synod that for the reason stated in the above mentioned proposal, thus to amend the Articles. (See Art. 55 for the names of the Deputies.) Adopted.

2. Instruction from Classis Holland.

Synod instruct the Curatorium to declare what the missionary courses are, of which Art. 14 of the Mission Order speaks, and instruct the same body to provide that instruction be given by our School in these subjects.

- Grounds: a) There is uncertainty in this matter.
b) Apparently at present no instruction is being given. Adopted.

3. Instruction from Classis Holland.

Synod declare whether or not it is desirable to engage directly Lay Workers for mission work on our Mission field, and determine what their ecclesiastical status is.

Reasons: Because there is already such a worker, although nothing is said in the Mission Order, neither has there been provision made in the Order.

Your Committee advises to declare, that while it is not in conflict with Reformed Church Polity to permit unordained workers to labor on the Mission field, and while there are some places

on our Mission field where such missionaries can do profitable work, that it is to be recommended that he be used for such places, though always with the approval and under the supervision of the Synodical Deputies, and that his ecclesiastical position always lies within the mandate which he has received from the calling church or churches.

Adopted.

The third instruction from Classis Holland is as follows:

Synod add the following clause to Art. 21 of the Mission Order: By which persons, who are deputies of the sending church or churches, cannot be taken into consideration either as delegate or as alternate.

Ground: Because other wise in one person two comparatively opposite parties are represented in one person.

Your Committee recommends to adopt the same upon the above given ground.

Adopted.

4. Instruction from Classis Hudson.

Synod takes into consideration whether it would not be a good idea that in the new Mission Order it be decided that besides the Synodical Deputies, also one or more inspectors from such Classes be chosen, where there are congregations that have their own missionaries on the field.

Your Committee believes that the request in this instruction will be met if Synod decides to change Art. 21 as stated above.

5. The following instruction was received from Classis Hackensack:

"Whereas it was the thought of this Classis to begin Mission work in South America if sufficient funds and the consent of our Board of Heathen Missions could be obtained, and

Whereas the said Board does not feel willing at the present time to give its consent, notwithstanding quite an amount of money has already been promised, and we believe enough more can be obtained, therefore be it

Resolved, that the question of doing Mission work in South America be placed on the Agenda of our next General Synod."

From the Report of the General Deputies (Supplement IV,) it appears that this question has already been acted upon.

The following concerning this is adopted by Synod:

"With respect to the instruction from Classis Hackensack, Synod declare, that the Church at the present time does not choose another mission field, and urgently advises Classis Hackensack, with real appreciation for its mission ardor, also not to begin a new field, in order that our mission strength remain concentrated."

Article 53.

Synod decides to hold an evening session, in order that the afternoon can be devoted to an automobile tour through Chicago, through the friendliness of the churches of this place and vicinity.

Closing Devotions.

EVENING SESSION, WEDNESDAY, JUNE 24.

Article 54.

Opening Devotions.

Article 55.

Synod appoints the following brethren as deputies for Heathen Missions, (See Art. 52, II, 1):

Classis Grand Rapids East	Dr. Y. P. De Jong
" Grand Rapids West	Dr. H. Beets
" Hackensack	Rev. K. Poppen
" Holland	Rev. M. Van Vessem
" Hudson	Rev. R. Bolt
" Illinois	Rev. J. Manni
" Muskegon	Rev. J. Dolfin
" Orange City	Rev. F. Stuart
" Ostfriesland	Rev. H. C. Bode
" Pacific	Rev. A. Guikema
" Pella	Rev. C. De Leeuw
" Sioux Center	Rev. H. M. Vander Ploeg
" Zeeland	Rev. H. Walkotten

Article 56

Rev. J. Haveman reports for the Committee of Pre-advice pertaining to Church Order.

Honorable Brothers:

The matters concerning which your Committee is called upon to give are five-fold:

1. The instruction from Classis Holland. (Cf. Agenda, p. 14.)
2. The Church Order as such with the instructions pertaining to it.
3. The instructions from Classes Grand Rapids West and Muskegon, concerning which the Committee for Revision of the Church Order has given its advice. See Acts 1912, Art. 62, p. 50.
4. Instructions concerning revisions of Synodical decisions.
5. Instructions concerning the translation of the Church Order in English and German. Agenda, pp. 16, 17.

The instruction from Classis Holland. It is as follows:

Synod investigate why the document of the Church Order of Rev. Fortuin was not incorporated in the Acts of Synod, 1912, Art. 62, 1, 2. That it take note of this document, and bring it to the attention of the churches before a revision of the Church Order is discussed by Synod.

Your Committee has endeavored to obtain information from the Stated Clerk, who replied as follows: Rev. Fortuin thought that his document would be taken up in the Acts, if he had it ready by September 1912.

The Stated Clerk was of the opinion that he should publish the Acts as soon as possible.

Synod decides: Since it appears that there was a misunderstanding concerning the document of Rev. Fortuin and its publication in the Acts to return to the order of the day.

Article 57.

With respect to the Church Order as such with the instruction pertaining thereto, the following is submitted by the Committee of Pre-advice, (cf. Art. 15):

"Your Committee advises Synod to receive the draft of the revision of the Church order as information.

Your Committee has learned that the revisers have strictly confined themselves to the mandate of 1912, which is as follows:

1. That it add no new or revised Articles that are controversial.

2. That as closely as possible adhere to the Church Order of Dort, and the revision of the Gereformeerde Kerken in the Netherlands, 1905.

a) In-so-far as it pertains to matters which do not specifically have to be revised with respect to American situations, and

b) In-so-far as the Netherlands Revision decides no controversial points.

3. That it carefully differentiate between the Church Order as such, and ecclesiastical rules.

4. That it make its draft as short as possible.

In connection herewith your Committee points to the rules to be found in the report on the Church order, p. 3.

a) To delete from the old Church Orders or to add to or revise all that which has for a long time generally fallen into disuse or revised;

b) Rules, which apparently through experience have been misunderstood, through editorial changes for clarification;

c) As little as possible to make general rules; that these only contain, that for which is absolutely necessary to maintain order and justice, while the regulation of all other matters be left to the freedom of the churches and of life itself;

d) With proposed changes to remain as much as possible with the style and choice of words of the old ecclesiastical language; and finally,

e) To prevent confusion by reference to articles to retain number of articles and the same sequence.

Your Committee is of the opinion that the revisers have worked within the confines of the mandate of the Synod of 1912, and therefore advises to abide generally by the ground rules made, especially that which concerns language and style.

In connection herewith your Committee advises not to consider the instruction of Classis Orange City, Agenda, p. 16, b. It is as follows: That we do not use the word Church at one time and the word Congregation at another time, but always the same. And not to speak at one time of Call and at another time Calling, but always use the term Calling.

Adopted.

Article 58.

Closing Devotions.

THURSDAY MORNING SESSION, JUNE 25.

Article 59.

Opening Devotions.

Article 60.

Synod continues the matter of the Committee of Pre-Advice pertaining to the Church Order. (Cf. Arts. 15, 56, 57.)

Your Committee felt that certain changes should be made with respect to the proposal of the revisers, and further takes note of the instructions with respect to various articles of the Church Order, which they wish to discuss under the respective articles.

The Changes Are As Follows:

1. In agreement with the instruction from Classis Orange City, Agenda, 1914, p. 15a, your Committee advises that the words North America be deleted from the heading of the Church Order.

Your Committee would rather maintain the words North America, but Acts 1904, Art. 132, p. 43, give the official name as The Christian Reformed Church.

Adopted.

2. The addition "in addition to the therewith connected Synodical decisions" in the nature of the case are deleted from the heading by virtue of the fact of the decision of this Synod that the publication hereof be left to personal initiative.

Adopted.

3. Your Committee advises to replace the Roman numerals with the ordinary numerals.

Adopted.

4. Your Committee recommends that Arts. 1, 2, 3 be adopted unchanged.

Adopted.

5. Your Committee advises to change Art. 4 that after the third paragraph concerning Approbation the following words be added: "Which approbation is not required in the event the election takes place with the cooperation

of the congregation by voting from a nomination that had been previously made.

The reason for this proposed change is that your Committee is of the opinion that the election as written in the addition, the congregation factually approves, and therefore a separate approbation is not necessary.

Adopted.

6. In connection herewith your Committee points to the instruction from the Prospect Park, N. J., congregation, which is as follows: If Synod adopts the revision of the Church Order, the right of Arts. 4, 5, 22, and 24 for members of the congregation be maintained according to the Confession of faith, Art. 31, namely, "We believe that the ministers of the Word, the elders, and the deacons ought to be chosen to their respective offices by a lawful election by the Church."

Your Committee advises that Synod declare that with respect to this reading of Art. 4, this right of the Church is maintained.

Adopted.

7. Your Committee advises to change Art. 5, so that the words "when the name of the Minister is presented, and after a period of fourteen days no lawful objections it has come," be deleted, and in its place state: "in the manner as presented in Art. 4." This for the same reason that led to the change in Art. 4.

Adopted.

8. To adopt without change Arts. 6, 7, 8, 9, 10, 11, 12.

Adopted.

9. Your Committee advises to change Art. 13 as follows: If it happens that any ministers because of age, sickness, or otherwise are incapacitated for the performance of their duties, then they shall nevertheless maintain the honor and the name of a Minister, and from a fund of the churches corporately, they be cared for by the Church, which they have served, according to the general ecclesiastical ordinances in their honorable need (as also the widows and the orphans of the Ministers in general).

Grounds: a) thus the local church is not pressed with heavy burdens;

b) thus there is in the care a better agreement between practice and this article.

Adopted.

10. Your Committee advises to adopt without change Arts. 14, 15, 16, 17, 18, 19, 20, 21.

Adopted.

11. Having considered the instruction from Classis Orange City, page 16, Agenda, e, that Art. 22, thus revised be adopted: The elders shall according to the judgment of the Consistory and the deacons be chosen, according to the regulation established by the Consistory, by which regulation according to the convenience of each Church shall be free beforehand to acquaint the members of the congregation ahead of time concerning qualified persons, and direct their attention before the election the number of elders that are necessary to present to the congregation, in order from those (provided there are no objections) approved, by means of public prayers and stipulations be installed, or a double number be presented to the congregation, in order to choose one half of the nomination, and in the same manner be installed, according to the Form designated there for.

Adopted.

12. Your Committee advises to adopt unchanged Arts. 23, 24.

Adopted.

13. With respect to Art. 25, the Consistory of Prospect Park, N. J., has an instruction on the Agenda, p. 15, 6, that this Art. be read as follows: "The office of the Deacons is to collect alms and other goods for the poor assiduously, and to distribute the same faithfully and diligently according to the need of those in want, both in and outside, according to the decision of the Consistory, to visit the bereaved, and comfort, and see to it that the alms are not misused. Whereof they shall report to the Consistory, and the books shall annually be open for inspection by the congregation."

Your Committee advises to adopt the draft without change.

Concerning the instruction of the Consistory of Prospect Park, your Committee observes:

1. That the first proposed change of P. P. that the deacons shall distribute according to the decision of the Consistory, a) Does not harmonize with Art. 40, where it speaks of separate meetings of the deacons; b) The distribution with the general advice has reference to mutual consultation among the deacons, which prevents arbitrary action; c) the deacons do stand under the supervision

of the Consistory, but in the sense that the Consistory gives the ground rules, but that the deacons themselves make their own regulations with respect to the distribution.

2. Concerning the second proposed change of P. P. that "the books be opened for inspection to the congregation," your Committee points out that according to the revision of Art. 25 the right of control by the congregation is sufficiently maintained.

Advice adopted.

14. With respect to Art. 26, your Committee advises that the words "miserable one", the third line from the bottom, for the sake of clarity be changed to "poor".

Adopted.

15. Your Committee advises to alter Art. 29, and adopt it as follows: Four assemblies shall be maintained; the Consistory, the Classical meetings, (the particular Synod), and the General Synod. The words "or national" were by mistake included.

Adopted.

16. Your Committee proposes to adopt Articles 27, 28, 29, 30, 31, 32, 33, 34, in conformity with the draft of the advisers.

Adopted.

17. Concerning the observation of Classis Orange City, Agenda 1914, p. 16, d, that in Art. 35 the word "captive" be changed to "wrangler", your Committee points out that Classis Orange City evidently is mistaken in its understanding of "captive". Your Committee advises that the Article be adopted unaltered..

Adopted

18. That Synod adopt Articles 36 and 37 unaltered.

Adopted.

19. To make Art. 38 a complete sentence, that it be altered as follows: "In place where the Consistory for the first time or again is to be established, it shall not take place, except with the advice of Classis.

Adopted.

20. To adopt Articles 39 and 40 without revision.

Adopted.

21. In agreement with the instruction from Classis Orange City, Agenda 1914, p. 16, c, and in the spirit of

the instruction of the Consistory of Prospect Park, N. J., Agenda 1914, p. 15, 7, Art. 41 be revised that after the word "postpone" page 19, third line, the words "unless far distances require this" be added.

Adopted.

22. Your Committee advises that Articles 42, 43, 44, 45, 46, be adopted unaltered.

Adopted.

23. Concerning Articles 47, 48, 49, your Committee proposes the following: With respect to the instituting, yes or no, of Particular Synods, your Committee proposes:

a) The report concerning this, Agenda, p. 35, be received as information;

b) The conclusion of the Report, that, "at least for the the present not to begin with the instituting of Particular Synods," be accepted on the grounds given in the report mentioned;

c) The Articles concerning Particular Synods remain unaltered being placed in parentheses, as takes place in the draft of the revision of the Church Order, and at the same time all what pertains to the remaining Articles on Particular Synods to remain as they are given in the draft for revision.

Adopted.

24. Your Committee recommends to adopt unaltered Articles 50, 51, 52, 53, 54, 55.

Adopted.

25. That which concerns Art. 56, your Committee advises to be taken over literally from the Netherlands Revision, and the proposed alteration of Classes Orange City, concerning the this Article, Agenda 1914, p. 16, d, be not accepted, and consequently read "worship" and not "gathering".

Adopted.

26. Your Committee advises to adopt without alteration Articles 57, 58, 59, 60, 61, 62, 63, 64, 65, and 66.

Adopted.

27. In agreement with the instructions from Classes Orange City and Grand Rapids West, and from the Consistory of Prospect Park, N. J., your Committee proposes to alter Art. 67, and to adopt the same in this manner: "The churches shall observe, in addition to the Sunday, also Christmas, Good Friday, Easter, Ascension Day, Pentecost, Day of Prayer, the National Thanksgiving Day, and Old and New Year's Day."

Adopted.

28. Having considered the instruction from the Consistory of Prospect Park, N. J., Agenda 1914, p. 15, 4, the "may" in Art. 68 be changed to "must", your Committee advises to abide by the reading of the draft.

Grounds: a) It is according to Dordt and the Netherlands revision;

b) It must not be too binding.

Adopted.

29. Your Committee advises Synod to adopt unaltered Articles 69, 70, 71, 72, 73, 74, 75, 76, 77, 78.

Adopted.

30. Concerning Art. 79 there is an instruction from the Consistory of Prospect Park, N. J., Agenda, p. 16, 5, "When Ministers of the Divine Word, Elders, or Deacons commit a public gross sin, which is a disgrace to the Church, or worthy of punishment by the State, they shall immediately be suspended by the Consistory; whether they shall be expelled, if they be Ministers of the Word, shall be left to the judgment of Classis, but for Elders and Deacons the Consistory shall seek advice from a neighboring Consistory."

Your Committee advises to abide by the reading of the draft.

Adopted.

31. Your Committee advises to adopt unaltered Articles 80 and 81.

Adopted.

32. Classis Orange City desires, (Cf. Agenda, p. 16, c), that a note be added to Art. 82; "It is left to the freedom of the Consistories to send certificates of membership or to give them personally to the persons concerned."

Your Committee advises to leave the article unaltered, because of the character that a certificate of membership should possess.

Adopted.

33. Your Committee advises to adopt unaltered Articles 83, 84, 85, 86.

Adopted.

The Church Order, with the printing errors eliminated, and altered according to the above mentioned decisions, is as follows:

CHURCH ORDER

Of the Christian Reformed Church, as it was revised by the Synod of 1914, held at Chicago, Illinois.

Article 1.

For the maintenance of good order in the Church of Christ it is necessary that there should be certain offices and assemblies, supervision of doctrine, sacraments, forms of worship and Christian Discipline; of which matters the following articles treat in due order.

Of the Offices

Article 2.

The offices are fourfold: the Ministers of the Word, the Professors of Theology, the Elders and the Deacons.

Article 3.

No one, though he be a professor of theology, elder or deacon, shall be permitted to administer the Word and the sacraments without having been lawfully called. If any one acts contrary to this rule, and after being frequently admonished, does not desist, the classis shall judge whether he is to be declared schismatic or is to be punished in some other way.

Article 4.

The lawful calling of those who were not previously in office consists:

First, in the election, which after prayers have been offered, shall be conducted by the consistory and the deacons, with due observance of the regulation established for this purpose by the consistory, and of the ecclesiastical ordinance that only those can for the first time be called to the Ministry of the Word who have been declared eligible by the churches, according to the rule in this matter; and furthermore with the advice of classis or of the counselor appointed for this purpose by the classis.

Secondly, in the examination with respect to doctrine and life, which shall be conducted by the classis to which the call must be submitted for approval, and

which shall take place in the presence of three delegates appointed by the Synod from the nearest classes.

Thirdly, in the approval by the members of the calling church, which takes place when the name of the minister is announced for two successive Sundays and no lawful obstacle arises. This approval is, however, not required in case the congregation co-operates in the election by choosing out of a nomination previously made. Finally, in the public installation in the congregation, which shall take place with appropriate stipulations and questions, admonitions and prayer, and the laying on of hands by the officiating minister (and by other ministers present with him) agreeably to the adopted Form.

Article 5.

Ministers already in service who are called to another congregation shall likewise be called in the aforesaid manner, by the consistory and the deacons, with the observance of the regulation made for the purpose by the consistory and of the general ecclesiastical ordinances for the eligibility of those who have served outside of the Christian Reformed Church, and for the repeated calling of the same minister during the same vacancy, with the advice of the classis or of the counselor appointed by the classis and with the approval of the classis or of the delegates appointed by the classis, to whom the ministers called shall show good ecclesiastical testimonial of doctrine and life, with the approval of the members of the calling congregation, as stated in Article 4; whereupon the ministers called shall be installed with appropriate stipulations and prayers, agreeably to the adopted Form.

Article 6.

No minister shall serve as such in institutions of mercy or be otherwise engaged, unless he be previously admitted in accordance with the preceding articles, and he shall, as well as others, be subject to the Church Order.

Article 7.

No one shall be called to the Ministry of the Word without his being stationed in a particular place, except he be sent to do church extension work.

Article 8.

Persons who have not pursued the regular course of study in preparation for the Ministry of the Word and have therefore not been declared eligible according to Article 4, shall not be admitted to the ministry, unless there is ample assurance of their exceptional gifts, piety, humility, modesty, sound judgment, as also gifts of public address. When such persons present themselves for the ministry, the classis, (if the (particular) Synod approve) shall first examine them, and further deal with them as it shall deem edifying, according to the general regulation of the churches.

Article 9.

Preachers without a fixed charge, or others who have left some sect, shall not be admitted to the ministry of the church until they have been declared eligible after careful examination by the classis, with the approval of Synod.

Article 10.

No minister, once legally called, may leave the congregation to which he is bound, and accept a call elsewhere, without the consent of the consistory together with the deacons, and knowledge on the part of the classis; and likewise no other church may receive him until he has presented a lawful testimonial of his departure from the church and the classis where he served.

Article 11.

On the other hand, the consistory representing the congregation shall be bound to provide suitably for her ministers, and shall not dismiss them from service without the knowledge and approval of the classis, and of the delegates of the Synod (Particular).

Article 12.

Inasmuch as a Minister of the Word, once lawfully called, is bound to the service of the church for life,

he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the classis.

Article 13.

Ministers who by reason of age, sickness, or otherwise, are rendered incapable of performing the duties of the ministry, shall nevertheless retain the name and the honor of a minister, and the church which they have served shall provide for them in their need (likewise for the orphans and widows of all ministers) out of a common fund of the churches, according to the general ecclesiastical ordinance in this matter.

Article 14.

If any minister, for the aforesaid or any other reason, is compelled to discontinue his service for a time, which shall not take place without the advice of the consistory, he shall at all times be and remain subject to the call of the congregation.

Article 15.

No minister, having left the ministry of his church, or being without a fixed charge, shall be allowed to preach without the consent and authority of the Synod or classis. Likewise, no one shall be permitted to preach or administer the sacraments in another church, without the consent of the consistory of that church.

Article 16.

The office of the minister is to persevere in prayer and in the Ministry of the Word, to dispense the sacraments, to watch over his brethren, the elders and deacons, as well as the congregation, and finally, together with the elders, to exercise Christian discipline and to see to it that everything is done decently and in good order.

Article 17.

Equality shall be maintained among the Ministers of the Word with respect to the duties of their office and in all other matters as far as possible, according to the judgment of the consistory and, if necessary, according to the judgment of the shall be maintained among the elders and the deacons.

Article 18.

The office of the Doctors or Professors of Theology is to explain Holy Scripture, and to defend sound doctrine against heresies and errors.

Article 19.

The churches shall exert themselves, as far as necessary, that there may be students supported by them to be trained for the Ministry of the Word.

Article 20.

Students who have received permission according to the rule in this matter, and persons who have according to Article 8 been judged competent to be prepared for the Ministry of the Word, shall for their own training, and for the sake of becoming known to the congregations, be allowed to speak a word of edification in the congregational services.

Article 21.

The consistories everywhere shall see to it that there are good Christian schools, where the parents have their children instructed according to the demands of the covenant.

Article 22.

The election of the elders shall be determined by the judgment of the consistory together with the deacons, according to the regulation fixed by the consistory. Where local circumstances make it advisable the members (in full communion) may be given an opportunity to direct attention to suitable persons, in order that the consistory may thereupon present to the congregation for election as many elders as are needed, that they may after they are approved by it, unless any obstacle arise, be installed with public prayers and stipulations, or present a double nomination to the congregation and thereupon install those chosen by it, in the aforesaid manner, agreeably to the adopted Form.

Article 23.

The office of the elders, in addition to what was declared (in Article 16) to be their duty in common with the Ministers of the Word, is to take heed that the ministers together with their other fellow-elders and the deacons faithfully fill their office, and both before and after

Lord's Supper, as time and circumstances may demand for the edification of the churches to visit the families in order particularly to comfort and instruct the members, and also to exhort others to (profess) the Christian religion.

Article 24.

The deacons shall be chosen, approved, and installed in the same manner as was stated concerning the elders.

Article 25.

The office peculiar to the deacons is diligently to collect alms and other contributions of charity, and after mutual counsel faithfully and diligently to distribute the same, to strangers as well as to the regular members, as their needs may require; to visit and comfort the distressed, and to exercise care that the alms are not misused; of the distribution of which they shall render an account in consistory and also, if any choose to be present, in congregational meeting at such a time as the consistory shall see fit.

Article 26.

In places where others are devoting themselves to charity work, the deacons shall aim to keep in close touch with them, to the end that the alms may be distributed where the need is greatest. Moreover, they shall make it possible for the poor to make use of institutions of mercy, and to that end they shall request the Board of Directors of such institutions to keep in close touch with them. It is also desirable that the deaconries assist and consult one another, especially in caring for the poor in such institutions.

Article 27.

The elders and the deacons shall serve two or more years according to local regulation, and an equal number shall retire each year. The retiring officers shall be succeeded by others, unless the circumstances and the profit of some church render re-election advisable, in the execution of Articles 22 and 24.

Article 28.

The consistories shall exercise care that the churches be able to claim protection from the state in the holding of their property, and for the preservation of peace and order in their

meetings---on the express condition, however, that they may never, for the sake of peace or material possessions, do violence in the slightest degree to the Kingship of Christ over His Church.

Of Ecclesiastical Assemblies

Article 29.

Four ecclesiastical assemblies shall be maintained: The Consistory, the Classis, (the Particular Synod), and the General Synod.

Article 30.

In these assemblies ecclesiastical matters only shall be transacted and that in an ecclesiastical manner. In greater assemblies only such matters shall be considered as could not be finished in lesser assemblies, or as pertain to the churches of the assembly in common.

Article 31.

If anyone complain that he has been wronged by the decision of a lesser assembly, he shall have the right to appeal to a greater assembly, and whatever may be decided by a majority vote shall be considered binding unless it be proved to conflict with the Word of God or with the articles of this Church Order, as long as they are not changed by the General Synod.

Article 32.

The transactions of the assemblies shall begin with prayer and be closed with thanksgiving.

Article 33.

Delegates to the assemblies shall take with them their credentials and instructions signed by those sending them, and they shall have a vote in all matters except such as particularly concern their persons or churches.

Article 34.

In all assemblies there shall be not only a president, but also a clerk to keep a faithful record of all important matters.

Article 35.

The duty of the president is to state and explain the business to be transacted, to see to it that each speaker observes the rules of order, to silence those who are captious and vehement in speaking, and to properly discipline them if they refuse to listen. His duties shall cease with the termination of the assembly.

Article 36.

The classis shall have the same jurisdiction over the consistory as the Particular Synod has over the classis, and the General Synod over the Particular.

Article 37.

In all churches there shall be a consistory composed of the Ministers of the Word and the elders, who at least in larger congregations shall, as a rule, meet once a week. The Minister of the Word shall preside. If there be a plurality of ministers, they shall preside in rotation. Wherever the number of elders is small, the deacons may be added to the consistory by local regulation. This shall invariably be the rule where the number is less than three.

Article 38.

No consistory shall be constituted for the first time or anew without the advice of classis.

Article 39.

Places where as yet no consistory can be constituted shall be entrusted to the care of a neighboring consistory.

Article 40.

Likewise the deacons shall meet, wherever necessary every week, prayerfully to transact the business pertaining to their office; of which transactions the ministers shall take good heed. If necessary the ministers shall also attend these meetings.

Article 41.

The classical meetings shall consist of neighboring churches that respectively delegate, with proper credentials, a minister and elder to meet at such time and place as was determined by the previous classical meeting. Such meetings shall be held

at least once in three months, unless great distances render this inadvisable. In these meetings the ministers shall preside in rotation, or shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Furthermore, the president shall, among other things, put the following questions to the delegates of each church:

1. Are consistory meetings held in your church?
2. Is church discipline exercised?
3. Are the poor and Christian schools cared for?
4. Finally, do you need the judgment and the help of classis for the proper government of your church?

And, finally, at one but the last meeting and, if necessary, at the last meeting before the (Particular) Synod, delegates shall be chosen to attend said Synod.

Article 42.

If in any church there is a plurality of ministers, also those not delegated according to the aforesaid article shall have the right to attend classis with advisory vote.

Article 43.

At the close of the classical and synodical meetings, those who have in the meeting done something worthy of punishment or who have scorned the admonition of the lesser assemblies, shall be disciplined.

Article 44.

The classis shall authorize at least two of her oldest, most experienced and competent ministers to visit all the churches once a year, and to take heed whether the ministers and the consistories faithfully perform the duties of their office, adhere to sound doctrine, observe in all things the accepted form of government, and properly promote as much as in them lies, through word and deed, the upbuilding of the congregation, in particular of the youth, to the end that they may in time fraternally admonish those who have in anything been negligent, and may by their advice and assistance help direct all things unto the peace, upbuilding, and greatest advantage of the churches. And each classis may continue these visitors in service as long as it sees fit, except where the visitors themselves ask to be released for reasons acceptable to the classis.

Article 45.

It shall be the duty of the church in which the classis and likewise the (Particular) Synod meets to furnish the following meeting with the minutes of the preceding.

Article 46.

Instructions concerning matters to be considered in greater assemblies shall not be written until the decisions of the previous Synods touching these matters have been read, in order that what was once decided be not again proposed, unless a revision be deemed necessary.

Article 47.

(Every year, or if need be oftener, four or five or more neighboring classes shall meet as a Particular Synod, to which each classis shall delegate two ministers and two elders. At the close both of the Particular and General Synod some church shall be empowered to determine with advice of classis, the time and place of the next Synod.)

Article 48.

(Each Synod shall be at liberty to solicit and hold correspondence with its neighboring Synod or Synods, in such a manner as shall be judged most conducive to general edification.)

Article 49.

(Each Synod shall appoint delegates to carry out such decisions as regard the state or the respective classes under its jurisdiction. Likewise, some or all of these delegates must supervise the examination of all future ministers. Moreover, they shall be helpful to the classes in all other difficulties that may arise, in order that unity, order, and soundness of doctrine shall be maintained and promoted. They shall also keep a careful record of, and report, all their doings to the Synod, and, if required, offer such explanations as may be asked. They shall also continue in service until the Synod releases them.)

Article 50.

The General Synod shall ordinarily meet once every two years, unless pressing need demand an earlier session. Three ministers and three elders shall be delegated to the Synod from each classis.

If it becomes necessary in the opinion of at least three classes to call a meeting of Synod within two years, the local church designated for this purpose shall determine time and place.

Article 51.

The missionary work of the church among the heathen and among the Jews is regulated by means of its Mission Order.

Article 52.

Inasmuch as several languages are spoken in the churches the necessary translation shall be made in the ecclesiastical assemblies, and in the publication of recommendations, instructions, and decisions.

Of Doctrine, Sacraments, and Usages.

Article 53.

The Ministers of the Word of God and the Professors of Theology (to whom the other professors and the school teachers ought to be added) shall subscribe to the three Reformed Standards; namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dordrecht, 1618-19, and the Ministers of the Word, who refuse to do so shall de facto be suspended from their office by the consistory or classis, until they have given satisfactory explanation, and if they obstinately persist in refusing, they shall be deposed from their office.

Article 54.

Likewise the elders and deacons shall subscribe to the aforesaid Standards.

Article 55.

Both ministers and elders shall use every means available, namely, teaching, refutation, warning, and admonition, in the Ministry of the Word, and in Christian teaching and house visitation, to guard against false teachings and errors that multiply exceedingly through heretical writings.

Article 56.

The Covenant of God shall be sealed unto the children of Christians by baptism as soon as possible, and in the congregation at the time of public worship.

Article 57.

The ministers shall faithfully urge the father to offer the child for baptism.

Article 58.

In the ceremony of baptism, both of children and of adults, the ministers shall use the respective forms drawn for the administration of this sacrament.

Article 59.

Adults are through baptism incorporated unto and accepted as members of the Christian church, wherefore they are obliged also to partake of the Lord's Supper, which they shall promise to do at their baptism.

Article 60.

The names of those baptized, together with those of the parents, and likewise the date of birth, shall be recorded.

Article 61.

Only those shall be admitted to the Lord's Supper who have made confession of the Reformed religion, in accordance with the usage of the church which they join, and who are known to be pious in their walk, nor shall anyone lacking these requisites be admitted from other churches.

Article 62.

Every church shall administer the Lord's Supper in such a manner as it shall judge most conducive to edification; provided, however, that the outward form as presented in God's Word be not changed and all superstition be avoided, and that at the conclusion of the preaching and congregational prayer the form for the administration of the Lord's Supper together with the prayer composed for this purpose, be read.

Article 63.

The Lord's Supper shall be administered at least every two or three months.

Article 64.

The Lord's Supper shall be administered only at such places as are under supervision of elders in accordance with the rule of the churches and only in public congregational worship.

Article 65.

Funeral services shall not be introduced.

Article 66.

In times of war, pestilence, national calamities, and other great afflictions, the pressure of which is felt throughout the churches, it is fitting that the classis proclaim Days of Prayer.

Article 67.

The churches shall observe, in addition to the Sunday, also Christmas, Good Friday, Easter, Ascension Day, Pentecost, Day of Prayer, the National Thanksgiving Day, and Old and New Year's Day.

Article 68.

Every minister shall on the Lord's Day explain briefly the summary of Christian doctrine comprehended in the Heidelberg Catechism so that as much as possible the explanation shall be annually completed in accordance with the division of the Catechism made for that purpose.

Article 69.

Only the 150 Psalms of David, the Ten Commandments, the Lord's Prayer, the Twelve Articles of Faith, the Songs of Mary, Zacharias, and Simeon, the Morning and Evening Hymns, and the Hymn of Prayer before the Sermon, shall be sung in the Churches.

Article 70.

Since it is proper that marriage be solemnized in the congregation of Christ, according to the adopted Form, the consistories shall take good heed of this matter.

Of Ecclesiastical Admonition and Discipline.

Article 71.

Just as Christian discipline is spiritual and exempts no one from civil trial and punishment, and also besides civil punishment there is need of Christian discipline to reconcile the offender with the church and his neighbor and to rid the Church of Christ of the offense.

Article 72.

In case anyone errs in doctrine or offends in conduct, as long as the sin is of a private character, not giving public offense, the rule clearly prescribed by Christ in Matthew 18 shall be followed.

Article 73.

Secret sins of which the offender repents, after being admonished by one person in private or in the presence of two or three witnesses, shall not be laid before the consistory.

Article 74.

If anyone has committed a secret offense and has been admonished in love by two or three persons, but does not heed, or has committed a public offense, the matter shall be reported to the consistory.

Article 75.

The reconciliation of all such offenses as are of a public character or have become public because the admonition of the church was despised shall take place (upon sufficient evidence of repentance) in such a manner as the consistory shall deem conducive to the edification of each church. If, in a particular case, any consistory cannot agree as to whether the confession shall be public or not, the advice of two neighboring churches or of classis shall be sought.

Article 76.

Such as obstinately reject the admonition of the consistory, or have committed a public or otherwise gross offense, shall be suspended from the Lord's Supper. And if, after being suspended and repeatedly admonished, they do not show any

marks of repentance, the consistory shall finally proceed to the last remedy, namely, excommunication, agreeably to the adopted Form in accordance with the Word of God. No one, however, shall be excommunicated except with the consent of Classis.

Article 77.

After suspension from the Lord's Table, and subsequent admonitions, and before proceeding to excommunication, the obstinacy of the offender shall be publicly made known to the congregation, the offense explained, together with the care bestowed upon him, in reproof, suspension from the Lord's Supper, and repeated admonition, and the congregation shall be exhorted to speak to him and pray for him. There shall be three such admonitions. In the first the name of the offender shall not be mentioned that he be somewhat spared. In the second, with the approval of the classis his name shall be expressed. In the third the congregation shall be informed that unless he repent he will be excluded from the fellowship of the church, so that his excommunication, in case he remains obstinate, may take place with the tacit approbation of the church. The interval between the admonitions shall be left to the discretion of the consistory.

Article 78.

Whenever an excommunicated person desires to become reconciled to the church in the way of penitence, it shall be announced to the congregation either before the celebration of the Lord's Supper, or at some other opportune time, in order that, if no objections are raised, he may with profession of his conversion be publicly reinstated, according to the Form.

Article 79.

If elders and deacons have committed any public gross offense, which is a disgrace to the church, or worthy of punishment by the state, the consistory in conjunction with the neighboring consistory shall immediately proceed to their trial, and upon conviction either suspend or expel them from office. If Ministers of the Word have committed like offense, the procedure shall be the same as in the case of the elders and deacons, except that expulsion from office shall be the prerogative of the classis, together with the advice of the delegates of the (Particular) Synod mentioned in Article 11.

Article 80.

The following are to be considered as the principal offenses that deserve the punishment of suspension or removal from office: heresy, public schism, public blasphemy, simony, faithless desertion from office or intrusion upon that of another, perjury, adultery, fornication, theft, acts of violence, drunkenness, brawling, filthy lucre,---in short all such sins and gross offenses as render their perpetrators infamous before the world and which in any private member would be considered worthy of excommunication.

Article 81.

Ministers of the Word, elders, and deacons, shall, before partaking of the Lord's Table, exercise Christian censure among themselves and in a friendly spirit admonish one another with regard to the performance of the duties of their respective offices.

Article 82.

The consistory shall give to those that leave the congregation a certificate of their confession and walk, signed by two members of the consistory, or by one in case the seal of the church is affixed.

Article 83.

Such poor as leave for sufficient reasons, the deacons shall furnish with so much money for travelling as they deem adequate. The consistory and the deacons shall not be too ready, however, to relieve their own congregations of the care of the poor, only to burden other congregations unnecessarily.

Article 84.

There shall be no lordship in God's church, whether of one church over another church, of one minister over other ministers, of one elder or deacon over other elders and deacons.

Article 85.

Churches whose usages differ from our merely in non-essentials shall not be rejected.

Article 86.

The foregoing articles, touching the lawful regulation of the church, have been so made and accepted by common consent, with the understanding that they may be and ought to be altered, added to, or reduced, whenever the good of the churches so demands. However, no single congregation, classis or (Particular Synod) shall have the right to do so, but they shall diligently observe them until the General Synod alters them.

Article 61.

Closing Devotions.

AFTERNOON SESSION, THURSDAY, JUNE 25.

Article 62.

Opening Devotions.

Article 63.

Continuation of the Committee of Pre-advice pertaining to Church Order (Art. 60).

The instructions from Classes Grand Rapids West and Muskegon, concerning which the Committee for Revision of the Church Order also has advice to give. See Acts 1912, Art. 62, p. 50.

1. The instruction from Classis Grand Rapids West is as follows: "There is something wanting in the Questions which are asked with public Profession of faith in our Church, since nothing is asked as we find in Question 81 of the Catechism, with respect to knowledge of sin and salvation as necessary to approach the Lord's Table, but only the doctrine of thankfulness, hence Classis proposes that after the present first question concerning doctrine, to ask the following: 'Do you confess that you, in accordance with that doctrine, have learned to be displeased with yourself because of your sins and yet trust that these are forgiven for the sake of Christ, resting in his promises, as being sufficient for your salvation?'"

Your Committee advises not to consider this matter upon the basis of the Revision Committee, page 5 of the Report, where it states: "Because of the desired inclusion of Grand Rapids West is factually already comprehended in the first question.

The following substitute is adopted:

"Synod revokes the conclusion under Point 4, Art. 62, Acts 1912, considering that at present it is not desirable to make changes in the Questions with respect to Public Profession of Faith. The ground for this revocation is given in Pre-advice."

2. The instruction from Classis Muskegon is as follows: "Synod declare whether the certificate of membership of members sent to a sister congregation, are members of the church which sent the certificate, or belong then to the church to which the certificate was sent, as long as no information has been received that the certificate has been accepted."

Your Committee advises to adopt the advice of the Revision Committee, which is as follows: "That according to Art. 82 of the Church Order a certificate of membership be given to the person departing, and that he shall not be considered a member of any other church until he has handed in his certificate, and that his membership will in time lapse if he does not hand in his certificate."

Adopted.

Article 64.

The Committee for Pre-advice submits four instructions concerning the revision of Synodical decisions, namely, two from Classis Muskegon, one each from Classis Zeeland and the Consistory of Kenosha, Wisconsin.

1. The first instruction from Classis Muskegon, (Agenda, p. 13), is as follows: "Classis requests Synod, in connection with the revision of the Church Order, p. 9, par. 1, to read as follows: 'Since serving a congregation for a short time generally is contrary to the best interest of the church, consistories are not permitted to call such a minister within two years without the consent of the Classis to which the minister belongs.'"

Your Committee advises that Synod do not enter into this matter. Grounds:

It considers such a decision to be too binding on the churches.

Your Committee advises that Synod declare: Since a short term of service works to the detriment of a church, consistories are advised not to call ministers who have only been in the church they are serving but a short time.

Adopted.

2. The second instruction from Classis Muskegon (Agenda, p. 13), is as follows: "Synod delete the last part

of Art. 35, 3, b, Acts 1906 (without the advice of Classis), and adopt the following: 'Calling a minister twice during the same vacancy shall not take place within a year.' Grounds: Because thereby both ministers and churches sometimes get into difficulties, and it does not harmonize with the calling.'"

Your Committee advises Synod not to adopt this instruction because it is too binding.

Adopted.

3. The instruction from Classis Zeeland, (Agenda, p. 13), is as follows: "Since, what we have with respect to the eligibility of calling our ministers---Art. 5, 9---is not sufficient apparently, Synod make a further rule concerning the time that an officiating minister may be placed on a trio. The counselor will see to it that this rule is adhered to. In exceptional cases Classis shall make its judgment.

Your Committee advises not to adopt this, since a previous decision is sufficient; moreover, one cannot decide each instance by a Synodical regulation, which Classis Zeeland itself feels in the last part of its instruction, namely, "In exceptional cases Classis shall make a judgment."

Adopted.

4. The instruction from the consistory of Kenosha, Wisconsin, Agenda, p. 13), is as follows: "Synod delete the expression 'comparatively short time', in Art. 5, 9, in our Church Order and instead state a definite time, considering:

1) The expression "comparatively short time" can apparently be understood various ways;

2) To be prevented as much as possible that the given expression give an occasion with the case of calling a minister of the Word for one consistory to do what another in our church periodical condemns."

Your Committee advises not to adopt this instruction, since such a Synodical rule does not exist, and your Committee in its action of the first instruction of Classis Muskegon (see above 1), has made a proposal which provides for this need.

Adopted.

Furthermore there is:

5. An instruction from Classis Grand Rapids West, Agenda, p. 13), as follows: "Considering our Church Order says nothing concerning resignation

of membership by members who are under ecclesiastical dealings, Synod decide concerning this resignation to make a generally prevailing rule, in order that in this matter there be more uniformity, and so consistories may know how they are deal in such cases.

Your Committee advises Synod not to adopt this instructions: Grounds: a) abnormal cases are not to be regulated by Synod in the abstract; b) concrete cases follow the procedure of Consistory, Classis, Synod.

Adopted.

6. An instruction from Classis Muskegon, Agenda, p. 14), as follows: "If in the report mentioned on p. 10, Art. 7, 2, revision of the Church Order should be a continuing matter, would it not then be necessary to make work of it?"

Your Committee advises Synod to declare that it lies in the way of each Classis to judge for itself if more work has to be made of it.

Adopted.

7. An instruction from Classis Muskegon, (Agenda, p. 14), as follows: "Classis asks Synod in connection with the revision of the Church Order, p. 10, Art. 7, 1, where we read: 'The churches take three collections, etc.' Since the Domestic Missions are now also Classical, shall Synod still decide how often collections shall be taken in one's own resort?"

Your Committee advises Synod to declare that this rule is necessary with an eye to the cooperation with respect to the General Fund for Domestic Missions.

Adopted.

8. An Instruction from Classis Sioux Center, Agenda, p. 14, as follows: "Synod decide so to construe Art. 27, 1, Draft of the Church Order, that, with the reference to the Synodical declaration concerning a specific case, this stipulation be made general."

Your Committee considers it to be superfluous that Synod make a separate decision concerning this, since in the declaration of the Synod of 1912, we find everything we need, because here the principle is given in connection with a concrete case.

Adopted.

9. Instructions concerning the translation of the Church Order in English and German.

a) Instruction from Classis Hackensack, (Agenda, p. 16), as follows: "That the Synod provide for the printing of the Church Manual of the Christian Reformed Church in the English language, in order that those who cannot read the Holland language, may be enabled intelligently to abide by the rules of the Church."

b) Instruction from Classis Ostfriesland, (Agenda, p. 17), as follows: "Synod provide for the new edition of the Church Order to be printed in the German language."

Concerning these instructions your Committee advises the following: In the event the Church Order at this Synod is approved, Synod appoint committees to make an English and a German translation, and report to the next Synod for approval. (See Art. 75 for committees.) Adopted.

10. Concerning the proposed Form for the Erasure of Disobedient Baptized Members, (Agenda, p. 31), the following is decided: "Synod having taken note of the labor of the Committee ad hoc, and appreciating this work, decides to appoint a Committee to give further consideration to the whole question of baptized members, in order to file a report with the next Synod. This committee take into consideration the report of the above-mentioned committee with respect to the Form for Erasure, and correspond with the Gereformeerde Kerken in the Netherlands concerning this matter." (Art. 75.)

Article 65.

It is reported by Rev. H. Keegstra that there is already by personal initiative work being made of publishing a Church Manual. He asks if the person concerned may have access to the Synodical Archive.

Decided to grant the request. (Cf. Art. 15.)

Article 66.

Decided to have an evening session beginning at 7:30 o'clock. Closing Devotions.

EVENING SESSION, THURSDAY, JUNE 25.

Article 67.

Opening Devotions.

Article 68.

The Report of the Committee of Pre-advice pertaining to Appeals is read by Rev. G. Westenberg.

Honorable Brothers:

Your Committee has the honor and the satisfaction to present the following point on the Agenda to Synod:

I. The appeal of Alpine Ave. against the decisions of Classis Grand Rapids West. This Classis maintained the official standpoint of our Church with respect to the only ground for divorce, and from this proceeded a limitation of membership in the Church for such persons.

II. The appeal of Rev. M. Borduin against adoption of the Conclusions of Utrecht by our Synod at Muskegon in 1908.

III. The appeal of Rev. J. Vander Werp against a portion of the Thanksgiving Form after the administration of baptism for infants.

I. The first is an elaborate communication from the Consistory of Alpine Ave. The Consistory sees objection to the application of our Church rules, wherein our Synode declared that according to the Word of God there is only one ground for divorce (See Acts 1890, Art. 65; 1896, Art. 62, 3, b; 1898, Art. 84, 2, a and b; 1906, Art. 23, and Supplement 10.) By pursuing the consequences of the decision concerning membership of such unlawfully separated persons, having obtained grace, to its ultimate conclusion is particularly oppressive to the Consistory.

The occasion for this apparently was the case of Mr. E. F. The Consistory, however, not only wants a declaration concerning this concrete case, but also requests that there be a revision of our ecclesiastical standpoint in such a way, that such divorced persons after grace has been received, also by the maintenance by the State of a second marriage, that they again can honorably be restored in the Church.

Classis Grand Rapids West has refused

to give adhesion to the point of view of Alpine Ave., but naturally decided to stick with the concrete case.

The grounds for the decision of Olaseis were briefly:
a) because Mr. E. F. in his unconverted state well knew that he was sinning; b) Because Mr. F. did not oppose the action of his wife in seeking a divorce and later obtaining it upon the grounds of cruelty and non-support; c) because Mr. E. F. took another wife while his lawful (that is first) wife was still living, and who was not to be accused of fornication; d) because the wife still lives, although now also is bound by the State with another man.

The view of the Consistory however comes down to this, and that is the request which it wishes Synod to declare:

1. Although the Church disapproves all marriages that are in conflict with the Holy Scripture, it nevertheless has to resign itself to the fact that divorce and re-marriage take place by the State.

2. When such persons after they come to repentance and confession of guilt, the Church must also recognize the sanction of the State as a fact, and must admit such repentant sinners into the instituted Church of Christ, while the living together of the parties who have come together in a sinful manner shall continue to exist.

Your Committee is of the opinion that the view of the Consistory cannot be confirmed by the Word of God. Not all repentant sinners have to be received into the church because of their repentance. No unscriptural divorce and sinful cohabitation may as a bare fact be received and continued in the bosom of the Church. For such a contention there is not a ground to be found in the Scripture. The Consistory itself does not point to one ground.

Considering then, that the Consistory of Alpine Ave. desires from Synod a declaration in the abstract, whereby this concrete case can be included;

Considering, that this concrete case does not essentially but only gradually differs from so many similar cases, that the Consistory apparently knows well enough how to act in this instance after the Synod has declared itself in the abstract;

Considering, that this question in brief comes down to this that Synod affirms and continues the standpoint of our Church

or now change its standpoint with respect to the grounds for divorce.

And finally, considering that the consistory of Alpine Ave. wants that the act of the State, after the act, be declared as having become a legal fact for the Church, and thus that act in the future, merely because of the fact per se, must be acknowledged by the Church as legal and be received in her bosom.

Hence your Committee advises that Synod abide by the existing rule of our Church upon the following grounds:

1) The Bible clearly points out that the husband remains united with his lawful wife as long as she lives, except for the one ground for divorce. This "as long as she lives" permits no exception when the State enact and continues a sinful fact. The declaration of God's Word is unconditional in this, except for that one conscious ground. With respect to the case in Grand Rapids the woman was not married until the man through the State was again united with another woman.

2) The second ground is because the State also is a servant of God as well as the Church, and thus no other rule of justice and judgment may be applied than the principles of divine justice. This divine justice the Church possesses in the Scripture. The State may not do anything that is in conflict therewith. Neither ignorantly or unknowingly. If the State does so anyway, then the Church may not, having been endowed with more insight, acknowledge or continue as lawful such an act, nor receive such in her bosom.

3) The third ground is because the example which the Consistory presents of a murderer, is not an identical comparison. The murderer condemned to death, who, before the execution of the sentence repents and comes to confession, and thus celebrates the Holy Supper with the congregation, is no longer a murderer before God and the Church, although the guilt of his deed rests upon him until the sentence is completed. With his conversion his life of murder was broken up, so that the Church could receive him into its bosom without qualms. The Church, however, may not hinder the State, when the State as the servant of God at the appointed time executes the legal and divine sentence with respect to his act. Much less may the State hinder the Church, when she in the present case applies divine justice in her sphere, when the State sets him free.

Finally, the entire conclusion, briefly summarized, it comes down to this, that Synod naturally acknowledges that God will forgive the repentant sinner all his sins. Also this sin. If then his sinful life can be terminated, then the Church must again receive him. If this cannot be done, as appears to be the case here, then the Church may not permit a marriage situation to continue that on Biblical ground before God is condemned. The Church may not do this because also in this case she must in the final analysis listen to her King, Jesus Christ.

Concerning this Synod decides the following:

Considering (Art. 51, these Acts) that a committee has already been appointed to investigate this matter further, in order to report to the next Synod, Synod will not further consider this matter. Meanwhile the Committee of Pre-advice places its proposal in the hands of this committee." (See Art. 75 for committee members.)

II. The second appeal is from Rev. M. Borduin. This brother has scruples against the ratification by our Church of the Conclusions of Utrecht at Muskegon at the Synod of 1908 with respect to "doctrinal differences".

The brother requests Synod that it withdraw the step taken in 1908. He believes that in the Conclusions of Utrecht adopted by our Synod in 1908, the supralapsarian doctrine of salvation has been taken under protection over against the Confessions of our Church.

Rev. Borduin has written a very extensive appeal of 73 pages closely written.

At the request of your Committee Rev. Borduin personally appeared at its meeting in order to enlighten the Committee with respect to his appeal.

His principle objection comes down to this, that according to his view, there is taught in the Conclusions that justification consists exclusively herein that the regenerated sinner is conscious of an eternal justification before God. He on his part is convinced that justification is "that by faith we must accept the promise of the gospel."

The tenets in each Conclusion of Utrecht are closely related, according to the brother, with the above mentioned point of justification. He would also very much like to see that our Church would forget about all these Conclusions. Yet the brother would be satisfied, if this Synod

just declares that justification by faith, not in becoming conscious of justification from eternity; but rather "that the promise of the Gospel must be grasped by faith."

After the Committee had received the added information from Rev. Borduin in connection with his written appeal, and your Committee asked the brother various questions, it has considered this matter from every angle and the deliberated on the same.

Your Committee advises Synod that Synod does not grant the request of Rev. Borduin. On the following grounds:

1. Because the definition which Rev. Borduin gives with respect to justification by faith is not true according to the supralapsarian presentation of this doctrine;
2. Because the Conclusions of Utrecht express themselves more carefully than what the brother reads from them;
3. Because Rev. Borduin in his writing gives no better formulation to harmonize and satisfy the doctrinal differences;
4. Because this request has not been supported by a single consistory or classis;
5. Because the brother in his appeal does not present anything new concerning the actual question;
6. Because, finally, the Conclusions of Utrecht and the ratification of the Utrecht Conclusions at Muskegon have worked mightily for a closer union of the brethren in ecclesiastical life. This also despite differing views.

Adopted.

III. The third appeal is from Rev. J. Vander Merp, who feel burdened because of the decision of Classis Pella.

The Classis declared at its meeting in March, 1914, "that the consistory of Luctor is not to have any administration of Holy Baptism without the use of the Form in its totality."

Rev. Vander Werp to the contrary claims that it is impossible for him to pray the entire prayer of thanksgiving after infant baptism as found in the Form. In the 30 years of his ministry he has never used it unchanged. Never has a consistory or any classis made it difficult for him up to this time.

The expression which the brother cannot take unchanged is: "We thank and praise Thee that Thou hast forgiven us and our children all out sins, through the blood of Thy beloved Son Jesus Christ, and received us through Thy Holy Spirit as member of Thine only begotten Son, and so adopted us to be Thy children, and sealed and confirmed the same unto us by holy baptism."

In order to give Synod a clear survey of this case, your Committee finds itself necessitated to come to its conclusions in the following manner.

A. THE HISTORY OF THIS QUESTION.

1. From the elucidation by Rev. Vander Werp it appears that a member of Luctor congregation has a strong drive with "presupposed regeneration" with respect to baptism. He maintains when five children are baptized on a Sunday that actually all five of them are regenerated. Further, that possibly later three could fall away and be lost, but that nevertheless at their baptism they were born again. This man came with a complaint to the consistory concerning Rev. Vander Werp concerning the changing of the prayer of thanksgiving. The consistory decided that he would have to bear with the minister in this matter.

2. From the minutes of Classis Pella it appears that brother J. Hoegen appeared with an appeal against the consistory of Luctor, because it had decided to bear with the minister in the change of the prayer of thanksgiving.

Classis expressed its disapproval concerning the concession the consistory made upon the ground of Art. 58 of the Church Order. The Classis further demanded a further explanation from Rev. Vander Werp. This he did.

3. From the above mentioned elucidation of Rev. Vander Werp it appeared further that his conviction is this: "In the prayer of thanksgiving thanks is given that the children of the congregation already at the time of their baptism are born again and justified." The brother apparently understands the general "children of the congregation" used by him in a personal sense. He then means to say, that at this time thanks is offered for those specific children one by one who have just been baptized as having been individually born again and justified.

Upon this misunderstanding it appears that the entire appeal rests.

4. In the "further explanation" of Rev. Vander Werp as demanded by the Classis, the brother said that he had put his signature to the Confession and

in doctrine and practice never departed therefrom; but that he has never signed the form-prayers. Nor does the brother understand how any consistory or classis or Synod could ever bind his conscience, as Classis Pella now wants to do.

Furthermore, Rev. Vander Werp has so understood the book of Dr. Wielenga as though it is there claimed that in the prayer of thanksgiving that indeed thanks is given for the personal and individual application of regeneration and justification for every baptized child. According to the opinion of your Committee, however, Dr. Wielenga rightly defines the matter as pertaining to the congregation as whole in its unity, and thus as the revelation of the body of Christ.

5. From the further minutes of Classis, March 1914, the following appears, as well as an elaborate writing of Rev. Vander Werp sent to the Classis and now for us, consisting of 80 pages in quarto format and closely written.

The Classis appointed a committee to investigate. On the second day of Classis it came with a report. According to the report Classis endeavored to convince Rev. Vander Werp of the correct meaning of the prayer for thanksgiving and his incorrect understanding of it.

Rev. Vander Werp promised that after mature consideration he would inform the Stated Clerk, and left Classis.

Thereupon Classis declared what has been stated above, namely, "that the consistory of Luctor permit no administration of the sacrament of baptism without using the form in its totality."

B. THE BRIEF CONTENT OF THE APPEAL.

1. Rev. Vander Werp cannot possibly use the complete prayer of thanksgiving from the form after infant baptism as long as he does not get a change of mind in the understanding thereof.

2. His conviction is that therein thanks is uttered "that the children of the congregation already by their baptism are regenerated and justified."

3. He is of the opinion that Classis Pella calls this the doctrine of the Church, and that therefore Classis forbade him to baptize unless the complete form were used.

4. He can find no rule of the Church which demands of him what Pella requires of him.

5. He believes that such a rule should be revised if there actually is such a decision.

6. He kindly and urgently requests Synod to declare what is the correct meaning of the purported expression in the prayer of thanksgiving.

7. He further kindly and urgently requests that Synod demands of no one to use the prayer of thanksgiving literally.

8. Finally, he believes that Synod will make it impossible for him to function in his office, if Synod sanction the declaration of Classis Pella against the consistory of Luctor.

C. THE DECLARATION OF THE CHURCH IN THIS MATTER.

1. Art. 58 of the Church Order declares that the Forms shall be used, although it does not specifically mention the prayers.

2. The Synod of Wezel, 1568 declared: "Baptism shall be administered with the customary form, which has been prescribed in the ecclesiastical ordinances."

3. At Dordt in 1574 (Art. 67), "it is decided that the prayer of thanksgiving which follows baptism, shall take the place of the general prayer."

4. Dordt in 1578 (Art. 10), says further: "It is more advisable and more certain that all ministers follow the form than to allow freedom for each one."

5. Middelburg in 1581, (Art. 41), it was decided: "The ministers with respect to baptism shall use the form." And at the Hague in 1586, (Art. 52), Synod literally cited the above mentioned article of Middelburg.

6. In the Articles of Dordt (1618-19, Art. 48), we find: "With baptism the ministers shall...use...the forms."

D. THE ADVICE OF THE COMMITTEE.

1. Synod approve the action of Classis Pella, where Classis in its answer to the Consistory of Luctor stated: "that the Consistory of Luctor should permit no one to administer the sacrament of baptism without using the Form in its totality."

Grounds:

- a) Since Luctor's consistory asked for an answer with respect to the administration of baptism in our churches;
- b) Since Rev. Vander Werp, by not appearing at Classis again, so that it was impossible for Classis to discuss this matter further with him.

2. Synod is further convinced that it cannot change this vigorous and fitting expression of our fathers in this Form, because the sound covenant doctrine is also found in this sentence of the prayer of thanksgiving which is so resolutely confessed.

3. Finally, Synod declares:

- a) The Rev. Vander Werp is called upon to abide by this explanation;
- b) That Synod sincerely hopes that Rev. Vander Werp no longer opposes this ecclesiastical standpoint, while only those, who agree with this standpoint of the Church can be admitted to the ministry of the Word and the sacraments.

Adopted.

Article 69.

Synod having taken note that a protest was received against a brother Minister of the Word resorting in Classis Illinois, and having heard that the said Classis has not completed its work in this matter, declares that the protest is not receivable.

Article 70.

The clerk reads a telegram from Dr. S. Volbeda informing Synod that he accepted his appointment. (Art. 46.) With joy this was received as information. (Later a letter was received from Dr. R. Janssen with the joyful news stating his acceptance of the appointment.) Art. 33.

Article 71.

It is decided that, if Prof G. D. De Jong receives no call by September 1, 1914, he shall receive a salary which he received when he accepted the appointment to the Theological School.

Article 72.

A letter was received from Classis Zeeland requesting Synod to concur in the emeritation of Rev. W. Kole. Synod so decides. (See also Art. 17, 1.)

Article 73.

It is decided that the next Synod is to meet in Grand Rapids. The consistory of the First Church (Bates Street), is appointed as convener.

Article 74.

Decided to express the hearty thanks to the churches in Rose-land by the ministers in loco for the hospitality shown the delegates during the session of Synod. Likewise Synod expresses its gratitude for the beautiful automobile tour on the previous Wednesday provided through the friendliness of the churches in the neighborhood.

Article 75.

The Committee for Appointments, (Art. 9, 3), has its report read by Rev. J. Bruinooge. The following brethren were appointed by Synod to their respective functions:

1. The Synodical Committee - Revs J. Groen, J. Timmermann, J. Keizer.
2. Stated Clerk - Dr. H. Beets.
3. Synodical Treasurer - Rev. J. Noordewier.
4. Church Help Committee - Revs. J. Manni, R. Bolt, H. J. Heynen; Alternate - Revs. W. Borgman, D. De Beer, C. Vriesman.
5. Emeritus Board - Rev J. Smitter, Elder D. W. Jellema, Rev. M. Van Vessem.
6. Representative for the National Christian Association - Rev. W. Stuart.
7. Committee for the General Fund for Domestic Missions - Revs. W. P. Van Wyk, I. Van Dellen, K. Poppen; Alternates - Revs. W. Stuart, H. Ahuis, H. Tule.
8. Jewish Mission Committee, -(Art. 24) - Rev. J. J. Hiemenga, Elder L. Bewkes, Rev. J. I. Fles, Elder J. Meester, Rev. H. J. Kuiper.
9. Publication Committee, (Art. 25, 3) - Rev. J. Manni, Elder A. Bosch, Prof. W. Heyns, Elder J. B. Hulet, Prof. J. G. Vanden Bosch, Deacon H. Denkema, Rev. E. J. Tanis.

10. Committee for the Labor Movement and Unions, (Art. 17, 4) - Rev. B. H. Einink, Rev. J. Groen, Elder E. Helman, Mr. N. Rosema, Elder P. Prins, Prof K. Schoolland, Elder J. De Boer.

11. Committee for Missions Lessons -Revs. J. W. Brink, L. S. Huizenga, P. J. Hoekenga.

12. Deputies for South America, (Art. 24) - Revs. J. Groen, J. Wyngaarde, J. Van Lonkhuyzen.

13. Committee for Sunday School Lesson Series - Rev. H. Keegstra, A. S. De Jong, B. J. Bennink, Prof. B. K. Kuiper, Rev. H. J. Kuiper, Rev. K. Kuiper.

14. Committee to Prevent Dispersion, (Art. 24) - Rev. H. J. Heynen, Elder Watse Bierema, Mr. Walter Aardappel.

15. Committee to Investigate whether the Work of the Curatorium can be Decreased in order then to Decrease the Number of the Curators - Rev. W. P. Van Wyk, Rev. F. Doezeema, Prof. L. Berkhof, Prof. W. Rinck.

16. Committee for Women's Suffrage, (Art. 18) - Revs. N. Burggraaf, H. Walkotten, R. Diephuis.

17. Committee for Insurance for Church Goods, (Art. 17, 6) - Hon. I. Marsilje, Elder D. Van Loo, Hon. G. Kuiper.

18. Committee to seek Cooperation with the Federal Council, (Art. 17, 5) - Rev. R. B. Kuiper, D. Kuizema, Rev. G. Hoeksema.

19. Marriage Matters, (Art. 51 and 68, 1) - Prof. F. M. Ten Hoor, Dr. S. Volbeda, Rev. J. Bruinooge, Prof. W. Heyne, Dr. J. Van Lonkhuyzen, Elder B. Sevensma, Rev. H. Danhof.

20. Committee on Mormonism, (Art. 17, 8) - Revs. I. Van Dellen, W. Stuart, C. De Leeuw.

21. Translation of the Church Order, (Art. 63, 5) - English: Revs. P. A. Hoekstra, G. Hoeksema, Prof. J. G. Vanden Bosch; German: Revs. G. L. Hoefker, H. Ahuis, Dr. W. Bode.

22. Erasure of Baptized Members, etc., (Art. 64) - Revs. S. S. Vander Heide, I. Van Dellen, H. Keegstra.

Article 76.

The minutes are read and approved.

Article 77.

Having come to the end of our Synodical work, the President, Rev. J. Manni, addresses the assembly. With thanks to Synod, and above all with thanks to the Lord, after the Vice-President, Rev. W. Stuart, addresses him with words of appreciation for his leadership and work, which he performed so prosperously under the blessing of God, the President closes the meeting with thanksgiving.

Psalm 133:1 and 3 are sung.

Rev. J. Manni, President
Rev. W. Stuart, Vice-President
Rev. M. Van Vessel, First Clerk
Rev. H. M. Vander Ploeg, Second Clerk

True Copy:
Henry Beets, S. C.

S U P P L E M E N T S

SUPPLEMENT I.

REPORT OF THE SYNODICAL COMMITTEE.

The Honorable Synod of 1914:

Through the goodness of our God the stream of our ecclesiastical life during the Synodical year that has passed flowed in its bed regularly and undisturbed, so that your committee has nothing special to report, for which we may well be thankful.

From various sides many inquiries were made concerning our ecclesiastical life and ecclesiastical history, which shows that our small Church-group is constantly becoming better known in this large American world. They were all answered by our Stated Clerk.

To all the corresponding Churches in the United States a letter was addressed concerning a National Day of Prayer. No replies were received.

According to the instruction of Synod brothers were again appointed to represent our Church at the major assemblies of the corresponding churches in this country as follows:

The General Synod of the Reformed Church: Rev. J. J. Hiemenga.

The General Assembly of the United Presbyterian Church: Rev. G. Westenberg.

Synod of the Associate Presbyterian Church: Dr. W. Bode.

Synod of the Reformed Presbyterian Church: Rev. H. J. Kuiper.

The General Synod of the Reformed Presbyterian Church: Rev. A. Dekker.

To the Churches in the Netherlands, South Africa, and Germany, as customary invitations were sent to attend our Synod. From the Gereformeerde Kerken in the Netherlands and the Old Reformed Church in Germany, an appricative letter was received with the information that the

denominations concerned would not be sending delegates to our Synod this time because of distance and expense.

Rev. P. J. Hoekenga was delegated to the World Conference of Christian Citizenship.

The attention of your assembly is called to the fact that this year there will again be a General Synod of the Gereformeerde Kerken in the Netherlands in August, and that it is desirable that you send a brother or brethren to represent our Church.

A request to join the Presbyterian Historical Society requires your action, as well as a communication from the Presbyterian Church of New Zealand.

An attempt was made to obtain for Rev. H. Dekker an annual pass for Ellis Island as we did for brother Bouma, but we were not successful.

Herewith you committee places its mandate in your hands. The term of the Stated Clerk also expires with this Synod.

With thanks for the confidence placed in us, your servants and brothers.

J. Groen

J. B. Hoekstra

J. Timmermann

Henry Beets, Stated Clerk.

SUPPLEMENT II.

REPORT OF THE CURATORIAL OF THE THEOLOGICAL SCHOOL
AND CALVIN COLLEGE TO THE SYNOD OF 1914.

Esteemed Fathers and Brethren:

The Curatorium has the honor and the satisfaction to present the following report to Synod.

As in other years this time also the Curatorium has abundant reasons for joyful gratitude to the Father of lights from whom the unmerited benefits have flowed to us in rich measure during the last two years, which have elapsed since the last Synod. Study was apparently earnestly set forth by both professors and students. Some students felt it necessary to leave, since they feared they would not be able to master the goal set before them. Where necessary discipline was exercised. Two students were expelled because of bad conduct. One, who made confession before the Faculty and the Curatorium, was re-instated. According to the number of students, our school is gradually expanding. In the past year instruction was given to 28 students in the Seminary, 51 in the College, and 175 in the Prep. School, making a total of 254 students. In 1913 five students were admitted to the Seminary, and five were declared eligible for a call. Of those five one went to Princeton to continue his studies. In 1914 ten students were admitted to the Seminary, and thirteen were declared eligible for a call, six of whom announced that they contemplated going to Princeton.

1. The Faculty.

At the last Synod Mr. J. Nieuworp was appointed as instructor in the Inorganic Sciences. We can state that Mr. Nieuworp accepted this appointment. Further Prof. A. E. Broene

who had received a year's leave of absence had as substitute Dr. T. De Vries, appointed as Acting Professor for a year.

The Faculty of our school in the Seminary are Professors G. K. Hemkes, emeritus; F. M. Ten Hoor, W. Heyns, L. berkhof, B.D., and G. D. De Jong. In the Literary Department A. J. Rocks, A.M., K. Schoolland, J. G. Vanden Bosch, A.M., B. K. Kuiper, A.B., A. E. Broene, A.B., W. Rinck, A.M., J. Broene, A.M., J. Van Haitsma, A.M., and J. Nieuwdoorp, S.B.

2. The Curriculum.

Concerning the curriculum there is little to report since of late no changes have been made. We can only state that our institution has been authorized to grant the A.B. degree, and that some students have obtained this degree.

3. Finances.

The Books of the Treasurer, Mr. S. S. Postma, were found in good order. The status of the various funds are as follows:

a. The Theological School.

Balance, 1911-1912	\$ 759.39	
Receipts	<u>25,034.37</u>	\$25,793.76
Disbursements		<u>23,450.04</u>
Balance May 31, 1914		\$ 2,343.72

b. Library

Balance, May 31, 1912	\$5,800.00	
Receipts	<u>274.00</u>	\$6,074.00
Disbursements		<u>418.76</u>
Balance		\$5,655.76
Deficit made up by the Theol. School		<u>144.76</u>
Total		\$5,800.00

c. Calvin College

Balance, May 31, 1914	\$34,221.13
Receipts	<u>227.37</u>
Total	\$34,448.50
Outstanding	<u>32,250.00</u>
Balance, May 31, 1914	\$ 2,198.50

d. Building Fund

Balance, May 31, 1912		\$1,412.73
From G. R. Churches and Interest		<u>224.42</u>
Total		\$1,637.15

a. Theological School

Balance	\$ 2,343.72	
Receipts	<u>29,605.24</u>	\$31,948.96
Disbursements		<u>26,520.45</u>
Balance, May 31, 1914		\$ 5,428.51

b. Library

Balance	\$5,800.00	
Receipts	<u>236.63</u>	\$6,036.63
Disbursements		<u>272.10</u>
Total		\$5,764.53
Deficit made up by the Theol. School		<u>35.47</u>
Total		\$5,800.00

c. Calvin College

Balance	\$34,448.50	
Receipts	<u>5,041.11</u>	\$39,489.61
Outstanding		<u>37,000.00</u>
Balance		\$ 2,489.61

D. Building Fund

Balance		\$1,637.15
Receipts		<u>2,068.45</u>
Total		\$3,705.60

4. Educational Secretary

As Synod is aware, the Curatorium was finally successful in engaging an Educational Secretary. Rev. J. Vander Mey accepted the appointment, and has for some time already been applying himself zealously. Gifts and promises received so far amount to \$12,000.00. Further, the brother has two lists. On the first list there are 50 names seeking \$500.00 from each, which would make a total of \$25,000.00. The

second list has 100 names, seeking \$250.00 from each, which would also amount to \$25,000.00.

Voluntarily the zealous Secretary pledged himself, with the help of God, to complete this goal in 18 months. The Curatorium most heartily hopes he will be successful.

5. For Synod

Synod is requested to consider the following matters:

a. The Curatorium reminds Synod that the six-year appointment of Prof. G. D. De Jong has expired.

b. Synod re-appoint Professors B. K. Kuiper, A. E. Broene, and Wm. Rinck. Synod to determine the length of time. Synod grant to Prof. A. E. Broene, at his request, another year leave of absence.

c. Synod re-appoint Mr. J. Nieuwdorp as professor for one year for a salary of \$1,000.00.

d. Synod appoint a professor for the Dutch language. Assuming that Synod will request advice from the Curatorium, it takes the liberty to present two persons that might be considered; Mr. H. J. G. Van Andel, A.B., and Mr. W. Van Melle.

e. Synod appoint an assistant professor, who, for the time being, take the place of Broene to teach French and German for one year. Two persons that might be considered are Mr. Peter Hoekstra, A.M., and Mr. Marten Ten Hoor, A.B.

f. Synod appoint a fifth professor for Old Testament Exegesis (and related courses).

Grounds:

1. The development of the Exegetical group of the Theological courses in the last half century has been of such a nature that in well organized seminaries the Old and New Testament courses are divided between two professors. Here with we are not thinking of the larger seminaries, where one naturally has to provide for a greater working force. Now it is surely of the

greatest importance that the Church keep its Seminary in tune with the times.

2. Of the twenty-four courses which are taught in our Theological School, eleven are in Exegesis, three in History, five in Systematics, and five in Practical Theology.

3. More than one third of all the lessons given in the theological courses belong to the exegetical field. In their theological courses the students receive fifty-four in lessons, to which three hours in Hebrew must be added, which are taught in the last year in the Literary Department. Of the fifty-seven hours, twenty-two are given in exegetical courses.

4. The continual growth of our College, and the greater scholastic development of the students, who are admitted to the Seminary, requires that the demands of theological instruction continually become greater.

The Curatorium calls to the attention of Synod the following three persons, who should be considered for this chair: Dr. W. Bode, Dr. R. Janssen, and Dr. S. Volbeda.

g. Since the appointments of the professors takes place by Synod, which does not meet before June, which creates difficulties for the school and the persons concerned, the Curatorium expresses the desirability that the appointment or re-appointment of the Preparatory School and the College professors be the responsibility of the Curatorium. At the customary meeting in June the Curatorium decide whether or not it is desirable for the Curatorium to hold a special meeting in February, so that by the first of March provisions can be made for eventual vacancies.

h. Since complaints are increasing with respect to a shortage of boarding houses for students, the Curatorium advises that Synod decide to build a dormitory on the new campus.

i. Considering that in the present building there is not enough room for the various classes, Synod decide to build a suitable building for instruction on the new campus.

j. Synod do not consider the request by a few Classes to reduce the number of Curators by half.

Grounds:

1. The many activities that have to be performed in a comparatively short period of time.

2. The great responsibility which rests upon the Curatorium.

3. With the reduction of the Curators there would not be a sufficient number that live in the Center to choose for performing committees.

k. The Curatorium recommends that Mrs. G. E. Boer receive \$400.00 from the Fund of the Theological School.

In the Name of the Curatorium,

F. Doezeema, secretary.

SUPPLEMENT III.

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

Honorable and Esteemed Brethren:

Your Committee for the responsibility of the General Fund for Domestic Missions has the honor and the satisfaction to report the followings:

I. General Information.

Because of the trip of Rev. Van Lellen to the Netherlands in 1912, your committee in October of that year received the books and records of the former committee. Since shortly after the last Synod Rev. E. J. Krohne moved from the East to the Center, his alternate, Rev. G. Westenberg, from the beginning took the place of Rev. Krohne.

Your committee according to the best of its ability has endeavored to execute your Instructions (Cf. Acts 1910, Art. 21, and Acts 1912, Art. 28). Through the friendly cooperation of the Classes, they were to a great extent supported.

In harmony with the intention of Synod (Cf. Acts 1912, Art. 21, p. 25) the Classes have initially revealed an earnest attempt to support themselves, with as little help as possible from the General Fund. At the same time these Classes have given more liberally to the General Fund than formerly, so that, not taking legacies into consideration, in the last two years \$4,000.00 more was received from the Classes than during the previous two years.

Even without being incorporated by law, your committee could have received legacies and inheritances, but in that case would have had to pay inheritance tax. By making use of the Incorporation Act of the former Board, for which the three members from Michigan are considered by the State to be the legal successors, your committee has been able to save \$400.00, which otherwise would have been paid in inheritance tax in the State of Michigan. The Fund is free from the inheritance tax, if it is

in the State where the Testator has had his case adjudicated by the court.

In connection with the last reports to the committee, the General Fund for Domestic Mission was enriched \$6,526.41 by means of a legacy from the estate of the late Tobias Koffers, Holland, Michigan.

Because of the wide spread of Domestic Missions in the smaller Classes Pella and Pacific, these Classes have received the lion's share from the General Fund, as is seen from the financial report below.

II. Financial Report.

	Receipts	Disbursements
Classis Grand Rapide East	\$ 1,968.50	\$ 575.00
" Grand Rapide West	2,142.51	262.50
" Hudson	937.32	East: 2,850.00
" Hackensack	78.12	Miss: -
" Muskegon	1,486.42	1,400.00
" Orange City (New)	666.36	575.00
" Pella	1,105.61	6,350.00
" Pacific	346.78	4,715.00
" Holland	1,479.54	
" Illinois	1,854.81	
" Orange City (Old)	603.17	
" Sioux Center	1,853.96	
" Zeeland	1,198.62	
Legacies	6,844.92	
Interest	246.26	
Total Receipts	\$16,696.18	
Classis Ostfriesland	883.28	
Balance, June 1, 1912	360.90	
Miscellaneous Disbursements		133.58
Honorarium, Treasurer		50.00
Total Disbursements		\$16,911.08
Deposit in Savings Dep't. City Bank and Trust Co.	1,981.96	
Deposit in Savings Dep't City Bank and Trust Co.	3,943.54	
Deposit in Commercial Dep't.	220.50	
Total Balance		6,146.00
	\$23,057.08	\$23,057.08
The outstanding Lubbers Fund	\$ 1,350.00	

III. Proposals of the Committee.

The committee proposes the following support to the needy Classes from the General Fund for Domestic Missions:

Classis Pella	\$4,000.00
" Pacific	4,000.00
" Orange City	1,200.00
" Muskegon	1,000.00
" Grand Rapids East	500.00
" Hudson and Hackensack	2,000.00
" Ostfriesland	400.00

May the blessing of the Lord richly rest upon the work of Domestic Missions.

Humbly submitted by your Committee,

G. Westenberg, President
W. P. Van Wyk, Secretary
I. Van Dellen, Treasurer

SUPPLEMENT IV.
REPORT OF THE COMMITTEE FOR
HEATHEN MISSIONS.

Esteemed Brethren:

Your Board of Heathen Missions of the Christian Reformed Church has the honor and satisfaction, in accordance with the Mission Order adopted at your last assembly, to report. With thanks and joy it can first of all be said that the Mission Field has not only been expanded with the addition of Crown Point, N. M., and also that all the posts are now filled with workers, but also that the transition regulations can terminate, since all the posts that are occupied have been transferred. Rev. J. W. Brink, missionary from the Eastern Ave. Church in Grand Rapids, Mich., has supervision over the mission work at Rehoboth, N. M.; Rev. H. Fryling, now missionary from Classis Muskegon, is as formerly working at Zuni, N. M.; Dr. Lee S. Huizenga, missionary from the combined churches under Classis Holland, is stationed at Tohatchi, N. M.; Rev. D. H. Muyskens, missionary for Paterson I, II, IV, and Prospect Park, resorting under Classis Hudson, is stationed at Crown Point, N. M.; and Mr. William Mierop is missionary-helper called and sent by the three congregations of Roseland, Chicago, Ill., and is working at Two Gray Hills, N. M. Since this was written, Rev. D. H. Muyskens accepted an appointment as Educational Secretary for the Western Calvin Academy, and Crown Point is vacant.

Since each missionary or helper is requested to give a brief report of the work at his post or under his supervision, it will not be necessary to point to this in our report, and we can confine ourselves more to the work of the Board. The following brethren were appointed as Board members by the last Synod:

Revs. H. Walkotten, H. M. Vander Ploeg, M. Van Vessel, J. Dolfin, and Dr. H. Beets; Alternates: Revs. D. R. Drukker, E. J. Tuuk, R. L. Haan, H. Tuls, and J. J. Hiemenga.

The first meeting was held on June 26, 1912. All the delegates were present with the exception of Rev. H. M. Vander Ploeg. The following officers were elected: Rev. H. Walkotten, President; Dr. H. Beets, Vice-President; Rev. M. Van Vessel, Secretary; and Rev. J. Dolfin, Treasurer.

In consultation with Rev. D. H. Muyskens, missionary of the four Dutch-speaking churches of Paterson, N. J., it was decided, after having obtained consent from the Paterson churches, that the brother serve one year as teacher for the Training School at Tohatchi, so that in the meantime he can exploit the field to determine a Station for his missionary labor. At the same time it was decided to appoint Mrs. Muyskens as matron for the Tohatchi School. See Acts 1912, Art. 25, 7, 4, a and b.

Convinced of the necessity, it was decided to advertise for a white nurse-instructress for the Rehoboth Hospital and an assistant teacher for the Rehoboth Boarding School. Miss Bertha Simmelink of Cleveland, Ohio, and Miss Carrie Ten Houten of Holland were appointed. After a few months at Rehoboth Miss Simmelink married Mr. Van Pernis, and left the mission field. Dr. O. J. K. Moore was appointed as doctor at Rehoboth Hospital for a half year. At a later meeting he was re-appointed for the year 1912, and at a still later meeting until September 1, 1914. And at the meeting since the last inspection, he has been appointed for two years. These appointments take place at the request of the General Conference at Rehoboth.

At the meeting of August 13, 1912, Miss A. Vabde Riet from Rotterdam, Kansas, was appointed as teacher for the day-school at Zuni to replace Miss Nellie De Jong, who, at the close of the school season, decided to attend a Normal School in Arizona for further study. Mr. J. C. Morgan, formerly teacher at the Totatchi Training School, was appointed as Assistant Industrial Superintendent and Disciplinarian at Rehoboth. Miss Hattie Beekman of Alto, Wisconsin, was appointed a Matron at the Zuni School.

At the meeting of October 1912, it was decided

to engage Mr. Van Pernis of Holland, Michigan, as helper for Mr. J. Spyker, Industrial Superintendent at Rehoboth. The building of a barn at Tohatchi was approved, and the Treasurer instructed to pay for the expenses. A letter was received from the congregations of Alpine Avenue and Coldbrook, Grand Rapids, Michigan, informing us that they are willing to call a missionary, and the eventual appointment to be left to the Board. They promise to pay the salary. After discussion concerning this matter at this and following meetings, it was decided to inform these congregations:

a) That the Board in the given circumstances does not feel free to depart from the Mission Order, since the Mission Order especially stipulates the support of a Post. But

b) That we recommend to these congregations to support the Doctor at Rehoboth for his salary, or

c) That one of the congregations pay the salary of the nurse, and the other the Principal at Rehoboth.

d) If the two congregations cannot support a Post, that they then, according to the Mission Order, endeavor to get other congregations to enter this venture with them. If they are not successful in this, that they then accept b) or c).

On December 4, 1912, another meeting was held, and now the Mission Post at Tohatchi was transferred to the combined churches resorting under Classis Holland. The contract for this was completed at a subsequent meeting. Concerning the claims of Miss K. Rosbach and Mrs. O. Hartog-Wezeman, (Cf. Acts 1912, Art. 25, 2), it is reported that Miss Rosbach is not of a mind to sell her claim, nor with the intent to transfer it to the Mission; and that of Mrs. Wezeman cannot yet be purchased.

Earlier it was noted that Missionary L. P. Brink was not well and was hospitalized at Rehoboth, but at the March meeting your Board decided to comply with the request of the brother, also recommended by the doctor, to grant him an eight-month leave of absence with salary. And considering his expenses at the hospital in Los Angeles to grant him \$100.00 to meet these costs. The Board, however, would like to see him spend his leave in the center of our denomination, in order that he would be in a position

from there to labor in the interest of the Mission. In the same month, however, information was received that Rev. L. P. Brink accepted a call to Hanford, California.

A letter was received from a certain Missionary Needles, who would like to study medicine, or as missionary for the Christian Reformed Church work at Two Grey Hills. This was sent to the Roseland churches for investigation and correspondence.

At a special meeting in June, Rev. J. M. Ghyssels, Stated Clerk of Classis Hackensack, appeared to ask in the name of that Classis, whether the Board would be inclined to sanction the calling of Dr. Lee. S. Huizenga for South America. After prolonged discussion it was decided:

- a) To direct the attention of this Classis to the decision of Synod with respect to Our Mission Field.
- b) That the Board can promise no support, much less sanction, while it is called to carry out the decisions of Synod.
- c) That our Church has more than enough with its already chosen field, and thus needs every possible support.
- d) That we advise the brethren rescind their proposal and as much as possible support our own Mission, in order that our strength does not disintegrate, and the work that has been started not be disturbed.

At the meeting of July 1913, Miss B. Rosbach was appointed as Boys' Matron at Rehoboth, and Miss Alice Aardsma of Cincinnati, Ohio, as teacher at Zuni to fill the places of Mrs. Ethel Sipe and Miss A. Vande Riet. Mr. J. H. Bosscher of Lucas, Michigan, was appointed Assistant Industrial Superintendent at Rehoboth, while the brethren J. C. Morgan and Mr. Van Pernis left.

At a meeting in October 1913, a contract was devised and signed by the deputies of Classis Muskegon and the Secretary of the Board, whereby the Mission Post at Zuni was turned over to the Classis with the exception of the school work. Later Rev. H. Fryling, in the name of Classis Muskegon, through the congregation of Muskegon I, was called, and who accepted the call, and has labored since that time under the responsibility of this Classis, in accordance with the new Mission Order.

In November the Board received a letter from the congregations of Roseland, notifying us that they had obtained a worker for Two Grey Hills, and requesting the Board to provide a house, horses and buggy, interpreter, etc., so that he may begin his labors there. Decided:

1. The Board will provide horses and buggy, according to Articles 7 and 8 of the Mission Order, and leaves it to Synod to make this final.
2. That the house at Two Grey Hills is livable and is the property of the Church, and also is maintained by it.
3. To point out: (a) That there must be a contract between the Roseland congregations and the Board; (b) That the Board abides by the decision of the congregations, even though the Board was not contacted in this matter, and that the Board was even kept in ignorance with respect to the name of the person.

That all the children are now provided with sponsors at Rehoboth, and it was decided by means of De Wachter, The Banner, and Bote to find sponsors for the children at the day school at Zuni for \$50.00 per year.

Further we may report the followings:

The Training School was transferred from Tohatchi to Rehoboth because of the departure of Rev. L. P. Brink. The training of the students is now given by Rev. J. W. Brink and Principal G. Heusinkveld. A communication was received from the Consistory of Rehoboth that James Becenti because of his conduct has left the Training School. Dolth Wood, formerly at our Boarding School at Rehoboth is now enrolled in the Training School, and Paul Jones and Hugh Denetdele have advanced so far that they can be employed as interpreters for the missionaries. James Becenti, after confession, was also employed as interpreter by Mr. William Mierop at Two Grey Hills.

Your Board is not ready to present to Synod well worked out advice concerning ordination of graduates of the Training School and Mission Helpers. See Acts 1912, Art. 25, 1.

Neither in January 1913, nor in April 1913, but in January 1914, the Board of Heathen Missions of the Christian Reformed Church in America was represented by the brethren M. Van Vessem and J. Dolfen at the Home Missions Council. Acts 1912, Art. 25, 8.

In accordance with Art. 22 of the Mission Order, the Mission was inspected by Revs. H. Walkotten and M. VanVessem in 1912, and by Dr. H. Beets and Rev. J. Dolfen in 1914. Complimentary Passes for the inspectors were obtained from the Santa Fe R. R.

All the members of the Board with the exception of Rev. H. M. Vander Ploeg regularly attended the meetings. In January Rev. Vander Ploeg wrote that because of distance and expense he would only be able to attend the meetings once a year. Since that time his alternate, Rev. E. J. Tuuk has attended the monthly meetings, who is at Holland, Michigan.

At the meeting of February 9, 1914, the secretary notified the Board that he would no longer be able to fill this office. Rev. J. Dolfen was appointed in his place.

During these two years much repair has been done on the existing buildings, and the following new structures were built: a School with two class rooms and a chapel; a barn at Tohatchi; also a parsonage for Rev. J. W. Brink at Rehoboth; and temporary buildings at Crown Point. A beginning will now be made for building a new parsonage at Zuni (cf. Acts 1912); Doctor's house and Manager's cottage at Rehoboth; improvements of the Mission house at Two Grey Hills.

The following personnel is now on the mission field:

REHOBOTH, NEW MEXICO.

Rev. J. W. Brink - Missionary, (Eastern Avenue, Grand Rapids, Michigan.)

Mr. John Spyker - General Manager.

Dr. C. J. K. Moore - Medical Missionary.

Head Nurse - (replacement for Mrs. G. Heusinkveld must still be obtained.)

Nurse in Training - Miss Christine Beltz Hood (Fremont, Mich.)

Miss Fannie Becenti, (Sherman St., Grand Rapids, Mich.)

Housekeeper for Hospital - Miss Jane Nyenhuis.

Principal and Disciplinarian - Miss Kathryn Venema.

Assistant Teacher - Miss Carrie Ten Houten.

Industrial Superintendent - Mr. J. H. Bosscher.

Girls' Matron - Miss Anna Derks.

Boys' Matron - Miss Bertha Rosbach.

Housekeeper - Miss Mary Styf, (Zeeland I.)
Assistant Housekeeper - Miss Clariassa Pierson.
Laundress - Miss Margaret De Ruyter.

TOHATCHI, NEW MEXICO.

Rev. Lee S. Huizenga, M. D. - (Classis Holland.)

CROZIER, NEW MEXICO.

(Two Gray Hills.)

Mr. William Mierop - Missionary in Charge (Roseland, Ill. Churches.)

Mr. James Becenti - Interpreter (Ridott, Ill.)

CROWN POINT, NEW MEXICO.

Vacant - (Paterson, N. J. Churches.)

ZUNI, NEW MEXICO.

Rev. H. Fryling, Missionary (Classis Muskegon.)
Miss Alice Aardsma, Teacher.
Miss Hattie Beekman, Matron.

The following school children are supported and instructed:

TRAINING SCHOOL, REHOBOTH, N. M.

Paul Jones - Broadway Ave., Grand Rapids, Michigan.
Hugh Denetdele - Orange City, Iowa.
Dolth Wood - N. N., Zeeland, Michigan.

BOARDING SCHOOL, REHOBOTH, N. M.

Joseph Bergen - Englewood, New Jersey.
Donald Bergen - First Grand Rapids, Michigan.
Paul Cadman - Grandville Ave., Grand Rapids, Michigan.
Frederick Coan - Harrison, South Dakota.
John Cook - Overisel, Michigan.
Mark Cook - Roseland I, Ill, Chicago, Illinois
Julius Denay - Kalamazoo I, Michigan.
Robert De Groot - Luctor, Kansas.
Richard Duncan - Midland Park, New Jersey.
Willard Duncan - Central Ave., Holland, Michigan.
David B. Evans - LaGrave Ave., Grand Rapids, Michigan.
Lambert Franklin - Franklin St., Grand Rapids, Michigan.
D. Brainerd Holland - 14th St., Holland, Michigan.
George Hood - Grandville Ave., Grand Rapids, Michigan.
Roy Johnson - Englewood I, Chicago, Illinois.
David Livingstone - Paterson I, New Jersey.
Chee Paelakai - Sherman St., Grand Rapids, Michigan.

Albert Sherman - Zeeland I, Michigan.
Henry Whipple - New Holland, South Dakota.
Marcus Whitman - Coldbrook, Grand Rapids, Michigan.
Herbert Whitman - Muskegon II, Michigan.
Leonard Whitman - Pella, Iowa.
Marinus Williams - Grenthe, Michigan.
Clarence Willetto - Albert Gardner Mission Society.
Edgerton Young - 9th St., Holland, Michigan.
Grace Avisso - Three Lady Friends.
Wilhelmina Beets - Prospect St., Passaic, New Jersey.
Jacoba Bicenti - Chicago I, Illinois.
Emma Bode - Franklin St., Grand Rapids, Michigan.
Leonora Brink - Englewood I, Chicago, Illinois.
Annabel Brink - LaGrave Ave., Grand Rapids, Michigan.
Evelyn Cadman - Friends, Grand Rapids, Michigan.
Ethel Cadman - Chicago I, Illinois.
Jessie CurliSmith - Friend, Wellsburg, Iowa.
Johanna CurliSmith - Friend, Holland, Michigan.
Nonabah De Groot - Coldbrook, Grand Rapids, Michigan.
Nona Gordon - Dennis Ave., Grand Rapids, Michigan.
Mattie Green - East Saugatuck, Michigan.
Tuli Hesi - Roseland II, III, Chicago, Illinois.
Martha Holland - Douglas Park, Chicago, Illinois.
Anna Johnston - Lafayette, Indiana.
Mary Johnson - South Holland, Illinois.
Dorothy Livingston - Paterson III, New Jersey.
Catharine Murphy - Reeman, Michigan.
Nonabah Murphy - Broadway Ave., Grand Rapids, Michigan.
Jennette Paton - Lynden, Washington.
Cora Sherman - Muskegon I, Michigan.
Minnie Sherman - Cleveland, Ohio.
Elizabeth Smith - Prospect Park, New Jersey.
Julia Smith - Graafschap, Michigan.
Esther Yazzi - Friend, Hamilton, Michigan.

ZUNI DAYSCHOOL, ZUNI, N. M.

Irving Boonsy - Hull, Iowa.
John Cushty - Hull Iowa.
Ned Nashtu - LaGrave Ave., Grand Rapids, Michigan.
George Suphony - Y. L. M. Guild, Kalamazoo III, Michigan.
Charles Tjuyati - Y. L. M. Guild, Kalamazoo III, Michigan.
Nichlas Yuyeseelu - Grand Haven II, Michigan.
May Hustita - 14th St., Holland, Michigan.

Mable Julia - Munster, Indiana.
 Hilda Lidalutseta - Mr. and Mrs. W. Aardappel, Orange City, Iowa.
 Gelia Moma - Helen Shaw, Brooklyn, New York.
 Amy Humpekya - Y. L. M. Guild, Kalamazoo III, Michigan.
 Pauline Teanati - Roseland III, Chicago, Illinois.
 Rosa Zuni - Ten Mission Friends, Grand Rapids, Michigan.
 Goonsis Lupalita - Franklin St., Grand Rapids, Michigan.
 Lucy Mona - Franklin St., Grand Rapids, Michigan.
 Helen Nashu - Franklin St., Grand Rapids, Michigan.
 Douglas Layata - Franklin St., Grand Rapids, Michigan.
 Four children still unsupported by Churches or Societies.

FINANCIAL REPORT OF THE HEATHEN MISSION

FROM JUNE 1, 1912 TO JUNE 1, 1913.

RECEIPTS

Balance of the Previous Year	\$ 3,178.40
Classis Grand Rapids East	1,803.62
" Grand Rapids West	5,212.30
" Hackensack	407.90
" Holland	2,375.42
" Hudson	1,304.38
" Illinois	3,538.29
" Muskegon	2,752.36
" Orange City and Sioux Center	3,004.46
" Ostfriesland	1,164.48
" Pacific	873.46
" Pella	1,099.45
" Zeeland	2,261.54
From other, including loan of \$2,500.00	<u>3,410.77</u>
Total	\$32,386.83

DISBURSEMENTS

Salaries, all Workers	\$ 8,316.37
Rehoboth School and Hospital	16,872.66
Tohatchi	3,261.74
Zuni	1,407.45
Two Grey Hills	102.40
General Expenses, and \$500.00 loan	1,364.52
Board Meetings	<u>157.44</u>
Total	<u>31,482.58</u>
Balance	\$ 904.25

Outstanding Notes Unpaid \$2,000.00

John Dolfin, Treasurer

Books examined and found correct by:

Harry A. Rietdyk
 Isaac J. Fles

FINANCIAL REPORT OF THE HEATHEN MISSION

FROM JUNE 1, 1913 TO JUNE 1, 1914

RECEIPTS

Balance of the Previous Year	\$ 3,904.25
Classic Grand Rapids East	2,387.37
Grand Rapids West	3,591.29
Hackensack	519.27
Holland	1,544.27
Hudson	1,059.89
Illinois	2,829.09
Muskegon	1,713.23
Orange City	937.74
Ostfriesland	1,159.93
Pacific	985.74
Pella	1,187.29
Sioux Center	1,499.83
Zeeland	2,272.75
From others, including loan of \$2,500.00	2,290.13
Legacy, Tobias Koffers, Holland, Mich.	5,792.85
Total	\$30,674.48

DISBURSEMENTS

Salaries of all Workers	\$ 8,042.61
Rehoboth School and Hospital	13,598.93
Tohatchi	400.08
Zuni	1,418.87
Two Gray Hills	553.24
Crown Point	781.70
General Expenses, and loan of \$3,500.00 with Interest	4,053.04
Board meetings	99.50
Total	28,947.97
Balance	\$ 1,726.51

John Dolfin, Treasurer

Books examined and found correct by:

Harry A. Rietdyk
Isaac J. Fleas

As one can see from this report, we might close our book-year without debt. We were enabled to do this by means of the legacy of Mr. Koffers. A word of thanks

is due Mr. I Marsilje for the fine services rendered in this matter. Further we would like to call to the attention of the Classes with a few exceptions that they gave less in the second year than they did in the first. This must of necessity be changed, if we are to expand our work among the Navahoes and the Zunies.

The Board of Heathen Missions presents the following to Synod as found in the Agenda:

1. Synod give its adhesion to the transfer of the Training School from Tohatchi to Rehoboth. This took place because of the departure of Rev. L. P. Brink, and the advice of the Conference.

In this matter the advice of the Conference is as follows: "Conference expresses the conviction that the Training School for native helpers is one of the most important factors in our Mission work. And that we should keep the Training School at Rehoboth, N. M. That this work be extended and placed on a permanent basis."

2. Synod take note of the differences between the calling churches Roseland and Paterson, and the Board.

These congregations pay the salary of the Missionary, and the other expenses are paid by the Church in general.

The Board, according to the Mission Order adopted by the Synod of 1912, believes that these calling churches should be responsible for all the expenses of the Missions Posts taken by them. See Art. 8, Mission Order.

These churches appeal to the fact that they were already laboring before the Synod of 1912, and therefore have the right to abide by the rules adopted by the Synod of 1910. See Articles 43 and 44.

3. Synod appoint someone who can devote all his time in the interests of general Mission concerns: Jewish, Domestic, Heathen.

- a) In order to inform the churches more clearly and awaken greater interest in the cause of missions.
- b) In order to obtain special gifts.
- c) Collections be taken and divided on a pro rata basis according to a Budget established by Synod.
- d) He be a member ex Officio of the three Committees, which consult with him and regulate his work.

4. Since all the Posts which Synod has assigned, Synod alert the churches and Classes concerning the expansion of the field by opening Blanco Canyon in the North-east, and Beautiful Mountain in the North-west of our Mission Field. Only five Classes of the thirteen have so far as a Classis or by means of a calling church or churches have taken over a part of the Mission Field among the Navahoes and Zunies.

Humbly submitted,

In the Name of the Board,

J. Dolfin, Secretary

P. S. The delegates to Synod are kindly requested to spread in general the booklet, embodying the latest reports concerning our Heathen Mission, and to recommend it for the financial benefit of Heathen Missions, and to awaken interest therein.

SUPPLEMENT V.

REPORT OF RECEIPTS AND DISBURSEMENTS

CONCERNING JEWISH MISSIONS.

Honorable Fathers and Brethren:

The responsibility rests upon me to give account of the receipts and disbursements with respect to Jewish Missions. It is for me a sense of satisfaction that for twenty years I could serve as Treasurer for this branch of the work in God's Kingdom. With thanks to our God I may say that with joy I constantly engaged in this work. I dare testify freely that the love of Christ pressed ^{me} not only to pray for this people, from which the Christ sprung as far as the flesh is concerned, but also that I might do something towards their salvation. It was a work of love. The gratification was the faith in the promises of Jehovah, that he has chosen this people and not cast them off, and that once again he shall make himself glorious in Israel.

The Lord has not put us to shame, and our people in the last two years have shown a compassionate heart for Jacob's wandering posterity.

The receipts from June 1, 1912 to May 31, 1913 are as follows:

Balance, June 1, 1912	\$1,786.32
Receipts to May 31, 1913	<u>4,856.48</u>
Total	\$6,642.80

Disbursements:

Chicago Hebrew Mission	\$3,000.00	
Paterson Hebrew Mission	1,025.00	
Cleveland Hebrew Mission	25.00	
Traveling Expenses	<u>16.75</u>	
Total		<u>4,066.75</u>
Balance, June 1, 1913		\$2,576.05

Receipts from June 1, 1913 to May 31, 1914:

Balance, June 1, 1913	\$2,576.05
Receipts	<u>5,006.77</u>
Total	\$7,583.02

Disbursements:

Chicago Hebrew Mission	\$3,000.00	
Paterson Hebrew Mission	1,000.00	
Traveling Expenses (met twice)	<u>30.00</u>	
Total		\$4,030.00
Balance, May 31, 1914		<u>\$3,553.02</u>

The committee has examined the books and found them in order.

Herewith your Treasurer in a happy frame of mind places his work in the hands of Synod, trusting that the Gospel proclamation to that ancient people prayerfully shall be prosecuted with joy and zeal. In proportion to the work and workers the blessing of the Lord is not less among the Jews than the Gentiles. And we have the most sure promises before us in God's Word, that he will have compassion over his ancient people.

Hope in the Lord, O nation!

For with Him there is grace

And plenteous salvation,

For all who seek His face.

He shall redeem His people,

His chosen Israel,

From all their sin and evil,

And all their gloom dispel.

Oh, might salvation come forth out of Zion upon Israel; when God rescues his people from its suffering and bonds, Jacob will rejoice. And Israel continually rejoicing shall give the glory to her Lord.

J. I. Fles

SUPPLEMENT VI.

REPORT OF THE EMERITUS BOARD

TO THE SYNOD OF 1914.

Esteemed Brethren:

The Board, consisting of the members Mr. S. S. Postma, Mr. D. Van Loo, Mr. J. Heeringa, Mr. F. Kniphuizen, and Rev. M. Van Vessum, met four times at the home of the Treasurer, brother J. Heeringa, at Holland, Michigan, at which all the members were present, with the exception at our last meeting brother Kniphuizen was absent because of weakness.

Through the generosity of the Church, we were not only in a position to pay the quarterly allotments, but also a gratification of 15% in June 1913, which was received with joy and gratitude. We also felt necessitated to grant \$100.00 to an emeritus minister who lost his library through fire so that he might buy reading material. For the brother a pleasant surprise.

With the death of the late Rev. R. Drukker, his allowance ended at the beginning of the year 1913.

Classis Sioux Center requested an increase in the allowance of Mrs. J. Stadt. It was increased to \$200.00.

At the request of Classis Pella emeritation was granted to Rev. A. J. Brink with a stipend of \$600.00 until the next Synod, and at the request of Classis Zeeland \$400.00 to Rev. H. Vander Werp on his emeritation.

Classis Sioux Center requests \$300.00 for Rev. H. Huizigh with his emeritation. Decided to grant him \$100.00 until the next Synod.

The books of the secretary and treasurer were examined twice and found in order.

The report of the Treasurer is as follows:

Balance, 1912-1913	\$ 617.16
Receipts	<u>4,221.09</u>
Total	\$4,838.25
Disbursements	<u>3,393.04</u>
Balance, June 1913-1914	\$1,445.21
Receipts	<u>3,689.77</u>
Total	\$5,134.98
Disbursements	<u>4,108.10</u>
Balance, June 1, 1914	\$1,026.88

Lubbers Fund \$1,378.86

The Board proposes that the following allotments be made:

Mrs. M. J. Bosma	\$ 400.00
Rev. Vanden Bok	400.00
Rev. A. J. Brink	600.00
Rev. H. Vander Werp	400.00
Rev. H. Huizingh	300.00
Rev. G. Broene	300.00
Mrs. Temple	200.00
Mrs. Broekstra	200.00
Mrs. Remein	200.00
Mrs. Langereis	200.00
Mrs. Van Vlaanderen	200.00
Mrs. Stadt	200.00
Orphans of Rev. J. Van Houten	200.00
Mrs. E. R. Haan	150.00
Mrs. A. Van Houten	150.00
Mrs. Stuit	100.00
Total	\$4,200.00

The names of the retiring Board members are: Mr. J. Heeringa, Mr. D. Van Loo, and Rev. M. Van Vessel.

The quota remain the same at 25¢ per family.

With thanks to the Lord for all his blessings; thanks to the Church for its confidence; and prayer for the help of the Spirit.

In the Name of the Board,

M. Van Vessel, secretary

SUPPLEMENT VII.

REPORT OF THE COMMITTEE ON CHURCH HELP.

Worthy Brethren in our Lord Jesus Christ:

It is with joy that your committee may file its report with your honorable assembly, and can testify of the continual progress which is being made in the interests of this fund. About twenty years ago we could speak of receipts in hundreds of dollars, and now we can speak of a few thousand. In the last two years collections of \$6,476.26 were received; \$663.62 more than the previous two years; while \$1,543.06 was paid off on Notes, which was \$325.89 less than the previous two years. What the cause was for this latter is difficult to say, considering that this amount should increase every year. The amount that the churches owe Church Help is \$22,861.60. Five congregations received promises of loans in the amount of \$2,000.00, but there is only a couple of hundred dollars in the Fund. There are 59 churches that have received loans from the Fund. Although this report in many aspects is encouraging, we also see that there is still a great need, and therefore we can freely recommend Church Help to our Churches. With the continual growth of our Church in the West, and by the faithful labors of our missionaries, request for Church Help increases. And how Church Help helps Domestic Mission is understood by the brethren, who best serve the churches as missionaries.

In making comparisons percentage-wise taking into consideration all the families, we see that all Classes do not give to Church Help what could be expected of them. We therefore present what each Classis gave per amount per family: Classis Grand Rapids East, 20%; Grand Rapids West, 29%; Hackensack, 30%; Holland, 22%; Hudson, 30%; Illinois, 41%; Muskegon, 30%; Orange City, 47%; Ostfriesland, 40%; Pacific, 42%; Pella, 27%; Sioux Center, 39%; Zeeland, 24%; in two years.

Since Rev. J. Vander Mey accepted the call extended by the Curatorium on behalf of our School and College, he resigned as Treasurer of Church Help, and Rev. J. Manni was elected in his stead, who, since October 1913, has performed this work.

At the close of the book-year May 31, 1912, there was

the sum of \$411.62 in the Fund; total receipts, \$6,476.28; total, \$6,887.90.

Disbursements, \$6,625.65. Balance, \$262.25.

Help was given to the following congregations since the last Synod:

Amsterdam, Idaho	\$250.00	Conrad, Mont.	\$250.00
Farmington, Mont.	100.00	Volga, S. D.	500.00
Winnipeg, Canada	200.00	Amsterdam, Idaho	500.00
Redlands, Calif.	200.00	Hancock, Minn.	500.00
Edmonton, Canada	300.00	Inwood, Iowa	400.00
Kuner, Colo.	500.00	Hanford, Calif.	
Inwood, Iowa	600.00	Sibley, Iowa	500.00
Rudyard Mich.	600.00	Worthinton, Minn.	400.00

The following Churches are indebted to Church Help:

Rochester, N. Y.	\$280.00	Chicago, Ohio	\$280.00
Grant, Mich.	225.00	Doon, Iowa	270.00
Leota, Minn.	100.00	Burton Hgts., G.R.M.	375.00
Sullivan, Mich.	620.00	East Palmyra, N. Y.	555.00
Atwood, Mich.	50.00	Prairie City, Iowa	400.00
Kanawha, Iowa	120.00	Racine, Wis.	275.00
Rudyard, Mich.	671.50	Ireton, Iowa	645.00
Ellsworth, Mich.	155.00	Noordeloos, Mich.	255.00
Harvey, Iowa	262.50	Kenosha, Wis.	100.00
Edgerton, Minn.	250.00	Caldwell, Mich.	289.16
Byron Center, Mich.	500.00	S. Boardman, Mich.	50.00
Rusk, Mich.	95.00	New Holland, Mont.	400.00
Hudsonville, Mich.	395.00	Vesper, Wis.	240.00
Lebanon, Iowa	115.00	Randolph, Wis.	585.00
Volga, S. D.	785.00	Hitchcock, Mich.	47.50
Alamosa, Colo.	205.00	Nyverdal, Canada	300.00
Passaic, N. S., N. J.	300.00	Plainfield, Mich.	475.00
Oskaloosa, Iowa	665.00	Bishop, Mich.	285.00
16th St., Holland, Mich.	450.00	Farmington, Mont.	300.00
Seibert, Colo.	90.00	Amsterdam, Idaho	750.00
Ada, Mich.	450.00	Winnipeg, Canada	600.00
Corsica, S.D.	425.00	Redlands, Calif.	475.00
Muskegon IV, Mich.	400.00	Kuner, Colo.	500.00
Conrad, Mont.	750.00	Inwood, Iowa	989.44
Peterson, Madison Ave., N. J.	450.00	Hancock, Minn.	500.00
Plover, Wis.	270.00	Granum, Canada	300.00
Muskegon Heights, Mich.	700.00	Hanford, Calif.	750.00
Burdett, Canada	190.00	Sibley, Iowa	500.00
Sanborn, Iowa	500.00	Worthinton, Minn.	400.00
Sheldon, Iowa	500.00		

The Committee brings the following to the attention of Synod that the re-payment of loans is not given consideration by some of the churches as is desirable. Some congregations have not paid anything back for several years; yes, there are some congregations, which have received loans six years ago and have not let us hear from them. Fifteen congregation have been delinquent in this respect.

Your Committee, therefore, comes with the question whether the Committee should write to these congregations from which we have not heard, and remind them of their obligations for re-payment.

Four small congregations have done more than they were obligated to do; they paid everything which they owed. These congregations are Bemis, Pease, Otley, and George.

With thanks for the confidence placed in us.

Your Committee for Church Help,

J. Manni
J. Vander Mey
R. Bolt

SUPPLEMENT VIII.

REPORT OF DE WACHTER COMMITTEE

Honorable Brethren in our Lord Jesus Christ:

The Committee for the Supervision of De Wachter has the honor and satisfaction to present the following report to your honorable body:

1. According to the Rules adopted in 1910 by Synod, your Committee might be active in the concerns of this ecclesiastical organ. It held its regular meetings. Because of distance of Rev. J. J. Hiemenga in the last year, the meetings were held without this brother being present. With respect to the question addressed to Rev. Hiemenga whether he still considered himself a member of the Committee, no reply was received.

2. In accordance with the decision of the last Synod, the mailing list has become the property of the Church, for which the sum of \$185.00 was paid.

3. Contracts with the printer and the business manager were renewed.

4. Advice was given to the Business Manager and the Editor-in-Chief as often as such was requested. Constantly there are still articles sent in, which according to the judgment of the Committee cannot be placed. More often articles are sent in that are nothing more than advertisements, and which they endeavor to smuggle in as ordinary reading material in our paper as formerly happened so many times. There were also

now and then letters received wherein objections were raised with respect to one or other of the personnel, but generally the Committee could bring these matters to a satisfactory conclusion. Only one subscriber believed he had not received satisfaction, and refused further to read De Wachter.

5. The Financial Report is as follows:

STATEMENT OF RECEIPTS AND DISBURSEMENTS

OF DE WACHTER.

June 1, 1912 to May 31, 1914

	Receipts	Disbursements
Balance on hand	\$ 576.72	
June 1912	583.63	\$ 805.08
July	296.40	504.74
August	545.25	841.48
September	495.95	532.56
October	425.30	537.64
November	649.90	141.09
December	1,450.93	1,660.06
January 1913	2,413.61	1,759.65
February	1,345.88	896.96
March	1,053.94	775.75
April	877.80	1,204.28
May	790.75	585.54
June	492.35	529.81
July	712.47	684.04
August	507.97	714.30
September	400.30	1,283.91
October	653.31	697.52
November	516.65	807.22
December	954.50	468.25
January 1914	1,937.27	1,790.13
February	1,087.35	584.53
March	991.77	820.25
April	909.37	1,270.46
May	718.50	1,012.94
	\$21,387.87	\$20,881.55

Distribution of Disbursements.

Holland Printing Co., De Wachter	\$12,375.16
Theological School	4,000.00
New Mailing List	185.00
Editors	1,270.34
Commission. Agents	1,926.23
Administration	914.82
Traveling Expense, cuts, paper, etc	137.90
Stamps	72.10
Total	\$20,881.55
Receipts	\$21,387.87
Disbursements	20,881.55
Balance	\$ 506.32

D. W. Jellema, Business Manager

Your Committee wishes further to place the following before Synod:

a) The Committee asks Synod what to do with an offer with reference to the administration.

A person offers 1) to assume the entire responsibility both administratively and financially for a period of six years. He administers all receipts and disbursements, advertising, etc., etc. He will work the entire field of the Church. He promises \$2,000.00 the first year for the Theological School, and the following year \$2,500.00; or 2) that he perform all the duties as under No. 1, and that his salary be 10% of the receipts plus expenses.

b) The Committee confidently recommends as far as De Wachter is concerned that all the editors be re-appointed, yet it expects that the Committee of Pre-advice will first consult De Wachter Committee, which is ready to give further information. At the same we inform you that about six months ago Rev. J. Bolt resigned as editor for the Department "From and For the Press," and also as alternate Editor-in-Chief. The Committee appointed Rev. W. Stuart, who accepted both. We also inform you that Rev. J. Vander Mey, has resigned as editor of the Department of "Views and Critiques," having begun his work for the School, and that Dr. J. Van Lonkhuyzen has been appointed in his place.

c) The Committee requests Synod so to revise the Rules for De Wachter Committee so that the members of this Committee be elected for a period of four years, and that at each Synod two members retire. In order to make this transition two members be appointed for four years and two members for two years. Synod, however, take into consideration distance.

d) The Committee earnestly recommends to Synod, that, if possible, The Banner become the property of the Church.

e) If The Banner does not become the property of the Church, that Synod then declare that the Department "For the Young People" be published in English in De Wachter.

Concerning the number of subscribers it should be noted that the list is not much larger than the previous Synod. It is clear to the Business Manager and the Committee that there are not many agents, with a few exceptions, nor the office-bearers, who are recommending De Wachter to our people.

We recommend that Synod strongly urge the ministers and other office-bearers to recommend De Wachter to our people. Much more can be done for both the School and the Church.

Humbly Submitted,

Your Committee for De Wachter,

J. Manni
W. Heyns
A. H. Bosch

SUPPLEMENT IX.

REPORT OF THE COMMITTEE FOR THE LABOR
MOVEMENT AND UNIONS.

(Majority Report.) (Cf. Acts, Art. 17.)

Esteemed brethren:

Your Committee consisting of Rev. Groen, Prof. Schoolland, Prof. De Jong, Elder Hekman, and Elder Veenstra, (Acts 1912, Art. 75, 11), presents the following report to Synod.

In explanation why the Committee has not fulfilled the Synodical decision that a report must be filed in time with the Synodical Stated Clerk, we inform you that the committee was called together for the first time on June 8, 1914 by the president. All members were present with the exception of Elder Hekman.

Your Committee discussed the standpoint taken by our Church in 1902, 1904, and 1906, and is of the opinion that the Church, since the grounds are Scriptural in our estimation, should abide by the earlier decisions.

Your Committee therefore advises;

1. that Synod continue to warn against worldly Unions;
2. that with the making of profession of faith the Consistory take note of the person, who seeks full membership, as to his stand with respect to Unions;
3. that with the application of ecclesiastical discipline Consistories are called upon to be exceedingly careful. Each case demands separate action, wherein the character of the Union and the particular personal circumstances are taken into consideration;
4. that Synod with emphasis point to the decision made with respect to the organization of Christian Labor Associations;

5. that Synod vigorously promote discussion in the Press concerning the labor question.

Respectfully submitted,

In the name of the Committee,

G. D. De Jong, Secretary

P. S. In the discussion it appeared more clearly than in the Committee meetings before the Synod of 1912, that the President of your Committee has objection to the stand taken by the Church.

Lack of time prevented the Committee to take into consideration and act upon report he presented. The president informed the Committee of his intention to present his views to Synod.

SUPPLEMENT X.

MINORITY REPORT OF THE COMMITTEE WITH RESPECT
TO UNIONS AND THE LABOR MOVEMENT.

(Cf. Acts, Art. 17.)

Esteemed Fathers and Brethren:

For many years we have had the honor to be a member of the above-named Committee. From the beginning we had some doubt whether the standpoint taken by the Committee and by our Churches was entirely just, namely herein, that membership in a Union is a censurable sin. More than once we have revealed our objection at the meetings of the Committee. We did not feel ourselves strong and determined enough to oppose the standpoint taken in this involved matter, and thus with hesitation we went along with the conclusions of the Committee.

Slowly on we have independently pondered this matter. We were pressed thereto not only by the tremendous growth of Unions throughout the entire world, but especially by the fact that Unions are fast increasing in our city congregations, and, as far as we know there is not one of our Consistories to be found, which has the courage, nor itself disposed to consider a member of a Union to be shut out of the Kingdom of God as a contaminated member.

Are all the Consistories so terribly unfaithful?

Do they just let the wolves force themselves into the sheepfold of Christ?

Have they no respect for the ecclesiastical and Synodical decisions?

Or are they men without courage, who are controlled by the spirit of the times?

We dare not make such a harsh judgment. We do not believe that the fallacy lies with them, but in the excessive standpoint of our Churches. From them is expected, what no

well-informed office-bearer with a tender heart would carry out. For clarification for the standpoint that we have taken we bring the following considerations before you:

1. The struggle of the working classes against capitalism, which is becoming increasingly strong and victorious, is not something that comes from the Evil One, proceeding from a mistaken spirit of revolution, but a struggle for more equality, freedom, and justice, in the development of the spirit of freedom of Christendom in the sphere of social life, and is the fruit of common grace. So threatening is the rise of capitalism, which is felt not only by Social Reformers but also by the Christian Church, not only by the Christian but also by the non-Christian. The enemy must be bound. The struggle is not only a struggle for the Union, but is a just cause, which is worthy of consideration by all of us, regardless of the means that are being used to attain this.

2. Organization of all working people from all countries, Christian and non-Christian, local and international, is lawful and necessary. It should be like the government community upon the general communal basis of justice, truth, and love for the neighbor, the law of nature, and as much as possible influenced through special revelation, in the spirit of Christendom in the conscience of mankind.

In the last-mentioned principle lies the great principal difference between us and the brothers who so strongly condemn the Unions. If our principle is just, then thereby at least two-thirds of the criticism against the Unions is rejected.

We believe on the basis of the Word of God that in this dispensation there need be no absolute separation in the sphere of natural life nor does there need be between Christian and non-Christian, but that both upon the above-mentioned principle can cooperate in promoting communal concerns, and maintain themselves overagainst common enemy, and that such a union not only can exist on a national or political basis but also on a social basis.

This unity and cooperation rest upon:

- a) The brotherhood of all mankind by means of creation.
- b) God's general revelation in nature.

c) The influence of common grace.

d) Is not abrogated but rather much ennobled by the influence of special revelation.

Separation in the sphere of natural life is sometimes permitted for the Christian and sometimes desirable., if such a separation is not harmful to the whole of social life of man or break it down, but rather builds up, and is only a duty when an area has deteriorated that a Christian is dutibound thereby to deny Gbd. If we depart from this general principle, we either fall into a narrow-minded separatism, a withdrawal from all legitimate areas of natural life, or into intolerance of the Roman Church in the Middle Ages, endeavoring with force to bring the entire area of natural life under the rule of special revelation.

We are threatened with the first danger, namely, a narrow-minded separatism. Fortunately in this respect we are very inconsistent, and this separatism is confined to the labor movement.

We have, for example, apparently two different standards for the demands of moral life, one for government and another for labor organizations. All that we do with respect to the first without any qualms, is condemned as a censurable sin in the second. And yet how much similarity there is between political relationships and industrial relationships of which the Union forms a part.

Both belong to the sphere of natural life.

Both are institutions, creations of God, and gradually developed by him.

Both stand under the corrupting influence of sin.

In both the Christian must be faithful and never deny his king.

And in spite of the different functions of each the same ethical demands in both are operative for the Christian.

And how do our Christian citizens now conduct themselves in national citizenship?

They take an oath, without there being a necessity for it, to be faithful to the National Constitution, which does not mention God's Word, and does not state that God's honor must be the purpose of our lives.

He places himself under state constitutions and city charters, which do not mention the name of God, and are completely neutral.

They live in a state of brotherhood with all kinds of worldly people.

They make promises and swear oaths of different kinds, many times about inconsequential things.

They are severally and jointly liable as citizens, and yet they believe they do not have to be responsible for the sins of the government done against their will.

They benefit the worldly citizens of their own country above the brethren in Christ of other lands, evidently in conflict with the requirement of the Lord: "Most of all to the household of faith."

This all they dare to do without a troubled conscience, and rightly so.

One then comes to the matter of living together in society, namely, with respect to Unions, and then, if a Christian does the same things, although he does not go half as far, then they bear with him temporarily, because he must still be nurtured, but he nevertheless comes under the reproach that he is a censurable sinner, who later shall have to be excommunicated. Such judgments in our opinion are inconsistent.

And now they endeavor to cover this inconsistency by claiming that one belongs to the State by necessity, and to the Union by a free act, but that supposition is not right. This might be true for Daniel and his friends in the Captivity, but all of us by a free act became citizens of this country even if we have been born here, we in a moment can rob ourselves of this privilege, and live as strangers and sojourners on the earth, and then our separatism is consistently carried out.

But although we act inconsistently, our standpoint with respect to Unions may be just, and thus we are now going enter into the matter of objections to Unions.

This first objection is that the Unions do not acknowledge God's Word as the source of justice. (Cf. Unionism and Unions, p. 26.)

But the Unions can do this no more than the Constitution of the United States or the Constitution of the several States, the City-Charters or of business corporations, because these organizations do not stand in the sphere of redemption, but that of nature, not in the sphere of special revelation but of general revelation.

For the same reason the second objection is nullified, namely, that Unions are guilty of negative Atheism, (Unionism, p. 32). because God is not mentioned in the constitution.

Although God is not mentioned therein any more than in the Book of Esther, yet His existence is assumed, as is seen in the use of the oath by the Unions.

A third objection is that in the Unions the Christian must make a permanent alliance, a brotherhood with all kinds of worldly people. (Unionism, P. 30, and the Report of Classis Grand Rapids West, p. 5.)

Yet one should observe that this brotherhood is only natural and temporary, grounded in creation from one blood, and in a particular relationship with those persons whom God himself made. The Union does not make those workingmen one, but only brings to formal revelation a relationship which God himself has created.

Closely related is a fourth objection, namely this, that the Union aims at a bald earthly and materialistic purpose, and the Christian must live for the spiritual for the glory of God. Christian and non-Christian, as far as purpose in life, principally go their separate ways.

Now we must, however, make a distinction between a lower and immediate purpose, and a higher and ultimate purpose. In the lower and immediate purpose worldly people and Christians can vote together and work, namely, in the promotion of natural concerns. The Union does not go beyond this either. If the Union wanted to go beyond this, then it would go outside of its sphere, and then only cooperation between the Christian and worldling would become impossible. But now it can be done. The Christian also is not so one-sidedly spiritual that he engages wholly in that which is spiritual to the neglect of the natural social concerns. Nor does the Union hinder him in any way to promote his spiritual concerns, and his higher spiritual ideals by placing the natural things for himself in the foreground.

A fifth and very important objection is that the Union places the brotherhood of the Union above the brotherhood in Christ, is prejudiced in favor of the members of the Union above the brothers in Christ, and works to the detriment of the brothers in Christ. (Unionism, p. 27, 30, and Report, p. 10, 11.)

This charge is true only in part.

a) The Christian, who is in the Union, does not precede in every respect the member of the Union, but only in the sphere of the Union in reference to labor.

b) It does not place in that realm a member of the Union.

above all Christians, but only above them that do not want to be a member of a Union.

c. He does this on well-grounded reasons, because his brother in Christ by remaining outside the Union, is not faithfully cooperating in the social struggle, and not only lets other workmen struggle alone, but cooperates with his social opponents which is of harm to him.

Upon his standpoint as Christian Union man, this action is very well understandable, and is far from a censurable sin. Who would want to defend the proposition and put in practise that the Christian is obligated in the realm of natural life to favor his fellow-Christians by placing in the background the proposition of the natural and social relationships at the expense of his own lawful concerns? Who can conduct himself in that way in business, employment, in national concerns, in family life? No one can do that. No one does it, and no one is obligated to do it.

A sixth objection that is raised is this, that the Union places a self-made brotherhood of laborers above the spiritual brotherhood in Christ, and also above the organic unity of the human race. They separate people into groups, and separate the employer from the employee. This would then be in conflict with the love toward his neighbor according to God's command. (Unionism, pp. 23, 24; and Report, p. 9.)

The claim that the Union is organized in this way is to a great extent correct, but the conclusion drawn therefrom is wholly incorrect. It is true that the human race is one, an organism, also in the sphere of labor. But within this large circle there are again many smaller circles, which form a particular unity, where the members have particular duties over against one another. This relationship of these different circles is the result of:

a) This manysided, rich development of the human race is according to the ordinances of God. If there were nothing else then these circles would stand in a beautiful relationship to one another, but

b) But the inevitable result of sin, caused many circles to appear that stand wholly in enmity over against one another, for example, the world over against the Church, and even many church groups over against one another. Now the Union in the sphere of labor has not made this conflict but discovered it, was born out of it, did not want it as an ideal

but must take it into account as an inevitable reality, does not endeavor to continue it, but attempts, as appears from the device of arbitration, as much as possible to take it away.

The seventh objection may be called the assertion, that a member of the Union, even though he personally does nothing that is improper, that according to the law of solidarity, is responsible not only for that which transpires in his own local Union but what takes place in the entire American Federation of Labor. (Of. Unionism, p. 22, Report, pp. 15, 16.)

Although they acknowledge that in the State and the family the solidarity does not go that far, but it does in an Organization, because one joined it of his own free will. That is only relatively true. In some places it is all but impossible for a laborer to exist without joining a Union. Then one is more free not to become a citizen than to remain outside the Union. Therefore, in my opinion, it then also is unreasonable to take solidarity in a stricter sense than in the family, State, and Church. Even in the Church we recognize the use of protest, appeal, gravamen, and tolerance as means to take away our responsibility for offence by the organization. The more so in the Union. A member of the Union cannot be held guilty for the sins which might be perpetrated by the Union, if he:

- a) Himself does not participate;
- b) Protests in the manner open to him against the evil;
- c) Seeks to take away the sins and the faults of the Union.

Solidarity does bring with it a certain natural common lot with respect to good or evil results of the actions of the Union, but that is something entirely different than a personal judicial responsibility before a court of law. Surely all these considerations place the objection as a weak ground for church discipline.

All the objections that have been stated depend more or less together, proceeding against the principles mentioned by us on page 1.

There are, however, still a few more independent objections to which we wish to call to your attention:

1. There are great objections to the oaths of the Unions, (Of. Unionism, p. 30, and Report, pp. 13 and 14), for the following reasons:

- a) Because only the Government may request an oath;
- b) Because no need exists, and that it thus must be called inconsiderate swearing;

c) Because thereby the Unions are looked upon too much as secret societies.

To remove this objection, we wish to point out:

a) That most of the Unions do not require an oath, but a solemn promise;

b) That where the oath is demanded, it has an unpretentious form, and as far as we know the Name of the Lord is never used with it;

c) That the oath is generally is not demanded from the ordinary members;

d) That it is very doubtful whether the Government only can request an oath. God's Word does not say so, but to the contrary gives various examples, that from those in office, who hold very responsible positions, and in whom much confidence must be placed. Our Catechism does not propose it either. See Lord's Day 37, Geesink, Ordinances, Volume II, p. 306, and the Form of Government of the U. P. Church.

e) That the Union has secrets and must have them, as well as a family, a consistory, but yet are not secret societies;

f) Whether the oaths of the Union satisfy the requirement of the Catechism, "To the glory of God, and the welfare of the neighbor," can be answered in the affirmative, if one considers the purpose and task of the Union in general.

2. There are also objections to the many means which the Unions use in order to obtain their objectives, because they are means of force such as; the strike, the boycott, the closed shop, the demand for official recognition of the Union by the workers, the necessity of all laboring men to belong to the Union.

We cannot enter into all these point one for one, but we only note:

a) That even the Christian Labor Unions in the Netherlands and Germany, if not all, yet most of them use these means of pressure.

b) That in a legitimate political battle, all these means of force are used in a different form, and used in a stronger measure, and that they are continually justified by moralists. Is not this then valid in a social war of labor over against capital? Here too often victory is possible without pressure.

c) The pressure which the Union uses is not by violence

with weapons, which is reserved for the Government only. Violence has been practiced at the time of a strike, and possibly some times the Boards of the Unions have had a betrayful part therein. But such is not the purpose of the Unions. Those are some of the few hysterical outbursts which are found in all good movements, which have ever marred the Reformation; and by which the whole may not be judged.

3. Then there is the claim that the Unions are guilty of Sabbath desecration.

a) By establishing that more must be paid for Sunday work.

We are of the opinion that with this rule the purpose is to eliminate Sunday work.

b) By holding meetings on Sunday.

This takes place in some Unions, but for them there are extenuating circumstances, for which each one must be judged separately.

4. Finally, objection is made that the Unions use sinful means for financial advantage, such as: Excursions on Sunday, dance parties, card games, etc.

We are willing to believe that such things have happened, but seldom taking into consideration the large number of Unions. Then they are local, and no one is required to participate. The incidents that are known to us, did not even proceed from the Union officially, but from a small club in the Union. None of those things belong to the essence of the Union.

Permit us now to make some general observations:

1. It appears to us, that there is little ground that exists to divide the Unions into two classes, namely, tolerable and intolerable, since all Unions have the same principles and purpose, and just about all are joined in the American Federation of Labor.

2. That we as a Church in declaring that membership in a Union is censurable, practically stand alone in the world, while most of the other Churches defend the Unions.

3. That although the early Guilds in all essential points agree with the present day Unions, yet, as far as we could discern, that not one of the Reformers or the leaders of the Reformed Churches spoke one word of condemnation against them.

Calvin spent two years in Straatsburg, a member of the Tailor's Guild, for otherwise he could not obtain citizenship.

4. It appears to us to be very doubtful, if it is according Reformed canon law, the calling of Churches to make pronouncements concerning such social movements and organizations, and to place them under a sort of ban.

5. It appears desirable to us that our Synod give to our churches for consideration whether the time has come to revise the standpoint concerning Unions, which former Synods have made. That Synod appoint a Committee for this purpose to investigate the matter, and to serve the next Synod with advice, and during the interim two years to counsel those concerned who request the same.

6. We had at first planned to write a series of articles in De Wachter before Synod met to discuss this matter, but after mature consideration we came to the conclusion that this could prove to be premature, and arouse agitation, whereby your assembly might be hampered in its freedom of action. Hence we first come to Synod.

What we now present is a resume of other articles, wherein we we discussed this matter more elaborately. Should this elucidation prove to be incomplete, and should your assembly consider it worthwhile and worth the expense, then we are inclined to come to you, and to enlighten your assembly or the Committee of Pre-advice.

Wishing you the leading of the Holy Spirit in all your work, and ⁱⁿ this serious matter, we remain, your brother in Christ,

J. Groen.

SUPPLEMENT XI.

REPORT OF THE DEPUTIES FOR SOUTH AMERICA.

Fathers and Brethren:

The deputies for the promotion of the spiritual concerns of our brethren in South America, with thanks to the Lord, present the following report to Synod:

According to Synodical decision they have recommended to all the congregations to take a collection, and that this collection, including the balance, amounted to \$2,406.25. The disbursement for Tres Arroyos for the church building and subsidy amounted to \$1,400.00; subsidy for Buenos Ayres was \$800.00; and for the distribution of De Wachter, postage, bills of exchange, and traveling expenses was \$106.82. This leaves a balance of \$99.83.

Both of the Consistories have repeatedly requested that their thanks be conveyed to Synod and the entire Church, which we now so do. It is also fitting to give a word of thanks to the Peoples State Bank of Holland, for these brethren constantly sent money to a bank in Buenos Ayres gratis.

The congregations of Buenos Ayres and Tres Arroyos both have a minister, respectively Revs. A. G. Sonneveldt and S. J. Ryper. The latter succeeded Rev. Rolloos, first as principal, and later with the approval of the deputies from both sides, also as minister. Both brethren meet with many difficulties in their work, but labor with joy and courage, supported by a goodly number of brethren and sisters.

According to the latest statistics the congregation of Buenos Ayres number 44 confessing members, 80 baptized members, and 30 regular adherents; and the congregation at Tres Arroyos number 32 confessing members, and 52 baptized members.

The Christian School in Buenos Ayres has 53 pupils, and has as principal H. H. Hogendorp, so that Rev. Sonneveldt can now spend four months of the year in the Chubut Boer Colony, and also spend some time in Rosario.

The Christian School in Tres Arroyos numbers 36 pupils, with Rev. Ryper as principal; however, since this brother needs more time for the work of evangelism in other colonies, such as San Cajetano and Pehuel, there will evidently have to be another principal soon.

The congregations live in Classical affiliation with each other, according to the direction of the Church Order of Dort; but the Synodical relationship between the Classis of Buenos Aires and the Gereformeerde Kerken of the Netherlands has not yet been regulated, and undoubtedly shall take place at the next General Synod.

The deputies of the Gereformeerde Kerken of the Netherlands will propose that again deputies be appointed for South America, with the same mandate as before. In conformity therewith your deputies also advise that Synod appoint deputies with the same mandate as that of the Netherlands.

Our prayer is that the Holy Spirit may also guide you in this matter.

Respectfully submitted,

The deputies ad hoc,

J. Groen, President

J. Wyngaarden, Secretary-
Treasurer

J. Van Lonkhuyzen

SUPPLEMENT XII.

REPORT OF RESTORATION OF MEMBERSHIP
OF DIVORCED PERSONS.

Esteemed Brethren, Members of Synod:

Your Committee, appointed according to the decision of Synod, Acts 1912, 62, 6, Art. 75, in order to consider and investigate the instruction of Classis Grand Rapids East, how and whether it is possible for person who obtained divorce on unbiblical grounds, and later remarried, after true repentance can be admitted to membership in the church, has the honor to present the following:

I.

In consideration of this instruction we first of all point out how we conceive of this matter. Apparently the mandate of your committee to investigate whether persons who were divorced on unbiblical grounds and later married again, and thereafter with respect to this entire action came to a heartfelt repentance, can again become members of the church.

This is what the committee considers must be the meaning of the instruction, although the possibility exists that by heartfelt repentance also can be meant a conversion to God for all sins.

The matter for consideration then pertains to people who divorced upon a certain ground, lying outside the clearly stated ground in the Holy Scriptures, namely, adultery. The church has always held that there is only one ground for divorce. The Synod of our Church also has repeatedly stated that there is but one ground for divorce in the Word of God. See Acts 1890, Art. 65; 1896, Art. 62, 3, b; 1898, Art. 84, 2a, b; 1906, Art. 23, Suppl. 10.

Thus what the Church repeatedly has stated that there is only one Biblical

ground for divorce, therewith for them all other grounds are condemned as being unbiblical and invalid. For the above mentioned standpoint of the Church, there are ample grounds given, and thus we consider it less necessary to repeat those grounds. We therewith direct your attention to the above named Acts.

II.

It is often claimed that this sin of divorce, followed by a later marriage, is a sin, done in ignorance, and therefore when heartfelt repentance takes place, can be reckoned to belong to the sinning of "a former time." This claim in our opinion is unjust. When the Apostle Paul speaks of sin done in ignorance he means thereby positive ignorance, so that the person did not know that he sinned against the law of God. So the heathen can sin, and so the Jews sinned then they crucified Jesus; but in this sense the sin of divorce is unthinkable in Christendom.

Almost no one of those, no matter how pitiful the situation might be, wherein they found themselves, when the sin was committed, dare positively claim, that they did not know or did not understand that they acted against God's will and law. They did know that it was wrong. Not only later, when they came to an insight of the depth of the depravity of the heart, but already when they committed the act that knowledge was present. Such also do not maintain that they did not know better, but the circumstances led them to it, and they could hardly do anything else.

Then often the marriage is broken with premeditation and calm consideration. It was no sin committed rashly, which often happens with other sins.

We in no wise want to deny that with many perhaps, in later years, have an upright repentance, and confession of sin is made before God---yes, we believe that this is the case with many; but that does not essentially change the situation.

Although one comes to a heartfelt repentance for that sin, then it is well to be mindful of the fact that such people came into that state of sin, wherein they continually live, until death steps in between them.

One cannot not only not cancel what has been done wrong, but one perpetuates the sin by continuing to live in that state.

By appealing to : "He, who confesses his sin, and leaves it, shall obtain mercy," and applying it to the cases in question, one makes no headway, because there is no question of forsaking the sin. One has made this impossible.

Now for more than one reason it is perfectly clear that such a situation is profoundly pitiful, and that our Christian sympathy can go out to such, but one cannot see how, upon the basis of God's Word, a change can be accomplished, so that they are admitted to the full communion of the Church. We shall have to be satisfied to remain with the clear declaration of the Holy Scriptures.

Your committee has no choice but to confirm the above mentioned, that it can find no Biblical ground or grounds to receive such again into the bosom of the Church, where the marriage was dissolved upon unbiblical grounds.

III.

Does not then true, heartfelt repentance offer any ground to be again received into the visible church? Is this matter to be completely ignored? In our estimation the ground for such cases to be again received in the church is not to be found in heartfelt repentance, but the Word of God must exclusively offer us the ground. If the Holy Scriptures do not declare themselves in this matter, then we must leave these inexplicable cases completely in the hands of God, who knows all things, and before whose eyes everything is plain and open.

If we as a Church, also where there is evidence of heartfelt repentance in the above mentioned cases, cannot determine on the basis of God's Word, that they can be admitted into the visible Church, that gives no one the right to conclude that they are excluded from eternal salvation.

One judgment in this can never be absolute. This alone belongs to God the Lord. It is also not valid to state that the hidden things belong to God the Lord and the revealed things to us and our children.

For all these reasons, it is the judgment of your committee that Synod is strongly advised not to make rules concerning this matter, which would then be valid for every case.

Every concrete case shall have to be considered by the Consistory, the Classis, and the Synod individually.

For Synod to make a permanent rule would be very dangerous in practice. Consistories and Classes can declare themselves in each concrete case, and if necessary each concrete case can be appealed to the broadest assembly of our Church.

Respectfully submitted,

Your Committee,

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