ACTS OF SYNOD

OF THE

CHRISTIAN REFORMED CHURCH

held from June 19 to 29, 1918

at Grand Rapids, Michigan

Notes:

(1) The pagination of this translation follows that of the original Dutch.

(2) This is not an official translation and should be compared with the original for accuracy.

(3) This 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.

It is a great honor and a rich privilege for me on the morning of this day, to open Synod for the first time in this beautiful building, which God gave us. Whereas the nations of the world, armed to the teeth, fight against one another for life or death, and want to continue this gruesome war to the bitter end; while the Lord God scourges mankind for its sins, and flails his threshing floor with terrible blows, so that mankind bleeds from many wounds; and while Satan celebrates a high day and applauds the man riding on the pale horse, which soon four years after one another slew many thousands of the of the flower of the nations and sent them into eternity--while the severe tension of the times, wherein our own people are involved, the people become hopelessly confused in what they themselves have instigated, the Church of Christ may lift up its head, and fasten its eye on its glorified Head in the heavens, who is also its King, and who is busy crushing the kingdoms of this world, and Himself will once be King from the rivers to the ends of the earth. Around that Kingdom of Christ, as the center, they must willingly or unwillingly subject themselves, while one day all shall be to God and his Christ.

Men and brothers it is still day for us. Let us then work before the night comes. Since the last Synod two aged brothers, departed from our ministerial circle, namely, Rev. C. Bode, who died in the evning of the 16th of May of last year, he unexpectly was released by his Sender at the age of 73 years. And the emeritus-minister, Rev. H. Vander Werp, who had a lingering illness, departed at the age of 72 years on March 20 of this year. And not a week ago, June 13th, the youthful brother, Rev. Abram Dekker, minister at Cleveland, Ohio, fell asleep in his Lord and Savior at the age of 31 years. A pity we would say. Still in the strength of youth. Yet the Lord does not need us. All these preceded us. We follow them. May the Lord comfort and strengthen the families, especially the widows.

Important work awaits you. The Agenda points the way. It concerns School and Mission, doctine and life. May the Spirit of God lighten the way for you. Let him be your Chairman, so that at the conclusion of your work, you can say in good conscience, with the Apostles and the elders of the first Synod at

Jerusalem, of which Acts 15 makes mention, that the Holy Spirit and you, having been enlightened by Him, thought it good so to decide.

Our work will always remain imperfect. And often so much of self is present. But done as in the presence of the Lord, in the Holy Spirit, and He qualifying and enlightening you, your labors shall not be in vain in the Lord, for the promotion of the coming of Christ's blessed kingdom. To that end let us draw near to the throne of grace.

He then leads in prayer.

Article 3.

From the credentials it appears that the following have been delegated.

Classis Grand Rapids East

Ministers: J. Holwerda, H. Danhof, Dr. H. Meeter.
Elders: J. B. Hulst, B. Sevensma, R. Van Noord.

Classis Grand Rapids West

Ministers: G. Westenberg, W. Stuart, J. C. Schaap.
Elders: H. J. Grit, C. Wieland, J. Yeths.

Classis Hackensack

Ministers: J. A. Westervelt, D. De Beer, J. C. De Korne.
Elders: R. Drukker, G. Hettema, H. Kamerling.

Classis Holland

Ministers: R. Bolt, J. Bruinooge, H. Hoeksema.
Elders: A. Eisen, M. Notier, N. Frankena.

Classis Hudson

Ministers: P. A. Hoekstra, W. P. Heeres, K. W. Fortuin.
Elders: A. Kuipers, H. Rosendaal, J. Glashouwer.

Classis Illinois

Ministers: J. Manni, S. S. Vander Heide, D. Zwier.
Elders: G. Bossenga, P. Prins, George Dykhuizen

Classis Muskegon

Ministers: J. Dolfin, H. Bultema, P. D. Van Vliet.
Elders: G. Trap, A. Tien, W. Winter.

Classis Orange City

Ministers: A. Blick, M. Vander Heide, D. Hollebeek.
Elders: H. De Vries, A. Van Meeteren, W. W. Brouwer.

Classis Ostfriesland

Ministers: J. Gulker, G. L. Hoefker, J. Greussing.
Elders: G. H. Masselink, W. Janssen.

Classis Pacific

Ministers: T. Vander Ark, T. Jongbloed, D. Vander Ploeg.
Elders: J. Klaver, A. De Vries, R. Eerkes.

Classis Pella

Ministers: G. W. Hylkema, J. Mulder, I. Van Dellen.
Elders: H. A. Van Zante, Mark Bouma, J. R. Van Zee.

Classis Sioux Center

Ministers: H. M. Vander Ploeg, H. Kuiper, A. Guikema.
Elders: J. Ten Harmsel, C. Spoelstra, A. Van Duyn.

Classis Zeeland

Ministers: H. Tuls, W. D. Vander Werp, J. A. Rottier.
Elders: J. Steigenga, J. Iedema, A. Nagelkerk.

Article 4.

The following officers were chosen:
President - Rev. I. Van Dellen
Vice-President - Rev. H. M. Vander Ploeg
First Clerk - Rev. W. Stuart
Second Clerk - Rev. W. D. Vander Werp

Article 5.

After a brief address by the President, he reads the Public Declaration to which the delegates reply in the affirmative.

Article 6.

Synod decides to appoint a committee to present committees of pre-advice, consisting of one

delegate from each Classis, which receives two hours to prepare its work for Synod, while Synod recesses for the period of time.

Committee: Revs. J. Manni, J. C. Schaap, J. O. De Korne, H. Hoeksema, P. S. Hoekstra, H. Bultema, T. Vander Ark, A. Guikema, H. Tuls; Elders B. Sevensma, H. De Vries, G. H. Masselink, M. Bouma.

Article 7.

Synod adjourn until 3;30 p.m. Closing Devotions.

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AFTERNOON SESSION, JUNE 19.

Article 8.

Opening Devotions.

Article 9.

By unanimous vote Synod decides to send the following telegram:

To the President of the United States, Washington D. C.

Mr. President:

The Christian Reformed Church, in Synod assembled at Grand Rapids, Mich., send you their greetings and pledge you their wholehearted support in this critical time. We will support the Government with out prayers, lives and property in this righteous cause.

Respectfully,

I. Van Dellen, President
W. Stuart, Clerk

(See Art. 26)

Article 10.

The Synodical Treasurer reports.

The quota for Synodical expenses is determined to be 30¢ per family.

The committee to audit the book of the treasurer, Elders Ten Harmsel and Van Noord, who report that the books are in order.

Balance, June 20, 1916	$ 927.58
Receipts	2,320.84
Total	$ 3,248.42
Disbursements, from June 20, 1916	1,770.19
Balance	$ 1,478.23

The quota for Synodical expenses for 1918-1920 at 30¢ per family is as follows for each Classis:

Grand Rapids East	2,228	30	$668.40
Grand Rapids West	2,570	30	771.00
Illinois	2,295	30	688.50
Muskegon	2,116	30	634.80
Holland	1,624	30	487.20
Hudson	1,398	30	419.40
Zeeland	1,345	30	403.50
Orange City	1,122	30	326.60
Sioux Center	1.091	30	327.30
Pella	953	30	286.80
Pacific	630	30	189.00
Ostfriesland	404	30	121.20
Hackensack	248	30	74.40

Approved. A gratification of $100.00 is granted to the treasurer.

Article 11.

The Chairman announces the following appointments:

Obituary Committee: Revs. Heeres, Gulker, and Vander Ark (See Art. 71).

Committee on Appointments: Revs. H. M. Vander Ploeg, Zwier, Hoeksema, Hylkema, and Elders Grit, Drukker, and Masselink. (See Art. 76.)

Reception Committee for Corresponding Churches: Revs. Dolfin and Meeter.

Reception Committee for the speaker of the "Council for National Defense", Rev. W. Stuart. Lieut. Eliott of the Council at Washington by telegram offered a speaker concerning "The Government Program of Moral Safeguard for the Army," which was unanimously accepted. (See Art. 49).

The time of meetings has been determined as follows: 8:00 to 11:30 a.m.; 2:00 to 5:30 p.m.; Recess 9:45 to 10:00 a.m.; 3:45 to 4:00 p.m.

Article 12.

The Committee on appointments for the Committees of Pre-advice reports as follows (Art. 6):

COMMITTEE FOR THE THEOLOGICAL SCHOOL AND CALVIN COLLEGE MATTERS EXCLUSIVE OF GRUNDAY CENTER.

Revs. J. Manni, Meeter, Van Dellen, W. D. Vander Werp, J. C. Schaap, H. Hoeksema; Elders J. Ten Harmsel, Bossenga, J. Glashouwer, G. Trap; Advisors Prof. Berkhof and Prof. Rooks.

COMMITTEE FOR GRUNDY CENTER.

Rev. Hylkema, D. Zwier, P. A. Hoekstra, Hoefker; Elders B. Sevensma, A. Eisen, A. Tien; Advisors Dr. Volbeda and Prof. Rinck.

MISSION MATTERS.

SECTION A.
HEATHEN MISSIONS.

Revs. J. Dolfin, J. C. De Korne, T. Vander Ark,; Elders Mark Bouma, P. Prins, Steigenga, Masselink, Spoelstra; Advisors Missionaries Bolt and L. P. Brink.

SECTIONS B, C, D.
MORMON, DOMESTIC, JEWISH MISSIONS.

Revs. S. S. Vander Heide, Hollebeek, De Beer, J. Mulder, D. Vander Werp; Elders J. H. Grit, A. Van Meeteren, A. Kuipers, W. Winter, Janssen; Advisor Prof. F. M. Ten Hoor.

PUBLICATION.

Revs. H. Bultma, H. Kuiper, A. Bliek, G. Westenberg, J. Bruinooge; Elders J. B. Hulst, R. Drukker, Eerkes, Iedema; Advisors Prof. J. G. Vanden Bosch and Prof. J. Broene.

CHURCH ORDER.

MARANATHA EXCLUDED.

Revs. Fortuin, P. D. Van Vliet, Gulker, Guikema, Westervelt; Elders Frankena, Van Zee, A. De Vries; Advisor Prof. W. Heyns.

MARANATHA MATTER.

Revs. Danhof, M. Vander Heide, Tuls; Elders Wielandt, H. De Vries; Advisors Prof. Janssen and Prof. B. K. Kuiper.

VARIA.

Revs. W. P. Heeres, Holwerda, Jongbloed; Elders M. Notier, G. Hettema, R. Van Noord, Brouwer; Advisor Prof. Schoolland.

PROTESTS AND APPEALS.

Revs. H. M. Vander Ploeg, Rottier, Greussing; Elders Van Duyn, Nagelkerk, Klaver, Kamerling; Advisor Prof. A. E. Broene.

PROGRAM.

Church Order	Friday Morning
Varia	Friday Morning
Publication	Friday Afternoon
Mormon, Domestic, Jewish Missions	Friday Afternoon
Theological School	Monday Afternoon
Heathen Missions	.....
Grundy Center	.....
Maranatha	.....
Protests and Appeals	.....

MEETING PLACES.

Committee	Room
Committee for Theological School	Committee Room
" Heathen Missions	15
" Grundy Center	20
" Publications	16
" Mormon, Domestic, Jewish Missions	21
" Church Order	22
" Maranatha	23
" Protests and Appeals	24
" Varia	25

Rev. T. Vander Ark,
Reporter

This report is received and adopted.

Further, the brethren Hulst and Sevensma are appointed to distribute the reports of the various committees, when they are ready. (Cf. Art. 68.)

Reports received later as well as overtures and reports of the Deputies of Examination, Synodical Committee (Supplement I), and other deputies appointed by Synod (see Supplements), are placed in the respective committees of pre-advice.

Synod adjourns until Thursday, 2:00 p.m., after closing devotions.

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THURSDAY AFTERNOON, JUNE 20.

Article 13.

Synod sings three stanzas of "Blest Be the Tie that Binds," and Rev. W. D. Vander Werp leads in prayer in the English language.

Dr. Y. P. De Jong is seated as alternate for Rev. Schaap.

The Committee on Church Order is excused for the afternoon.

Article 14.

Dr. Jesse W. Brooks addresses Synod as representative of the Chicago Tract Society, Rev. Westervelt responds: Rev.

E. Newman speaks on behalf of the Chicago Hebrew Mission, and Rev. H. M. Vander Ploeg responds. Rev. A. Bregman speaks on behalf of the Paterson Hebrew Mission, and the Vice-President responds. Rev. P. Jonker, Sr. speaks on behalf of the Christian Psychopathic Hospital, and James Solomon, one of our Zuni convert, speaks, and the President responds to both.

Article 15.

Closing Devotions.

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FRIDAY MORNING, JUNE 21.

Article 16.

Opening Devotions.

Article 17.

After being welcomed by the President, the following missionaries address Synod: Revs. J. Bolt, H. Heyns, L. P. Brink, and the brother M. Bouma. The Vice-President responds, after which Rev. T. Vander Ark leads in prayer. Later Dr. J. D. Mulder also spoke , and the Vice-President responded.

Article 18.

A Committee consisting of Revs. Westervelt and D. Vander Ploeg are appointed by the President to express the sympathy of Synod to Prof W. Rinck and his family in the sad loss of their eldest son yesterday by drowning.

Revs. Bultema and Heeres are also appointed toexpress the sympathy of Synod to the family of W. B. Eerdmans, cast into sorrow by the drowning of their youngest foster son.

Article 19.

The Reports of the Emeritus Board, Supplement VII, and Church Help, Supplement VIII, are read. Received

as information, and referred to the Committee of Pre-advice.

Article 20.

Closing Devotions.

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FRIDAY AFTERNOON, JUNE 21.

Article 21.

Opening Devotions.

Synod expresses its appreciation to the firm of Freyling and Mendels, which daily provides a bouquet for the Officers' table.

Article 22.

The Committee of Pre-advice reports. Rev. H. Kuiper, reporter. (See the report of the Publication Committee, Supplement IX).

The report is received and is approved as follows:

Esteemed Fathers and Brothers:

Your Committee has the honor to report the following:

Since the last meeting of Synod remarkable changes have taken place in the administration of our church publications. On the 2nd of January, 1917, Mr. Jacob Buiten assumed the position formerly occupied by the previous business manager. The Publication Committee deemed it necessary to engage a person who could devote full time to managing the papers. The results have shown that this is a step in the right direction.

Concerning the new management your Committee points to the present favorable condition of matters as is shown in the financial report, and especially in the comparative statement incorporated therein. See the printed report (Supplement IX).

I. For a long time the Publication Committee has felt the need of having its own printingplant. Therefore at this time it comes to Synod for permission to obtain its own printing plant for the printing of our church publications. See Agenda, p. XIII, I. Although your Committee cannot agree with all the gounds adduced by the Publication Committee, namely, 3a, since your Committee cannot make a judgment in this matter, yet it believes that consideration should be given to this advice of the Publication Committee, with the understanding, however, that the printing plant be used exclusively for the printing of church materials.

Grounds:

a) We shall be able to publish in a fresher and more pleasing appearance. We shall also be able to enlarge our papers sooner.

b) We shall be able to prevent many difficulties connected with letting out our periodicals. The entire management can be simplified.

c) Moreover it will be more profitable than it now is.

Permission granted.

II. 1) In connection with a related proposal that Synod decide that in the appointment of all editors of De Wachter and The Banner, Synod shall elect from nominations presented by the Publication Committee. On the nominations for editors-in-chief three names shall appear; on the other nominations two or three.

2) The salary of the editor-in-chief of The Banner be increased from $200.00 to $250.00 per year. Your Committee so advises.

Adopted.

3) The remunerations of all the editors be increased. Presently the departemntal editors for De Wachter receive $75.00 and the Associate Editors of The Banner $50.00. In the estimation of the Committee this is insufficient. Especially in consideration of the many difficulties which the Publication Committee

experiences in obtaining and keeping editors, the Publication Committee urges Synod to increase the remunerations. Synod grant the Publication Committee the right to grant a higher remuneration for one department over another, since one department differs from another, and there is more work connected with the one over the other. Your Committee so advises.

Adopted.

4) Your Committee advises that Synod do not appoint an editors for a department "For the Youth" in De Wachter, but that the editor-in-chief supply this department with suitable reading material.

Adopted.

Taking into consideration the overture from Classis Holland concerning improvement in the reading material for our young people in our church periodicals (See Agenda, p. XIV) your Committee is of the opinion that this can best be done by acting in the spirit of the proposal of the Publication Committee with the understanding, however, that this is not to be done by the editor-in-chief alone but by the editor-in-chief and the Publication Committee.

Adopted.

5) The Publication Committee is looking for "special articles" on actual events for The Banner, subjects especially in connection with the many questions arising in these stirring times. It urges Synod to cooperate. Your Committee advises to do so. We consider it a good idea that the departments in The Banner should not be increased, but that a short series of actual events be published.

Adopted.

6)The subscription price of De Wachter is $1.25 per year, and The Banner $1.00 per year; consequently the Publication Committee was necessitated to request the professors and ministers to pay the cost price of the periodicals. The Publication Committee submits for your consideration whether it would not be better to set the subscription price the same for all considering that there is no reason

why a minister or professor should pay less than any member of the church. Your Committee advises so to do.

Adopted.

7) Committee member, the Hon. A. H. Bosch, resigned in September 1917, and in his place Mr. G. J. Rooks of Grand Rapids was appointed. Your Committee advises to receive this as information.

Adopted.

8) The Committee members Vanden Bosch, Hulst, and Tanis were appointed for two years in 1916. We bring this to the attention of the Committee on Appointments.

Adopted.

III. A letter has been received from Dr. Van Lonkhuyzen which is as follows:

"To the Synod of the Christian Reformed Church.

"Esteemed brothers: The undersigned has for several years been editor of the Department of "Views and Critiques" in De Wachter.

"He does not know whether Synod will re-appoint him, but in the event that Synod should re-appont him, then he informs Synod that he has objections to continue in the same pattern as has been followed up to the present.

"His objections, not to speak of personal disagreeable experiences, are chiefly these:

"a) Criticism is not pleasing to everybody. Now there can be something that appears in this department is unjust and demand correction. But it appears to me that this department must not become a debating club. With anyone's criticism one can expect opposition, since all are not like-minded. If there is something unjust in the criticism - one should give the members of the church of whoever they may be - the right to reply with a brief word - say a column or so - in order to make a correction, but that should be the end of the criticism on the criticism. Otherwise there is no end to it. As this writer has experienced.

"b) To give the writer of these columns the right to more than two columns. So that he - in a column or a column and a half could write about current matters that trnspire in our church life, and still has room to write a series of article on important events. That, if necessary, he has the right to three columns. So that no articles have to delayed and lose their timeliness, or if they concern events in the church that they do not appear too late. Also that all kinds of material sent in under Correspondence or elsewhere the department shall not be left empty or withinthe three columns abridged, unlessit is done in consultation with the writer, so that the series of articles are not interrupted or articles of real imprtance appear to late.

"c. The financial remuneration received during these years for the work on the columns does not measure up to pains spent thereon, the significance they have for De Wachter, and the difficulties that arise by the nature of the department.

"Once more, we do not know whether Synod is of a mind again to re-appoint; but should this be so, then we would not be willing to accept unless our objections are met.

"The Lord bless you in your work. With fraternal greetings,

Your humble brother,

"J. Van Lonkhuyzen."

In connection herewith your Committee directs the attention of Synod to the following points:

a) If the first demand of Dr. Van Lonkhuyzen is met, the sense of De Wachter would be changed. De Wachter would then receive too much of a personal color. Thereby a change would take place with respect to the rights of the editorship as it was decided by the Synod, (see Acts, 1912, Art. 22, V).

b) Concerning the second demand, this does not agree with the nature of the department, and, moreover, if Dr. Van Lonkhuyzen wishes to write a series of articles about another subject, he can do so at any time in the department of Correspondence.

It is decided not to consider the objections of Dr. Van Lonkhuyzen, upon the grounds given by the Committee.

IV. With a view to the overture of Classis Holland to institute a regular department of missions, your Committee advises Synod to instruct the Publication Committee to open such a department, but not to appoint one particular individual, but from time to time to appoint certain persons to do so.

Adopted.

V. In accordance with overtures from Classes Orange City and Pacific to publish the reports for Synod at an early date, your Committee urgently advises Synod to publish the reports before March 1. Ground: Otherwise the Western Classes to not have an opportunity to take any action on these reports before Synod meets. Moreover, your Committee advises that the reports also be printed before March 1, and be sent to each Consistory member. Ground: Then they can be placed officially before the Consistories.

Adopted.

VI. Having seriously considered the overture from Classis Pacific concerning Acts 1916, Art. 27, 10, your Committee is of the opinion that for all practical purposes the decision cannot be executed. Hence your Committee advises that this decision be recalled.

Adopted.

VII. With respect to the overture of Roseland III (see the Agenda, page 15), it is the judgment of your Committee that although the grounds given in this overture are not without significance, and the work of the Editor of The Banner must be appreciated, that Synod must urgently insist that The Banner give more leadership.

Yet your Committee believes that the plan of Roseland III cannot be carried out.

Grounds:
a) A full-time Editor-in-chief would be too costly.

b) The Banner is too small to need a full-time editor.
Adopted.

Concerning No. 5 of this overture see above II, 1.

VIII. In connection with the report on Tract Literature, (see Agenda, p. 56), your Committee advises:

a) that steps be taken to provide for tracts.
Grounds: (1) the necessity for such has for a long time appeared necessary, and has often been so expressed. We have city, Jewish, and Mormon missions. (2) Particularly if Synod decides to establish it own printing plant, this matter can nicely fit into it.
Adopted.

b) to appoint a committee to provide for this.

With respect to the Christian Reformed Board of Publications, whereof the just mentioned report speaks, your Committee would refer to point I, where we have advised to limit the printing.
Adopted.

IX. For the Committee for Mission Lessons in De Wachter and The Banner, the following communication was received:

S. S. LESSON COMMITTEE.

The Honorable Synod of the Christian Reformed Church,
Grand Rapids, Michigan.

Beloved Brothers in the Lord Jesus Christ:

Your Committee, appointed to write Sunday School Mission Lessons, has the honor to inform you that for each quarter it has sent a Mission Lesson to De Wachter.

With Godspeed in your work during the days of your sessions, we remain your brothers in the Lord.

Lee S. Huizenga
J. W. Brink

Rehoboth, N. M., February 16, 1918.

We advise Synod to receive this report as information, and to continue the brothers.

Adopted.

Article 23.

The Committee presents the following nominations:

Editor-in-chief, De Wachter - Prof. L. Berkhof, Rev. A. Keizer, Rev. W. P. Van Wyk. Elected - Prof. L. Berkhof. (See further Arts. 38 and 44.)

Editor for Views and Crtitique - Rev. J. J. Hiemenga, Prof. B. K. Kuiper, Rev. E. J. Tuuk. Elected - Prof. B. K. Kuiper.

Editor for Meditations - Revs. J. B. Hoekstra and I. Van Dellen. Elected - Rev. J. B. Hoekstra.

Editor From and For the Press - Revs. G. D. De Jong and D. Zwier. Elected - Rev. A. Keizer.

Editor for Sunday School Lessons - Rev. J. Groen and Rev. J. L. Heeres. Elected - Rev. J. Groen.

Editor-in-chief - The Banner - Revs. H. Beets, R. B. Kuiper, E. J. Tanis. Elected - Rev. H. Beets.

Meditations - Rev. K. Bergsma and Rev. J. M. Ghysels. Elected - Rev. J. M. Ghysels.

Sabbath School Lessons - Revs. J. Bolt, G. J. Vande Riet, Elected - Rev. J. Bolt.

Our Doctrien - Revs. G. Hoeksema, H. Meeter. Elected - Rev. H. Hoeksema.

Cf. Arts 38 and 44.

Article 24.

Closing Devotions.

MONDAY AFTERNOON, JUNE 24.

Article 25.

Opening Devotions.

The minutes are read and approved.

Article 26.

The following telegram was received from Washington, D. C. to the chairman:

"My dear sir:

"The President asks me to acknowledge the receipt of your and Mr. Stuart's kind telegram of June 9th, and to tell you and the members of your Synod that he very deeply appreciates your patriotic utterances.

"With warm thanks for your support, I am,

Sincerely yours,

"TUMULTY,
"Secretary to the President."

(Cf. Art. 9.)

Article 27.

The reports of the Committee for the General Fund for Domestic Missions, Supplement III, General Committee for Jewish Missions, Supplement V; Peterson Hebrew Mission, Supplement VI; Committee for South America, Supplement X.

Rev. D. Hollebeek reports for the Committee of Pre-advice for Domestic, Mormon, Jewish missions, and South America, which is received and adopted as follows:

Honorable Fathers and Brothers:

Your Committee has the honor and pleasure to report the following:

A. Domestic Missions.

1. With respect to the General Fund for Domestic Missions your Committee reviewed the report of the deputies of this Fund.

Your Committee supports the advice of the Deputies for support to the following Classes from the General Fund:

Classis	Grand Rapids East	$ 500.00
"	Grand Rapids West	1,800.00
"	Pacific	4,000.00
"	Pella	1,500.00
"	Orange City	2,000.00
"	Muskegon	1,200.00
Classes	Hudson and Hackensack	2,500.00
	Immigration Work	600.00

Adopted.

2. Your Committee advises with respect to the recommendation of the Deputies of the Fund for Domestic Missions, that the Treasurer of this fund received $50.00 instead of $25.00 remuneration, and that be retro-active to the fiscal year of 1916-1918.

Adopted.

3. Your Committee advises with respect to a proposal of the Deputies to bond the Treasurer for the sum of $2,000.00, because the income to this fund amounts to $16,000.00 per year.

Adopted.

4. Your Committee has examined the books of the Treasurer, and found them in order, and advises that Synod henceforth appoint an auditing committee to examine the books each Synodical year, and also for the other Treasurers.

Adopted.

5. No report has been received from the Committee for the Prevention of the Dispersion of our People. Mr. D. J. Zylstra has presented his resignation from this Committee.

Your Committee advises:

a. that Mr. D. J. Zylstra receive honorable dismissal and thanks for the services he has performed; and

b) that further in the place of Mr. Zylstra, three be appointed from the Northwest: one from Montana, one from Canada, and one from Washington, because a brother living in one of these places, is not aware of the situation in the other areas.

c) at the same time your committee advises to re-appoint the brothers who are now serving on the committee. (See Art. 76for appointments.)

Adopted.

B. Mormons.

With respect to the work among the Mormons your Committee was enlightened by the delegate from Classis Pella, Rev. J. Mulder.

From his report it appeared that the work among the Mormons is accompanied with much difficulty both for the work and the worker.

Your Committee advises Synod to leave the matter of the Mormons to the wisdom of Classis Pella.

Adopted.

If Classis Pella decides that the work should be continued, then Synod advise that a qualified ordained Minister of the Word be called for this field, and promise to support the mission here as before.

Adopted.

C. Jewish Missions.

1. The books of the Treasurer were examined and found in order.

2. With respect with the overture from Classes Illinois and Orange City, your Committee advises:

Appreciating the much good in the work of the Chicago Hebrew Mission, which our Church has also shown in the past,

Considering, however, that this work by the nature of the case is interdenominational, and according to our Reformed conception the Mission among the Jews should be ecclesiastical and confessional,

Synod requests Classis Illinois to institute efforts

to begin a Jewish Mission of our own Church in Chicago.

With beginning our own mission among the Jews, we shall need all the fund that are collected for Jewish Missions, so that no longer support the Chicago Hebrew Mission.

That Synod grant Classes Hudson and Hackensack and Classis Illinois at least $4,000.00 annually.

Synod mandate Classis Illinois to draw Rules and Regulations for Jewish Missions in Chicago, and report to the next Synod for approval.

Adopted.

The rough draft of the Rules for the Paterson Hebrew Mission is adopted as follows;

I. Introduction.

(a) The Paterson Hebrew Mission proceeds from the Christian Reformed Church, and is conducted by the same Church.

(b) The regulation and administration of this Mission has been mandated by Synod to Classes Hudson and Hackensack, both Eastern Classes.

(c) The above Classes are to appoint deputies from their midst who are to conduct the affairs of the Jewish Mission.

II. Synod.

(a) Each year Synod shall determine the quota for the work.

(b) Synod shall decide concerning the purchase of building and grounds, which shall remain the property of the Church.

(c) In cases of differences of opinion Synod shall decide.

III. Classes.

(a) Each Classis shall appoint four Deputies for a period of four years, one half to retire every two years, subject to re-election, or to be replaced by others,---while five deputies, who are present, shall constitute a quorum.

(b) The Classes instruct the Deputies to execute their decisions, and to report at meetings of the Classes concerning the work.

(c) The Classes are to receive proposals from the Deputies with respect to the work of the Mission, and appointments of personnel, and decisions with respect thereto.

IV. Deputies.

(a) The Deputies shall choose from their midst a President, Vice-President, Secretary, and Treasurer.

(b) The Deputies shall meet regularly once a month or as often as special meetings are necessary.

(c) The Deputies shall supervise the personnel working for the Mission, and with respect to this report to the Classes.

(d) The Deputies are responsible for distributing the funds, upkeep of property, Incorporation and Insurance of properties, and report to their Classis.

(e) The Deputies shall also have oversight concerning the work and the conduct of the personnel.

After adopting this set of Rules, it is decided no longer to appoint a Synodical Committee for Jewish Missions, but only a general Treasurer and his alternate. (See Art. 76, Appointments.)

D. South America.

Concerning South America, (Supplement X.) decided:

1) The report of the Committee is received as information.

2) To follow up the advice of the Committee, namely, re-appointment of the deputies with the same mandate as before, and subsidy for at least the next two years. (See Art. 76, Appointments.)

E. Overture from Classis Grand Rapids West, Agenda, p. 12.

Upon the advice of the Committee it is decided not to consider this matter, since Classis adduced no grounds, and your Committee cannot do this.

Article 28.

A letter is received from the congregation of Orange City, and an overture from Classis Ostfriesland, which are referred to the Committee on Varia. (See Art. 70.)

Article 29.

Rev. J. A. Rottier reports for the Committee of Pre-advice for Protests and Appeals. The report is received and adopted as follows:

1) Concerning a protest from Mr. H. H. D. Langereis with respect to the refusal to accept his advertisements in the Church publications, Synod declare that the judgment with respect to accepting or rejecting advertisements is left entirely to the Publication Committee.

Adopted.

2) With reference to the writing of Rev. J. Vander Werp, Agenda, p. 23, your Committee reports that this brother out of obedience to the Synod of 1916 went to Classis Pella, but that the Classis was not satisfied. Now he comes to Synod with the question: what now?

We have received as much information as possible from the brothers of Classis Pella, and also listened patiently to Rev. Vander Werp.

Your Committee advises: Synod join Classis Pella in what Classis has done by placing the following questions before brother J. Vander Werp:

a) Do you acknowledge that you erred by omitting the prayer of thanksgiving in the Form for Baptism. And can you subscribe to the declaration of the Synod of 1908, wherein the view of our churches is expressed concerning the seed of the covenant (Cf Acts 1908, Supplement 2, 4)?

b) Do you at the same time acknowlege that you erred by resigning your office in our churches?

c) Do you promise, should Classis restore you to your office, to use the forms unchanged and unabbreviated? See. Art. 47.

Adopted.

3) There is a protest before Synod from brother J. Koster who protests against the actions of the consistory of Sanborn, Iowa, and Classis Orange City, because he was forbidden to read the sermons of Floor from the pulpit.

Your Committee advises Synod to refer him to Art. 72, 9, p. 54, Acts of Synod 1912, wherein it is stated that Reformed sermons be read from the pulpit.

Adopted.

4) Also with respect to a question from J. J. Vermeulen.

The advice of your Committee is that Synod declare that the Church has made no further pronouncement than what is found in Art. 4 of the Conclusions of Utrecht, Acts of Synod 1908, Supplement 12. Thus no one should take a single clause out of the article and claim that this is the teaching of the Church, but must take the article as a whole.

Adopted.

5) A protest from Rev. Kamps against Classis Ostfriesland. In discussing this matter it appeared that it had not yet been brought before Classis.

Decided to refer the entire matter back to the brother himself in order that he may bring it to Classis. Decided so to advise Synod.

Adopted.

6) Concerning a protest from the Consistory of Muskegon III against Classis Muskegon in session March 28, 1918, where the Consistory, having been directed to Matthew 18, was refrred to Rev. Bultema and his Consistory, with respect to the publishi..g of "Maranatha", Synod decides:

a) Muskegon III should first have gone to Muslegon I;

b) Not having been given a hearing there, it should have gone to Classis;

c) Not receiving a hearing there, then it should have come to Synod.

Since the Consistory of Muskegon III did not follow this procedure, but presented the matter to Classis , the protest of the Consistory against Classis Muskegon is without foundation.

Article 30.

Closing Devotions.

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TUESDAY MORNING, JUNE 25.

Article 31.

Opening Devotions.

Article 32.

The report of the Curatorium is read. Supplement II.

Dr. Meeter reports for the Committee on Pre-advice for the Theological School and Calvin College, which is received and adopted as follows:

MATTERS WHICH APPEAR IN THE AGENDA.

I. Overture from Classis Grand Rapids West:

"Synod make definite plans for the completion of Calvin College."

Your Committee advises the following:

a) Synod again direct the attention (see Acts 1908, Art. 24, b, p. 14) of the Curatorium and the Faculty upon the necessity of completing the College.

b) Synod give the Curatorium and the Faculty the power to act to do this as soon as circumstances allow.

Adopted.

II. Overtures from Classes Illinois, Hudson, Muskegon, Orange City, Sioux Center, Zeeland Urging the increase in salaries for the Professors.

Your Committee advises as follows:

1) Synod act in this matter in accordance with the proposal of the Curatorium, Art. 5, a and b, which is as follows: "Salaries." Because of the enormous increase in prices of everything that pertains to the household, it appears to us that the salaries of the Professors are insufficient.

We, therefore, bring the following proposals for the approbation of your assembly:

a) For Instructors: minimum $1,200.00, maximum $1,800.00.
For Literary Professors: minimum $1,800.00, maximum $2,500.00.
For Theological Professors: $2,500.00.

Adopted.

b) For the present Professors and Instructors in the College and Preparatory School as follows:

Professors Rooks and Schoolland each $2,500.00.
Professors Vanden Bosch, A. Broene, W. Rinck, J. Broene each $2,300.00.
Professors Van Haitsma and Nieuwdorp each $1,900.00.
Professor Van Andel $1,800.00.
Instructor R. Stob $1,500.00.

Adopted.

c) Your Committee advises that the increase in salaries begin July 1, 1918.

Adopted.

In order to obtain the necessary funds your Committee advises:

1) To increase the quota for the Theological School from $1.25 to $1.75 per family, and to instruct the Curatorium to obtain the remainder for the expenses of the School by means of the Educational Secretary.

Adopted.

2) To set the tuition for all the students at $30.00.

Grounds: Your Committee was of a mind to disagree with the proposal of the Curatorium with respect to tuition, which it set at $40.00

a) Because the theological students are studying with the purpose of devoting themselves entirely in the service of the Lord;

b) Because considering that at the present time there are complaints in practically all the churches that there are so few young men devoting themselves to the study of theology, we should not scare our young men by increasing the tuition by $14.00;

c) Because, as it now stands, most of our graduates, when they begin their work in the congregations, have sizable debts with which they will be burdened for several years.

Adopted.

III. Overture from Classis Zeeland:

The Church adopt a Budget for all its finances:

a) For the promotion of the School, Missions, etc.

b) For the prevention of less favorable circumstances.

c) For the simplifying of the administrations.

Your Committee advises not to consider this overture, considering:

a) A general Budget for the the funds would not promote the various causes in the congregations.

b) Several of the separate funds already have a budget.

c) For other funds (e.g. Church Help) it is not very well possible to make a quota.

Adopted.

MATTERS FROM THE REPORT OF THE CURATORIUM.

I. With respect to what is to be done with the old school building on Franklin St., your Committee advises to act in accordance with the report of the Curatorium (Art. 4a).

Adopted.

II. Art. 6, College President. The Curatorium at its last meeting spoke of the necessity of obtaining a President for the College and the Preparatory School, and therefore advises:

a) Synod decide to appoint a college president.

b) Synod mandate the Curatorium for the execution thereof both with respect to the appointment of a person and the regulation of his work.

Your Committee advises to act according to the report of the Curatorium.

Grounds: Why a college president is desirable:

A. (1) To establish and administer the "educational policy".

(2) To simplify the the management of the School.

(3) To represent the School to the public.

Adopted.

B. Further your Committee judges that the College President shall have no jurisdiction over the Seminary:

(1) Because thereby the relationship between the College and the Seminary would be falsified.

(2) Because the training for the Ministry of the Word takes in an entirely unique place, and stands in a special relationship with the Churches, and therefore in its relationship to the College must maintain its complete independence.

Adopted.

III. Concerning a note for the sum of $300.00 against the congregation of Noordeloos, your Committee advises to act according to the proposal of the Curatorium, which is as follows:

Note against the congregation of Noordeloos. Since 1878 there is a Note for the sum of $300.00 against the congregation of Noordeloos to be paid to the Theological School. From correspondence it appeared that this note since 1878 has brought $600.00 interest;

that the congregation consists of only 18 families, and is not in a position to pay.

Contingent upon the approval of Synod, the Curatorium decided that the debt be considered paid, with the understanding that should the congregation at any time terminate its existence, that with the sale of the church property by the trustees, the $300.00 shall be paid to the Trustees of the School, and to guarantee this by a mortgage without interest.

Adopted.

Article 33.

The set of Rules for the Curatorium are received and adopted as follows:

Article 1.

The Deputy-Curators of the Theological School and Calvin College of the Christian Reformed Church, are chosen by Synod upon the recommendation of the Classes. Each Classis is to be represented by two Curators. One half shall retire every two years subject to re-election.

Article 2.

The Deputy-Curators at their annual meeting shall elect from their midst a President, Vice-President, Secretary, and Adjunct Secretary. Except for the President all the other retiring officers may be re-elected.

Article 3.

The Deputy-Curators receive their mandate from Synod. As such they shall promote the interest of the Theological School and Calvin College and make it their concern:

a) that the Rules for the Theological School and Calvin College be observed; particularly that instruction that is given be in accordance with Art. 5 of the Rules;

b) that instruction in Calvin College as in the Theological School be given in complete agreement with the Confessions of the Christian Reformed Church.

Article 4.

The Curators meet annually at the end of the school year in the month of June. The activities of this meeting are:

a) to give examinations;
b) to conduct the business of the institution.

Article 5.

With respect to the examinations the following rules shall prevail:

a) All the examinations in the Preparatory School and the College, except the graduates of the College shall be performed by the faculty, who also determine the results.

b) An examination committee consisting of five persons, who have charge and the right to question, shall represent the Curatorium at the examination of the graduates of the college in the following subjects: General and Dutch History, Psychology and Logic, History of Philosophy, Reformed Doctrine, Dutch and English Language and Grammar. The faculty shall give the examinations. The decision rests with the entire Curatorium, after the report of the Examining Committee and the judgment of the faculty has been heard.

c) The examinations of the students in the Seminary shall be taken by the faculty, partly written and partly oral. The written examinations shall be reviewed by the Examining Committee, while the oral examinations shall be received partly in the presence of the Examining Committee and partly in the presence of the entire Curatorium. The following rules shall obtain:

1. The written examinations shall be in Hebrew, New Testament Greek, Bible History I-III, Hermeneutics, General Church History I-II, Missions, Church Order, Encyclopaedie, Homiletics I, Litugics, Catechetics, Poimenics.

2. The oral examinations shall be taken:

a. In the presence of the Examining Committee Isagogics I-II, General Church History III, History of Doctrine, Homeletics II; and

b. In the presence of the entire Curatorium In Isagogics III, Exegesis, American Church History, History of the Christian Reformed Church in America, Dogmatics, Ethics, Church Polity.

Concerning the results of the examinations the Curatorium decides as well as declaring them Candidates, after having consulted with the faculty concerning the standings and having received the judgment of the Examining Committee concerning the written work.

d) The faculty shall provide complete lists of all those to be examined under b and c with their respective standings, and that all those to be examined to be present when the examinations begin.

e) The Curaltorium shall examine all graduates from the Seminary Preparatory course of the College Department with respect to their study of theology.

Grounds:

a) This article, as it was proposed to the Deputy-Curators, makes an apparent distinction between Dogmatics and Exegesis on the one hand, and the other subjects in theology on the other, a distinction, which in the judgment of your Committee, does not exist.

b) Your Committee judges that as long as the School is an institution of the Church, the Church through the Curatorium shall have supervision and judge the quality of the instruction as that is indicated in the examinations of all the subjects.

c) Moreover a Committee was appointed in 1916 (see Acts 1916, Art. 30b, p. 28) to study the entire matter of examinations, both School and Classical examinations, concerning which the Committee will undoubtedly report at the next Synod.

Article 6.

With favorable results in the above mentioned examinations, the Curators shall declare them eligible for a call in the Church.

Article 7.

The Curatorium shall receive and act on the reports of the Rector and Principal, the Supervisory Committee, the Educational Secretary, the Finance Committee, the Treasurer, the Librarian, and the Buildings and Grounds Committee.

Article 8.

The Curatorium shall present a proposal to Synod concerning the salaries of the Professors and Instructors, the College President and the Educational Secretary, but shall determine the pay of the Tutors and the Janitor itself.

Article 9.

The Curatorium shall appoint the professors and instructors of the Preparatory and College department, and with the eventual vacancy or a new chair in the Theological School shall present a nomination of one or more person to Synod, who are considered qualified for the particular chair.

Article 10.

Upon the recommendation of the Theological professors the Curatorium shall determine the theological curriculum. So also upon the recommendation of the Literary professors the Curatorium shall dtermine the curriculum for the College and Preparatory School.

The Curatorium shall also dtermine the number of hours in the curriculum of the professors and instructors in consultation with the respective faculties.

Article 11.

The Curatorium shall appoint from its midst a Supervisory Committee consisting of four members. This Committee works in accordance with the Rules and Regulations.

The Finance Committee shall be chosen each year consisting of three members from the Curatorium, which shall choose two members outside of the Curatorium, forming a Committee of five members . This Committee works according to its own rules.

The Buildings and Grounds Committee is chosen each year and consists of three members.

The Librarian is chosen by the Curatorium for a period of four years. He works in accordance with a set of rules determined by the Curatorium.

The Treasurer is elected for a term of four years with bond and salary to be determined by the Curatorium.

Article 12.

In the interests of some special matters the joint Deputy-Curators of Michigan and Illinois (Curatorium Contractum) can perform a part of the work of the Curatorium.

The Curators of Michigan and Illinois are bound by the following rules:

a) that according to the instruction of the Curatorium in June, they shall meet in the last week of February to appoint or re-appoint professors and instructors for the Preparatory School and College, so that provision can be made in March for eventual vacancies (Acts 1914, Art. 39, I);

b) that they shall perform no other duties than those mandated by the full Curatorium;

c) that they, in the event that unlooked for matters arise during the school year which demand quick action, shall not execute their decisions before, by means of correspondence, have received assent from the majority of the Curators with the understanding that the Curators within two weeks shall send their answer to the Secretary;

d) that in all their decisions and actions they shall as soon as possible notify the other Curators.

Article 34.

In connection with the request of the Curatorium addressed to Prof. Kuiper to withdraw his resignation, your Committee advises as follows:

(1) To relieve Prof. Kuiper of 10 hours of teaching in General History.

(2) To endeavor to induce him to teach the course in American History in the second year.

(3) To add six hours of college work to the present college hours of Prof. Kuiper.

(4) Concerning the minor points such as "Krans", house visiting, etc. to be placed in the hands of the Faculty in consultation with the Supervisory Committee.

(5) The proposals are made upon the condition that they are approved by the Faculty.

(6) Further your Committee advises that in the event Prof. Kuiper withdraws his resignation his salary be increased to $1,900.00.

(See Articles 43 and 48 concerning this matter and the decisons made.)

Article 35.

Decided not to meet Thursday afternoon in order to attend the cornerstone laying of the new building of the Christian Psychopathic Hospital at Cutlerville. (See Art. 57.)

Closing Devotions.

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TUESDAY AFTERNOON SESSION, JUNE 25.

Article 36.

Opening Devotions.

Article 37.

Rev. J. Holwerda reads the report for the Committee of Preadvice on Varia. It is received and adopted as follows:

I. Overture from Classis Pacific concerning Applause.

Your Committee believing that the time for censureship with respect to what happened in 1916 with the closing of Synod has passed, agreeing with the general intent of the instruction of Classis Pacific, your Committee advises not to consider the overture considering that applause at our Synodical assemblies is not a general custom, and that on special occasions such opportunities should be permitted.

Adopted.

II. Overture from Classis Sioux Center - Emeritation Rev. Jonker.

Your Committee advises Synod that the request of Classis Sioux Center with respect to Rev. Jonker should not be granted:

a) It does not come under Art. 13 of the Church Order.

b) And that the calling of a Spiritual Counselor for Institutions should take place by one of the neighboring Consistories in consultation with the Board concerned. See Art. 6, Church Order.

Adopted.

III. Classis Hudson - Muyskens.

Your Committee advises that Synod approve the decision of Classis Hudson to grant temporary emeritation to Rev. Muyskens with the understanding that the deputies for the implementation of Art. 13 of the Church Order are empowered to grant financial aid in so far as this is necessary.

IV. Classis Zeeland, Regulation for the Emeritus Fund.

Your Committee advises Synod to appoint a Committee to present to Synod a comprehensive report of a draft of regulations because it is necessary from the principle found in Art. 13 of the Church Order that the entire set of rules be more clearly developed.

V. The Emeritation of Revs. Meyer, Plessecher, Van Weesp, and A. J. Brink.

Synod decide to grant honorable emeritation to Rev. A. W. Meyer with a subsidy of $1,000.00, because he is always

under medical care. Also Rev. J. Plessecher, Sr. receive honorable emeritation. Likewise Rev. H. Van Weeep with a subsidy of $600.00. The subsidy of Rev. A. J. Brink be set at $850.00.

Adopted.

VI. Emeritation - Rev. J. B. Vanden Hoek.

Your Committee advises that Rev. J. B. Vanden Hoek be granted honorable emeritation, even though the approval of Synod was not requested by the Classis, and that he be granted a subsidy of $700.00. Adopted.

VII. Classis Orange City - Mrs. Huisingh.

Synod decide to give assistance to Mrs. Huisingh in the amount of $350.00 annually.

Adopted.

VIII. Classis Sioux Center - Mrs. Stadt.

1) Decided to give assistance to Mrs. Stadt in the amount of $350.00 per year.

Adopted.

2) Concerning the last clause of the overture, it was decided to refer to Art. 8 of the Synodical Rules of the Emeritus Fund: " The Board shall henceforth provide Synod with a specific amount after having discreetly obtained information concerning the financial situation and ability of those requesting aid."

IX. Quota Increase.

Concerning the overtures of Classes Sioux Center, Ostfriesland, Pacific, Illinois, Orange City with respect to the increase of the quota and more generous support for the Emeriti, your Committee advises to increase the quota to 70¢ per family.

Grounds:

18,000 families	$12,600.00
Disbursements	11,375.00

Adopted.

X. Overture - Classis Orange City.

In connection with the revision of the Rules for the Emeritus Fund your Committee refers to the advice given under Art. IV.

Adopted.

XI. Concerning the late Rev. Dekker.

A request was made to the Committee by Mr. S. Dekker, the father of the late Rev. A. Dekker, for support of the widow and he child. Your Committee advises that regular channels be followed according to the Synodical regulations.

Adopted.

Continuation Varia Report, Art. 42.

Article 38.

Rev. J. Van Lonkhuyzen addresses Synod after the chairman had read a letter from him to Synod.

A letter from Prof. L. Berkhof declining the appointment as Editor-in-Chief of De Wachter. Referred to the Publication Committee, as also a letter from Prof. Kuiper concerning his appointment as editor of the department of Views and Critique. See Art. 44.

From the brothers Beets, Bolt, Ghysels, Groen, and Keizer information has been received that they accepted their appointments (Art. 23).

Article 39.

Closing Devotions.

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WEDNESDAY MORNING SESSION, JUNE 26.

Article 40.

Opening Devotions.

Elder Iedema takes the place of Elder Miedema.

The minutes of Tuesday are read, and after corrections, are approved.

Article 41.

The matter of Spiritual Care for those in the Miltary is discussed, concerning which there are overtures from Classes Illinois, Grand Rapids East, and Zeeland.

Decided (1) To appoint a Central Committee with this mandate:

a) To regulate all joint work in this field such as "Overseas Service", and the work in the camps where no work has been done so far, and to institute a General Fund for this cause.

b) To serve as a Bureau of Information for this entire field, and to serve all the various local causes with advice.

(2) That the work concerning the "Overseas Services" be implemented in accordance with the proposal of the Committee of Michigan, which is as follows:

Report of the Committee appointed to investigate the possibility of sending Christian Reformed army pastors to work among the troops in France.

Our mission took us first of all to the War Department in Washington. Consultation with three different departments brought out the following facts:

1) That the present legislation provides for only three kinds of workers with the Expeditionary Forces, viz.,

a) Regular Army Chaplains.
b) Red Cross workers.
c) Y.M.C.A. workers.

Only persons officially connected with one of these forces are given passports. Our men would be given opportunity to work with overseas forces if they could get there. But the Government will not give the passports.

2) That there is at present no opportunity for our Church to get appointments for army chaplains. Our Church is classified at Washington among the Miscellaneous Churches. If a bill now before Congress is passed, 400 more chaplains will be needed at once. About 20 appointments will be held for Miscellaneous Churches. If they are not taken up in a short time, the opportunity for these Churches is again taken away.

We next visited the Red Cross Headquarters which are also at Washington. Here we visited two departments and received the following information:

1) The Red Cross is trying to send 25 chaplains for base and evacuation hospitals in France each month. At present they are not getting applications fast enough.

2) No salaries are paid, but $200.00 is advanced for equipment, uniform, etc., and expenses are taken care of up to $150.00 per month. This includes lodging, transportation, etc. Organizations sending these men are expected to take care of their salaries.

3) Men are taken into the Red Cross for not less than one year of service.

We then called several times on the National War Work Council in New York. This organization is trying to send 500 men a month during May, June, and July for overseas duty.

As with the Red Cross, no salary is paid. But expenses are taken care of up to $75.00 per month, and transportation is provided. If the local church or organization helps to pay the expenses, men will be accepted for service for a half year. Otherwise a full year is required.

In both the Y.M.C.A. and Red Cross service, applicants must be able to pass the physical examination. They may not have German names. They may have no German ancestors. A man's parents or grandparents, nor his wife's parents or grandparents, may have been born is Germany. The government will not give civilian passports to such persons.

In consulting with each of these three organizations, we kept the question in the foreground as to what opportunity our men would have to specialize on work among the soldiers of the Reformed faith. We found this is out of the question. The men will be placed where they are needed most and where they individually can give the best service. The only way they can serve our boys will be by coming across them incidentally.

In view of this, your Committee recommends that steps be taken to get some of our men into each of these three branches of service. It is the only way in which we can have any assurance of our men reaching our boys. And at the same time we will be doing our part as Church in serving the general spiritual needs of our overseas troops.

The need of this work should be presented to our people through our Church papers. Our Synod should make an appeal

for workers, and either a special committee or the Synodical Committee should take charge of this work. The expense to be taken care of by a general Church Fund.

Synod decides not only that the work overseas be implemented as stated in the report, but also adopts the advice of the Committee of Pre-advice:

That we at the same time become a member of the Federal Council of the Churches in America in order to advance this matter:

(1) In order to obtain an official standing among the Churches.

(2) Because the Red Cross works only through that body.

(3) Because by not doing this we cut off one of the three avenues to cooperate in the "Overseas Service".

Adopted.

Article 42.

XIII. Continuation of the Report on Varia.

Synod approves the action of the Board, see its report, Supplement VII, concerning the extra subsidy for Rev. A. J. Brink, Mrs. Kett, and an Emeritus-minister, as well as an increase in the subsidy for Rev. G. Broene, and the tentative subsidy granted to Revs. Plessecher and Van Wesep. Also a 25% increase with the beginning of the year, as well as the subsidy list that is recommended, except the revisions made by Synod, (See Art. 37 above).

Concerning the proposal that Classis Hackensack pay up its deficit - see the Board report - Synod takes no action.

XIV. Church Hymns, Agenda, p.22, Classis Pacific.

Your Committee advises that Synod appoint a Committee for this matter, and to report at the next Synod, with the understanding that members of this Committee include those from the West taking into consideration Classis Ostfriesland, and from the East taking into consideration Classis Hackensack. (See Art. 76, Appointments.)

Adopted.

XV. Individual Communion Cups.

Your Committee advises not to make a decision in this matter but to leave it to the wisdom of the consistories concerned. Because the number of cups is not a fundamental difference but only one of degree, and thus belong to the indifferent things.

Adopted.

XVI. Hymns, Classis Grand Rapids West.

Synod provide a suitable volume of hymns for use in the Sunday Schools.

Your Committee advises that Synod take no action concerning this overture.

Adopted.

XVII. Fire Insurance. Classis Zeeland, p. 22.

Since the Synod of 1914 in Chicago adopted the overture of Classis Sioux Center, and appointed a Committee for this matter (Acts 1914, pp. 15, 83), which did not file a report with the Synod of 1916, your Committee advises in connection with the overture of Classis Zeeland to appoint a new committee to report to the next Synod. (See Art. 76, Appointments.)

Adopted.

XVIII. Reports.

Various reports were placed in the hands of your Committee.

a) Report of the Synodical Committee. Having read the report, your Committee advises to approve the same. (Supplement I.)

b) Reports of the delegates to the Corresponding Churches as found in the report of the Synodical Committee. After having been read to Synod, they are received as information, as well as the information that the four year term of the Stated Clerk has expired. (See Art. 76.)

c) Likewise a communication from the General Synod of the Gereformeerde Kerken in the Netherlands is received as information, having the following content:

Esteemed brothers:

In the name of the officers of the General Synod of the Gereformeerde Kerken of the Netherlands held at Rotterdam, I have the honor to inform you that Synod has taken knowledge of the request of the Synod of the Christian Reformed Church in North America for advice in exercising discipline after an unlawful divorce followed by a new marriage, and considering that it is not fitting for this Synod to give advice, since it is not sufficiently prepared to act on this matter since there are so many involved and serious problems connected therewith, decided to appoint a committee for this mandate:

a) To serve the next Synod with advice concerning this matter.

b) That a half year before Synod meets to send the report to the Churches.

c) To inform the Synod of the Christian Reformed Church in North America of the decision.

d) To give the Committee a credit of f400 maximum for its work.

The members appointed to this Committee by Synod are: Prof. Dr. H. Bavinck at Amsterdam, Prof. Dr. H. H. Kuiper at Amsterdam, Prof. Dr. H. Bouwman at Kampen, Prof. Dr. J. Ridderbos at Kampen, Prof. Dr. F. W. Grosheide at Amsterdam, Prof. Mr. A. Anema at Amsterdam, Rev. J. H. Landwehr at Rotterdam (Convener), and Rev. B. Van Schelves at Amsterdam.

Sincerely,

Your brother in Christ,

Dr. G. Keizer,

Secretary of Synod.

XIX. Dyk-Jonkman.

Your Committee received a letter the contracters of the School building, the firm Dyk-Jonkman, with the request for re-imbursement concerning the loss they suffered in the building of our School which amounts to $7,000.00 . Having considered the matter, and having interviewed Mr. Jonkman, your Committee advises not to grant the request.

Grounds:

1) A large firm must figure on chances of gain or loss.

2) In fairness over against other applicants.

3) In fairness to other bidders.

Adopted.

XX. Mr. Balt.

From the reports Church Order (see Art. 52), the case of Balt is considered.

Decided to grant Classis Hudson the liberty to examine brother Balt with his eventual admittance to the ministry.

At the same time it is decided to appoint a Committee to give advice concerning the significance of the expression in Art. 8 of the Church Order, "If the Synod approves," and to report to the next Synod. Besides the Committee is instructed to state the character of the examination according to Art. 8 of the Church Order.

Mr. Balt addresses Synod.

Article 43.

In connection with the case of Prof. Kuiper (Art. 34), the Committee for the Theological School reports that the faculty is of the opinion that Point 4 should be revised in the following manner:

4) In other activities: house visiting, session room, Krans, and what else there may be, that Prof. Kuiper share, of course, equally with the other Literary Professors, if in those activities changes may either be made or not.

Adopted.

Further the Faculty was of the opinion that the following point should be added:

5) In the event Prof. Kuiper does not teach 12 hours in the College, he must fill his hours with work in related courses in the Preparatory School.

Your Committee advises to adopt the advice of the Faculty.

Adopted.

Your Committee further advises to change point 6 as follows: In the event Prof. Kuiper withdraws his resignation his salary will be increased to $2,300.00.

Adopted.

Finally, your Committee proposes that the time for consideration be granted to Prof. Kuiper until the next session.
See Art. 48. Adopted.

Article 44.

Concerning the appointment of Prof. Berkhof as Editor-in-Chief of De Wachter (Art. 38), the Publication Committee reports that in discussing this matter with the brethren, it has been so regulated that Prof. Kuiper become Editor-n-Chief while keeping the departement of Views and Crtique, which will appears as editorials. Prof. Berkhof will be department editor of historical and doctrinal subjects.

Adopted.

Article 45.

Decided to hold an evening session from 8:00 to 10:00 o'clock.

Closing Devotions.

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WEDNESDAY AFTERNOON SESSION, JUNE 26.

Article 46.

Opening Devotions.

The minutes of the morning session with corrections are approved.

Article 47.

Rev. J. Vander Werp (see Art 29, 3) addresses Synod after which his case is discussed.

Synod agrees with the action of Classis Pella. At the request of brother Vander Werp he is given a testimonial.

Article 48.

Prof. Kuiper announces his acceptance as Editor-in-Chief of De Wachter (Artts. 23, 38, 44), and asks a few questions with

respect to the withdrawal of his resignation as professor. Referred to the Committee of Pre-advice. Later he informed Synod that he persisted in his resignation of professor. (Artts. 34, 43).

Prof. Berkhof informs Synod that he accepts the editorship as stated in Art. 44.

Article 49.

Dr. W. F. Martin adresses Synod on behalf of the Council of National Defense (Art. 11), with respect to the government's program "To Prevent and Cure Venereal Diseases." The First Clerk responds.

Article 50.

Closing Devotions.

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WEDNESDAY EVENING SESSION, JUNE 26.

Article 51.

Opening Devotions.

Article 52.

Rev. P. D. Van Vliet reports for the of Pre-advice on Church Order.

It is received and adopted as follows:

Honorable Fathers and Brothers:

Your Committee has the honor and satisfaction to present the following as its report to Synod:

I. Classis Sioux Center asks whether with the eventual restoration of a brother who has been deposed from the Ministry of the Word should be done by the Classis that deposed him, as appears to be the case from the action of the Synod of 1906 (Acts 1906, Art. 43, p. 27, last part), or whether this can be done by a Classis that is closer at hand? And if the latter is the case, it further asks, what control has the Classis that deposed him in this matter? And it informs Synod that is does so in connection with a concrete case.

The advice of your Committee is as follows:

Synod declare that as a rule the re-instatement of a de-

posed Minister of the Word must be done by the same Classis which deposed him.

Our ground for this advice is, that the Classis the deposed him is best acquainted with the reasons that led it to deposition. It knows the history, it has the minutes and other documents, in its midst generally there are those who were witnesses for the action in this case. And your Committee believes that this a point of preponderent importance. A deposed minister at a meeting of another Classis can present matters to promote his re-instatement, which strongly plead for his restoration, but which Classis cannot judge with respect to their truth or soundness, because it has not acted on the case itself nor does it have in its possession the documents. It is then likely to accept the word of the deposed minister only to find out later that its action was not justified. And in the re-instatement of a deposed minister, espcially when he was deposed for reasons of morality, no action should be taken than with greatest discretion and caution.

To this we can add that also the Presbyterian Church in the U.S.A. has a rule that re-instatement shall occur "only by the judicatory inflicting the censure, or with its advice and consent."

As far as we know the Synods of the Gereformeerde Kerken in the Netherlands in olden and more recent times have not declared themselves specifically and clearly in this matter. Those of Embden, 1571 (Art. 34), Dortrecht, 1578 (Art. 101), Middelburg, 1581 (Q. 41), have only said that re-instatement as far as ministers are concerned shall be judged by Classis. The Particular Synod of Gouda, 1620, however, referred a deposed minister to Gelderland, since he was deposed by that Particular Synod (Archive for Church History, VII, p. 126). And also concerning the re-instatement as member of Remonstrant deposed ministers the Particular Synod of Rotterdam, 1524, decided that with the knowledge of the Church and the Classis under which they had resorted. (Archive, VII, pp. 162, 170).

Adopted.

II. The Balt Case. See Art. 42.

III. Concerning the overture of Classis Holland with respect to the program of Synod's Work (Agenda, p. 17), your Committee is of the opinions

a) That this Synod by providing more than a day for sectional meetings has fully met what Classis Holland desires.

b) That the present manner of programming deserves priority above that which Classis Holland proposes considering that it is cumbered with unimaginable objections. To mention one matter the manner in which Classis Holland proposes that the Committees of Pre-advice should be appointed is not without danger. It is not to be denied that in this manner politics could possibly play a roll.

c) The program followed by the Synod of 1918 become the general rule. This rule is as follows:

(1) On Wednesday morning Synod meets for the election of officers, and the appointment of a Committee for Committees of Pre-advice. After which Synod adjourns in order to give this Committee opportunity to perform its work.

(2) On Wednesday afternoon Synod meets again in order to approve the work of the Committee on Committees of Pre-advice. Thereafter Synod adjourns until Friday morning in order to give the Committees of Pre-advice opportunity to prepare their reports.

(3) The reports of the Committees of Pre-advice are to be handed in as soon as possible to the standing Publication Committee, which shall see to it that all the reports are neatly printed and placed in the hands of the delegates.

Adopted.

IV. In order to make it possible that the various proposals of the Curatorium and the Mission Boards can be discussed by the Consistories and Classes, before they are presented to Synod

a decision, Classis Muskegon proposes that the time of the meeting of Synod to be shifted from June to the last part of August or the beginning of December.

The desire of this Classis, considering the proposals of the Curatorium and the Boards of Missions, will surely be shared by us all, but your Committee has learned that a plan to hold Synod in August or the beginning of September simply cannot be implemented. Brothers from the West have assured us that then the activities on the fields would make it impossible for the elders to attend Synod is decisive.

Besides it is doubtful if that plan is the desirable one to follow. If not concerning the Curatorium, then no doubt the Missions Boards, in order to save traveling expense, would postpone their meetings to August or September.

Upon the bassis of these grounds Synod decides not to consider the matter.

V. Classis Orange City urges that Particular Synods Be instituted. It considers this necessary in view of the expension of our denomination, and believes that thereby the expenses of our Church would be decreased.

Now it is a comparatively short time ago, it was at the Synod of 1914, thatby means of a Committee specially appointedby the Synod of 1912, an elaborate report was presented (see Agenda, Synod 1914, p. 35), and upon the therein given grounds it was decided by Synod "that for the present not to institute particular Synods." (Acts 1914, p. 50.)

That the circumstances as such have been changed so that the objections mentioned in that report, are no longer appliable, can least of all be said.

Reasons enough to advise Synod not to consider this matter.
Adopted.

VI. Classis Hudson would urge that the goverment be urged to institute a National Day of Prayer.

Such a proposal was sent by the Synod of

1906, and according to Art. 103 of those Acts, also instructed the Synodical Committee "to write letters to the various denominations of our country with the purpose of cooperating in sending a communication to the Government to establish a National Day of Prayer for crops, etc., as it does with Thanksgiving Day." In the report of the Synodical Committee to the following Synod (1908) nothing can be found with respect to this matter, and the result appears to be that it was ignored or forgotten.

Should Synod feel itself inclined to act according to the request of Classis Hudson, then your Committee would advise to do so in the same manner as the Synod of 1906 decided. Especially in order to attain its goal to seek the cooperation of other denominations in our country, it considers to be an excellent idea. Should this be obtained, then such a request would make an impression in Washington, but with respect to such a request from our small Church alone, not much can be expected.

Nevertheless, since the war demands the attention of the Government at the present time, and the end is not yet in sight, your Committee advises that this matter be postponed to a more peaceful time, and thus to let it rest until the next Synod.

Adopted.

VII. Classis Sioux Center requests that Synod call a special day of prayer to all the churches:

a) because of seriousness of the times;

b) because there is a crying need for humiliation.

Taking into consideration that since the time Classis Sioux Center made this decision, our esteemed President has proclaimed a national day of prayer, and should the war continue, one would surmise that he would do so again, your Committee therefore is of the opinion that there is no need to grant the request of this Classis.

Adopted.

VIII. Thus far the matters of the Church Order assigned to your Committee. Besides it also received a number of reports which it was called upon to consider, and with respect to them to

serve Synod with advice. These reports, nine in number, are the following:

(a) The Report of the Committee to Show the Relationship of the Sunday School to the Church. (See Agenda p. 26 ff, Also Supplement 11 of these Acts.)

1) Your Committee advises that with appreciation for the solid work given to it, Synod receive this report as information, and that of the six theses the first five be adopted, with a slight revision of the first thesis the words: "then for our children the Sunday School will be superfluous." to be changed as follows: "then there will be less need of the Sunday School for our children." This change will for some take away an objection against the thesis.

Adopted.

2) The sixth thesis, however, which seeks to show the relationship of the Sunday School to the Church, did not completely satisfy the Committee.

In that thesis, and rightly so, a distinction is made between:

a) the Sunday School as "a means of Evangelism", in other words, a mission Sunday School, and

b) the Sunday School "as supplement or corrective of home-catechism," or the Sunday School as an institution of religious instruction for covenant children. Concerning the mission Sunday School it is stated that it must proceed from the Church as institute, and concerning the Sunday School within the bounds of the Church, it says that it should proceed from particular initiative under the strict supervision of the Church.

From this and that apparently lies the basis for the in every respect just judgment that the character of a Sunday School determines the relationship in which it must stand to the Church. Sunday Schools within the sphere of the Church, and Sunday Schools outside the sphere of the Church are different in character, and accordingly a different relationship is made to the Church.

But in the sixth thesis it is accepted that all Sunday

Schools in the province of the Church bear the same character, and consequently must stand in the same relationship to the Church, because between them no further differentiation is made, and of all of them it is said that they must proceed from private initiative. We ask: Is this just? And it would appear to us that this must be answered in the negative.

Because there are among us Sunday Schools that emanate from the Consistory with Consistory members exclusively as teachers, unless from necessity others, who must then be considered as auxiliary helpers. These Sunday Schools thus bear the character of filling in or as corrective - not of home catechisms - but as church catechisms. Actually such Sunday Schools are condemned by the sixth thesis. It does not leave room for such Sunday School in the province of the Church, but only for Sunday School as a supplement or a corrective for home catechisms which proceed from personal initiative. And taking such a position in the judgment of your Committee is not just.

It therefore advises that the sixth thesis be revised as follows:

The Sunday School as a means for evangelization must proceed from the Church as institute, since evangelization is a duty of the Church. The Sunday School within the realm of the Church, however, the Sunday School for our own children of the congegation, can proceed from both the Church as institute and from personal initiative, according to their character. If it is as a supplement or corrective of the Church catechism, doing what belongs to the Church, then it is in the same measure as the catechism class, and that it proceed from the Church as institute. On the contrary, does it desire to be a supplement or corrective of the home catechism, doing what the parents should do, then it is related to the Christian School, and therefore should proceed from personal initiative. Or to turn about say: Does it proceed from the Church as institute, then it is to be considered and dealt with as a supplement or corrective of the catechism classes of the Church; and if it proceeds from personal initiative, then it is to be looked upon and dealt with as a supplement or corrective of the catechism of the home. In the latter case, however, the Sunday School shall have to be under the strict supervision of the Church.

Rejected.

Synod adopts the sixth thesis of the Study Committee (see Agenda), formulated with the understanding that the words "supplement or corrective" be replaced by the word "expedient". (See Supllement XI for the above report.)

Adopted.

(b) Report of the Committee with respect to Worship. (See Agenda, p. 199 ff.)

The advice of your Committee is that Synod adopt the conclusions of this report, and accordingly upon the grounds given in the report. It also calls attention of Synod upon the judgment that for this intended extensive and important task not a small but a large Committee should be appointed. Your Committee agrees. At the same time it is recommended that the members of this committee should not live to distant from one another. (See Supplement XII, and Art. 76.)

Adopted.

(c) The Report of the Committee to Review the German Translation of the Church Order.

It appears that this Committee did not think it would be of any help to give Synod a list of what in their judgment were improvements. Consequently it is impossible for us to give any advice concerning this translation, unless the Committee itself carefully and critically reviewed the same from beginning to end, but is convinced this is not in the scope of its work.

It therefore proposes to Synod that the Committee appointed by the last Synod to review the translation be continued, and instruct it to come with a list of improvements which it considers necessary, and report to the next Synod in accordance with Art. 44 of the Acts of 1916. For the next two years the German speaking congregations shall adhere to the translation which was presented to the Synod of 1916. (Acts 1916, Art. 44.)

Adopted.

(d) The Report of the Committee to Review the English Translation of the Church Order.

Synod adopts the following recommendation:

Since there is a great need for a reliable translation of the Church Order in the English language, that the translation of the Committee appointed by the Synod of 1916, and presented to the Synod of 1918, for the time being (to the next Synod) be considered as officially valid;

that Synod appoint a Committee to review the translation and report to the next Synod. (Art. 76. See The Church Order, Supplement XIII of these Acts.)

(e) Two Reports of the Committee concerning the Formulation of a Decision Concerning the Membership of Missionaries.

From the two remaining members of this Committee a report of opposite conclusions. (See the Agenda p. 1 ff. andp. 8 ff.) These reports were turned over to usby the Committee of Pre-advice on Heathen Missions, as a matter of unquestionable Church Polity.

The content of these reports concerns the question: "Whether according to Church Polity it is permitted that a Missionary Minister of the Word can have his Ministerial Credential with his calling church, and at the same time as a member can belong to an organized church on the mission field, and whether he in this capacity can be elected as an elder or a deacon?" (Acts 1916, Art. 25, IV.)

Your Committee having considered:

a) Although it must be a rule that the ministerial and membership credentials with respect of Ministers rest with the same congregation, as is rightly the rule with local congregations, there are, nevertheless, exceptions to the rule, we shall in the future have to deal with situations in the realm of missions where the maintenance of this rule will be impossible, since our missionaries cannot possibly be members of the congregations where their ministerial credentials reside.

b) That the principles of Reformed Church Polity

prescribing the privileges and obligations of membership thereof, as well as the principles of Reformed Church Polity concerning the duties of the Consistory as far as the members are concerned, cannot possibly come to their rights unless these missionaries belong to a congregation on the mission field; while the requirements that they shall belong to a congregation hundreds of miles distant is in flagrant conflict with the acknowledged and important principles of Church Polity.

c) To declare that the ministerial and membership credentials can only be considered as linked to one another would mean to declare that according to Reformed Church Polity no Minister of the Word could serve more than one congregation, while he would be united ministerially with two or more congregations, while he could only be united with one congregation as far as his membership is concerned. Yet the serving of combined congregations is something that has appeared in olden times with no objections raised. At the same time it would mean to declare that according to Church Polity Missionaries may only be called and sent out by a local congregation and not by a Classical group of churches , while in this instance he would have to be united with a number of churches, with which he could not be united as to membership. Therewith our present method of calling and sending would be completely overthrown;

Judges upon this basis;

(1) that the separation of ministerial and membership credentials with respect to special circumstances as pertains to our missionaries, cannot be considered as being in conflict with Reformed Church Polity;

(2) that Reformed principles of Church Polity concerning membership as well as the duties of the Consistory with respect to members and the administration of the Sacraments demands that our missionaries on our present mission field,

although their ministerial credentials remain with the calling Church, they shall be members of the Rehoboth congregation.

Adopted.

Concerning the question whether a missionary in the capacity of being a member of Rehoboth, whether he can be chosen to the office of elder or deacon, your Committee is of the opinion that this must be answered in the affirmative, considering that membership entails the right of being chosen as a member of the consistory, and a missionary, although he is a Minister of the Word, but not of that congregation, that hence there is no danger that difficulties should arise therefrom. Originally in the Apostelate the three offices were found in the same person, and from the Apostelate the three offices unfolded. And there is therefore no principial objection that an emeritus minister, or a theological professor to serve in the consistory in the congregation where he has his membership. Naturally it must be upon the condition that the church or churches where the Missionary's ministerial credentials reside have no objections. Moreover, it could be decided that this shall not take place except when there are no other qualified persons to serve in the consistory.

Adopted.

(f) The Report of the Committee concerning Baptized Members and Censure.

This important report, which in the judgment of your Committee proceeds from extremely good principles, and those principles being worked out in the same just manner, is not in the Agenda, but has been given to all the delegates in printed form.

The advice of your Committee is to receive this report as information; to adopt unchanged the conclusions 1, 2, 3, 4, and 5 upon the grounds given.

Adopted.

Moreover, your Committee also advises the following:

a) To these conclusions there be added that the intent of Synod is not that the principles laid down in this report

are not to be applied and implemented without giving consideration to the person concerned. With these conclusions it is the first time that Synod specifically and plainly declares that the failure to accept and disobedience to the demands of the covenant by not making profession of faith and partake of the Lord's Supper makes erasure (which is less than excommunication) meaningful. Hence with an eye once more with respect to the necessity of a transition period and the necessity of giving consideration to prior cultivation by preaching, catechetical instruction, and family visiting.

Received as information.

b) If these conclusions are adopted by Synod one must not in the future come with questions as to the definite limits of age for the final action for unfaithful covenant members. Such limitations in every case cannot be made. By the Reformed of old as well as with the Lutherans, the judgment was prevalent that in general when he became 15 years of age, he should publicly acknowledge his covenant obligations, and thus also those who were not baptized, should not be baptized with the Form for Infant Baptism. but first after confession of faith to be baptised with the Form for Baptism of Adults. Experience teaches that as a rule covenant young people come to a definite decision between the ages of 16 or 17 to 20 years. In any event there should be no consideration of erasure until the person has been worked with in order to give the consistory the assurance that it is free from his blood. Only the consistory can judge thereof, and in each concrete case it must decide according to circumstances.

Received as information.

c) That the report filed by the Committee ad hoc be included in these Acts of Synod. (See Supplement XIV.)

Adopted.

d) Finally, your Committee wishes with respect to the question of the erasure of unfaithful baptized members whether or not a Form should be instituted is given to the consideration of Synod:

(1) With respect to this matter whether of not the principle is valid that the Reformed of old instituted a Liturgical Form that has led to such solemn ecclesiastical actions belonging to the history of the established language of the Church, in order that all arbitrariness and objectivety of the Liturgy be excluded That the Reformers of old did not supply a Form for this action is simply to be explained that in contrast to that of a Lasco, with them the practice prevailed to permit the membership of unfaithful baptized members to lapse. (See the well-known Report, Bavinck Rutgers.) To follow this practice again none of us considers advisable.

(2) Whether or not such a Form, both as to content and the solemnity of the action would enhance the matter, and would serve -- if not those under discipline, who in point of fact rarely will be present -- yet for those young people who have not yet made profession of faith by this action would make an impression on them of the real seriousness of this matter, as an excommunication, a cutting off, a banning from the Church of Christ.

Concerning the argument in the report that the persons disciplined are not present anyway, and therefore the use of a Form would serve no purpose, it should be remarked that the same could be said against the use of the Form for Excommunication for confessing members, because they also are seldom present with such action.

Received as Information.

(g) Finally two Reports concerning the question: Whether the Consistory should proceed with censure of a person being disciplined, who has resigned his membership. (See Agenda pp. 45 ff, and 57 ff.)

With an eye to the importance of this matter for ecclesiastical life in general, and for the persons concerned and the Contories in particular, your Committee has paid special attention to both these reports, in order to serve Synod well motivated report. We have also tried to be brief, as can be expected from a committee of pre-advice, and therefore have confined ourselves to a couple of main points, but they could not be settled with a few words. May Synod obligingly take the wish for the deed.

I. The basic idea upon which the view of the first these reports rests is that there should be no continuation of discipline because it is by the free will of the individual to become a membe of the visible organized instituted church. (Agenda, p. 47.)

This being so, it is then concluded that in the same way by free choice a person can resign his membership, he has this full right, and the consistory is not justified in proceeding with censure.

Then actually it consistently and logically follows that only upon the condition that one becomes a member by free choice meant in this way, that it wants to say, not that the free choice of becoming a member has the meaning, that it has for every act of obedience, namely, that he makes that act as an act of voluntary obedience, such as every act of obedience should be, because the Lord expects to be served by his rational creatures voluntarily, but rather that it is a free choice concerning a matter where not the least obligation exists, e matter concerning which one has the full liberty to do or not to do as he chooses.

For with respect to a matter concerning which obligation exists, such argumentation would lead to the most unreasonable conclusions. For example: The Law says: Thou shalt not steal. That is a command, and we are obligated to obey it. But our obedience to this command must be by free choice

Then it can be truly said: The believer is (as a regenerated person) by free choice an honest person, a person that does not steal. But may we conclude from this: Thus he has the full right to be a thief -- as one concludes from this proposition, and thus lead to the conclusion: Hence he has the full right to resign his membership? Is it not clear that this is absurdity itself? If, however, overagainst this, all obligation is excluded, if "free choice" is meant in the absolute sense, if by becoming a member or being a member is viewed as something wherein a person has the full right, to do or not to do, as something therefore wherein a person acts in an absolute sense, then, yes, then it would follow therefrom that with just as much absolute action he could resign his membership, which he obtained by free choice, which he accepted with absolute power, because then it is a membership, as it were, of his own creation, a membership over which he has complete power, and which he can deal with in a sovereign manner.

In that sense the sentence that is found in the Report, namely, "becoming a member by free choice" must be meant, from which it would follow that a person has the full right to resign his membership. But this is still worse. If it were not so meant, then we would have, as we have seen, a line of argumentation that would lead to absurd conclusions. But if it is meant that way, in order to obtain the desired conclusion in a logical manner, then we are dealing here with a matter that proceeds from a proposition that is definitely in error. Because if a person with respect to his Church membership has the sovereign right to deal with it as he chooses, and if he has absolute power to dispose of his membership as he sees fit, then that is surely an error with which an confessor of the sovereignty of God would have nothing to do. To discover that it must be meant in this way is reason enough for us to reject this proposition, and to cast it from us.

But there is more. In the second Report, in our judgment, it is convincingly shown and proved:

a) That little children of believers are members of the Church, the Institutional Church (see also the Report

concerning baptized mebers, etc. p. 2); that they "as well as adult (believers) are comprehended in God's covenant and his Church"; and consequently that we become members not by our free choice, but by a sovereign act of grace by God. Concerning that which he has received as a free act of grace from God, a person does not have the sovereign disposal thereof, nor the full right to reject it as he sees fit.

b) That thus also the membership of those who have reached their majority does not come by free choice. Becuase although there is a difference between majority and minority as far as age is concerned, there is no essential difference between the membership of those of the majority and the minority. The membership of those who have reached the majority is the same as that which was sealed to them in Baptism. It can only be said, that the membership of the majority has entered into a new phase, but in no sense that it begins now. Not anymore does free choice make a minor into one who is major, because Christ does this through his Word and Spirit.

Concerning freedom of choice -- but then only in the sense of the free choice to obey -- can indeed be spoken of here in as-far-as making profession of faith is concerned, must be a deed through the work of the Holy Spirit making free choice, but only so far. All that pertains to profession of faith, and what proceeds from it as far as Church Polity is concerned has nothing to do with free choice. The canonical significance of making profession of faith does not lie herein, that is an act of free will, nor that it brings us to a majority, nor that it makes us a member, because it does not do either of the two. But herein, that it is a revelation of having obtained the majority, and thereby major membership. This major membership is then recognized by the Consistory, not given, but only recognized. The Consistory, by whom the profession of faith was recognized, ~~it~~ gives the full right of membership as a major member, not because it believes it is appropriate, but because Christ has so ordained it, and that therefore the confessor has the right because of Christ (pp. 68, 69). Thus here also there is no indication or shadow that becoming a member is by free choice.

II. The view that contends against the continuation of discipline, proceeds on its course when it teaches that the resignation of membership takes the right and power away from the Consistory to continue with discipline. Judging that, since a member has the full right over his membership, which became his by his own free will, they naturally contend that he has the power to resign his membership which places him outside the congregation, and that thus the Consistory has no longer the right of disciplining such a person, because it can only do so with respect to those who are members of the congregation thereby placing them under its jurisdiction, but not over those who are outside.

In contrast the second Report shows that continuation of discipline justifies, according to our conviction in a thorough and conclusive manner, that the ruling power of the Consistory does not proceed from the members, nor given by them to the overseers, so that this power with respect to a member would cease when the member decides to break his relationship to the Church; but that the Consistory has received its power from Christ, appointed by the Holy Spirit to feed the congregation of God, and that this power then cannot be taken away by a person. If it is Christ, who has made the person a member, then it is also Christ, who has placed him under the jurisdiction of the Consistory, and further then only by and act of Christ and not by an act of him (as by excommunication or death) or at least an act that can be regarded as according to the will of Christ to be considered legally valid before the Consistory (as with a transition to another part of Christ's Church), can the power given it by Christ over the person be taken away from the Consistory. But this cannot take place by the arbitrary sinful act of a person. Such an act can never be legally valid before the Consistory. (see pp. 70, 72).

Consequently despite the resignation of membership the Consistory maintains that power, and therwith the duty rests upon the Consistory to use it. Thus the Consistory would itself be guilty if it accepted the resignation of a member, and consider the matter concluded, and that in more than one sense. Because first of all the Consistory would thereby attack the honor of Christ's

absolute Kingship over his Church, acting as if it received its power from man and not from Christ; secondly, it would thereby factually confer to the member the right to turn his back on the Church of Christ, and break his solemn vow to submit to the discipline of the Church, and thus partake in this sin; and thirdly, it would become the cause that such a person to be successful in his evil design to escape discipline, and in this it would not be able to justify itself.

Also in this second Report against this view is added that it is purely Collegialistic by nature (pp. 62, 63). That it would be such is denied in the first Report, and the idea is given that it is peculiar to Collegialism which teaches that "the visible Church is the only Church, and not the revelation of the invisible" (p. 48). But in the second Report's list of mentioned articles (p. 63), Dr. Kuyper has shown that the uniqueness of Collegialism consists herein, that it makes the Church into a society (collegium), that arises from the will of man, and that it applies it to the Church, what pertains to a society. And that is just what is done in the first Report. A society comes into existence through free choice of meeting together by a number of people; they choose a Board; establish a set of rules and regulations, wherein among other matters it is decided what powers the Board shall have; and that every power of the Board is valid over a member until such time as he withdraws as a member, to which a member at all times has the right. With all these matters, applied to the Church, concerning membership, the Consistory, and upon the power of jurisdiction, completely agrees with the view of the first Report, that the Church comes into being through the free choice of the people, that by free choice one becomes a member, that a member has the full right, for whatever reason, to resign his membership, and that the Consistory can do nothing else than to accept the resignation. But such Collegialism, which has no place for the absolute Kingship of Christ, stands foursquare against Reformed Church Polity.

III. And now there are various other details in both of the Reports, which we would like to consider, but which cannot take place in a report on pre-advice. Only this:

The first Report appeals for support of its view to a number of authorities held in high respect that after the resignation of membership by one who is being disciplined, that censure should not be continued (p. 50). And that this can be done with justice is simply a fact. But all these authorities follow in the footsteps of the first authority mentioned, namely, Voetius. In contrast the second Report shows along what path Voetius came to this point of view, which we would not think of adopting, and that his conceptions were not those of the Reformed before him or after him. (p. 64 ff.) Moreover, on p. 74 it gives examples of concrete cases wherein the old Reformed Synods apparently followed a different course (p. 74), and these examples can be multiplied with others. The matter comes down to this whether canonically a pronouncement by Voetius is to be considered that a case is proven or not. Even The Herald (De Heraut) has abundantly shown that this should not be done. It is an entirely different matter when one comes with proofs from the Scriptures or from the Confessions. An attempt is made in the first Report to give proofs, but in how far it is successful with its given proofs are convincing will have to be left to the judgment of each one. In the second Report it is reasoned from the Scriptures and the Confessions.

IV. After some discussion with respect to this matter Synod rejects the proposal of the Committee of Pre-advice, and decides to adopt the following: "Synod, having considered that the withdrawing from discipline under which one has freely subjected himself, and severing the fellowship of the Church to which he belongs, for reasons which do not meet the criterion of God's Word, and is sinful not lightly to be considered; and that those who do this, should be earnestly and continually admonished to return from their error, and should not be quickly let go; but also that always also the joining the Church as institute, and remaining with it, canonically must remain to each one freely, therefore judges that a person can no longer be an object of discipline, if he persists in resigning his membership." (Acts, General Synod, Middelburg, 1896, Art. 95. See the Manual on the Church Order, Van Dellen and Keegstra, P. 203.)

Adopted.

Closing Devotions.

THURSDAY MORNING SESSION, JUNE 27.

Article 54.

Opening Devotions.

Article 55.

Rev. H. Danhof reads the Majority Report concerning the matter of "Maranatha", and Rev. Vander Heide reads the Minority Report. Both of the reports were placed in the hands of a special committee consisting of Proff. Volbeda, Ten Hoor and Heyns, Dr. H. H. Meeter, and Revs. H. Kuiper and H. Hoeksema, to report later. (See Art. 62.)

Article 56.

Closing Devotions.

In the afternoon Synod attends the cornerstone laying of the Christian Psychopathic Hospital at Outlerville, Michigan.

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THURSDAY EVENING SESSION, JUNE 27.

Article 57.

Opening Devotions.

Elder Bareman takes the place of Elder Steigenga.

Article 58.

Prof. Berkhof expresses the thanks of the theological faculty for the substantial increase in salaries (Art. 32). Also a letter of thanks from the Calvin College professors concerning the increase in salaries.

Article 59.

Rev. Zwier reads the Majority Report concerning the matter of Grundy Center (Agenda, p. 7, ff.). This is received as information. It is as follows:

Majority Report of the Committee of Pre-advice with respct to the School at Grundy Center.

Esteemed Brothers:

Your Committee considered and discussed the following documents:

a) The report of the Committee appointed by the Synod of 1916 concerning the Grundy Center matter (see Agenda, p. 16).

b) The overtures from Classes Muskegon, Sioux Center, Zeeland, and Ostfriesland, with historical information accompanying the last Overture (Agenda, pp. 7-9).

c) Advice included in the report of Curatorium from the Financial Secretary, and from a Committee of the faculties of the Theological School and Calvin College.

Besides your Committee decided to extend the privilege of attending the meetings of the Committee to Dr. W. Bode, who attended all of them, and to whom every opportunity was given to plead the Grundy Center case.

The report of your Committee consists of two parts:

I. A review of the historical aspect of the case.

II. And according to the judgment of your Committee a solution to the problem created in our churches by the Grundy Center case.

I.

Classis Ostfriesland came to the Synod of 1916 with the request for $2,000.00 for support in the erection of a German School, and exemption from the quota for the Theological Further information would be given to the delegates of Synod.

The Committee of Pre-advice advised to grant the $2,000.00 from the School fund, but not to grant exemption from the quota for the Theological School, because the Committee was of the opinion that as yet too little could be said of what Ostfriesland would bring into being, and that little could be envisioned that Ostfriesalnd would have a College and Seminary in the near future.

This advice, however, was rejected, and it was decided to grant the request of Classis Ostfriesland upon the following conditions:

a) That Synod would appoint a Committee to learn about the basis and the administration of the School, and that the promised amount could only be paid by the Treasurer of the Theological School, if the appointed committee had no objections.

b) That exemption of the quota for the Theological School should continue until the meeting of the next Synod.

c) That the above mentioned Committee with Classis Ostfriesland would draw up a rough draft to determine the relationship between the School at Grundy Center and our churches, and to report at the next Synod, so that, if possible, to come with a final regulation of that relationship. (See Acts 1916, p. 34.)

Already before the Synod of 1916 Classis Ostfriesalnd purchased the building at Grundy Center, and shortly after Synod the Classis started the establishment not only of an Academy, but also of a College and a Seminary. Before the Committe appointed by Synod had met and rendered a report, professors for the College and the Seminary had been appointed and began their work.

In general there was astonishment in our churches. Repeatedly the question was asked; Has Synod through its decision recognized the School at Grundy Center, and if so, what kind of a School did Synod have in mind?

Classis Ostfriesland now claims that from the beginning it had in mind a complete training school for ministers, and that Synod had knowledge of this; and secondly, that Synod by its decision expressed its agreement for such a School.

After careful perusal and comparison of all the documents it is, however, plain that not only the request of Classis Ostfriesland is very vague, but that the entire matter, although of such far-reaching importance, was very unclearly defined as presented to the attention of Synod, and also that the further information promised by Classis Ostfriesland has not been given. In its

historical information now offered to Synod, the Classis also acknowledges that in every respect it entered upon untrodden territory. Also from the Committee concerning the Grundy Center School as it was shown, as well as from other documents placed on the table of Synod it appears how much uncertainty existed with respect to the establishment of this school.

From the report of the Committee it appears that great doubt existed, whether Synod has declared with the appointment of a committee its agreement with the establishment of this School. With respect to the recognition of this School by the Churches it did not want to express itself, but directed the entire matter again to Synod. Classis Muskegon also raises the question whether the establishment of a theological department of the School at Grundy Center conforms with the decision of the Synod of 1916. And Classis Sioux Center points out that the indefiniteness of the request of Classis Ostfriesland the consistories could not give their delegates to the Synod of 1916 a definite mandate, since there was only an indication of establishing a school without further information.

It must, however, be admitted that the Synod of 1916, regardless of the fact that the entire matter was still hanging in the air, to a certain extent did agree to the establishment of a German School, by exempting the Classis from paying the quota for the Theological School, and conditionally promising $2,000.00 from the School Fund.

On the other hand, however, it appears to be very plain, and that from the Committee of Pre-advice, that it did not at all contemplate that as yet a College and Seminary would be erected.

Hence your Committee came to the conclusion that Classis Ostfriesland failed to declare and the Synod of 1916 failed to inquire what kind of a school was to be established. This is to be deplored. A great of confusion was the consequence. History has shown what Ostfriesland meant. History has also shown what our churches desire in this matter.

As a result our churches face the problem of a double training for the office of the ministry.

II.

The question that now confronts us, What is the solution to the problem of the presently existing School at Grundy Center that has intruded upon our churches? The fact is that by the overly hasty action of Classis Ostfriesland we stand before an accomplished fact, namely, a School consisting of three departments: Academy, College, Seminary.

1. To begin with the last, your Committee places itself before the question whether it is in order that Classis Ostfriesland has established its own Seminary and supports it. Classis Ostfriesland judges that having its own Seminary is desirable in order to train ministers for the German congregations, and to insure the continuation and growth as Classis, and to guarantee the German language and tradition for the future. Your Committee, however, judges that the above mentioned question should definitely be answered in the negative, and advises Synod to instruct Classis Ostfriesland to discontinue its Seminary, and that for the following reasons:

a) The denominational bond prohibits a Classis to erect a Theological School of its own next to a denominational Seminary supported by all the Churches. If there is need for a second Seminary, then the denominational bond demands that not a Classis but the Church as a whole shall take the matter in hand.

b) Having a Seminary of its own is completely undesirable with respect to the denomination as a whole and also for Classis Ostfriesland itself. It would not lead to greater unity and cooperation, but would promote the danger of further estrangement from one another. It would inevitably lead to a twofold trend in the life of the Church; and if we in our country and in our times have need of something, then it is to have a conscious unity, a central guiding thought, and consequently an institution that is under the supervision of all our Churches. It would be detrimental to Classis Ostfriesland itself to have its own Seminary. The language difference and unique German traditions are dwindling factors, and may not be and cannot be reasons for this Classis to have its own

institution. Classis Ostfriesland has need for unity with our entire denomination for the promotion and spead of our Reformed Confessions and Calvinistic principles, and also for the fulfilment our denominational calling in this country.

c) Your Committee wishes to point out that Classis Ostfriesland is a very small Classis consisting of only 13 congregations totaling 404 families. There are 7 vacant churches, some of which are too small to support a minister. In the light of these facts it must be considered absurd that such a small Classis should have a training school for ministers to satisfy its own needs. In order to find a place for its candidates it would inevitably have to result in being a competitor of our own denominational institution.

2. Having its own College is naturally burdened with the same objections, since the College at Grundy Center even as the Seminary is an ecclesiastical institution and is so intended to be, and since the denomination has its own College in Grand Rapids to support, your Committee therefore advises Synod to instruct Classis Ostfriesland to terminate its College. As separate grounds for this advice we may mention:

a) According to the testimony of the brothers from Ostfriesland, there is a need for its own College because of its own Seminary. With the termination of it own Seminary the need for its own College would cease.

b) Because of the limitations of its own territory a College for Classis Ostfriesland would be meaningless. It is also a fact that the brothers feeling this themselves in their advertisements and circulars recommend their College as the College for the entire West, from which inevitably would flows all kinds of sordid and harmful competition. A College in the West could only flourish at the expense of our College in Grand Rapids, while every effort must continue to be devoted to the last named institution in order to maintain and complete it.

3. With respect to the Academy your Committee is of the opinion that such an institution is a continuation of elementary education, and that the age of the students and the distances in this country make it desirable to have such schools in various centers of our people.

4. Finally, your Committee advises that Synod instruct the Curatorium to give special consideration to the needs of Classis Ostfriesland, moreso than has been done in the past, concerning instruction in our own College and Seminary.

Rev. G. L. Hoefker, who did not agree with the majority of the Committee reads the following Minority Report, which is received as information.

Honorable Fathers and Brothers:

To his regret the undersigned, a member of the Committee of Pre-advice cannot agree with the advice of the other members of the Committee for the folloiwng reasons:

1. The Committee has not sufficiently taken into consideration that our School at Grundy Center has been in existence for approximately two years without any objection being raised by the Church. To the contrary, we were encouraged by various Western Classes.

2. The Committee asserts that the Synod of 1916 acted carelessly in the matter, and that the proposal of Classis Ostfriesland in 1916 was not clearly defined. In its conclusions it, however, in a partial manner permits the consequences to rest upon Classis Ostfriesland, and absolves Synod, although Synod by its decision concerning the establishment of a School at Grundy Center gave it vigorous support.

3. In its advice to terminate the Seminary at once at Grundy Center, no consideration whatever is given to the existing condition of the School; nor with the obligations of Classis with respect to the people, who for the greater part, gave money to the Seminary, nor the Theological Professors, nor the students who are studying theology.

4. In its discussions the Committee did admit that the

Synod acknowledged that our School at Grundy Center has the right of existence.

(By Committee is to be understood the Majority Report of the Committee.)

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The above named reasons the undersigned believes should lead Synod to reject the Majority Report. Further he advises Synod to declare:

1. The Synod of 1916 is jointly responsible for the present blessed existence of the School at Grundy Center, because it gave its agreement for the establishment of the School at Grundy Center, and thereby has promoted its initial growth.

2. Synod must take into consideration not at any time has anyone at our School in Grand Rapids received a complete training which is necessary to serve in our German Churches. This training had to be received at other institutions with the result that many of our sons have become ministers of the Word in other denominations. Thus Synod should continue the entire School at Grundy Center, while it fulfils this aim which is so much needed.

3. If Synod should believe that it has basic grounds to decide to terminate the Seminary or Theological Department at Grundy Center, then the undersigned requests earnestly to table this until 1920, since it is impossible for Classis Ostfriesland to close the Seminary immediately.

Synod grants Dr. W. Bode the privilege of addressing Synod concerning the matter of Grundy Center which was requested by Classis Ostfriesland.

(See further Art. 75 concerning this matter, as also Supplements 15 and 16.)

Closing Devotions.

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FRIDAY MORNING SESSION, JUNE 28.

Article 61.

Opening Devotions.

Article 62.

Rev. H. Hoeksema reads the Report concerning Maranatha (cf. Art. 55). It is as follows:

Honorable Fathers and Brothers:

Your Committee was instructed to review both of the last reports concerning "Maranatha," read by the Committee of Pre-advise to Synod, in order to attempt to bring a united report, and to serve Synod with well defined advice.

Having endeavored to satisfy the instruction. your Committee has the honor to present the following to Synod:

I. The Formal Side of the Question.

Your Committee judged:

1. Taken purely in a formal manner the four overtures from Classes Zeeland, Holland, Sioux Center, and Orange City presented are naturally receivable by Synod since they have been legally filed.

2. However, concerning the content a difference should be made between the overture of Classis Zeeland and the other three. That of Classis Zeeland cannot be acted upon by Synod, since it actually wants Synod to initiate censure; the other three overtures can positively be acted upon by Synod:

The Committee also judged as follows:

a) Synod has the right according to the overtures of Classes Holland, Orange City, and Siuoux Center to act on this matter.

Grounds:

(1) These overtures do not require that Synod act in the matter of Rev. Bultema personally. This would naturally be in conflict the principal of the Church Order

that discipline should begin with the Consistory and not with Synod or Classis.

(2) These overtures, however, do demand that Synod declare itself with respect to the false propositions, which are defended in Maranatha. Viewed from this point of view the case of Maranatha is one that concerns the entire Church, which by the publication of the book by the author has been brought to the attention of the entire Church; which finally by correct procedure according to the Church Order came by the way of Consistories and Classes to Synod.

b) That Synod, because of the great importance of this matter must rightfully exercise its duty.

II. The Material Aspect of the Question.

1. As introduction your Committee requests that Synod in its discussion of this matter constanly keep in mind that it was not the duty of the Committee nor the calling of Synod to test at this time Maranatha with the Scriptures. Your Committee with the entire Church proceeds from the standpoint that the Scriptures and the Confessions are in agreement. Only if Rev. Bultema by lawful means presented a gravamen against the Confessions, the Confessions would have to be tested by the Scriptures. Hence your Committee could suffice by testing Maranatha with the Confessions. Hence we first of all state the declarations of the Confessions, which have reference to this matter, and thereafter certain passages from the book Maranatha, and thereafter to come with our conclusions and advice to Synod.

2. Citations from the Confessions.

a) From the Heidelberg Catechism. in Lord's Day 21, Question 54, we read with respect to the unity of the Church of all ages: "What do you believe concerning the holy catholic Church? That the Son of God, out of the whole human race, gathers, defends, and preserves for Himself, by His Spirit and Word, in the unity of the true faith, a Church chosen to everlasting life; and that I am, and forever shall remain, a living member thereof."

With respect to the Kingship of our Lord Jesus Christ the Catechism states in Lord's Day 12, Question 31: "Why is He called Christ, that is, Anointed? Because He is ordained of God the Father, and anointed with the Holy Spirit...our eternal King, who governs us by His Word and Spirit, and defends and preserves us in the salvation obtained for us."

b) From the Confession. Art. 27. In Art. 27 of our Belgic Confession we read with respect to the unity of the Church as well as the Kingship of Christ these beautiful words: "We believe and profess one catholic or universal Church, which is a holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Spirit. This Church has been from the beginning of the world, and will be to the end thereof; which is evident from this that Christ is an eternal King, which without subjects He cannot be."

c) Form for Baptism. Moreover, we read in the prayer of thanksgiving after Baptism, which certainly may be considered as a strong confession of the second rank, this statement: "and live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ," etc.

d) Summary. The Committee therefore calls to the attention of Synod that according to our Confessions there is not the least doubt with respect to:

(1) The unity of the Church of all ages, Israel not excluded. The Church of all ages is in essence one.

(2) The Kingship of Christ. Christ is not only Head of His Church in an organic sense, but also positively King of His Church in the juridical sense of the word.

3. Citations from "Maranatha". Permit your Committee to call to the attention of Synod to certain citations from the book of Rev. Bultema. Considered from a purely confessional point of view,

the difference with the brother does not concern the point of the Thousand Year Reign, Twofold Resurrection, the Return of the Jews to Palestine. It does, however, concern the Unity of the Church of all Ages, and, in the narrowest connection herewith, the Kingship of Christ. What does Rev. Bultema teach with respect to this in his book?

a) Page 191. Rev. Bultema writes: "One reason for this pathetic phenomenon (lack of corporate self-knowledge) must be seen herein, that Israel and the Church are considered to be essentially one...We are, however, positively convinced that this idea is not according to Scripture..."

b) Page 193. "Church is a body of Christ...Christ Himself is the Head of this body...But we are clearly taught, that He became this through His sufferings, and that His being Head is a part of the reward for His great suffering. Thus one must accept one of two: either the Church has been without a Head for four thousand years, or that it came into existence after the Head came into existence. As a rule God does not make headless things."

c) Page 264. "It is absolutely impossible to get a reasonable and Scriptural understanding of the Millennium, if one does not strictly keep in view the essential difference between Israel and the Church. From every side unending confusion arises from the disastrous identification of Israel and the Church, but nowhere does it become more evident than in the doctrine of the Millennium."

Further on the same page:

"Christ is King, but of Israel, not of the Church. He stands in a far closer relationship with the Church. It is a distressing thought that so many believers believe that they are glorifying Him as their King and the King of the Church. And while it is generally the language of love that speaks in this way, the Lord, who continually looks upon the heart, will also view it as such, however, this does not obviate the fact that we have here to deal with a timid and far from guiltless error of mind. Christ is the King

of Israel and the Head of the Church. He shall establish His Kingdom with Israel."

d) The above are just a few of the many citations which we could make with respect to the conscious points. But enough. It is clear that Rev. Bultema teaches in his books:

(1) That there is an essential difference between Israel and the Church;

(2) That Christ is not a King of His Church.

4. Your Committee considered it advisable, before it formulated its conclusions and advice to request the presence of Rev. Bultema at our meeting. The purpose of your Committee was to clear up any misunderstanding of the possible retraction by Rev. Bultema, and not to continue any further. Your Committee also believed it advisable to give a brief report of this matter to your assembly.

a) The following questions were addressed to the brother:

(1) (After the above citations from his book were read to him): "Do you assume these citation for your responsibility?"

Answer: "Concerning the essence of the matter, yes, but I would like to elaborate more fully."

(2) "Do you place yourself under the jurisdiction of the Confessions?"

Answer: "Yes, when the Church explains it correctly."

(3) "Can your harmonize your views with the Confessions?"

Answer: "Yes."

(4) "Do the elect of the Old Testament belong to the Church as the body of Christ?"

Answer: "No."

(5) "What do you understand concerning the body of Christ?"

Answer: "The believers of this dispensation."

b) After having met with Rev. Bultema for a considerable length of time, your Committee again met by itself and decided to present the following to Synod:

(1) Although Rev. Bultema continued to maintain before your Committee that according to his own conviction he was not in conflict with the Confessions of our Church, Rev. Bultema did not succeed in creating harmony between his point of view as advocated in "Maranatha" and our Confessions as far as the Committee is concerned.

(2) Rev. Bultema has absolutely refused to retract the citations from his book.

5. Finally your Committee believed it should place the following before Synod:

Synod declare:

a) that the above mentioned teachings, concerning the unity of the Church and the Kingship of Christ, as it is presented in "Maranatha" to be contrary to our Confessions concerning those definite points;

b) considering that not proceeding according to the prescribed way, namely, the presentation of a gravamen against the controversial points of the Confession is in conflict with the signing of Rev. Bultema's signing of the Formulas of Unity;

c) that the publication of "Maranatha" is the cause of disturbance in the Church;

d) that Synod address itself to the Consistory of Muskegon I, and urge this Consistory to take action concerning the matter of its pastor, and

e) that, furthermore, Synod appoint three members, to receive the instruction to bring this matter to the attention of the Consistory of Muskegon I, in the name of Synod, and so to elucidate the matter.

Synod receives the report as information. It declares that the Committee in formulating the conclusions with respect to the positions of "Maranatha" has faithfully confined itself to the book itself, and takes upon itself the responsibility for the content--except for point four, that deals with the meeting of Rev. Bultema with the Committee--at its request, which point is received as information.

Concerning point 5, this is accepted by Synod as its answer to the decision in this material. (See Art. 76 for the members of the Committee as recommended in e.)

Article 62.

Elder Van Meeteren is excused from Synod because of illness. Closing Devotions.

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FRIDAY AFTERNOON SESSION, JUNE 28.

Article 63.

Opening Devotions.

Article 64.

Rev. Manni files the following writing with Synod:

"The Publication Committee has the satisfaction of informing Synod that all differences with brother D. W. Jellema have been resolved."

J. Manni

Article 65.

Rev. R. Bolt reads the Report of the Board of Heathen Missions (Supplement IV), and then reads the Report of the Committee of Pre-advice concerning Heathen Missions. It is received and adopted as follows:

Honorable Fathers and Brothers:

Your Committee appointed by Synod has the honor to serve Synod with the following advice:

I. Proposals of the Deputies for Heathen Missions.

1. Approval is requested for the deputies chosen by their respective Classes.

Your Committee so advises.

Adopted.

2. Besides approval is requested of the Budget for Indian Missions for the following year for $37,000.00. Information revealed that the

increase in the Budget has been based the running expenses of the last years, and included herein is an emergency fund of $2,000.00.

Your Committee advises to approve this Budget since this provides a better system with respect to the finances, and the Church is better informed of the disbursements concerning our Indian Mission.

Adopted.

3. A request is made for the opening of a "Training School for Native Christian Workers," and that in cooperation with the Presbyterian Church, according to an accompanying proposal from the Field. It is as follows:

We consider it desirable to cooperate with the Presbyterian Church with respect to a Training School, because the mission work among the Navajos having been done by them and us, and our cooperation with them has led to results of considerable importance.

This Union Training School would:

a) promote unity in mission work among the Navajos.

b) prevent unnecessary duplication, one school instead of two, etc.

c) provide for a stronger teaching personnel.

d) maintain a stronger unity overagainst the Roman Catholics.

With the Presbyterian missionaries on the field the following tentative agreement was made:

A Union Training School be established under the control and supervision of the Presbyterian and Christian Reformed Churches. Based upon the infallible Word of God and in complete harmony with the Confession of both denominations. With the purpose of training mission workers on the Indian Mission Field. This School shall be under the supervision of an equal number of deputies of both denominations. That the teaching personnel by their signature shall indicate their agreement upon the basis for which this School is established, who are nominated by these deputies, and are appointed by the authorized authorities of both denominations, from our side the Synod and unexpected vacancies by the deputies of Heathen Missions until the next Synod. The teachers shall by turn be chosen from both denominations.

For example, when Synod approves the appointment of Rev. Mitchel who has been chosen as teacher for this institution by the Northern Presbytery of Arizona, then the next teacher, when a second appears to be necessary, will be chosen by our Church.

The deputies and the teaching personnel agree to act in conformity with the basic principles of the school. Indians, who, in the estimation of the deputies are qualified, shall be enrolled; they must subject themselves to the rules of the school and shall as much as possible contribute to their education either by paying tuition or by means of work.

This school shall be established at Rehoboth, and is to begin its work next September.

Your Committee advises to begin such a Union Training School.

Grounds:

> The need for such a training school has been felt for a long time. With little expense for buildings this need can be provided for. All our missionaries and mission deputies are in accord with this plan.
>
> When Synod decides to adopt the advice given, then the request of Classis Hackensack is also satisfied (p. 10, Agenda).
>
> "Resolved to recommend to Synod the advisability to start a fund for the education of our Indian converts as Missionaries, in case they show inclination to work among their people."
>
> Adopted.

4. The deputies agree with a proposal from Classis Pella that regulations be made for the pensioning of "unordained workers" on our mission field.

The proposal reads as follows:

"Synod take steps to provide for pensions for the unordained workers on our mission field, who are no longer qualified, not because of any fault of their own, to work, while they are in the service of the Church, and the orphans and widows of such workers who die while in the service of the Church.

"That the amount of this pension be determined according to the salary and length of service of such persons."

Your Committee advises so to decide and to instruct the Mission deputies to devise a plan to be presented to the next Synod.
Adopted.

II. Overtures.

1. Overture Classis Grand Rapids West:

"Synod arrange for the appointment of a Field Secretary for Missions. Reason: the growing need of the work of Home, Jewish, Mormon, and especially Heathen Missions, to have a man devote himself especially to the task of laboring throughout our denomination to increase missionary knowledge, and to foster prayer for Missions, as well as to prmote the giving of more money, the dedication to this work of more young people, and the stirring up of more enthusiasm among us, for the extension of God's Kingdom through missionary effort, in obedience to our Lords Command."

The advice of the Committee to adopt the overture is rejected, and the following decision is taken:

"Synod decides to appoint a Committee to enlighten the next Synod whether or not it is desirable to have a Field Secretary for Missions, and the manner in which such a secretary should work." (See Art. 76 for Committee.)

2. Overture Classis Sioux Center:

Synod choose, and make it entirely its own responsibility, a Foreign Mission Field for its Heathen Mission; preferably a nation that has significance for the life of its people.

Reasons:

(1) Several of our younger men are prepared to devote themselves to this work;

(2) Several times some churches have requested this;

(3) The Lord blesses us with financial prosperity:

In connection herewith are Reports of the Committee appointed by a previous Synod concerning a new Mission Field:

Both Reports have been considered by your Committee, and our advice in this matter is as follows:

Because the command of the Lord to preach the Gospel to all nations is and remains binding for the Church of Christ,

because our missionaries on the field and our mission deputies state that our present mission field is sufficiently occupied.

because repeated and urgent requests for a new mission field have arisen in our Church,

because there are a sufficient number of workers ready to accept an appointment, and communications of students from our School and members of our Church studying at Brooklyn, N. Y., guarantee that in the future we shall be able to obtain sufficient workers, and

because the Lord has blessed with financial prosperity,

therefore your Committee advises that steps be taken to take upon ourselves the responsibility of a new mission field.

Adopted.

In order to execute the above decision in the best manner possible, your Committee advises that since

a) knowledge concerning various mission field is limited,

b) the circumstances, as a result of the war, are of such a nature, that at present it is not desirable to choose a specific field,

c) we cannot estimate the cost of such a mission field,

d) to appoint the brothers Revs. Huizenga and De Korne for two years, under further regulation by the deputies of Heathen Missions, to visit fields in Mid-Africa and China to make investigation, and report to the next Synod that could lead to a choice. Should the Board not be able to secure the above named, it is given the right to appoint others.

Adopted.

The advice of the Committee on Mid-Africa and China as fields for investigation based on the following grounds:

(1) Because missionary work among these people is much cheaper than among the Indians. (According to reports received.)

(2) Because the expansion of our Mission in South America would inevitably lead to a disintegration of our strength while in our Church there is a strong antipathy for further expansion of our Mission among the Indians.

(3) Because lately many voices in our Church have expressed themselves to open a field in Mid-Africa; and very favorable reports have been received, and even a member from our own Church, who has been accepted to work there.

(4) Because in China there are still many fields that lie fallow, and mission work can be engaged in there at minimal expense, and that China has great strategic significance for the intellectual development of the Chinese people serviceable for mission work.

3. There are still three overtures; from Classes Grand Rapids West, Hackensack, and Pacific concerning the expansion and continuation of our present Mission field.

Your Committee is of the opinion that these overtures are answered by the above favorable decision, and so advises.

Adopted.

Article 66.

Rev. Ghysels take the place of Rev. Dolfin. Rev. Bultema is excused from the meeting as well as Elder Notier.

Closing Devotions.

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FRIDAY EVENING SESSION, JUNE 28.

Article 67.

Opening Devotions.

Article 68.

Decided that the next Synod be held in Calvin College. Eastern Avenue is appointed as the convening church. The regulation of "entertainment," etc. is left to the prudence of the Consistory of this congregation.

Furthermore, the Grand Rapids churches are thanked for their hospitality, especially Eastern Avenue. The Clerk of Calvin College is given $25.00 for extra work, and the custodian and his helper $15.00.

The Publication Committee is appointed to take care of the mechanical work of the next Synod.

Article 69.

The Chairman reminds the churches that the 300th anniversary of the Synod of Dortrect will take place in 1918-'19, and that this be celebratad in an appropriate manner.

Article 70.

Decided to direct the churches of Iowa first to file a petition to the Governor of Iowa. Should they not receive an audience, then the Synodical Committee will address a petition to the President of the United States. The formulation thereof is left to the Committee. (Cf. Art. 28.)

Concerning a Peace Manifesto (Heraut , October 14, 1917), sent by means of the Consistory of Burdett, Canada, it is decided not to consider the matter since our country belongs to the warring nations.

Article 71.

The Obituary Report is read, received and approved. It is as follows:

Esteemed Brothers:

Since the last Synodical assembly three of our ministers died, the brothers C. Bode, H. Vander Werp,

and A. Dekker. The first two named reached a ripe old age and after a very active life of faithful devotion to the cause of the Lord, were released from their post.

Brother Dekker was young and it was expected that he would be able to accomplish much. But it behooved the Lord to call him to higher service.

With gratitude Synod appreciates what the Lord has done through these brothers, but with sadness it at the same time is mindful that their departure cast their loved ones into sorrow, and hereby gives expression of its sympathy, and extends the same , and commends them to Him for rich comfort who gives his reward of grace to his faithful servants.

Synod, having been notified of the death of the wife of Rev. J. Plessecher, and realizing that this servant of the Lord is experiencing deep anguish to have to miss his wife at his advanced age, decides by this to express its heartfelt sympathy to this brother and his loved ones, and prays that our God will richly comfort them.

The Committee,

W. P. Heeres
T. Vander Ark
J. Gulker

Article 72.

Report of the Committee concerning School and Classical Examinations (Agenda p. 18), it is reported that Rev. R. L. Haan by his acceptance of a call to Iowa caused a vacancy in the Committee. Prof. W. Heyns was appointed to replace him. The Committee sought the approval thereof and obtained the same. The Committee is continued. (Supplement 17.)

Article 73.

After a long discussion concerning the Grundy Center case (Art. 59), Synod decided to adjourn until 8:00 a.m. Saturday. (See further Art. 75.)

Closing Devotions.

SATURDAY MORNING SESSION, JUNE 29.

Article 74.

Opening Devotions.

Article 75.

Concerning the Grundy Center School (Article 59), the following decisions are made:

1. Concerning the Theological Department Synod advises Classis Ostfriesland to terminate its Seminary in the following manner:

a) To continue the Theological School for two years in order that the theological students enrolled there may graduate:

b) That during these two years to place the Theological School under the supervision of the Curatorium.

c) The Curatorium is given the liberty to meet for this cause whenever it judges it to be necessary.

d) Grundy Center is granted $2,000.00 for the next two years.

e) Concerning the quota for the Theological School (at Grand Rapids), from which Classis Ostfriesland requests release, Synod decides that this matter is to be placed in the hands of the Curatorium for final decision.

f) After correspondence with all the Curators, the Curatorium Contractum dtermines the manner of supervision concerning the Grundy Center Seminary.

Concerning the Grundy Center College and Academy it is decided:

1. Considering that in the final analysis the College and the Academy are principially not ecclesiastical institutions-- so that Synod from the standpoint of principle can give neither of them its adhesion--

2. Considering, however, that both College and Academy do factually exist as ecclesiastical institutions at Grundy Center--

3. Considering, finally, that a difference exists from the standpoint of desirability between the erection and existance of a free College and a free Academy,

4. Synod declares:

a) That it does not want a second ecclesiastical College and Academy next to that which already exists, and therefore requests Classis Ostfriesland to terminate both.

b) That God's people in the West naturally have the perfect right to establish its own College, but that Synod does not at the present time think it advisable with an eye to the College in Grand Rapids and our limited resources.

c) That it is very desirable that at specific places Academies are instituted as a continuation of our Christian Schools.

Article 76.

The Committee for Appointments reports. The Report is read and adopted as follows:

Synodical Committee - Rev. W. P. Van Wyk, Dr. R. L. Haan, and Rev. P. A. Hoekstra.

Stated Clerk - Dr. H. Beets.

Synodical Treasurer - Rev. J. Noordewier.

Curators:

Classis Grand Rapids East - Rev. J. Groen 4 years; Alt. Rev. P. Ekster.

Classis Grand Rapids West - Dr. J. Van Lonkhuyzen 4 years, Alt. Rev. W. Stuart; Dr. H. Beets 2 years, Alt. Rev. J. C. Schaap.

Classis Hackensack - Rev. J. A. Westervelt 4 years, Alt. Rev. D. De Beer; Rev. K. Poppen 2 years, Alt. Rev. J. C. De Korne.

Classis Holland - Rev. E. J. Tuuk 4 years, Alt. Rev. L. J. Lamberts; Rev. B. H. Einink 2 years, Alt. Rev. H. Hoeksema.

Classis Hudson - Rev. J. J. Hiemenga 4 years, Alt. Rev. H. Bakker.

Classis Illinois - Rev. W. Borgman 4 years, Alt. Rev. F. Doezema.

Classis Muskegon - Rev. J. L. Heeres 4 years, Alt. Rev. H. Bultema; Rev. H. Keegstra 2 years, Alt. Rev. J. Dolfin.

Classis Orange City - Dr. R. L. Haan 4 years, Alt. Rev. M. Vander Heide; Rev. H. J. Beld 2 years, Alt. Rev. J. De Jonge.

Classis Ostfriesland - Rev. G. L. Hoefker 4 years, Alt. Rev. D. H. Plessecher.

Classis Pacific - Rev. C. Vriesman 4 years, Alt. Rev. N. Gelderloos.

Classis Pella - Rev. G. D. De Jong 4 years, Alt. Rev. C. De Leeuw.

Classis Sioux Center - Rev. H. M. Vander Ploeg 4 years, Alt. Rev. P. Jonker; Rev. J. M. Byleveld 2 years, Alt. Rev. H. Kuiper.

Classis Zeeland - Rev. E. J. Krohne 4 years, Alt. Rev. H. Tuls.

Deputies ad Examina:

Classis Grand Rapids East - Dr. H. H. Meeter, Alt. Rev. W. P. Van Wyk.

Classis Grand Rapids West - Dr. Y. P. De Jong.

Classis Hackensack - Rev. D. De Beer.

Classis Holland - Rev. K. Kuiper.

Classis Hudson - Rev. P. A. Hoekstra, Alt. Rev. W. P. Heeres.

Classis Illinois - Rev. J. Manni, Alt. Rev. D. Zwier.

Classis Muskegon - Rev. P. D. Van Vliet, Alt. Rev. J. L. Van Tielen.

Classis Orange City - Rev. M. Vander Heide, Alt. Rev. J. M. Voortman.

Classis Ostfriesland - Rev. J. Gulker, Alt. Rev. H. O. Bode.

Classis Pacific - Rev. F. J. Drost.

Classis Sioux Center - Rev. H. M. Vander Ploeg, Alt. Rev. J. M. Byleveld.

Classis Zeeland - Rev. A. Keizer, Alt. Rev. E. J. Krohne.

Church Help Committee - Rev. J. Manni, Rev. D. De Beer, Rev. C. De Leeuw.

Emeritus Fund Committee - Rev. H. M. Vander Ploeg, Rev. J. Smitter, Elder A. Rosbach; Alternates Rev. A. Guikema, Rev. J. O. Vos, Elder H. Haveman.

Representative to the National Christian Association - Rev. S. S. Vander Heide.

Committee for the General Fund for Domestic Missions - Rev. I. Van Dellen, Rev. K. Poppen, Elder Be. Sevensma; Alternates Rev. H. Ahuis, Rev. H. Bakker, Rev. D. Zwier.

Publication Committee - Prof. J. G. Vanden Bosch, Rev. E. J. Tanis, Elder J. B. Hulst 4 years.

Committee for Jewish Mission Fund - Rev. J. I. Fles, Alt. Rev. J. L. Van Tielen.

Committee for Mission Lessons - Rev. J. W. Brink for De Wachter, Dr. L. S. Huizenga for The Banner.

Committee for the Prevention of Dispersion - Rev. H. J. Heynen, Elders W. Bierma, W. Aardappel, B. Leest, Ch. Vander Kooi, R. Eerkes, A. De Vries, J. Klaver.

Committee for Tract Literature - Rev. A. J. Rus, Rev. H. J. Kuiper, Rev. D. Zwier.

Central Committee for the Spiritual Care of the Military - Rev. K. Bergsma, Rev. J. P. Battema, Rev. S. Elderseveld, Elders T. Noordewier, R. Van Noord, G. J. Haan.

Committee to Formulate a Draft of Rules for the Emeritus Fund - Dr. S. Volbeda, Rev. J. Smitter, Rev. H. M. Vander Ploeg.

Committee for Auditing the Books - H. Denkema, R. Van Noord, H. Stehouwer.

Committee for Church Songs - Rev. M. Vander Heide, Rev. J. M. Voortman, Rev. P. A. Hoekstra, Rev. K. Fortuin, Rev. E. J. Tanis.

Committee for Worship - Prof. W. Heyns, Rev. H. J. Kuiper, Rev. L. Trap, Rev. D. Zwier, Dr. J. Van Lonkhuyzen, Rev. J. Groen, Dr. Y. P. De Jong.

Deputies for South America - The members continued.

Committee to Formulate a Draft of Rules for Admission to the Ministry according to Article 8 of the Church Order - Prof. F. M. Ten Hoor, Rev. S. S. Vander Heide, Rev. G. J. Haan.

Fire Insurance Committee - Mr. A. Peters, Mr. H. Denkema, Mr. B. J. Jonkman.

Committee to Review the German Translation of the Church Order - Prof. J. Timmermann, Prof. D. H. Kromminga, Rev. F. Schuurmann, Rev. D. Plesscher, Rev. G. L. Hoefker.

Committee to Review the English Translation of the Church Order - Rev. W. Stuart, Rev. G. Hoeksema, Prof. J. G. Vanden Bosch, Dr. H. Beets.

Committee concerning "Maranatha" - Rev. H. Hoeksema, Rev. J. Dolfin, Prof. S. Volbeda.

Committee concerning a Field Secretary for Heathen Missions-- Dr. Y. P. De Jong, Rev. R. Bolt, Rev. D. Zwier.

Article 77.

The concept minutes are read, received, and approved.

Article 78.

The President addresses Synod with a departing word as follows:

Beloved Brothers:

To boast is not becoming. It is the anniversary of the great Synod of Dortrecht, 1618-'19; and I hardly dare make a comparison between that assembly and ours. What a power of energy at that time! What an insight for and a love for principles! Think only of the Canons of Dort.

The example of those wise fathers awaken us to jealousy and zeal. Sometimes in our circles principles are also ridiculed. Let us ridicule caricature- principles; and at the same time remind ourselves that this is our weakness, that we do not understand the true principles better, and do not better live by them. The true, Reformed principles of doctrine and church polity lead us to the ideal, causes us to live tender and conscientious lives, broadens our views, and places us more and more in the freedom of the children of God.

It was a pity that the Churches with respect to Dort could not act freely. The Governing Authorities controlled their actions, and was always represented at its meetings. A cursory review of the old Church Order causes one to see this immediately.

How entirely different it is among us, not withstanding the abnormal times in which we are living. Even in this year of war the Government left us entirely undisturbed, and that while we engaged in our discussions primarily in a strange language for our country and people.

What great privileges we share in! Surely we may well thank our God, that He placed us with our children in this land of liberty, and that we may not only be Reformed but also American Churches.

We should also more profoundly understand that we have a high and wonderful calling in this our country. The holy patriotism and broad cosmopolitanism of the Apostle Paul should fascinate us more. This Roman citizen wrote in Romans 13, when cruel emperors persecuted the Christians in an appalling manner, "Let every soul be subjection to the higher powers." And at the same time he knew how to be a Jew among the Jews and a Greek among the Greeks, in order that he might win some.

We are Americans. And it is befitting for us to be a Dutchman among the Dutch, but also and above all to be an American among the Americans, and become so more and more. May the Lord give us the grace and the wisdom to adapt ourselves in our surroundings, and that we learn from and are a blessing for this rich American world.

It is not very well possible for me to survey all the work accomplished by this Synod. History will point out what its significance is. I believe we have worked faithfully. Wonderful decisions have been made, which testified to largeness of heart and broadness of vision. Just think of what was done for the School of our churches, and for our Emeriti; and then do not forget that historic moment when Synod by unanimous vote decided to look for a second mission field. May the Lord in a special way be with the brothers Huizenga and De Korne upon their significant mission journeys.

Special delicate questions were up for consideration. Think of "Maranatha" and Grundy Center. There is reason for thanksgiving that also in these matters we might engage in them in a brotherly spirit. Probably it is not superfluous in this connection once more to issue a word of warning against Independentism, that was condemned in such an eloquent manner. With all that is in us we must defend the autonomy of the local churches, but at the same time we must as strongly plead for the firmness and sacredness of the ties of the denomination. The common confession, that beautiful patrimony of the martyrs, continue to knit us together. He, who for incidental and subordinate reasons disrupts the unity of the denomination, sins greatly. May all separatism stay far from us.

Thanks to the brothers who were officers with me for their friendly, cordial support and cooperation. Thanks to the church of Eastern Avenue and to the Stated Clerk for all the preparatory work performed; to the professors and the committees of pre-advice for their much appreciated advice; to the brothers Hulst and Sevenema for their timely printing and distribution of the respective reports; to the families who showed us their hospitality in these expensive times. Thanks also to the editors of our church publications, and the reporters of the local newspapers, who kept our churches and the public at large informed concerning our activities. Thanks, finally, to the delegates of Synod for the manner in which they made it pleasant and easy for me to preside; and thanks above all to our faithful God, who caused us to work so many days together in unity and without disturbance.

Let me finally close with proclaiming to you that beautiful Maranatha, which sounded in our ears so many times in our sessions, and which we would have so gladly heard in a different connection.

Brothers, the Lord is coming! Everything points to this event. The signs of the times tell us. Even the thunder of the cannons on the bloody field of war speaks of it. Jesus is coming again! That is our comfort and our strength! Preach it unremittedly, and reminded one another tirelessly.' He is coming for you and me personally; and He is coming for his entire Church at the end of the ages. Come Lord Jesus, yes, come quickly. Amen.

Article 79.

The Vice-President in the name of Synod expresses words of thanks and appreciation to the President.

Article 80.

The assembly sings Psalm 121:1 in the Dutch language, after which the Chairman closes the meeting of Synod with prayer and thanksgiving.

I. Van Dellen, President
H. M. Vander Ploeg, Vice-President
W. Stuart, First Clerk
W. D. Vander Werp, Second Clerk

True Copy,

Henry Betts.

SUPPLEMENTS

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SUPPLEMENT I

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REPORT OF THE SYNODICAL COMMITTEE TO THE SYNOD OF 1918.

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(See Art. 42, XVIII.)

Esteemed Brothers:

Your Synodical Committee had few duties to perform during this past Synodical year.

Various requests were made for a day of prayer and humiliation for the entire denomination had to be referred to the Classes according to the decision of the Church Order.

The following brothers were delegated to the broadest assemblies of the Corresponding Churches in this country:

To the United Presbyterian Assembly, Rev. W. P. Heeres; General Synod, Reformed Presbyterian Church, Rev. D. Zwier; General Synod, Reformed Church in America, Rev. P. A. Hoekstra. The delegate to the Synod, Reformed Presbyterian Church, was prevented in going. From the Associate Presbyterian Church notice was received that there would be no meeting of Synod this year.

The necessary documents were sent to the Gereformeerde Churches in the Netherlands concerning the Divorce question. The reply is attached to this report.

With thanks for the confidence placed in us, your Committee hereby places its mandate in your hands. The four year term of the Stated Clerk will end with this Synod.

W. P. Van Wyk, President
Henry Beets, S. C.

SUPPLEMENT II

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REPORT OF THE CURATORIUM OF THE THEOLOGICAL SCHOOL AND CALVIN COLLEGE TO THE SYNOD OF 1918.

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(See Art. 32 ff.)

Esteemed Fathers and Brothers:

The Curatorium has the honor and the satisfaction to submit the following as its Report to Synod:

The years that have passed since the meeting of the last Synod have been years of great significance for our country and people as well as for our Church and her School.

Since we became involved in the world war in the Spring of 1917, our Institution has also experienced the influence thereof. More profoundly than ever before there was impressed upon us the consciousness that we cannot and may not remain isolated, but that we with our School also form a part of the United States of America, and that as its flag protects us, it also calls us to stand with our nation in this war. Already 44 of our students are under arms, while, with the approval of the Faculty about one hundred are engaged in military exercises voluntarily. Because of the war we were called upon to engage in extraordinary measures, especially with respect to the examinations. Fortunately circumstances were not of such a nature that school life could not be carried on with profit and thankfulness.

Many and great benefits give us much room for gratitude to our God. With desire and devotion the students engaged in their studies. No one was removed by death. And what was hardly to be expected the student body continued to grow.

During the school year 1916-'17 there were 379 students

enrolled, of whom 268 were in the Preparatory School, 71 in the College, and 40 in the Theological Department.

In the past year the enrollment was still larger. There were 389 enrolled with 293 in the Preparatory School, 64 in the College, and 32 in the Theological Department.

This year 47 graduated from the Preparatory School, 19 from the College, and 11 from the Seminary.

1. The Faculty.

Mr. John Muyskens, instructor in Beginner's Latin and Public Speaking, left the School in order to take a position as Educational and Spiritual Worker among our soldiers, and was at first in Texas and now in France. Mr. R. Stob was appointed to replace him, and at the last meeting of the Curatorium was reappointed for a term of two years. Definite appointments were given Prof. J. Van Haitsma and Prof. H. J. G. Van Andel.

At the special meeting of the Curatorium held in February, 1918, Prof. B. K. Kuiper resigned. As reasons given were especially:

a) Prof. Kuiper has objection to the character of the work, not that too much work was required of him;

b) That he received an inadequate salary.

The Curatorium, however, did not accept his resignation, but requested Prof. Kuiper to reconsider his decision, and promised as much as possible to make the necessary revisions, which would remove his objections.

In view thereof the Curatorium advises that Synod:

a) Request Prof. Kuiper to withdraw his resignation;

b) Offer him a decrease in work load and an increase in salary; and

c) To consider anything further that the Professor wishes to present to Synod.

2. Curriculum.

With respect to the curriculum we have the following to present to you:

At the last meeting of the Curatorium the question was raised where there should be an expansion in the College by adding a course in Business.

The Curatorium placed this matter in the hands of the Faculty to consider the advisability of adding such a course, and if such were desirable according to the judgment of the Faculty, to present a well-worked-out plan at the meeting of the Curatorium in June, 1919.

3. Educational Secretary.

In the past two years Rev. Vander Mey might with blessing work in the interests of our School.

In 1916-'17 approximately $28,000.00 was subscribed. This amount and that which had already been promised brought the amount of $40,000.00 in the Building Fund.

In 1917-'18 he was succesful in obtaining $34,000.00. Cash received this year amounted to $36,275.19.

4. Buildings.

a) Although attempts were made since June, 1917, to sell the old school building on Franklin St., so far there has been no success.

And at the last Meeting the Curatorium was of a mind not to be too haety in disposing of it., but to take a waiting attitude with a view that it might be used for other services of our Church.

Since the building is not used at all the Curatorium by unanimous vote offered it to the government without cost to be used as a hospital during the war.

b) The new building was occupied in a fitting manner in September, 1917, and in every respect answers the purpose for which it was erected.

Besides during the year 1917-'18 a building was erected for $5,000.00 to house the Chemical Laboratory temporarily.

5. Salaries.

Considering the enormous increase in the cost of living, it appeared to us that the salaries of the professors were inadequate.

We, therefore, brings the following proposals to your assembly for your approval:

a) For Instructors, min. $800.00, max. $1,200.00.
For Litt. Professors, min. $1,200.00, max. $2,000.00
For Theol. Professors, $2,000.00.

b) For the present professors and instructors in the College and Preparatory School as follows:
Professors Rooks and Scholland, each $2,000.00.
Professors Vanden Bosch, A. Broene, W. Rinck, and J. Broene, $1,900.00.
Professors Van Haitsma and Nieuwdorp, $1,600.00.
Professor Van Andel, $1,500.00.
Instructor R. Stob, $1,200.00.

c) The quota be increase from $1.25 to $1.50 per year per year.

d) The tuition be set at $30.00 for literary students, and $40.00 for the students in the Seminary.

6. College President.

The Curatorium at its last meeting took under consideration the necessity of the College and the Preparatory School for a President, and therefore advises

a) that Synod decide to appoint a College President;

b) that Synod instruct the Curatorium to execute the same and devise a draft of his duties.

7. Grundy Center School.

From various sources the attention of the Curatorium was drawn to the manner whereby the School at Grundy Center endeavors to obtain students and obtain financial support outside of Classis Ostfriesland.

The Curatorium was of the opinion that the information that had been supplied, and the views and advice given, should be placed before Synod, and consideres it its duty to urge Synod to take measures whereby competition be prevented by two schools in our small denomination.

Further the Curatorium, which has been entrusted with the task of providing for the training for the Ministry of the Word and declaring candidates eligible for a call, judges that it must call to the attention of Synod, that at the present time there is presently a twofold training for the ministry of the Word, and that the training and the declaration of candidates at Grundy Center is not under the supervision of the denomination as the school in Grand Rapids is.

8. Note Against the Congregation of Graafschap.

Since 1878 there is a Note to the amount of $300.00 due from the congregation of Noordeloos to be paid to the Theological School. From correspondence it appears that the note since 1878 has provided $600.00 interest; that the congregation consists of 18 families, and is not in a position to liquedate the Note.

The Curatorium decided with the approbation of Synod to consider the Note to have been paid, with the understanding, that at any time the congregation should cease to exist, with the sale of the church property that the Trustees shall pay the Trustees of the School $300.00, and that a guarantee be given that the mortgage shall be without interest.

The Curatorium,

H. Keegstra, Secretary.

SUPPLEMENT III

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

****

(Art. 27, A.)

Esteemed Brothers:

In sequence we place before you:

I. General Information and Advice;

II. The Financial Report; and,

III. Requests For Aid from Needy Classes.

I. General Information and Advice.

With gratitude to the Lord we can inform you that in the past Book-year 1916-'18 that financially everything went smoothly. As you can observe under Point II, we have made an increase of approximately $900.00.

In its last report the deputies expressed the fear that it could go awry--and at the present time there is a fine balance, although, not as formerly, being helped out by legacies and extra gifts.

We could always disburse what the various Classes requested. We did, however, stress the matter of economy, but in the final analysis we could always give what the Classes desired.

From this Synod should not gather that Domestic Missions is so flourishing. It is true that some Classes have given more than in 1914-'16. There were some who doubled their quota, Yet others did not, even gave less. A comparison in this can be instructive. Taken globally not much progress has been made as far as income

is concerned, and the needy Classes continue to ask for the same amount. That the Fund has a balance is due to the fact that certain Posts remained vacant. That quickly makes a difference of several hundreds of dollars, because as long as a place is vacant no salary, etc., has to be disbursed.

Yet each one will feel that our Fund may not exist so that we are in the end half glad that here and there for a shorter or longer period of time there is a vacancy. Thereby we suffer spiritual harm which outweighs a little financial gain. If we are to continue to work with strength, then we should as much as possible and as much as feasible man these posts, and then at the same time it is necessary that we seek further expansion.

The Church must not relax in its zeal for Domestic Missions. It is surely necessary that in the future liberal offerings be made for this necessary work, the more so since the salaries of the ministers serving these Needy Churches or are working on the Mission Field as a rule are too small, and in these inflationary times call for an increase, which in some cases has been granted.

This too will require more from our Fund. A meager fund may not lead to the point where the brothers who experience privations and make sacrifices, already sighing in the work of the Lord's vineyard should be burdened with financial cares. Let the churches reckon therewith by making larger offerings.

Your Committee advises to grant the aid requested by the various Classes, although it appears to us, that it should be taken into consideration that the need of one Classis is greater and more urgent than another. If so desired your deputies can enlighten you further in this matter.

Classis Ostfriesland requested $1,800.00, if a second missionary is obtained, and Classes Hackensack and Hudson request $2,500.00 should they be successful in obtaining a second missionary. The other Classes made their requests without conditions. With respect to a rule formerly made, the deputies have the right to decrease the promised support in the event one of the workers leaves, and the need decreases. As a matter of fact all the Classes thus far have taken this into consideration.

We recommend that the Treasurer of this Fund instead of receiving $25.00 per year be given $50.00, and that this decision be

retroactive for the Book-year 1916-'18. We are of the opinion that the work and the care connected with the responsibility of approximately $16,000.00 is not sufficiently rewarded. We also judge that with such responsibility it is desirable for the Treasurer to be bonded to the extent of $2,000.00. The books of the Treasurer were audited and found to be in good order.

II. Financial Report.

From June 1, 1916 to May 31, 1918.

	Receipts	Disbursements
Classis Hudson	$ 974.18	
" Hackensack	287.79	
" Grand Rapids West	1,665.21	
" Orange City	1,460.39	$ 940.00
" Muskegon	1,585.37	1,200.00
" Grand Rapids East	1,517.07	475.00
" Zeeland	945.14	
" Sioux Center	1,811.31	
" Ostfriesland	421.00	1,275.00
" Pacific	440.18	6,940.18
" Holland	851.87	
" Illinois	1,754.26	
" Pella	1,514.31	2,550.00
" Hudson and Hackensack		1,400.00
Balance, June 1, 1916	210.08	
Collections and Gift	381.08	
Interest	307.11	
Traveling Expenses		67.40
Administrative Expenses		13.00
Exchange		16.97
Dep. Savings Bank		128.24
Gratification, Treasurer		50.00
Balance, May 31, 1918		1,070.56
Total	$16,126.35	$16,126.35

Savings Account	$ 1,130.65
Lubbers Fund	1,350.00

Examined and found correct,
June 20, 1918
R. Van Noord
J. B. Hulst

III. Requests for Aid.

Classis	Grand Rapids East	$ 500.00
"	Ostfriesland	1,800.00
"	Pacific	4,000.00
"	Pella	1,500.00
"	Orange City	2,000.00
"	Hudson & Hackensack	2,500.00
	Immigration Work	600.00
"	Muskegon	1,200.00

Humbly Submitted,

K. Poppen
B. Sevensma
I. Van Dellen

SUPPLEMENT IV

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REPORT OF THE SYNODICAL DEPUTIES FOR
HEATHEN MISSIONS TO THE SYNOD OF 1918

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(See Art. 65.)

Esteemed Fathers and Brothers:

The report of your deputies can be comperatively brief this time, since the history of the various posts, up until now, is given in the Mission book of which this report forms the conclusion.

Since the last meeting of Synod the Executive Committee met no less than twelve times, and the Board twice in its annual meetings. Dr. Y. P. De Jong, who, since the Synod of 1914 functioned as secretary of this Board, resigned in November, 1917, since he left Classis Grand Rapids East, so that Rev. R. B. Kuiper, who replaced him as deputy, the undersigned became secretary.

To the honorable Synod request is made for the approbation of the following deputies who were elected by their respective Classes.

Classis Grand Rapids East, Rev. R. B. Kuiper
" Grand Rapids West, Rev. H. Beets
" Hackensack, Rev. K. Poppen
" Holland, Rev. R. Bolt
" Hudson, Rev. M. Botbyl
" Illinois, Rev. D. Zwier
" Muskegon, Rev. J. Dolfin
" Orange City, Rev. L. Ypma
" Ostfriesland, Rev. H. C. Bode
" Pacific, Rev. E. Breen
" Pella, Rev. I. Van Dellen
" Sioux Center, Rev. H. M. Vander Ploeg
" Zeeland, Rev. H. Walkotten

/

It appears from the above that Rev. J. Menni was replaced by another brother, something which we call to your attention, because since 1914 he served as president in a praiseworthy and effective manner, and that we regret that he felt compelled, because of distance from the center, not to make himself eligible for re-election.

A word of gratitude and appreciation here is richly deserved as well as by Dr. De Jong.

All the deputies during the last years were kept informed of the transactions of the Executive Committee by means of typewritten copies of the Minutes, while financial reports were sent out so that the Classes could keep informed through their elected representatives.

The principle matters that occurred or were discussed and acted upon since the Synod of 1916 are the following:

The building of a mission house and chapel at Toadlena became necessary because storm winds wrecked the old building at Two Grey Hills, and because it was desirable to build there since it was closer to the government school.

The appointment of a Supervisory Committee at the Rehoboth School with a view to lesson planning and instruction.

Inspection of the Mission Field by Revs. H. C. Bode and J. Dolfin.

The regulation of a fund, under the supervision of our own men, which serves as a mutual fire insurance of the buildings of our Mission. Instead of each year paying so much to other insurance companies, this money is placed in a separate fund to to serve in time of need for rebuilding what was destroyed by fire.

The purchase of 480 acres of land near Rehoboth for one dollar an acre, which was thought necessary so that our mission station would not be cramped by undesirable neighbors. Concerning this another 80 acres was bought for $1.00 per acre by means of brother Spyker.

A request was addressed to the missionaries to write more frequently in our Church papers, something wherein we acknowledge with appreciation there has been significant improvement.

The appointment of brother J. H. Bosscher as general manager

at Rehoboth in 1917 for 1 year for a salary of $1,000.00, and in 1918 for two years at a salary of $1,100.00 per year.

The introduction of the 9th grade at the Rehoboth school.

The publication, with the cooperation of our Rev. L. P. Brink, of "God bi Zad", consisting of various part of the Holy Scriptures in the Navajo language, was a very joyful fact.

It was also a cause for great joy that at Zuni two young men were incorporated into the body of Christ by means of the sacrament of Holy Baptism, the first male converts that we might baptize there, while at Rehoboth, since the last Synod, a number made profession of faith as also at Tohatchi.

At Rehoboth two dormitories were constructed under the management of brother J. Spyker, each with room enough for 50 children, and both including furnishings costing approximately $23,000.00. An inspector will be sent next fall to inspect the buildings whether they answer to the plans, and to get in touch with all the brothers and sisters on the field to exercise Christian fellowship and to refresh them in love.

In Rehoboth a barn will be built, something that has been pending for years.

The hospital personnel will be increased for better training for those desiring to become a nurse. With the departure of Miss Sena Voss there is presently a vacancy for a head nurse.

A decision was made to consider Gallup as belonging to the domain of Rehoboth for mission work, and at an appropriate time to place a layworker there.

Since the unwished for mounting of vacation periods took place, a rule was made that vacations must be taken when it is time, and otherwise to consider them cancelled.

Our missionaries during the year at various times will hold campmeetings, in order to reach all the natives spread out in the district assigned to us.

Rev. H. Heyns arrived on January 16, 1918, at his new post at Kinbeto, which has been assigned to the churches of Classis Zeeland.

In answer to a question of the deputies of Classis Zeeland it was stated at the Annual Meeting that the Blanco Canyon field in the future probably would not be a permamnent field because of the infiltration of cattlemen, yet it still is a good area for visiting hogans, even though it must not be forgotten that the present location is only temporary.

Thanks is extended to Rev. J. W. Brink, whose missionary journey among the churches covered approximately 16,000 miles, with collections amounting to about $12,000.00.

We also feel obligated to thank brother J. Spyker, who was willing to build the dormitories, and did such, despite that the price of materials increased, below the original estimate.

A motion to work at Albuquerque was tabled because the necessary information was not at hand.

Because of the enormous increase in traveling expenses the Annual Meeting believed that the membership of the Executive Committee should be confined to the deputies of the Michigan Classes.

The Financial Reports from 1916 to 1918 are as follows;

TREASURER'S REPORT.

JUNE 1, 1916 TO MAY 31, 1917.

Receipts

General Fund, Balance - May 31, 1916	$ 96.26
General Fund, Received during the year	17,994.10
General Fund, Borrowed during the year	4,000.00
Rehoboth, Received during the year	8,116.09
Tohatchi, Received during the year	25.00
Zuni, Received during the year	1,402.47
Blanco Canyoun, Received during the year	170.00
Interpreters, Received during the year	573.76
China Inland Mission	100.00
Rehoboth, New Dormitory, Balance per last annual rep.	408.75
Rehoboth New Dormitory, Received during the year	5,460.40
Rehoboth New Dormitory, Received from Insurance	2,100.00
Two Grey Hills Parsonage, Received during the year	2,506.07
For liquidation of debt, Received during the year	2,039.93
Total	$44,992.85

Total Receipts		$44,992.83

Disbursements

Annual Board Meeting	$ 230.01	
Executive Committee Meetings	74.05	
China Inland Mission	100.00	
General Expenses	86.08	
Salaries of employees (five quarters)	8,714.34	
Traveling expenses, Vacations, Etc.	896.70	
Rehoboth Budget	9,119.58	
Rehoboth Extras	1,660.45	
Two Grey Hills	1,016.45	
Two Grey Hills, Parsonage	4,000.00	
Zuni	1,667.52	
Crown Point	385.37	
Tohatchi	28.91	
Notes and Interest, including last Year's $4,000.00 debt	8,232.90	
Insurance on Buildings	509.10	
Refund to Classical Treasurer for correction	100.00	
Total	$36,831.05	36,831.05
Balance on Hand, May 31, 1917		$ 8,161.78

Of this balance $7,616.25 is for the New Dormitory, $170.00 for Blanco Canyon buildings, and $375.53 for the General Fund.

JUNE 1, 1917 TO MAY 31, 1918

Receipts

General Fund, Balance	$ 375.53
General Fund, Receipts	17,593.57
Rehoboth	7,602.90
Toadlena	51.72
Zuni	1,510.50
Crown Point	5.00
Interpreters	388.50
China Inland Mission	50.00
Special Building Fund, Balance	7,786.25
Special Building Fund, Receipts	13,366.25
Special Building Fund, Borrowed	2,000.00
Total	$50,530.22

Total Receipts		$50,530.22

Disbursements

Annual Board Meeting	$ 241.20	
Executive Committee Meetings	112.45	
China Inland Mission	50.00	
General Expenses	186.57	
Salaries of Employees	3,074.77	
Traveling Expenes - Vacations, etc.	717.03	
Rehoboth Budget	10,080.00	
Rehoboth Extras	385.47	
Rehoboth, Special Bldg. Account	22,395.79	
Toadlena	1,315.27	
Zuni	1,776.05	
Crown Point	326.42	
Insurance Premiums	976.23	
Blanco Canyon Buildings	2,000.00	
Total		$48,865.69
Balance on hand, May 31, 1918		$ 1,664.53

Indebtedness - One outstanding note of $2,000.00.

Board of Heathen Missions,

John Dolfin, Treasurer

Besides the approbation of the above named deputies, Synod is requested to approve the Budget for Rehoboth for the following year for $37,000.00.

Furthermore, your agrrement is requested for the opening of a Training School for for Christian Workers in cooperation with the Presbyterian Church, according to a proposal that came from the field.

Finally, the Annual Meeting agreed to a proposal of Classis Pella, that regulations be made for the pensioning of unordained workers on our mission field.

Board of Heathen Missions,

Henry Beets, Secretary

SUPPLEMENT V

****

REPORT OF THE COMMITTEE FOR JEWISH MISSIONS.

****

(See Art. 27.)

Esteemed Fathers and Brothers in the Lord Jesus Christ:

It is again our task and privilege to give account of the receipts and disbursements for the last two years. With glad and thankful frame of mind we fulfilled our mandate. The Lord, the God Of Israel, has not put us to shame but richly blessed us. Although it appeared a few times that we had reached rock bottom, a word of appeal was sufficient to cause the offerings to flow again. Our people show that they believe that it is well-pleasing to God to work among the covenant people of old, knowing and believing the word of the Apostles God has not rejected his people, whom he knew of old. God forbid.

The fiscal year 1916-1917 ended as follows:

Receipts

Balance, June 1, 1916	$ 563.56	
Receipts, June 1, 1916 to May 31, 1917	5,949.26	$6,512.82

Disbursements

Paterson Hebrew Mission	$4,125.00	
Chicago Jewish Mission	1,000.00	
Rebate, Eastern Ave.	75.00	
Office expense	5.00	$5,205.00
Balance, May 31, 1917		$1,307.82

The fiscal year - June 1, 1917 to May 31, 1918

Receipts

Balance, June 1, 1917	$1,307.82	
Receipts	6,952.93	
Total		$8,260.75

Disbursements

Paterson Hebrew Mission	$5,000.00	
Chicago Hebrew Mission	1,200.00	
Rebate	25.00	
Office expense	5.00	
Traveling Expenses, 1917-'18	21.67	
Total		6,251.67
Balance, May 31, 1918		$2,009.08

Thus you see, brothers, the Lord has richly blessed us, so that we could not only meet our obligations, but could also give an extra amount to both the Paterson Hebrew Mission and the Chicago Hebrew Mission, and still have a comfortable balance.

Herewith you committee has performed its duties to the best of its ability, and places them before Synod for consideration.

Your Committee means that it should advise Synod to expend the work among the descendents of Jacob in the East. We now have a firm footing in Paterson, and a branch of that work could be established in Passaic.

Your Committee also urgently recommends further support for the Hebrew Mission at Chicago. And with a view for the desire that has been manifested to break completely with this mission, we feel it incumbent to point out the following reasons not to do this:

In the first place, we are convinced that this Mission merits further support from our Church. Our fellow member, brother S. Dekker, for several years one of its Board members, and even chairman of its Executive Committee, has been able to observe it from near at hand, and is intimately acquainted with it; and because of his intimate knowledge of its variegated activities, and the sincere devotion of its workers, he has a warm place for this mission in his heart.

In the second place, it may not be forgotten by us, that by

the generous support, which it has received from our Church, the Chicago Hebrew Mission to a great extent was in a position to expand as it has done. By terminating our support now, we would necessarily place it in great difficulties. And it may well be a question for us to face, whether we want to assume the responsibility that a noble work in God's kingdom, for the salvation of that aged people of promise, would without necessity, be placed in great difficulties and suffer damage by us.

And was it not as if the Lord provided so that in the last two years Chicago could receive support from us? The Church now has its own Mission for its responsibility, and this Mission has the first call, and to it a considerable amount has to be disbursed. Yet each year there were enough receipts to give a measure of support to Chicago. The Synod of 1916 set the amount of $4,000.00 per year for the Paterson Mission. In 1916-1917 it received more than that, and yet Chicago could receive approximately $1,000.00. And in 1917-1918 Paterson received $5,000.00, and yet there was enough in the fund to give Chicago $1,200.00, and maintain a balance of approximately $2,000.00.

Finally, something concerning the objection that the Chicago Hebrew Mission is not denominational, and hence voices were raised among us to dissociate ourselves from it. With respect to the Chic ago Tract Society our Synod has shown not to be of a mind that only such work for God's Kingdom that bears an ecclesiatical character, or only such work as proceeds from our own Church, must be supported by us. However, this Society is not ecclesiastical, and is much less under our influence than the Chicago Hebrew Mission, but the Synod of 1910, Art. 12, did not hesitate to recommend it for offerings, and the report just published by this Society tells of how many of our churches regularly take offerings for it. Also with respect to the American Bible Society the Synod of 1912, Art. 18, did not take such an exclusive attitude. Why should we then refuse to support the Chicago Hebrew Mission because it is not church related?

Another matter that the Committee wishes to bring to the attention of Synod concerns itself. By the accession of the

accession of the Hebrew Mission at Paterson as a denominational mission, and placing it under the jurisdiction of Classes Hackensack and Hudson, the Committee for Jewish Missions has entered a new phase. In connection therewith the number of members on the Committee was reduced from five to three members. Naturally the Committee asked itself: Who are we now? What is our duty? In particular the question was raised whether we as a Synodical Committee had any special relationship to the Paterson Hebrew Mission or not? To these questions the Acts of the Synod of 1912, which Synod appointed us, gave no answer. Thus we come to you with a request to enlighten us concerning our mandate.

These past two years we have considered our task as very limited. We have requested the Paterson Hebrew Mission, if it were not asking too much, to send us a report of its work, etc., and it willingly complied with the request. We have received these reports as information, but for the rest we have refrained from meddling with the matters of this Mission, and confined ourselves providing the matters pertaining to finance. As in the past 24 years, the lion's share of the work fell on our President-Treasurer, Rev. J. I. Fles, who, despite his age and physical weakness has always continued to perform his work cheerfully. His work as treasurer has been examined for both years and found to be correct.

We close with the prayer of the man after God's heart, the fulfilment for which every Israelite longs, as found in Psalm 53:6 - "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, then shall Jacob rejoice, and Israel shall be glad."

Your Committee for Jewish Missions,

J. I. Fles, President-Treasurer
W. Heyns, Secretary
S. Dekker

SUPPLEMENT VI

****

PATERSON HEBREW MISSION

****

(See Art. 27.)

Fathers and Brethren:

The Paterson Hebrew Mission Board has the honor and the privilege to report:

With reference to the property, that the three-story brick building at 48 N. Main Street, Paterson, N. J., was purchased and paid for, is furnished with heating plant, electricity and gas. The first floor is used as a hall, reading-room, class-room, and dispensary. The second floor is occupied by the Superintendent, and the third floor by the Janitor.

The Workers. We have in our employ an energetic ex-Rabbi, H. Bregman, and two Bible women or regular helpers in the Mission work, Mrs. P. Malefyt and Miss Hoitsma, and for the summer we have an additional helper, Miss Maud Van Vessem of West Sayville.

The Work. The following work is performed: Saturday evening meetings, Sunday evening meetings, Sunday afternoon Bible Classes, Reading Room, Night School, Bible Class after Night School, Sewing Class, Dispensary, Visitations, Distribution of Tracts, Bibles, Testaments, etc. This is work that is regularly performed; a comparatively complete report is shown in detail, and is worthy of your notice. The attendance in 15 months was 3,575. Total visits, 1,570. This, however, does not show the open-air work that is done during the summer months, as long as it is practicable. It will be noticed that the summer months have a smaller number in attendance according to the reports, but is more than made up by open-air meetings.

On the 15th day of October, 1917, the Dispensary was formally opened, and proved from the beginning to be one of the most efficient means to get Jews into the Mission. It was

opened three days a week, but many of the physicians of the city were called away to war, and the remainder of the doctors were so busy that they could not give their time to the Dispensary. At present it is difficult to get any one to attend. The ideal way would be to employ a physician at a salary two or three half-days a week. It is rather asking a great deal of charity from a doctor to run our Dispensary through their charity by giving services free. We certainly feel grateful to Drs. Ekings, Botbyl, Dunning, and Veenstra, and could do no less than to express our gratitude to them for their services.

Stereoptican lectures have also proved valuable means in getting a hearing.

The Board was properly incorporated, the property insured, and the documents placed in safe keeping.

What the expenses have been will appear in a separate statement by our efficient treasurer, who by an enormous amount of careful labor and whole-hearted devotion to the cause, has detailed all and every financial transaction.

We learn more and more the truth of what Isaiah says of his stiff-necked brethren, being dull of ears and heavy of heart. We cannot boast of fruit; we, however, are sent to sow, and this we have been able to do through the munificense of the Church. We leave the increase to the Lord.

Humbly submitted,

Board of Paterson Hebrew Mission,

K. Poppen, Secretary.

FINANCIAL REPORT OF THE PATERSON HEBREW MISSION.

To the Synod of the Christian Reformed Church, convened at Grand Rapids, Michigan, June 18, 1918:

MAY 1, 1916 TO MAY 1, 1918.

Receipts

Balance on hand, May 1, 1916	$ 1,925.35	
Received from Synod	9,775.00	
Received by Donations	592.79	
Rent	266.50	
Interest	60.31	
Dispensary	23.32	
Total		$12,643.27

Disbursements

Salaries	$ 4,447.97	
Repairs, Improvements, Etc.	1,777.11	
Phone, Water, Light	190.98	
Mortgage, paid in full	4,500.00	
Interest	334.28	
Coal and Wood	369.28	
Drugs for Dispensary	132.89	
Benevolence	15.60	
Total		$11,768.11
Balance on hand, May 1, 1918		$ 875.16

Books were audited and
found in order by
A. Pousma
H. Wagoner

Respectfully submitted,

D. De Beer, Treasurer.

SUPPLEMENT VII

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REPORT OF THE EMERITUS BOARD

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(See Art. 19 and Art. 37.)

To the Synod in session June 19, 1918.

Esteemed Brothers:

The Board consisted of the brothers, Mr. S. S. Postma, Mr. M. Trap, Mr. D. W. Jellema, Rev. J. Smitter, and Rev. M. Van Vessem. The officers were: Mr. S. S, Postma, President; Mr. D. W. Jellema, Vice-President; Rev. J. Smitter, Treasurer; and Rev. M. Van Vessem, Secretary.

With thanks to the Lord we can inform you that in the two years that have passed we could pay 100% each quarter. Through the generosity of Classis Sioux Center we could in June, 1917, send a small bonus to every one receiving from this fund. In January, 1918, in consideration of the inflation, it was decided to increase the amount for each recipient by 25%. Besides this an extra $100.00 was given to Rev. A. J. Brink because of sickness in the family; to Mrs. Kett $100.00 because of sickness; to an aged weak emeritus minister $100.00 was sent because of the inflation, which would be welcomed by him. The amount for Rev. G. Broene was increased by $100.00 in 1917. At the request of Classis Ostfriesland $400.00 was alotted to Rev. Plesscher until Synod meets; Classis Holland requested that Rev. K. Van Wesep receive $500.00 until the meeting of Synod. Both also shared in the increase.

The request of Classis Ostfriesland for subsidy for Rev. H. Kamps could not be granted, and for the following reasons:

1. The Board cannot accept this emeritation until Synod has made its decision, since we cannot see how according to

Art. 13 of the Church Order honorable emeritation could be given.

2. The Classis which dissolved the relationship of the brother is called upon to care for him until Synod meets and considers the matter.

3. The Board does not believe that it is authorized nor does it have the liberty to support anyone, who neither because of age or disability does not have a charge, unless Synod first prescribes the way.

A request for $750.00 for the support of Rev. Muyskens was received May 25, so that it will have to be considered by Synod.

The widows of Rev. O. Stuit, and Rev. E. R. Haan, as well as Rev. H. Vander Werp passed away.

From Classis Sioux Center a complaint was received that the Board did not follow through on a decision concerning Mrs. Stadt, to which we replied that since June, 1913, the amount was raised to $200.00, that she has shared in the bonuses, and in the 25% increase. The Board is convinced that this is sufficient.

The report of the Treasurer is as follows:

1916 - 1917

Receipts	$5,189.75
Disbursements	4,549.89
Balance	$ 639.86
Lubbers Fund	$1,522.35

1917 - 1918

Receipts	$5,534.25
Disbursements	5,971.77
Deficit	$ 437.52
Lubbers Fund	$1,378.86

The books of the Treasurer were examined and found correct. At its meeting in January the Board gave the Treasurer the right to use the interest from the Lubbers Fund if there was a deficit in the Fund. This he was obligated to do, and besides he had to take a loan from the Bank for $500.00.

In connection with the deficit we should not forget to point out that Classis Hackensack, although reminded more than once, fails to meet the quota of 20¢ per family.

Since the Board cannot know ahead of time concerning the increase and new requests, we cannot at this time serve you with advice how much the quota for each family should be. But by our reckoning it should be placed at 50¢ per family.

The present the following list for subsidys

Rev. A. J. Brink	$750.00
Rev. H. Van Weeep	600.00
Rev. J. Plessecher	500.00
Rev. G. Broene	500.00
Mrs. Bosma	500.00
Mrs. Schultz	250.00
Mrs. Temple	250.00
Mrs. Broekstra	250.00
Mrs. Hemein	250.00
Mrs. Langeeis	250.00
Mrs. Van Vlaanderen	250.00
Mrs. Vander Werp	250.00
Mrs. Kett	200.00
Mrs. A. Van Houten	200.00
Mrs. Rietdyk	125.00
Orphans Van Houten	200.00

Requests from the Classes themselves to be presented to Synod are as follows: Rev. H. Kamps, Rev. A. W. Meyer, Rev. D. H. Muyskens, J. B. Vanden Hoek, as also an increase for Mrs. Stadt and Mrs. Huizingh.

Retiring members of the Board are: J. Smitter, D. W. Jellema, and M. Van Vessem.

Should Synod so desire our Treasurer can serve the Committee of Pre-advice concerning the financial matters of the Fund.

With the prayer that the Lord may enlighten you in all your delibertaions,

In the name of the Board,

M. Van Vessem, Secretary.

SUPPLEMENT VIII

****

REPORT OF THE CHURCH HELP COMMITTEE

****

(Art. 19.)

Esteemed Brothers:

Your Committee has the honor and the satisfaction to present the following to your assembly. This report is in many respects favorable. Church Help continues to make progress. And whereas Church Help is entering its twenty-fifth year, then we note that the number of churches which received support from this fund is fairly large. Although ten years ago the highest amount of support given to a church was not more than $500.00, it in the past year gave support of $1,700.00 to one church. The reason for this is not that the collections have been much higher, but because the churches that formerly received support are presently in a position to pay back to Church Help what they owed. They are the following: Hudsonville, Sheldon, Kenosha, Passaic Northside, Volga, Ireton, and Corsica.

In the two years that have passed the total that was paid back amounted to $5,122.11; and the amount received by means

of collections was $6,207.43. From Classis Grand Rapids East, $686.76; Classis Grand Rapids West, $563.02; Classis Illinois, $914.80; Classis Muskegon, $668.51; Classis Holland, $451.21; Classis Zeeland, $297.30; Classis Hudson, $555.75; Classis Hackensack, $110.20; Classis Ostfriesland, $175.01; Classis Orange City, $513.78; Classis Pacific, $362.78; Classis Pella, $340.88; Classis Sioux Center, $494.95.

In these rich blessing in which Church Help might share in the past two years, there is also something that is less favorable. When the Treasurer of the Fund from his former church to a new field of labor there was a balance of $605.81 in the Fund. He withdrew this from the bank by receiving a certified check signed by the banker, which was to be deposited in the bank of this new place. However, he first had to make a trip to Grand Rapids which took about a week, before he could deposit the check in the State Bank in Sheboygan, Wis. And what was the sad experience? That day news was received that the bank was closed. Of this sum only $60.58 was returned.

What is the present state of affairs of the Church Help Fund. Received by means of paying back, $5,122.11; collections, $6,146.75; the above mentioned $60.58; a balance from the previous Synodical year, $190.96, making a total of $11,520.40.

Support was given to the following churches:

West Branck, Mich.	$400.00	Creston, Gr. Rapids	$1,700.00
Columbus, Mont.	600.00	Austinville, Iowa	700.00
Dutton, Mich.	500.00	Hawarden, Iowa	1,000.00
Cramersburg, Can.	500.00	Estelline, S. D.	700.00
Hope, River Bend, Mich.	500.00	Chandler, Minn.	800.00
Lark, S. D.	500.00	Bigelow, Minn.	1,000.00
Ogilvie, Minn.	500.00		

Loss from the Bank	$ 605.81
Miscellaneous	79.70
Support given	10,085.51
Balance, June 1, 1918	$ 1,434.89

The amounts loaned to the churches are as follows:

Caldwell, Mich.	$250.00	Noordeloos, Mich.	$ 209.70
Grand, Mich.	195.00	So. Boardman, Mich.	50.00
Sullivan, Mich.	540.00	New Holland, Mont.	380.00
Atwood, Mich.	30.00	Vesper, Wis.	180.00
Kanawha, Iowa	80.00	Randolph, Wis.	514.00
Rudyard, Mich.	691.50	Hitchcock, Minn.	47.50
Ellsworth, Mich.	60.00	Plainfield, Mich.	399.55
Tracy, Iowa	242.00	Bishop, Mich.	195.00
Byron Center, Mich.	262.00	16 St. Holland, Mich.	375.00
Rusk, Mich.	90.00	Elpis, Colo.	350.00
Lebanon, Iowa	75.00	Ada, Mich.	400.00
Alamosa, Colo.	60.00	Bethany, Musk., Mich.	350.00
Oskaloosa, Iowa	470.00	Conrad, Mont.	680.00
Chicago, Ohio	220.00	Madison Ave., Paterson	350.00
Doon, Iowa	125.00	Plover, Wis.	210.00
Burton Heights, G.R.	250.00	Musk. Heights, Mich.	700.00
East. Palmyra, N.Y.	378.00	Burdett, Can.	150.00
Prairie City, Iowa	400.00	Sanborn, Iowa	330.00
Racine, Wis.	225.00	Choteau, Mont.	170.00
Amsterdam, Idaho	725.00	No. Blendon, Mich.	450.00
Winnipeg, Can.	570.00	Detroit, Mich.	950.00
Redlands, Cal.	375.00	Lincoln Center, Iowa	450.00
Kuner, Colo.	475.00	Fremont II, Mich.	475.00
Inwood, Iowa	863.44	Columbus, Mont.	600.00
Hancock, Minn.	760.00	West Branch, Mich.	400.00
Rochester, N.Y.	219.58	Dutton, Mich.	500.00
Hanford, Cal.	750.00	Hope, River Bend, Mich.	500.00
Sibley, Iowa	450.00	Lark, S. D.	500.00
Worthington, Minn.	855.00	Creston, Gr. Rapids	1,700.00
Ocheyedan, Iowa	700.00	Ogilvie, Minn.	500.00
Cramersburg, Can.	770.00	Austinville, Iowa	700.00
Bethel, Gr. Rapids	900.00	Hawarden, Iowa	1,000.00
Los Angeles, Cal.	760.00	Estelline, S. D.	700.00
Neerlandia, Can.	190.00	Chandler, Minn.	800.00
Holland, Minn.	360.00	Bigelow, Minn.	1,000.00

The total amount loaned to the 70 congregations amounts to $31,632.27.

We once more recommend the Church Help Fund to the Churches so that it may increasingly under the blessing of God be of help to the weaker churches, which need support so urgently at the beginning of their building needs.

Humbly Submitted,

The Church Help Committee,

J. Manni

D. De Beer

SUPPLEMENT IX

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REPORT OF THE PUBLICATION COMMITTEE.

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(See Art. 22, ff.)

To the Synod of the Christian Reformed Church, in session at Grand Rapids, Michigan, June, 1918.

Esteemed Fathers and Brothers:

The Publication Committee has the satisfaction of presenting to your honorable body the following report:

Article 1.

Since the last Synod many meetings of the Committee were held, and much work has been done continually in the best of harmony. Especially to the Business Committee, consisting of the brothers J. B. Hulst and Henry Dykema, a word of praise must be addressed for the zealous and meticulous labor performed in the instrests of our Church papers.

Article 2.

According to the mandate of the last Synod, Mr. C. A. Benjamin was appointed as auditor, in order to make a thorough examination of the entire management. Mr. Benjamin, an expert accountant, for fifteen days examined all that concerned the management of the papers, and at the meeting of July 26, 1916, filed a written report.

Article 3.

With respect to this report the Committee decided at its meeting on September 12, 1916, the following:

(1) From within our Committee to appoint a Business Committee charged to supervise the management thoroughly.

(2) To employ a bookkeeper, who shall devote all his time to the management of the papers, exactly as any bookkeeper would do, who works for a firm, and is bound to an office of such a firm. This bookkeeper shall be under the supervision of the Business Committee.

At the same time it was decided to inform Mr. D. W. Jellema, at that time Business Manager, of the decisions of the Committee. The brother could not agree to the decisions, and since his contract ended December, 31, 1916, Mr. Jacob Buiten was appointed as Manager.

Article 4.

Mr. Buiten began his work as manager on January 2, 1917. An entirely new system of bookkeeping and a card system of more than 12,000 subscribers for De Wachter and The Banner were introduced. By means of our Field Agent, Mr. Van Ess, and also by other means new subscribers were obtained, and presently many new advertisement for both papers were solicited and delinquent subscription dues and advertising bills were collected. Besides many other improvements were made, too many to mention, and yet of great significance for good supervision of our Church papers.

The result of all this is that our income has increased considerably, as the report, distributed to all the Synodical delegates, indicates. The debt to the Banner Publishing Co. has been paid, and there is a balance of $5,000.00 in the treasury. A much larger sum than ever before in a period of a year and five months was turned over to the Theological School.

No doubt, however, our profits could be larger still if we had a small printing plant of our own, and therefore the Publication Committee comes with the proposal accompanying the Financial Report to do this.

Final Statement as given to the Publication Committee by Mr. Jellema.

June 1, 1916 to Jan. 1917. (7 months.)

Balance as per last report	$ 364.28
Total Receipts	8.486.23
Total	$8,850.51
Total Disbursements	8,514.56
Balance	$ 335.95

For detailed statement, see audit of Mr. C. A. Benjamin, expert accountant.

Report of J. Buiten, Jr., Administrator, from Jan. 1, 1917 to June 1, 1918. (17 months.)

RECEIPTS

	De Wachter	The Banner
Subscriptions	$22,503.54	$ 6,797.78
Advertisements	3,768.56	1,577.46
Total	$26,272.10	$ 8,375.24

DISBURSEMENTS

Printing	$10,599.63	$ 5,213.33
Commissions to Agents	1,375.04	161.64
Editors' Salaries	860.00	580.00
Editors' Expense	9.63	26.67
*General Office Expense	619.43	195.61
*Field Agent's Expense	187.50	59.21
*Salaries:-		
Adminstrator	947.50	313.00
Field Agent	1,124.80	355.20
Extra Office Help	103.56	27.44
*Committee expense	200.36	63.27
Totals	$16,054.55	$ 6,995.37
Receipts, De Wachter	26,272.10	
Disbursemnts	16,054.95	
Earnings		$10,217.55
Receipts, The Banner	$ 8,375.24	
Disbursements	6,995.37	
Earnings		1,379.87
Total Earnings		$11,597.42

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*On our books the items marked (*) are not divided, showing how much of this expense is for De Wachter and how much for The Banner. We have divided them on this report pro rata according to the total receipts of each paper, in order to ascertain the net earnings of each paper.

EARNINGS HAVE BEEN DIVIDED AS FOLLOWS:

Paid balance due Banner of Truth Publishing Co.	$ 3,000.00
Paid Interest on above	248.20
Paid Theological School	3,000.00
Balance on hand	5,359.53
Office Furniture, Safe, Typewriter, etc.	325.64
Total	$11,933.37
Less cash received from former Administrator	335.95
Total	$11,597.42

Number of readers, De Wachter, Jan. 1, 1917	8,300
Number of readers, De Wachter, June 1, 1918	8,400
Number of readers, The Banner,	3,275
Number of readers, The Banner,	4,000

Comparative Statement

DE WACHTER

	Two Years ending May 31, 1916	Two Years ending May 31, 1918
Receipts, totals	$23,741.93	$32,288.24
Disbursements, totals	19,120.70	21,496.11
Earnings	$ 4,621.23	$10,792.13

THE BANNER

Receipts, totals	$ 6,697.03	$10,986.43
Disbursements, totals	6,964.37	9,827.20
Earnings		$ 1,159.23
Losses	$ 267.34	

Total Earnings, 2 years, ending May 31, 1916	$ 4,353.89
Total Earnings, 2 years, ending May 31, 1918	$11,951.36

The first report, as you note, is of Mr. D. W. Jellema, Holland, Mich., for a period of 7 months (June 1, 1916 to January 1, 1917); the second report is from Mr. J. Buiten, Jr., for a period of one year and five months (January 1, 1917 to June 1, 1918). You will

observe that the earnings (the amount paid to the Theological School, the debt to the Banner of Truth Publishing Co. and the balance in the treasury) for the last year and five months totaled $11,597.42. These earnings are much greater than any time previously for 1 year and 5 months.

The Publication Committee, however, is not satisfied with the income of the papers. We know that these earnings could be larger still, if the Church owned a small printing plant for the printing of both papers. Not only would our income be larger, but our papers could be improved and enlarged, and thus have better means to instruct our people. This latter then is also the aim of the Committee.

We therefore ask for permission to buy our own printing plant. The principle reasons for this are stated in the Agenda. Permit us, however, to emphasize No. 2 and No. 5 of those reasons. Our papers lack attractiveness and neatness in printing; and we cannot give the service to our readers and writers. The reason is the fact that we do not have our own facilities, and that the printers and the business office are separated too far from one another. Also our papers, especially The Banner, should be enlarged. We find that this cannot be done except at great expense, and we are convinced that having a printing plant of our own would save us enough to pay for larger and more attractive papers.

Under reason No. 5 we wrote about getting greater central control. We mean thereby that we find it impossible to give the necessary supervision with the present system. It is necessary to unite the Business Manager's office with the printing plant. At present we have two printers and one Business Manager's Office. These three must be united. Formerly when the Church published De Wachter only, and the number of subscribers was not large, this was not so necessary, but now we have two papers with more than 12,000 subscribers, and we find it impossible to take care of subscription income, changing of addresses, etc., in a thorough manner of these 12,000 subscribers, if we do not print and send these papers ourselves. Our mail is now distributed over 6 offices. Some letters come to Rev. A.

Keizer, some to Rev. H. Beets, and some to H. Holkeboer at Holland, Mich, also some to the administrator at Grand Rapids, and some to the Grand Rapids Printing Co., as well as some to Mr. Van Ess, agent for De Wachter and The Banner. This confuses the reader, and the result is that many letters come to the wrong address. All changes of address, new subscribers, etc., must first be sent to the office of the administrator, and afterwards to the printer where changes are made on the mailing list. This methods causes many mistakes, is costly, and delays service to the readers. Much of the subscription money, etc., is sent to the printers, and which later has to be sent to the administrator's office, and this causes delays and mistakes which are unavoidable. If we had our own printing plant, which would house the manager's office also, much time, money, and vexation would be spared.

Below is an estimate of the cost for such a printing plant and the running expenses. You will note that it is much more advantageous to own a printing plant for the printing of our Church papers.

The original price for such a printing plant, complete with linotype, press, type, etc., etc., is $7,000.00.

The present price for the printing of De Wachter is $148.16 per week.

The present price for the printing of The Banner is $89.00 per week.

The total is $237.16.

The estimated cost of Printing the papers ourselves.

Labor: Linotype Operator, $25.00; Pressman, $20.00; Typesetter, $18.00; Helper (boy), $8.00; 1 girl, $8.00; Total $79.00.

Paper: De Wachter, 8,500 volumns (30x44 - 50 lbs.), 4½¢ per lb. $38.25

The Banner, 4,000 volumns (24x36 - 40 lbs.), 5½¢ per lb. $22.00

Decrease in value of the printing plant, each year 10%, per week, $14.00.

Ink, ink rollers, proof paper, etc., $10.00.

Rent, Light, Power, etc., per week	$ 12.00
Miscellaneous, per week	10.00
Postage for mailing the papers	12.00
Total	$197.00

Present cost	$237.16
Estimated cost	197.00
Saving	$ 40.16 per week, or $2,088.32 per year

This is 29% of the estimated price of the printing plant.

We hope and trust that you will understand the reason for asking your permission to buy our own printing plant is for the improvement of our papers and to provide better means for instructing our people and thereby promote the Kingdom of God. May we receive your support in this matter.

Article 5.

Besides the above mentioned proposal, your Committee comes to your honorable body with the following proposals:

1. Synod decide that in the appointment of all the editors for De Wachter and The Banner, Synod choose from a nomination made by the Publication Committee. Concerning the nomination for editor-in-chief three names shall appear; for the other nominations two or three.

2. The salary of the editor-in-chief of The Banner be increased from $200.00 to $250.00.

3. That the gratuities for all the editors be increased. At present the departmental editors in De Wachter receive $75.00 and the Associate Editors of The Banner receive $50.00. According to the judgment of the Committee this is not enough. Especially in view of the fact the difficulty which the Publication Committee experiences in obtaining and keeping editors, the Publication Committee urges Synod to increase the gratuities. Synod give the Publication Committee the power to give a higher gratuity to one department over that of another, in view of the fact that one department differs fromanother, and there is much more work attached to one department as opposed to another.

(What has already been sent to Synod as a recommendation and appears on the Agenda, namely, that the Associate Editors of The Banner are to receive $60.00, should be considered as the minimum, as well as the amount given to the Departmental Editors of De Wachter.)

4. Synod do not appoint a departmental editor "For the Young People", but that the Editor-in-Chief to supply the material for this department appropriate for young people.

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Besides your Committee informs you of the following:

1. The following brothers have resigned as Associate Editors, namely, Revs. Hiemenga, Hoekstra, Stuart, and Dr. Van Lonkhuyzen. The last named brother has addressed a letter to Synod. Concerning this letter we direct the attention of Synod to two matters: (a) that if the first request of Dr. Van Lonkhuyzen is granted, the significance of De Wachter for the Church will have to be changed; (b) that thereby a change will have to be made in the rights of the editorship as established by Synod. The Publication Committee desires to give more information to the Committee of Pre-advice.

Concerning the second request, this is not in harmony with the nature of the department, and moreover, if Dr. Van Lonkhuyzen want to write a series of article on another subject, he can do so at any time in the department of "Voices."

2. The Publication Committee is looking for special articles for The Banner concerning actual subjects, especially in connection with the many questions arising in these critical times, for which articles the Publication Committee will give a satisfactory remuneration. Various brothers will be requested, and some already have, to cooperate, and the Committee requests Synod to urge such cooperation. If we are to make our papers what they should be, then our qualified writers of the Church should serve with their pens.

3. The subscription price of De Wachter is $1.25 per year,

and of The Banner $1.00 per year; consequently we were necessitated to request the ministers and professors to pay the full subscription price for our papers. Your Committee offers for consideration whether it would not be wiser to make the subscription price the same for everyone, since there is no reason why a minister or a professor should pay less for our papers than any other member of the Church.

4. Committee member, the Hon. A. H. Bosch, resigned in September, 1917, and in his place Mr. G. J. Rooks of Grand Rapids, Mich., was appointed. Rev. E. J. Tanis was chosen by the Committee to serve as secretary.

5. The Committee members Vanden Bosch, Hulst, and Tanis were appointed for two years by the Synod of 1916.

Humbly Submitted,

The Publication Committee,

E. J. Tanis, Secretary.

SUPPLEMENT X.

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REPORT OF THE DEPUTIES FOR SOUTH AMERICA.

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(See Art. 27.)

Esteemed Father and Brothers:

The deputies for South America herewith present to Synod a reports of their work.

1. In view of the fact that the last Acts of Synod did not record the appointment or re-appointment of the Deputies for South America, the Synodical Committee was consulted. The Stated Clerk of Synod replied that this was only an oversight, and advised that we continue the work as we have done before.

2. Since the last Synod the disbursements are As follows:

Chubut	$ 330.00
Tres Arroyos	800.00
Buenos Aires	920.00
Rosario	150.00
Books, Wachter, and Banner	187.12
Exchange and Postage	12.66
Total	$ 2,399.78
Receipts and Balance	2,387.02
Deficit	$ 12.76

3. The Reformed Church of the Rural Colony affiliated with the Classis of Buenos Aires, but the Netherlands Reformed Church did not do so fully. Rev. A. C. Sonneveldt serves both congregations in harmony and blessing, but considering the traditional difference it was considered advisable that the Netherlands Reformed Church not to join fully. The Reformed congregation

consists of 46 families spread over a large area and is now self-supporting.

4. The congregation of Tres Arroyos with real cooperation could also be self-supporting, but it has to wrestle with pitiful circumstances, which causes many sighs and prayers. An encouraging sign is that the Christian School is flourishing, consisting of more than 50 students. May the Lord bless Rev. Sj. Ryper and his faithful helpers, both men and women, in this arduous work, and spare the congregation from dissolution.

5. In Buenos Aires brother H. Hogendorp, Principal of the Christian School, was examined and ordained as Minister of the Word. Both Church and School flourish.

6. In Rosario an official status has been obtained by means of 31 members and 30 baptized members, and at present there is a movement to begin a Christian School. Every seven weeks the congregation is served by the minister of Buenos Aires or Tres Arroyos.

7. With respect to the affiliation of Classis Buenos Aires With the Reformed Churches of the Netherlands, your Committee did not receive a final report. See Acts, General Synod.

8. With gratitude we can state that the Peoples State Bank in Holland has this time too charged nothing for tranferring funds to the Holl. Bank In Buenos Aires.

9. Advice: Synod again appoint deputies with the same mandate. The subsidy as before should be continued at least for the next two years, even though this Classis should unite with the Gereformeerde Kerken of the Netherlands.

Humbly Submitted,

The Deputies.

J. Groen
J. Wyngaarden

SUPPLEMENT XI.

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REPORT OF THE COMMITTEE TO SHOW THE
RELATIONSHIP OF THE SUNDAY
SCHOOL TO THE CHURCH.

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(SEE ART. 52, VIII.)

Honorable Fathers and Brothers:

Your Committee to show the relationship of the Sunday School to the Church has the honor to present the following as its advice.

Your Committee found itself placed before a difficult task. Yet it realized that this task must be completed, considering that there is a need to enlighten the churches for the future concerning this important matter.

The Synod of 1906 already appointed a Committee to consider this matter, and it was instructed to show the principial relationship between the Church and the Sunday School. This Committee was not successful in its appointed task, and the Synod of 1908 refused to assume the responsibility of this report. A new Committee was appointed. It reported to the Synod of 1910, but Synod did not act on the report, at least there is no indication of it. The Synods of 1912 and 1914 evidently did not consider the matter, however, the Synod of 1916 honored the undersigned with the mandate of Synod to serve with advice in this matter.

I. HISTORICAL REVIEW.

The Sunday School began in the year 1780 by Robert Raikes of Gloucester, England. Attempts have been made to place its origin much earlier, but without historical justice. The modern Sunday School must recognize Robert Raikes as its father. These schools of Raikes had a secular,philanthropic character, and had no exclusive religious intent or purpose.

When they presented a higher purpose, and became more specifically religious, they became general. The Methodists especially promoted the organization of these schools, and John Wesley wrote in 1784, "Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians."

Especially in the first 25 years of the 19th century these schools were promoted in their growth by various philanthropic and religious societies. The education of children in this time was in general neglected. Thousands of children received their first lessons in arithmetic and writing in the Sunday School; and their lesson books were the Bible and the Catechism. Those who reaped the benefits of these schools, ardently promoted the opening of Sunday Schools. The secular and religious press gave its moral support. Bible Societies promoted their growth in the beginning of the 19th century by the distribution of Bibles. The work of the Sunday School began to spread. It is claimed that five years after Robert Raikes began his school, there were already 250,000 in attendance at Sunday Schools.

In the years 1825 to 1830 the Sunday School in its great importance came to the attention of the American public. In 1817 the Americam Sunday School Union was organized. It was realized epecially with respect to religious instruction in the public school was being separated, and that this instruction was becoming more neutral or secular, so that the Sunday School had as its task to give religious, Christian instruction. "The idea of religious instruction as the one great business of the Sunday School had then found universal acceptance." Somewhat later--1830-1880--the Sunday School obtained an essential place in ecclesiastical life. It was acknowledged as an organ of the Church for the Christian training of the youth of God's people. Although about the time of 1860 strong opposition arose against it, the above mentioned place of the Sunday School was given to it in England and America, yea, in general in the great Protestant world, and even Rome knew how to find a place for it in its rigid hierarchical ecclesiastical life. And the Jews also knew how to make use of it in a measure for the promotion of its hardened Judaism. In 1850 it was estimated that there were 6,000,000 Sunday School pupils, and in 1875 10,000,000. And in 1917

it is claimed that there are 350,000 Sunday Schools with 35,000,000 pupils and 3,500,000 teachers. One can hardly form an insight of its comprehensive work. Imagine the organization and the work force of these schools; the breadth of literature used; the colossal sums that are collected for various purposes. Think of the religious energy expended in the Sunday School. One cannot estimate how great the Sunday School is in its influential significance for the Protestant peoples of the world and thus for the kingdom of God.

The Sunday School has come to its greatest development in America. In the official Report of the World's Seventh Sunday School Convention, Zurich, Zwitserland, July 8-15, 1913, it was reported that in North America there was the highest percentage in attendance, 13.4 in comparison with Europe 2.2. The following confirms this, "In the United States Sunday Schools have claimed, and in fact assumed, relation to public (weekday) schools corresponding to that which the Sabbath holds to secular days of the week. In this relation they seek to supplement public and general education with the moral and religious influence of Christianity." It further declares that "the Sunday School has become one of the most important forces in modern affairs and particularly to this school must we look, at least in large measure, for the solution of our problem of religious education." And further, "The force of necessity has been on the Sunday School as an agency for religious education because no other institution is doing this work to any general extent today. Education has passed from a domestic to a civil duty, while the civil powers have decided, at least in the majority of the states, that their institutions for education cannot include instruction in the Bible or religion in its curricula. It has, therefore, fallen to the Church as the organized communal force for religion to undertake this work." This view has become more and more the established conviction, and it is believed that "the school is coming to be worthy of its place as the great agency for religious instruction and education." This point of view concerning the Sunday School is characteristically American, because in Europe the state of affairs is different, as an authority rightly remarks: "The large bodies of Protestants on the continent (Europe) believe in religious instruction in their day schools, which some

there deem equal, if not superior, in efficiency to the method pursued in the modern Sunday School."

In the first half of the 19th century many churches in America, among others the Methodists (see The Banner, August 16, 1917) and the Presbyterians have endeavored to place the Sunday School in a firm relationship to the catechetical instruction. With regret many saw catechetical instruction take a back seat, but in general it was thought that the "Sunday School is the most efficient means of the public instruction both of the young and the adults in the doctrine of God's Word." At first attention was drawn to the fact that catechetical material must form a part of the instruction. It was declared (the Presbyterians) that "in all cases the catechism must constitute a part of the regular course of instruction." At first one guarded against the Sunday School taking over the whole field, because "the Sunday School must not supersede but must cooperate with the entire system of pastoral instruction." Slowly on the Sunday School played a larger role and was considered as "the institution that has grown to be an important auxiliary to the Church in the instruction and religious culture of her children." Finally one heard less of catechetical instruction and "the Sunday School became the Church studying and teaching the Bible." The desire is expressed "that it is exceedingly desirable that the entire congregation, old and young, be permanently connected with the Sunday School, either as scholars or teachers." One notices that more and more the emphasis on catechetical instruction is replaced by that of the Sunday School, and the latter becomes the means for Christian cultivation of the covenant youth.

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Among the Dutch people in America the Sunday School was slowly on introduced. Already in 1851 a Sunday School was opened in Holland, Michigan. Shortly afterwards it obtained a permamnent place in congregational life. And as it progressed in Holland, the Sunday School was slowly on introduced in the churches in the vicinity. At Classical meetings the necessity and the profitableness was discussed. Some declared themselves against it. The fear was expressed that the catechism classes would be neglected. Dr.

A. C. Van Raalte defended the Sunday School, and said: "If I thought that the Sunday School would in any way harm or detroy catechetical instruction, then never a Sunday School;" but, said he: "I think and hope that we can have both and the catechism classes will profit thereby." Against this it was remarked how it was going with the Americans. With regret he agreed, but he pointed out the duty of the ministers and the elders to see that the youth were catechized. (See The Banner, Feb. 8, 1917.) If Van Raalte could witness the actual circumstances in the churches now, what would he say? Is it not a fact that the number of Sunday School attendants in the Reformed Church is increasing while the number of catechumens is decreasing!

Already at the General Assembly of our Church in 1873, Art. 8, it was decided in connection with the matter of Christian instructions "It is also strongly urged that Sunday Schools shall be introduced in every congregation," the first part of this Article reads--and this is remarkable--"it is strongly urged to have Christian (sic!) Reformed schools in the congregation, and the consistories are strongly urged to implement this matter. Thus first schools, Christian Schools, and then Sunday Schools.

It is interesting to study the various decisions made by our Synods concerning the Sunday School. (Acts of Synod, 1873, Art. 8; 1884, Art. 49; 1886, Art. 51, 62, 96; 1890, Art. 42; 1892, Artt. 78, 81; 1894, Art. 118; 1898, Art. 88; 1900, Art. 94; 1902, Art. 116; 1904, Artt. 110, 118, 156; 1906, Artt. 56, 93, 108; 1908, Art. 41; 1910, Artt. 10, 39; 1912, Artt. 34, 75; 1914, Artt. 10, 75; 1916, Artt. 27, 51;--this list is not complete). The Sunday School was handled in a somewhat stepmotherly fashion. If one compares the manner in which Christian instruction was dealt with, then we soon learn that the interest of Synod for Christian instruction was far more serious and greater than that for the Sunday School. It is also interesting to observe that Synod did not raise the question before what the principial relationship of the Sunday School is to the Church, and what place must be assigned to it in the life of the Church. The Sunday School is also becoming a power in our denomination (see Yearbook for statitics), whereby it is urgently necessary that Synod expresses itself with respect to

the place that the Sunday School should have in the life of the church. The more so since the entire American Church world honors this institution for Christian nurture of the covenant youth to the neglect of catechetical instruction, and with the practical denial of the necessity of specific Christian schools.

It is striking in the history of the Sunday School to note that after at first for a time of struggle to get a firm footing in the denominations of Reformed Confession. This is a general phenomenon, and does not only obtain for the churches in the Netherlands. In the churches of the Reformation it was considered absolutely necessary for instruction in the catechism, and further stood for Christian instruction in the day school. In this connection think of what is called "the fundamental law of Christian nurture," namely, what the Synod of Dordt, 1618-'19 established with respect to catechetical instruction and Christian nurture in general. In those days the Sunday School did not exist, and, if one lived according to that fundamental law, there would be no need for a Sunday School. Rev. J. P. Tazelaar declares without hesitation (Acts of the Congress for Reformed Evangelism, Amsterdam, W. Kirchener, p. 48): "By the nature of the case the Sunday School is not for children of the congregation. These cannot and may not be objects of Evangelization; for them applies, next to the preaching of the Word the school with the Bible and the catechism." For the Sunday School he finds a two-fold purpose, or rather one, namely, the means of the work of evangelism. Yet it is now a fact that many parents are unfaithful in the Christian nurture of their children by not performing their own obligations and that the children do not attend catechism classes, and are not instructed in a school with the Bible. For such an intolerable situation the Sunday School is the remedy. Such children become the objects of the work of evangelism. According to Rev. Tazelaar the chief purpose of the Sunday School must be and must become moreso to prevent wandering from and preserving Christian tradition. Yet concerning what kind of Sunday School there should be, he advocates a Church Sunday School. Consequently, we are of the opinion, in the light of our investigation, that historically it appears that when the Reformed churches were faithful to their confessed principle of the Covenant of grace promoted Christian nurture;---in the home, in the school with the

Bible, in the catechism---that there is only room in its church life for the Sunday School as a means of evangelism..

These aspects of the history of the Sunday School are very limited, and are not based on a broad, complete historical investigation, yet they are sufficient to establish the following:

1. The rise of the Sunday School did not claim as its purpose the nurture of the covenant youth to become members of God's Church, but to instruct and evangelize neglected children.

2. The Sunday School, where it was instituted and came to greater prominence, superceded the catechetical instruction where it existed in the American Church world, and even in some Reformed communities.

3. The Sunday School in America has now become the institution for the Christian nurture of the covenant youth, and claims to provide for the indispensible need of those children for Christian instruction, which cannot be obtained in the public school.

4. The Sunday School, where it is enthusiastically supported and comes to elaborate development, and is well organized with the graded system, etc., causes the congregation to live in the fancy that by it the demand is met in the nurture of God's covenant.

5. The Sunday School with its present comprehensive work, is for the American world, where Christian Schools and catechetical instruction do not exist, is something indispensible for the youth of our country, if they are not to be lost in spiritual ignorance.

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II. WHAT POSITION SHOULD THE SUNDAY SCHOOL SERVE IN OUR CHURCHES.

In order to answer the question which Synod presented to the Committee in an intelligent manner, it is necessary to ask ourselves what the Sunday School is. And that is a question that your Committee cannot answer in one sentence, because the Sunday School does not reveal itself as the same type everywhere. As it was started by Robert Raikes in the year 1780, it was in the first instance a philanthropic organization, that

sought to raise the intellectual and moral level of neglected children, but paid very little attention to the religious element in their nurture.

This character of the Sunday School underwent a remarkable change when John Wesley transformed it in a powerful propaganda means for Methodism. In a time when the Church everywhere was all but in a deep decadence, the Sunday School now became the bed wherein the waters of life streamed out to thousands, who in cold indifference turned away from the Church, which did not warm them in the glow of the gospel. Thus the Sunday School became an important means for evangelization, wherein religious instruction was given to multitudes of children, who apart from that were completely deprived therefrom, and whereby complete dechristianization of the population was prevented..

In the Netherlands the Sunday School in its first appearance in the year 1836 had a similar character; it was the fruit of the Awakening. Especially after the introduction of a law for elementary education, which forced upon the nation a school without the Bible, in a rapid growth. In many places Sunday Schools arose, who brought children, otherwise completely deprived of religious instruction, in contact with the truths of Holy Scripture. In the Netherlands all emphasis was placed and continues to be placed upon the Sunday School as a means of evangelization. But next to them Sunday Schools also arose to give children of believers Biblical instruction besides the instruction received in the home, in Catechism classes, and the Christian School. In such cases, says Dr. Bavinck, the Sunday School is superfluous or serves only as a fill-in. Memorial of Jachin, p. 255.

In our own country the situation is different in most of the Churches with respect to the Sunday School. In general the children here receive no religious instruction in the day schools; in those churches catechetical instruction is downgraded; and it is to be feared that religious instruction in the home is at a low level. With that situation of circumstances it is no wonder that the Churches place a lot of emphasis on the Sunday School; they see therein the chief means to instruct the youth in godliness. Thus they

grasp it, not only for Evangelistic work, but also to orientate the children of the Church in the teaching of the Holy Scripture---and in some instances, and the confessions of the Church ---to prepare them for making profession of faith, and to spur them to engage in a godly walk. The Sunday School is the ne plus ultra for the promotion of Christian education, and by many is praised above the Church. Slowly on the emphasis will be placed more and more on the idea of the "school" in the Sunday-School. There are different departments and a detailed worked out graded system; and instruction is given not only in Biblical History, but also in Church History, in the History of Missions, Nature study, literature, etc.

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From what has been said it is clear that the Sunday School appears in various forms, and always in connection with historical situations. Now with respect to us with respect to the instruction of the youth? It can have its profit, that we compare the actual situation among us with the demands which the fathers of Dordt expected. They evidently had a profound conception for the high regard for a Christian nurture of the youth, and pointed to a three-fold method of catechizing, namely, in the home by the parents, in the schools by the teachers, and in the churches by the ministers and others, who assisted them. In the home the parents "are called upon to teach their children and the entire family in the principles of the Christian religion in accordance with each one's conception and to provoke them to the fear of the Lord, to accustom them to home devotions, and with the preaching of the Word, in the home, especially after a Catechism sermon, to recall the sermon, and from Scripture to read passages, and cause them to learn the principal texts, explain them, and thus prepare them for the Catechism in the schools." The teachers must devote at least two days with their students not only to learn but also to get a right understanding of the Catechism." And further it is the duty of the ministers in the church "preach from the Catechism, but not too long, and thereby bear in mind

the capacity of rentention not only for the adults but also for the youth." (Kaajan, De Pro-Acta der Dordtsche Synode in 1618.)

If now our churches comparatively take into consideration the instruction of our youth to answer to that ideal, and also the demands of our times, then we can consider the Sunday School among us as being superfluous, except as a means for evangelization. We dare not, however, flatter ourselves with the thought, that the religious instruction of the youth of the churches satisfy the demands of the fathers of Dordt. Catechisn in the home is only a memory, indeed, if it is that. Catechetical instruction fortunately still plays a prominent part; yet in many instances it is confined to 6 months in the year, so that annually the children receive catechetical instruction only 25 or 30 hours. And preaching on the Catechism in generally of such a nature that children under twelve years of age understand little of it. Thank God, we have Christian Schools, but less than one third of our children reap the fruits thereof. In these schools they receive instruction daily based upon Reformed principles, and a half hour each day is devoted to Biblical instruction. While this situation by contrast compares favorably with the American churches round about us, it is still true that it still does not answer to the ideal of our forefathers.

From the foregoing it follows that it does not agree with the demands of the fathers of Dordt, nor fit in with the situation of religious instruction of the youth of the church to recognize the Sunday School as the only means par excellence for the instruction of the seed of the church. In the catechism classes and Christian School we have better means. And it would be far better to have done with the Sunday School than that it would oust one of these. We must not flatter ourselves with the idea that in places where there is no Christian School, the Sunday School fills in the breech. Surely, if you only have a Sunday School, then it is according to the word of Witz: "Six days a school without, and one day a school with the Bible; six days beginning the day without prayer and ending without thanksgiving, one day the reverse; six days no connection with the family,

one day there is; six days ambiguity, one day unity; six days disharmony, one day harmony." Memory Book, Jachin, p. 268. May the existence of the Sunday School never deaden the call for a Christian School for the children of the covenant. We also want to center our attention upon the Sunday School and the place it should take among us, and to be led into the consideration that in some circles of our people there are no Christian Schools. They should be there, and if they are not, they should be established as soon as possible. Taking into consideration our Christian Schools and our catechetical instruction, we can never ascribe to the Sunday School the significance that it has in the American Church world about us. Hence we must not entertain the foolishness to have our Sunday Schools molded to the last of the characteristic American Sunday School; we would then obtain a shoe that does not fit.

With respect to the question whether the Sunday School can have a unique place in our Reformed church life, then we must differentiate between the Sunday School as a means for evangelization and the Sunday School for the children of the Church. Then in the foreground it must be that evangelization must take the first place, a work, a form wherein we thus know it is comparatively new, and for which our fathers made no provision in their system. That the Sunday School is an excellent means thereto, needs no broad demonstration; history has adequately proved this. And as such it can just as well be grafted in the Reformed stock as in the Methodist, as experience in the Netherlands has taught. As a means for evangelism the Sunday School among us can take a substantial place, and should take a more prominent place in our circles than it has so far.

It is more difficult when we place ourselves before the question whether the Sunday School can take a substantial place for the children of the Church in our Reformed Church life. Your Committee must acknowlege that it did not succeed in prescribing a task for a Sunday School in the Christian nurture for the children of the covenant,---a task different from that of the Christian family, the Catechism, and the Christian School. It can come to no other

conclusion than that which the Netherlands arrived at in similar circumstances: The Sunday School can serve as a supplement or as a corrective in home catechising, which at the present time is woefully faulty, if it is not entirely absent. See Tazelaar, Handelingen van het Congres voor Geref. Evangelisatie, p. 40, f; and further the Gedenkboek van Jachin, Bavinck, p. 256; Tazelaar, p. 212, ff.; De Moor, p. 260, f; Kaajan reacts thereto that catechising in the home must remain the ideal for Reformed families. De Pro-Acta der Dordtsche Synode in 1618, p. 217. To this we fully agree, and thus rather speak of the Sunday School as only a corrective or a supplement. Maybe the Sunday School can at the same time be of service to cause the parents to come to a greater consciousness in this matter to fulfill their calling. At the Sunday School Convention held in 1905 in Toronto, one of the speakers claimed that experience actually taught that such an influence was made by the Sunday School on the family. (Official Report of the Eleventh Sunday School Convention, p. 142.)If the Sunday School as such, however, shall itself perform such a service, then it must in its work take into consideration other factors, to cooperate in the nurture of our youth, namely catechetical instruction and the Christian School. In differentiation from catechising, which seeks to prepare the youth of the congregation for profession of faith, and thus follows the dogmatic method, the Christian School strives the prepare the children in a Christian way for their life in the world, and thus follows, even as the public school, the historical method. And in differentiation from the day school, the Sunday School should bear a more intimate and personal character, even though it is of necessity classical. The teacher should also have contact with the home with the children of his class and the parents. Thereby the relationship to the children shall of itself be more intimate. And with the instruction in the Sunday School exhortation should not be forgotten.

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What in the last analysis the relationship of the Sunday School is to the Church, your Committee is convinced that the Sunday School as a means of Evangelism should have priority in the service of the Church as institute,

even though it might proceed from personal initiative. Evangelism is a sort of missionary work, and the work of missions is, in the first place, commissioned to the Church. The idea that this work chiefly should proceed from the Church is also maturing more and more in the Netherlands as is plainly seen from "de Handelingen van het Congres voor Gereformeerde Evangelisatie," p. 31, ff.; 45, ff.; 159, ff.; 179, ff.; also in the Memorial Book of Jachin, p. 170, ff.; 258, ff.; 264. Therewith it is not said that the office-bearers must themselves give the instruction, but that they should manage the work, and pay close attention to it. Naturally there will always be talents and manpower in the congregation by which they can thankfully make use. In this way also the office of the believer will blossom forth.

The situation is somewhat different with the Sunday School as a supplement or corrective for a defective or a compltely neglected family catechization. With Tazelaar we could also place this under the heading of evangelization, and thus proceeding from the Church, "Acts of the Congress for Reformed Evangelization, p. 49." However, your Committee is of the opinion that it would be better to leave this to personal initiative. The idea is not to lead children into the Church, or to nurture them for Church life, but in a Christian manner to prepare them for life in the world. It does not take over a portion of the work of the Church, but that of the parents. From this let no one get the idea that the Church as institute does not have to take into consideration this work. Considering that the Sunday School is an institution where children receive religious training, the Church must naturally supervise. If this is done seriously and faithfully, the Sunday School, especially in our times, can be very dangerous. There is evidently not a single means in our country that erases the lines and promotes above differences of faith as the Sunday School, as it exists in the churches round about us. "Interdenominational Sunday School Papers" and "Lesson Helps" and a watered down literature, besides teachers that have little or no conception of Reformed principles, are naturally not in a position to nurture our children for love of our Church and for

our principles; they will not give depth to the life of our children, they will not build up our Church, but rather break it down. The Consistory should carefully give consideration to:

1. The teachers, who are appointed for the Sunday School;

2. The instruction, that is given to the children of the Church;

3. The Sunday School papers, that are used and distributed; and

4. The books, which are found in the Sunday School library.

Thereby it would prevent damage to the Church by the Sunday School, and that at the same time it would be a blessing which is hidden in the Sunday School, and would increasingly become to greater revelation.

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PROPOSITIONS

1. We, as Reformed, are called upon with respect to the nurture of our children to place the emphasis on catechism in the home and on the Christian School. If they receive the acceptance which they should, then there will be less need of the Sunday School for our children.

2. The Sunday School can only take a sunstantial place as a means of evangelism. More than formerly it must be used in the service of evangelism , which in the past the Reformed churches did not sufficiently promote.

3. Considering the catechization in the home among us as very lax, if it exists at all, the Sunday School can also be a supplement as a corrective. But we should constantly foster the ideal, home catechization, and so institute the the Sunday School that it would serve as a corrective thereof. This would require that:

a) The children are to memorize psalm stanzas and texts from the Word of God;
b) That the teacher reads and studies the Word of God with the children;
c) The instruction be as intimate and personal as is possible in class-room instruction;
d) The hortative element in the instruction take a prominent place.

4. That the instruction in the Sunday School be in distinction in essence from the historical catechtical instruction, and as its purpose not to instruct the children in the life of the Church, but for a rich life in this world. In that respect the purpose of the Sunday School would be identical with that of the Christian School.

5. Yet one must guard against the Sunday School being placed in the foreground, and that the parents imagine that the Sunday School can take the place of the Christian School. If one has nothing but the Sunday School, then there is a dangerous dualism that comes into existence in the nurture of our children. Then there are 24 hours of teaching with God excluded overagainst , let us say, two hours of instruction wherein God and his Word are reckoned. The results thereof are easily to be imagined.

6. The Sunday School as a means of evangelism should proceed from the Church as institute; while the Sunday School as a supplement of home catechizing, considering its nature, should proceed from personal initiative. Thereby it is not denied that the Church, if personal initiative is lacking, should not take this matter in hand. In any event the Sunday School shall remain under the strict supervision of the Church, in order that it does not promote among us a so-called "Christendom above differentiations of faith." There is possibly no means at this time, that exists round about us to slacken the borders more than the Sunday School.

E. J. Tuuk

L. Berkhof

J. M. Ghysels

SUPPLEMENT XII.

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REPORT OF THE COMMITTEE CONCERNING WORSHIP.

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(See Art. 52, VIII, b.)

To the Synod of the Christian Reformed Church assembled
at Grand Rapids, Michigan.

Esteemed Brothers:

The Synod of 1916 instructed us to report to the following Synod a comprehensive report concerning guidance with respect to instituting in our worship services an order of liturgical items wherein the congregation would take a more active part. This mandate could not mean that we at this time would come with definite proposals for improvement, or to propose concept rules drawn from our principles for the establishment of a liturgical service. This would be too broad a study, and, moreover, Synod did not think that the time was ripe at this point either to make such a move. It declared this at that time. Hence the time cannot be ripe now either. That Synod with the expression, "The time for this is not yet ripe," did not mean to throw this into the dead-letter bag is seen from the following statement, "this matter, considering its importance, is worhy of Synod's attention." Synod considers it to be desirable for the improvement for our worship services as well as for greater participation by the congregation. Synod desires that in the congregations a greater consciousness is awakened that improvement is actually necessary. It desires guidance as to how this improvement can be made. This we consider to be our mandate.

That improvement indeed is needed in our order of worship can hardly be disputed by anyone. Among us, however, there is also a large measure of disagreement. Too

much is left to the freedom of the minister. In one congregation it is done one way, and in another congregation differently. If a minister comes to a new congregation, he must either agree to the existing traditions, or the congregation must become accustomed to a new order. Of itself this is not so bad, provided that every congregation would thereby give an account in what manner they wish to institute this service according to liturgical principles. But therein they generally fail. Little is understood with respect to these. Many times they tenaciously cling to the old and condemn the new. Continuing in this manner we can expect no improvement.

Not only is there a lack of unity in the worship services of the various churches, but there is also a regretable lack of unity in each service taken by itself. The service is not governed by a guiding principle. There is little or no logic in it. The various elements too often stand as unrelated pieces next to one another. The significance of many parts is not understood, and that explains why many parts have been deleted, which should not be deleted. Considering this, improvement also is urgently needed.

If we test our order of worship with respect to a few points with the principles, which are basic to the service, then we note some significant matters.

a) The essence of public worship consists herein that this service is a meeting together of God and His people. The meeting of God and His people come to open expression in the office of the Minister of the Word. He is there in a twofold capacity. He is the one, who, in the name of the Lord, brings the Word, administers the sacraments, and pronounces the benediction, but he also, in the name of the people, leads in confession, praise, thanksgiving, and prayer. Does this principle of worhip come to expression in our liturgy? Certainly in some parts of our worship. In preaching, in the benediction, and in the salutation it is still felt that God therein speaks to His people. In prayer and thanksgiving that the people therein draw nigh to God. But what about the remaining elements? That these should also come to expression is a necessary consequence. They stand next to each other unrelated and not understood, without

unifying connection. A well considered order of worship wherein the parts follow one another logically and psychologically, is something we miss. And even a couple of elements which our Reformed fathers had and whereby they in a striking manner brought to expression the idea of worship, has fallen by the way with us: the confession of sin and absolution. How eminently appropriate they were as liturgical elements! In nearly all the liturgies during the times of the Reformation they were incorporated. Calvin esteemed them of great value. We have lost them. And by means of this loss also other elements, such as the decalogue and the creed, have lost their liturgical value for us.

b) Communality belongs to the character of public worship. Especially with the opening elements of the the litugical order emphasis must be placed upon the fact that the people meet God as a congregation, and they must be made conscious of this. They must make the many hearts as instruments beat to one tune, to one accord in communal worship and the glory of God. If the question is raised, does the congregation experience this, it must be said that in many instances one can answer only in the negative. Often one does not consider the congregation but exclusively himself, with the result that he returns homeward dissatisfied. The edification of the congregation suffers untold damage. But---it is no wonder that so little is understood concerning communality, because the preacher is generally the one and only in the service. The service begins when he begins, and ends when he ends. The congregation prays along, they listen to the sermon, they offers their gifts, but for the rest they take no active part except with singing psalms. Another element for active participation by the fathers for the congregation was the recitation of the creed in confession of faith, but as it is now almost no one has any feeling for it.Other Churches have beautiful and appropriate responses. We do not believe that we as Reformed have reason to ignore them altogether. Enough to show that the beginning of our liturgic worship should be applied for greater communicality to come to expression, and that the congregation experiences that: We as congregation are gathered here with our God.

c) The purpose of public worship is to glorify God and to edify the congregation. In the first place,

glorifying God. How little that is experienced as the purpose, the foremost and highest purpose. That we go to God's house to serve Him, surely follows from the concept of worship. Does that come to expression especially at the beginning of our liturgical service? Naturally, indirectly, but it surely is not a direct application for glorifying God. If we are cognizant of this, may we permit it to continue thus? In the second place, it is the purpose for the edification of the congregation. Surely the service is designed for preaching, prayer, song, and Christian fellowship. But also in the beginning elements of our worship service? In the reading of the Law and in the confession of faith, as it now takes place? Just ask the most members of the congregation, what value they place on them, what they mean for their edification. Should we not strive for improvement therein? How can it be otherwise? Our fathers did it differently. And we add: It should be different with us too, it must be done.

From the above it appears that there is every reason to promote better regulation of our worship services. Our worship service has not been based on principle. We have too many independent elements. No harmonious unity, and hence no living unity and warmth. It cannot be said too emphatically that the order of the various liturgical actions, at least in many instances suffer from logical and psychological confusion. Compared with our fathers we have not progressed but retrogressed.

Now this can be historically explained. Our fathers have failed to supply us with a complete liturgy. We do have a collection of liturgical documents, but not one Synod supplied a complete liturgy. Only the beginning (votum) and the ending (benediction) were determined, but the further regulation of the various elements were to a great extent left to the pleasure of the liturgist. It is for this reason that certain elements have been discarded, which actually should not have been. That is the reason for the lack of unity.

The desire of the Synod of 1916 is in every respect reasonable. We should strive for improvement in our order of worship. More unity! More active, conscious participation by the congregation.

In our opinion we should not seek our strength in extensive

increase in the liturgical elements, but of improvement of what we have or our fathers had. In a well-considered, logical, psychological order of worship built upon good liturgical principles. An order of liturgical actions keeping a balance between arbitrariness and slavish bondage. In the liturgies of the fathers we find indications in abundance to lead us to a better, conscious regulation for public worship, and in this we can learn from what the Reformed churches have done.

This is, however, an extensive work. When the Presbyterian Church in the U. S. A. some years ago took action on this matter, it appointed a committee of no less than sixteen members, which after a period of three years completed its work, and during that period of time two successive Assemblies were presented with their report for approval.

If we are successful in convincing Synod that there is need to continue to work for the improvement of our order of worship, then we advise the following:

a) Synod appoint a large committee to serve Synod with elaborate proposals for improvement of our liturgical service.

b) It instruct this committee to appoint two of its members to write a series of articles in our Church periodicals to plead for the improvement of our liturgical services.

c) It urge our ministers in their preaching and by other means to prepare our congregations for an improved liturgy.

Respectfully submitted,

Your Committee,

D. Zwier
L. Trap
W. Heyns

SUPPLEMENT XIII.

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CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH.

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(See Art. 52, VIII, d.)

Article 1.

For the maintenance of good order in the Church of Christ it is necessary that there should be: offices, assemblies, supervision of doctrine, sacraments and ceremonies, and Christian discipline, of which matters the following articles treat in due order.

Article 2.
Of the Offices.

The offices are of four kinds: of the Ministers of the Word, of the Doctors, of the Elders, and of the Deacons.

Article 3.

No one, though he be a Doctor, Elder, or Deacon, shall be permitted to enter upon the ministry of the Word and Sacraments without having been lawfully called thereunto. And when any one acts contrary thereto, and after being frequently admonished does not decist, the Classis shall judge whether he is to be declared a schismatic or is to be punished in some other way.

Article 4.

The lawful calling of those who have not been previously in office, consists:

First, in the ELECTION which, after preceding prayers, shall take place by the Consistory and the Deacons with due observance of the regulations established by the Consistory for this purpose, 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 the counselor appointed for this purpose by the Classis;

Secondly, in the EXAMINATION both of doctrine and life which shall be conducted by the Classis, to which the call must be submitted, and which shall take place in the presence of three Deputies of Synod from the nearest Classes;

Thirdly, in the APPROBATION by the members of the calling church, when, the name of the minister having been announced for two successive Sundays, no lawful objection arises; which approbation, however, is not required in case the election takes place with the co-operation of the congregation by choosing out of a nomination previously made;

Finally, in the public ORDINATION in the presence of the congregation, which shall take place with appropriate stipulations and interrogations, admonitions and prayers and imposition of hands by the officiating minister (and of the other ministers who are present) agreeably to the Form for that purpose.

Article 5.

Ministers already in the Ministry of the Word, who are called to another congregation, shall likewise be called in the aforesaid manner by the Consistory and the Deacons, with observance of the regulations made for the purpose by the Consistory and of the general ecclesiastical ordinances for the eligibility of those who have served outside the Christian Reformed Church and for the repeated calling of the same Minister during the same vacancy; further, with the advice of the Classis or of the counselor, appointed by the Classis, with the approval of the Classis or of the deputies appointed by the Classis, to whom the ministers called shall show good ecclesiastical credentials of doctrine and life, with the approval of the members of the calling congregation, as stated in Article 4; whereupon the minister called shall be installed with appropriate stipulations and prayers agreeably to the Form for this purpose.

Article 6.

Neither shall a Minister be at liberty to serve in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding articles, and he shall, no less than 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 gather churches where none as yet have been established.

Article 8.

Person 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 assurance of their exceptional gifts, godliness, humility, modesty, common sense and discretion, as also gifts of public address. When such persons present themselves for the Ministry, Classis (if the (particlar) Synod approve) shall first examine them, and further deal with them as it shall deem edifying, according to the general regulations of the churches.

Article 9.

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

Article 10.

A Minister, once lawfully called, may not leave the congregation with which he is connected, to accept a call elsewhere, without the consent of the Consistory, together with the Deacons, and knowledge on the part of the Classis; likewise no other church may receive him until he has presented a proper certificate of dismission from the church and the Classis where he served.

Article 11.

On the other hand, the Consistory, as representing the congregation, shall be bound to provide for the proper support of its Ministers, and shall not dismiss them from service without the knowledge and approbation of the Classis and of the Deputies of the (particular) Synod.

Article 12.

Inasmuch as a Minister of the Word, once lawfully called as described above, is bound to the service of the Church for

life, he is not allowed to enter upon a secular vocation ecept for grave and weighty reasons, concerning which the Classis shall inquite and determine.

Aricle 13.

Minister who, by reason of age, sickness, or otherwise, are rendered incapable of performing the duties of their Office, shall nevertheless retain the honor and title of a Minister, and the Churchwhich they served shall provide honrably in their need (likewise for orphans and widows of Ministers in general) out of a common fund of the Churches, according to the general ecclesiastical ordinances 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 nevertheless at all times be and remain subject to the call of the congregation.

Article 15.

No one shall be permitted, neglecting the Ministry of his Church or being without a fixed charge, to preach indiscriminately without the consent and authority of 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, with the Elders, to exercise church discipline and to see to it that everything is done decently and in good order.

Article 17.

Among the Ministers of the Word equality shall be maintained with respect to the burdens of their office and also in other matters as far as possible according to the judgment of the Consistory,and if necessary, of the Classis; which shall also be observed in the case of Elders and Deacons.

Article 18.

The office of the Doctors or Professors of Theology is to expound the Holy Scriptures and to vindicate sound doctrine against heresies and errors.

Artilce 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 unto edicication in the meetings of public worship.

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 Elders shall be chosen by the judgment of the Consistory and the Deacons according to the regulations for that purpose established by the Consistory. In pursuance of these regulations, every church shall be at liberty, according to its circumstances, to give the members an opportunity to direct attention to suitable persons, in order that the consistory may thereupon either present to the congregation for election as many elders as 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 number to the congregation and thereupon install the one-half chosen by it, in the aforesaid manner, agreeable to the Form for this purpose.

Article 23.

The office of the Elders, in addition to what was said in Article 16 to be their duty in common with the Minister of the Word, is to take heed that the Ministers, together with their

other fellow-Elders and Deacons, faithfully discharge their office, and both before and after the Lord's Supper, as time and circumstances may demand, for the edification of the churches to visit the families of the Congregation, in order particularly to comfort and instruct the members, and also to exhort others in respect to 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 perculiar to the Deacon is diligently to collect alms and other contributions of charity, and after mutual counsel, faithfully and diligently distribute the same to the poor as their needs may require it; to visit and comfort the distressed and to exercise care that the alms are not misused; of which they shall render an account in Consistory, and also (if anyone desires to be present) to the Congregation, at such a time as the Consistory may see fit.

Article 26.

In places where others are devoting themselves to the care of the poor, the Deacons shall seek a mutual understanding with them to the end that the alms may all the better be distributed among those who have greatest need. Moreover, they shall make it possible for the poor to make use of the institutions of mercy, and to that end shall the 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 Decons shall serve two or more years according to local regulations, and a proporationate number shall retire each year. The retiring officers shall be succeeded by others unless the circumstances and the profit of any church, in the execution of Article 22 and 24, render a reelection advisable.

Article 28.

The Consistory shall take care, that the churches for the

possession of their property, and the peace and order of their meetings may claim the protection of the Authorities; it should be well understood, however, that for the sake of peace and material possession they may never suffer the royal government of Christ over His Church to be in the least infringed upon.

Article 29.

Of the Ecclesiastical Assemblies.

Four kinds of ecclesiatical 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 larger assemblies only such matters shall be dealt with as could not be finished in smaller assemblies, or such as pertain to the Churches of the larger assembly in common.

Article 31.

If any one complain that he has been wronged by the decision of a smaller body, he shall have the right to appeal to a larger ecclesiastical assembly, and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of the Church Order, as long as they are not changed by a General Synod.

Article 32.

The proceedings of all assemblies shall begin by calling upon the Name of God and be closed with thanksgiving.

Article 33.

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

Article 34.

A clerk shall be added to the president to keep a faithful record of all important matters.

Article 35.

The office of the president is to state and explain the business to be transacted, to see to it that everyone observe due order in speaking; to silence the captious and those who are to vehement in speaking; and to properly discipline them if they refuse to listen. Furthermore, his office shall cease when the assembly rises.

Article 36.

The Classis has 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 (or the Ministers, if there be more than one, in turn) shall preside and regulate the proceedings. 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.

In places where the Consistory is to be constituted for the first time or anew, this shall not take place except with the advice of Classis.

Article 39.

Places as yet where no Consistory can be constituted shall be placed under the care of a neighboring Consistory.

Article 40.

Likewise the Deacons shall meet, wherever necessary, every week to transact the business pertaining to their office, calling upon the name of God; whereunto the Ministers shall take good heed and if necessary shall be present.

Article 41.

The Classical meetings shall consist of neighboring Churches that respectively delegate with proper credentials a Minister and an 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 the meetings the Ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Furthermore, the president shall, among other things, ask every one whether they hold in their churches their consistory meeting; whether church discipline is exercised; whether the poor and the Christian schools are cared for; finally, whether there be anything wherein they need the counsel and the help of the Classis for the proper institution of their church.

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

Article 42.

Where in a church there be more Ministers than one, also those not delegated according to the foregoing article shall have the right to attend Classis with an advisory vote.

Article 43.

At the close of the Classical and other large assemblies Censure shall be exercised over those, who in the meeting have done something worthy of punishment, or have scorned the admonition of the smaller assemblies.

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 Minister and the Consistory faithfully perform the duties of their office, adhere to sound doctrine, observe in all things the adopted order, 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 and 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 peace, upbuilding, and greatest profit of the churches. And each Classis may continue these visitors in service as long as it sees fit, except where the visitors themselves request to be released for reasons of which the Classis shall be the judge.

Article 45.

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

Article 46.

Instructions concerning matters to be considered in larger assemblies shall not be written until the decision of 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) 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 of both 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 manner as they shall judge most profitable to general edification.)

Article 49.

(Each Synod shall delegate some to execute everything ordained by Synod both as to what pertains to the Government and to the respective Classes, resorting under it, and likewise to supervise together or in smaller number all examinations of future Ministers. And, moreover, in all other eventual difficulties they shall extend help to the Classes in order that proper unity, order and soundness of doctrine may be maintained and established. Also they shall keep proper record of all their actions to report thereof to Synod and if it be demanded, give reasons. They shall also not be discharged from their service before and until Synod discharges them.)

Article 50.

The General Synod shall meet ordinarily once every two years unless there be urgent need to shorten the time.

To this Synod three Ministers and three Elders out of every Classis shall be delegated. 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 the General Synod in a Mission Order.

Article 52.

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

Article 53.

Of Doctrine, Sacraments, and other Ceremonies.

The Ministers of the Word of God and likewise the Professors of Theology (which also behooves the other Professors and School Teachers) shall subscribe to the Three Forms of Unity, namely: the Belgic Confession, 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 shall have given a full statement, 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 Forms of Unity.

Article 55.

To ward off false doctrine and errors that multiply exceedingly through heretical writings the Ministers and Elders shall use the means of teaching, of refutation, of warning, and of admonition, as well as in the Ministry of the Word as in Christian teaching and family-visiting.

Article 56.

The Covenant of God shall be sealed unto the children of Christians by Baptism, as soon as the administration thereof is feasible, in the public assembly when the Word of God is preached.

Article 57.

The Ministers shall do their utmost and labor to the end that the father present his child for Baptism.

Article 58.

The Ministers shall in the administration of Baptism, both to infants and adults, use the forms of the institution and administration of Baptism, drawn up for these respective purposes.

Article 59.

Adults are through Baptism incorporated into the Christian Church, and are accepted as Members of the Church, and are therefore obliged 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 and baptism, shall be recorded.

Article 61.

None shall be admitted to the Lord's Supper except those who according to the usage of the Church with which they unite themselves have made a confession of the Reformed Religion, besides being reputed to be of a godly walk, without which also those who come from other Churches shall not be admitted.

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 ceremonies as prescribed in God's Word be not changed and all superstition be avoided, and that at the conclusion of the sermon and the usual prayers the Form for the Administration of the Lord's Supper, together with the prayer for that purpose shall be read.

Article 63.

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

Article 64.

The administration of the Lord's Supper shall take place only there where there is supervision of the Elders, according to ecclesiastical order and in a public gathering of the Congregation.

Article 65.

Funeral sermons or funeral services shall not be introduced.

Article 66.

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

Article 67.

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

Article 68.

The Ministers shall everywhere on Sunday explain briefly the sum of Christian Doctrine comprehended in the Heidelberg Catechism so that as much as possible the explanation shall be annually completed, according to the division of the Catechism itself, for that purpose.

Article 69.

In the Churches 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.

Article 70.

Since it is proper that the matrimonial state be confirmed in the presence of Christ's Church, according to the Form for that purpose, the Consistories shall attend to it.

Article 71.

Of Censure and Ecclesiastical Admonition.

As Christian Punishment is of a spiritual nature, and exempts no one from Civil trial or punishment by the Authorities, so also besides Civil punishment there is need of Ecclesiastical Censures, to reconcile the sinner with the Church and his neighbor and to remove the offense out of the Church of Christ.

Article 72.

When anyone sins against soundness of doctrine or godliness of walk, in as far as it is of a private character and no public offense has been given, the rule shall be followed which Christ clearly prescribed in Matthew 18.

Article 73.

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

Article 74.

If anyone, having been admonished in love concerning a secret sin by two or three persons, does not give heed, or otherwise has committed a public sin, the matter shall be reported to the Consistory.

Article 75.

The reconciliation of all such sins as are of their nature 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. Whether in particular cases this shall take place in public, shall, when there is a difference of opinion about it in the Consistory, be considered with the advice of two neighboring Churches or of the Classis.

Article 76.

Such as obstinately reject the admonition of the Consistory and likewise those who have committed a public or otherwise gross sin, shall be suspended from the Lord's Supper. And if

he, having been suspended, after repeated admonitions, shows no signs of repentance. the Consistory shall at last proceed to the extreme remedy, namely, excommunication, agreeably to the form adopted for that purpose according to the Word of God. But no one shall be excommunicated except after previous advice of the Classis.

Article 77.

After the suspension from the Lord's Table, and subsequent admonitions, and before proceeding to excommunication, the obstinacy of the sinner 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 sinner shall not be mentioned that he be somewhat spared. In the second, with the advice of Classis, his name shall be mentioned. 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 anyone who has been excommunicated 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 (in so far as no one can mention anything against him to the contrary) he may with profession of his conversion be publicly reinstated, according to the Form for that purpose.

Article 79.

When Ministers of the Divine Word, Elders or Deacons, have committed any public, gross sin, which is a disgrace to the Church, or worthy of punishment by the Authorities, the Elders and Deacons shall immediately by preceding sentence of the Consistory thereof and of the nearest Church, be suspended or expelled from their office, but the Ministers shall only be sus-

pended. Whether these shall be entirely deposed from office, shall be subject to the judgment of the Classis, with the advice of the Deputies of (Particular) Synod mentioned in Art. 11.

Article 80.

Furthermore among the gross sins, which are worthy of being punished with suspension or deposition from office, these are the principal ones; false doctrine or heresy, public schism, public blasphemy, simony, faithless desertion of offcie or intrusion upon that of another, perjury, adultery, fornication, theft, acts of violence, habitual drunkenness, brawling, filthy lucre; in short, all sins and gross offenses, as render the perpetrators infamous before the world, and which in any private member of the Church would be considered worthy of excommunication.

Article 81.

The Ministers of the Word, Elders and Deacons, shall before the celebration of the Lord's Supper exercise Christian censure among themselves and in a friendly spirit admonish one another with regard to the discharge of their office.

Article 82.

To those who remove from the Congregation a letter or testimony concerning their profession and walk shall be given by the Consistory, signed by two; or in the case of letters, which are given under the seal of the Church, signed by one.

Article 83.

Furthermore, to the poor, removing for sufficient reasons, so much money for traveling shall be given by the Deacons as they deem adequate. The Consistory and the Deacons, shall, however, see to it that they be not too much inclined to relieve their Churches of the poor, with whom they would without necessity burden other Churches.

Article 84.

No Church shall in any way lord it over other Churches, no Ministers over other Ministers, no Elder of Deacon over other Elders or Deacons.

Article 85.

In things indifferent Churches which have a usage different from ours shall not be rejected.

Article 86.

These Articles, relating to the lawful order of the Church, have been so drafted and adopted by common consent, that they (if the profit of the Church demand otherwise) may and ought to be altered, augmented, or diminshed. However, no individual Congregation, Classis, (or Synod) shall be at liberty to do do, but they shall show all diligence in observing them, until it be otherwise ordained by the General Synod.

SUPPLEMENT XIV.

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REPORT OF THE COMMITTEE PERTAINING TO THE SO-CALLED MEMBERS OF BAPTISM AND CENSURE FOR BAPTIZED MEMBERS.

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(See Art. 52, VIII, f.)

At the Synod of 1914 two reports were considered concerning the so-called question of the baptized members. The one report (see Agenda 1914, p. 5, d) pointed out that our respective Synods have not so far adopted an established plan, while the other report placed before Synod a rough draft for the erasure of baptized members. (See Agenda, pp. 31-34.)

With respect to these two reports Synod appointed the Committee with the following mandate: "Synod having considered the work of the Committee ad hoc, and appreciating this work, decided to appoint a Committee to consider the entire matter of the the question of baptized members to report to the next Synod. This Committee taking into consideration the report of the above mentioned committee concerning the Form for the erasure, and correspond with respect to this matter with the Gereformeerde Churches in the Netherlands." (Acts 1914, Art. 64, 10.)

Once and again the Committee attempted to correspond with Prof. H. Bavinck, D.D., at Amsterdam, and Prof. H. Bouwman, at Kampen, but to no avail. The uncertain mail service during the war presumably caused our efforts to fail. After waiting for a lengthy period of time, we decided without their advice to offer the following to Synod:

We are placed here before three questions, which demand answers:

I. What is the status of the so-called adult baptized members in the Church?

II. How to deal with such adult baptized members, if they persevere in their unnatural position?

III. How to deal with those who return in penitence and conversion?

With respect to the first question we reply, in the first place, they are to be considered as baptized children of the congregation, and should be dealt with accordingly. By virtue of their birth they belong to the seed of members of the congregations and thus are children of the covenant and through baptism incorporated into the Church. They must then not only be viewed as members of the mystical body of Christ, but also by their baptism as members of the Church as institute.

Terms that are used with respect to making profession of faith such as becoming a member, to join the Church, and others of the same nature, apparently proceeds from the point of view that the personal choice or act of making profession of faith in the Church makes them members, and before that time they could not be spoken of as such. But such a view is not valid with the Scriptural meaning of the covenant and baptism, and such expressions are false and objectionable. It is true that the membership of baptized members is as yet incomplete in the congregation, but the incompleteness of their membership may never lead them to the practical denial of that membership. That which is incomplete asks for completion. The calling of the children of the congregation is consequently, as soon as they come to years of understanding, to offer themselves with heart and hand to the Lord and by means of profession of faith and participation in the Lord's Supper to reval themselves as major and obedient members of the Church of Christ.

Those then, having been baptized, when come to maturity. do not take this step, find themselves in an abnormal and untenable position. And this untenable position does not only begin by failure to attend catechism classes, church services, or other duties, but began and continues by not accepting the benfits and demands of the covenant.

Regardless of their conduct in general, they are guilty by their failure to give their heart and hand to the Lord.

There has not been sufficient emphasis on this in the past. Synodical decisions concerning baptized members and discipline of baptized members,

and more clearly the practice thereafter followed by our Churches, show that herein more emphasis is placed upon other and subordinate sins than with respect to the sins of breaking the covenant, of which the covenant member makes by not making profession of faith. To place upon the foreground the sin of breaking the covenant and with all emphasis to condemn the same, is postively necessary.

Also the names that are used by us for such members are subject to criticism, and hence deserve our attention here. "Adult baptized members" is so far probably the term most used among us. Besides we have the terms "baptized adults", "failed baptized members", "disobedient covenant members", etc. This diversity betrays and causes a vagueness and confusion of terms. The name "adult baptized members", for example, is to be rejected because it gives the impression as if in the congregation of the Lord that a particular sort of membership is possible without making profession of faith. Surely the name "disobedient covenant members" is better, yet the best is "unfaithful covenant members." The adjective "disobedient" points out especially an unsound relationship between lord and servant. But the covenant between God and His people makes us think of a more intimate relationship such as parents and children or husband and wife. Concerning that most intimate relationship Scripture speaks abundantly, and it is necessary in discourse to use the term "unfaithful covenant members."

II. Concerning the second question, What should be done with such unfaithful covenant members, your Committee believes that it has answered it in part by the preceding. To continue to carry them undisturbed in the congregation until their death, and to continue them in their unnatural position is not permissible. The congregation must consider them and act accordingly as objects of discipline. It is true that the cause is the incompleteness of their membership, and from the nature of the case only incomplete discipline can be applied. But discipline is necessary, even though it is an incomplete discipline, for the holiness of God's covenant and His congregation, and hopefully the repentance of the unfaithful covenant member.

Since the year 1894 over the years various Synods have

considered the matter of discipline of baptized members, and a number of decisions have been made. But with respect to a unified, well-defined, and firm practice in our church-life we have apparently not succeeded. Those decisions often did not lead in a definite direction. For that matter we have thus far with respect to the so-called Baptismal system lived in a transitional period wherein all kinds of preconceived notions and objections had to be considered.

Thus the Synod of 1894, for example, already decided "that after earnest and longsuffering admonition they stubbornly refused to become confessors, as broken branches must be formally excommunicated." (See Acts 1894, Art. 34.)

The Synod of 1898 was apparently less decided by declaring, "that there are instances which must be considered as exceptional." (Acts 1898, Art. 94, p. 76.)

And one even finds in the Acts of 1912 this expression approved: "That failure to make profession of faith when come to years of understanding can be a reason for discipline." (Acts 1912, Art. 67, 1, 2.)

It is therefore necessary that this Synod first of all drastically and frankly declare that those baptized, who have reached maturity do not make profession of faith, become objects of censure. And not only that and in the first place for other and particular sins, which also in the eyes of the world are reprehensible, but also and foremost because of the sin of unfaithfulness to God, covenant breaking, the refusal of offering heart and hand to the Lord.

In connection herewith it is really impossible to give a certificate to an unfaithful baptized member when he moves. Thus far, as far as we are concerned what appears under that name is no more than a certification of baptism. Concerning their confession nothing more can be given but a negative witness. And concerning their conduct the most that can be said is that they are unfaithful and walk in disobedience. Hence no attest should be given but only notice of baptism with the necessary information concerning conduct.

Further, concerning discipline we are to take into consideration the various decisions , which various Synods have taken with respect to this matter.

1. In the first place, there is the well-known declarations "Parents, who present their children for baptism, must according to Holy

Scripture and the Church Order, both or at least one of the two accept their baptism by personal profession of faith." (Church Order, Art. 56, 1897 Edition.)

2. "Baptized members who have not yet accepted their baptism by profession of faith, are not given the right to vote." (Church Order Art. 77, 1897 Edition.)

3. "Adult baptized members, who refuse to attend catechism classes, shall be admonished and by persistent refusal shall be erased." (General Rules, Art. 62.)

4. "In the event erasure must take place, the advice of Classis will first be sought." (Acts 1896, Art. 62, 3d.)

5. "The names must be announced to the congregation before erasure takes place, with a request for prayers for them." (Acts 1900, Art. 99, XVI.)

Concerning 1, 2, and 3 nothing more need be said since they are clear, and are generally followed.

With respect to 4 and 5 Synod has never declared which order to follow; whether announcement should be made to the congregation before obtaining the advice of Classis or after.

We maintain that the announcement to the congregation must precede. If the intercessions of the congregation are to be a means for the preservation of an unfaithful co venant member, then it is reasonable to await the outcome thereof before a decision is made by the Consistory to seek the advice of Classis for erasure.

Next the question which was presented to the Synod of 1914 whether the official erasure of disobedient baptized members shall take place by means of "The form for the erasure of disobedient baptized members." (See Agenda 1914, pp. 31-34.)

Your Committee believes that an assessment of the so-called Form should not be considered, and advises to rescind the decision made in 1912, Art. 62, 5, P. 51: "Synod devise a form to be used for the erasure of unfaithful baptized members, etc."

The grounds for that decision given were as follows:

a) Those baptized are members as well as confessing members;

b) The meaning of membership will be better understood by them;

c) The handling of erasure will create more seriousness and interest.

Concerning a we take the liberty to make the remark that those baptized as well as confessing members of the congregation are members, but not the same as they. Their membership is incomplete. That should also be brought in the discipline concerning them.

Concerning b it is to be remarked that unfaithful covenant members who have not given heed to earnest admonition and instruction, will not receive a better insight from the Form with respect to the meaning of their membership concerning their exclusion from the congregation; especially not if they are not present when this ceremony takes place.

Concerning c it is agreed that exclusion with the Form will create more interest and probably with some members more concern. But overagainst this is the great and illusory danger, that in this manner unfaithful covenant members again gain a certain position which does not belong to them. Where they are excluded by a fairly broad formulated Form are excluded, one unwittingly gives the impression that their membership since they came to years of understanding had rather great significance.

In our estimation the Synod of 1894 gave the correct method of dealing in the following sentence: "This can take place by officially declaring and notifying them, that they because of their continual neglect to give heed to ecclesiastical admonitions, can no longer be considered among the members of the Church." (Acts, Art. 34.)

III. With respect to the third question, " how to deal with those who return in penitence and conversion," we have to take into consideration the decision of the Synod of 1902, Acts p. 67: "Synod declare that erased baptized members cannot be received again into the Church except on the basis of true repentance and profession of faith."

Concerning this we believe the following revision should be made, namely, that to the judgment of the Consistory it should be left whether erased baptized members make confession of guilt and full profession of faith to be again received into the Church, or that confession of faith is to be considered as sufficient.

The question of again receiving erased baptized members was different in 1902 than that which faces us today. The entire Article of which the above made decision makes a part, shows clearly that the Synod of 1902 did not deal exclusively with those erased because of covenant breaking, but also principally with other particular sins. Sins, which often outside the congregation caused scandal and offense, whereby public confession was considered necessary. At present we stand before the question how the receiving again of those unfaithful as covenant members excluded without being guilty of sins that created offense. A difference shall have to be made in the confession of guilt, and should be within the province of the Consistory whether a confession of guilt besides profession of faith shall have to be made or not.

In consideration of the above material we offer Synod the following advice concerning the points which we believe Synod shall have to decide:

Synod declares:

1. that baptized members, who have reached maturity but do not make profession of faith, regardless of their other conduct, are to be considered unfaithful covenant members, objects of ecclesiastical discipline, and persisting in their sin, deserve to be excluded from the Church;

2. that such unfaithful covenant members in the event they move they receive no attest, and at most a certificate of baptism with remarks with respect to their conduct;

3. that before a Consistory proceeds to erasure of unfaithful covenant members,

a) an announcement shall be made to the congregation requesting that prayer be made on their behalf;

b) thereafter seek the advice of Classis;

4. that the erasure of unfaithful covenant members should take place by making an official announcement to the congregation and the persons concerned be notified that because of their persistent unfaithfulness as covenant members, not withstanding repeated ecclesiastical admonitions, shall henceforth no longer be considered as belonging to the Church;

5. That erased unfaithful covenant members, who return with penitence and sorrow, cannot be received into the Church except by means of profession of faith, while in each concrete case it shall be left to the judgment of the Consistory whether a separate confession of guilt shall be required.

S. S. Vander Heide
I. Van Dellen
H. Keegstra

SUPPLEMENT XV.

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REPORT CONCERNING THE SCHOOL AT GRUNDY CENTER.

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(See Acts, Artts. 59 and 75.)

Esteemed Fathers and Brothers:

According to Aricle 33, Synodical Acts 1916, your Committee has a twofold mandate:

I. After investigation of the basis and the regulation of the School at Grundy Center, if possibe, to grant the requested finantial support.

II. With Classis Ostfrieseland to draft preliminary rules wherein the relationship of the School to the Church is defined.

Concerning point I your Committee can report that the basis and the regulation of the school are such that there is no objection to grant the requested support.

The School at Grundy Center based upon the Holy Scripture according to the Three Formulas of Unity, was soon established under God's guidance. At the outset it may rejoice in God's blessing, concerning the financial support and the number of young men and young women, who seek their education there.

The School has three departments:

(1) A complete Academy curriculum.

(2) A two-year College curriculum.

(3) A three-year theological course establsihed in accordance with the decisions which the Synod made applicable to the Theological School at Grand Rapids.

With respect to point II of our mandate a difficulty arose in our dialogue.

There is a twofold understanding of the meaning of Synod.

1. The first meaning is that Synod gave its adhesion with respect to the establishment of this School. Synod was acquainted, they say, with the purpose of Classis Ostfriesland, as well as writings in the Press and discussion on the floor of Synod. Synod was not in ignorance that Ostfriesland intended as soon as possible a complete College and also a Seminary for the training of Ministers of the Word in the German churches.

If this understanding is correct, then it is the judgment of your Committee that the School at Grundy Center should be unde Rules essentially the same as the Rules for the School at Grand Rapids.

Your Committee takes the liberty to come to you with the following advice:

a) That Synod then appoint a Committee to devise a concept set of Rules and to report to the next Synod.

b) That Synod appoint deputies to assist Classis Ostfriesland in the examinations. That these deputies also serve with respect to the declaration of Candidates in Theology.

c) That until the next Synod Classis Ostfriesland shall receive equal support as in the last two years, and be free from paying a quota to the Theological School in Grand Rapids.

2. The second understanding is that the Synod with the appointment of a Committee has not yet made a declaration that it gave its adhesion to the erection of this School. That it refrained from making a declarstion for the present. And that the Synod of 1916 appointed a Committee to serve the Synod of 1918 with advice whether for the future it would be feasible and possible for Classis Ostfriesland to have such an institution.

In the event this second interpretation is the correct one then Classis Ostfriesland requests ecclesiastical acknowledgement of its School

(concerning which Classis Ostfriesland will give further information to Synod) and further requests that Classis Ostfriesland receive the above mentioned financial support.

Concerning the acknowledgement of the Church concerning this School your Committee refrains from advice, and leaves this matter entirely to the wisdom of Synod.

Finally, your Committee recommends to grant $1,000.00 to this School annually, and also to free Classis Ostfriesland from the quota to the Theological School at Grand Rapids.

Humbly submitted,

G. D. De Jong
C. De Leeuw
A. H. Brat

P.S. The above report was made in consultation with and the approval of Classis Ostfriesland.

SUPPLEMENT XVI

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HISTORICAL ELUCIDATION

With the Proposals of Classis Ostfriesland with

respect to the School at Grundy Center, Iowa,

for the Forthcoming Synod

(See Arts. 59 and 75.)

Considering that there is apparently difference of opinion in our churches with respect to our School at Grunday Center, Iowa, especially since we have also opened a theological department, Classis Ostfriesland presents the following for the consideration of Synod.

For several years Classis Ostfriesland has given attention to the problem for a training school for our German-speaking congregations. Already in the year 1904 it came with the following request to Synod: "Synod help in establishing a training school for German ministers in the West." The answer that Synod gave at that time brought no solution to the problem. Our hope and wish remained unfulfilled. (See Acts 1904, Art. 87.) Our congregations and ministers were discouraged, because it was felt that if there was not a change soon, Classis Ostfriesland would have no future. Many beautiful fields went into the hands of others because we could offer them no help, and many ministers who could use the German language did not have the heart to work among the German-speaking people.

This continued until the Spring session of Classis in 1916. Then under God's providential guidance a change took place unexpectedly. From a source no one had expected an offer was made, that re-awakened hope for deliverance. God directed us to Grundy Center, Iowa, where there was a large brick building not differing much from the old Theological School building on the corner of Madison Ave. and Frank-

lin St., which was offered us. After earnest discussion and ardent prayer, Classis believed that a door had been opened and that it was nothing other than that God was pointing the way. At a special meeting of Classis on May 16, 1916, Classis decided to buy the building and seek the help and support of the next Synod. Synod was asked and gave ear to this matter, although according to circumstances may have acted rather hastily in this matter.

From the beginning Classis had in mind a training school especially for Ministers of the Word among our German people. Synod was informed of this. Already in articles this was publicized and generally made known. As among others a circular was sent into the world even before the special meeting of Classis in the Spring of 1916. An editorial appeared in The Banner of April 27. And again an advertisement appeared in The Banner of May 18. And finally it was reported on the floor of Synod by the delegates of Classis. Of course, Classis went through uncharted roads, and could not possibly point out everything definitely.

Our work proceeded rapidly; faster than anyone had dared to expect. By further continuation of our work, it soon appeared that various students made application;---and to our amazement also boys of German parentage, ripe for theological instruction. Great and strenuous days were then experienced. Not without hesitation it was decided to open a seminary at once. Classis believed it should take this step in order not to lose our work in German, and, if possible, to exert an influence with respect to our ancient Confession upon others, as well as to entice our young men and lure them back from strange schools where they are studying. The moreso, since out financial resources permitted this, and our theological professors could also provide other instruction, in view of the fact that Synod has placed upon us no other obligation but what was contained in the instruction of its Committee, and this Committee offered no objection with respect to our intention. Also that the Classis offered no objection to our program of work as published on August 31, 1916, but, to the contrary, wished us blessing and success in our undertaking.

Thus we experienced that the Lord was good to us, and cared

for us. Above all expectation the work proceeded. The congregations and the ministers received new courage. The future of our congregations under God's blessing was assured, the Reformed Confession would be relived in the hearts of many. And what a momentous occasion, when on October 4, 1916, the late Rev. C. Bode installed three professors of theology! What a joy; thankofferings ascended to Him, who planned all this!

Concerning the Theological Department, the School at Grundy Center has never attempted to draw students from elsewhere, and especially not to work against Calvin College; because we love Calvin College. Had we attempted to enrol Dutch students, our Seminary would have a far greater number of students.

With respect to our College and Preparatory Departments it was somewhat different. Rather soon Dutch students came to us, and it became evident that the West also to a great extent felt the need of an Academy and College. Many of our young people left the High Schools and came to our school, where they according to the demands of the covenant could receive their education. And who would prevent them? Should not the church rejoice at this establishment and thank God? One hundred thirty-five have already received instruction, music students included; and among these were only twelve who had studied at Calvin. Of the four who graduated this year, not one has seen Calvin College.

With the rapid growth of our School a housing situation for the students soon became a problem. Since there was not much room for boarders in good families to be found,---there are only 1,600 inhabitants in Grundy Center---a dormitory had to be found. The Lord again provided. A large building was erected in the summer of 1917 that serves as boys' dormitory; it houses a gymnasium, a dining room and kitchen; the students eat there, the boys live there, and are under good supervision. One could not construct our buildings for less than $100,000.00. And all of this with little debt; or rather, without debt, if one considers the endowment fund. Who had

been able to expect this? Who even dared to hope? The Lord did it, hence we give Him the honor.

With an eye to the above, Classis is not conscious of having gone outside its domain; and therefore believes it has the right to ask for Synodical recognition, if Synod does not believe that this has not yet been given. Classis Ostfriesland is not insensitive with respect to its position. It does not want willingly to to act outside the bounds of Synod. It is, however, convinced that the closing of the Theological Department would be a great loss for our congregations, that could never be restored. Classis does not have the courage under the present circumstances to assume the closing thereof, the moreso since gifts have been received which included the establsiment of the Seminary. It is willing to accept stipulations and limitions made by Synod. It is willing to make stipulations to limit it to those of German parentage, or those who wish to prepare themselves for the ministry in German to study their theology here, unless Synod decides differently. It is also willing to place the entire School under Synodical regulations, just so the original purpose is not lost.

May the Lord give the Synodical delegates the necessary enlightenment and guidance in order so to decide in this and other weighty matters that the next Synod may function to the upbuilding of the Church, and the promotion of God's cause.

This elucidation closes with a hearty thanks to all the churches for their financial and moral support received in the past.

Classis Ostfriesland.

SUPPLEMENT XVII

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REPORT OF THE COMMITTEE FOR SCHOOL AND CLASSICAL EXAMINATIONS.

(See Art. 72.)

The Committee appointed in Acts 1916, Art 51, has the honor to inform you that it has not completed it work. It requests by this to delay to report to the following Synod. It requests by this delay the liberty that Synod grant it since there is no urgency in the matter.

Your Committee further reports that with the moving of Dr. R. L. Haan from Orange City, Iowa, and the difficulty for him to confer with other Committee members, requested to be dismissed as Committee member. The rest of the Committee members approved this request. The president of the Committee requested Prof. Heyns to replace Dr. Haan, who accepted. The other Committee members request the cooperation of Synod in this matter. The Committee further request that Synod declare whether the conclusions of the Committee of Pre-advice referred to in Art. 30, p. 28, Acts 1916, must be considered as officially the mind of Synod, or whether the conclusion mentioned in our mandate are to receive official preference above other conclsions mentioned.

Humbly submitted,

The Committee ad hoc,

E. J. Tuuk, President.

SUPPLEMENT XVIII.

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FINANCIAL REPORT OF THE THEOL. SCHOOL AND CALVIN COLLEGE FOR THE YEAR ENDING MAY 15, 1918.

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	Families	Assessment	Due from Last Year	Received	Overpaid this year	Due May, 15, '18
Grand Rapids East	2,214	$ 2,767.50	$1,934.10	$ 3,865.69	$------	$ 835.91
Grand Rapids West	2,521	3,151.25	1,621.74	2,784.15	------	1,988.84
Hackensack	236	295.00	6.25	312.35	11.10	--------
Holland	1,615	2,018.75	766.92	2,922.57	136.90	--------
Hudson	1,375	1,718.75	307.79	2,026.54	------	--------
Illinois	2,298	2,872.50	346.95	3,219.45	------	--------
Muskegon	1,992	2,490.00	616.62	2,137.47	------	969.15
Orange City	1,006	1,257.50	--------	1,260.00	2.50	--------
Pacific	578	722.50	663.75	1,063.75	------	322.50
Pella	935	1,168.75	--------	1,168.75	------	--------
Sioux Center	1,091	1,363.75	--------	1,363.75	------	--------
Zeeland	1,364	1,705.00	1,277.84	2,942.59	------	40.25
Total	17,225	$21,531.25	$7,541.96	$25,067.06	$150.50	$4,156.65

RECEIPTS

Classical Assessment	$25,067.06
Tuition	7,775.90
Examination Fees	516.00
Laboratory Fees	232.85
Interest	2,163.32
Donations	5.00
"De Wachter" and "The Banner"	2,200.00
Calendars Sold	95.90
Rent	48.00
Deficit	5,638.07
Total	$43,742.10

DISBURSEMENTS

Deficit last year	$ 2,214.12
Salaries	29,419.67
Fuel	2,362.05
Taxes	1,942.35
Emeriti	1,500.00

Laboratory	$ 775.90
Printing and Stationery	707.28
Calendars Bought	126.24
Light and Power	156.07
Repairs	155.76
Water Tax	67.05
Insurance	324.53
Periodicals	117.40
Traveling Expenses	2,763.89
Telephone	81.09
Text Books	66.35
Advertising	131.50
Supplies	213.72
Flags	20.40
Cartage	162.44
Miscellaneous	434.27
Total	$43,742.10

LABORATORY FUND.

RECEIPTS

Donation by Mr. Martin Meeter	$ 1,000.00
Total	$ 1,000.00

DISBURSEMENTS

Supplies.	$ 376.26
Cash on hand	623.74
Total	$ 1,000.00

BOOK FUND.

RECEIPTS

Cash on hand	$ 223.94
Collections	217.90
Deficit	152.14
Total	$ 593.98

DISBURSEMENTS

New Books	$ 593.98
Total	$ 593.98

NEW COLLEGE

RECEIPTS

Cash on hand	$10,345.41
Educational Secretary	35,775.69
Grand Rapids Savings Bank	40,000.00
Sherman St. Chr. Ref. Church	50.00
Broadway Chr. Ref. Church	100.00
Classis Illinois	10.00
Classis Holland	1.00
Classis Grand Rapids East	34.80
Girls Literary Club	25.00
Total	$86,341.90

DISBURSEMENTS

Dyk-Jonkman Construction Co.	$24,355.60
Knee Heating Co.	3,044.24
Denison-Dykema	1,761.15
Roseberry-Henry Electric Co.	1,434.10
Williamson, Crow & Proctor	2,242.40
Superintendence	397.21
Interest	3,333.05
Traveling Expenses	33.83
Grading	1,645.06
Electric Clock	410.00
Mortgages and Notes Paid	5,800.00
Examing Papers	8.00
Landscaping	5,496.67
Walks and Driveway	2,644.48
Furniture	11,113.59
Carpets and Shades	1,040.99
Electric Fixtures	846.83
Hofstra and Son	485.52
Chemistry Building	4,493.76
Miscellaneous	60.65
Cash on hand	15,694.77
Total	$86,341.90

PRESENT INDEBTEDNESS OF THE NEW SCHOOL.

Mortgage	$70,000.00
Promissory Notes	8,500.00
Total	$78,500.00

ENDOWMENT FUND.

RECEIPTS

Cash on hand	$ 1,100.00
Mortgages Paid	5,725.00
Donation	5.00
Total	$ 6,830.00

DISBURSEMENTS

Loaned on Mortgages	$ 4,150.00
Liberty Bonds	500.00
Cash on hand	2,180.00
Total	$ 6,630.00

VALUE OF FUND

Mortgages and Bonds	$32,950.00
Cash	2,180.00
Total	$35,130.00

LIBRARY FUND.

RECEIPTS

Cash on hand	$ 795.46
Interest	238.46
Students' donation to Liberty Bonds	118.85
Total	$ 1,152.77

DISBURSEMENTS

Paid to Mrs. E. V. De Jong	$ 210.00
Liberty Bonds	600.00
Cash on hand	342.77
Total	1,152.77

VALUE OF FUND

Mortgages and Bonds	$35,891.00
Cash	342.77
Total	36,233.77

TOTAL COST OF NEW SCHOOL BUILDING

RECEIPTS

Thomas Peck Estate	$ 5,168.82
Building Fund	5,343.82
Endowment Fund	4,650.00
Educational Secretary	91,665.01
Grand Rapids Savings Bank	75,000.00
Promissory Notes	9,500.00
Interest	108.94
Holland Orchestra	23.30
Classis Grand Rapids East	294.80
Classis Grand Rapids West	301.00
Classis Holland	57.00
Classis Illinois	70.00
Classis Orange City	5.00
Girls' Literary Club	25.00
Total	$192,002.69

DISBURSEMENTS

Dyk-Jonkman Construction Co.	$102,272.60
Knoe Heating Co.	16,509.00
Denison, Dykema & Co.	7,876.15
Roseberry-Henry Electric Co.	2,596.05
Williamson, Crow & Proctor	5,272.34
Superintendent	1,601.96
Interest	4,522.63
Holmes & Blenn	400.00
J. G. Daverman & Son	280.00
Hofstra & Son	485.52
Traveling Expenses	233.07
Grading	2,208.98
Electric Clock	425.00
Landscaping	5,496.67

Walks and Driveways	$ 2,644.48
Furniture	11,813.59
Carpets and Shades	1,040.99
Electric Fixtures	846.83
Notes and Mortgages	5,800.00
Examing Papers	44.85
Chemistry Building	4,495.76
Miscellaneous	134.45
Cash on hand	15,694.77
Total	$192,002.69

Respectfully submitted,

John J. De Jonge,
Treasurer.

Audited and found correct,
C. Borrendamme
Tony Noordewier