

ACTS OF SYNOD
OF THE
CHRISTIAN REFORMED CHURCH
HELD JUNE 21 TO JULY 5, 1922
AT ORANGE CITY, IOWA

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) The translation was prepared under the auspices of the Synodical Interim Committee of the Christian Reformed Church, 1978.
- (4) English portions of the original Acts have not been reproduced in the translation.

ACTS OF SYNOD
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CHRISTIAN REFORMED CHURCH

Held from June 21 to July 5, 1922
at Orange City, Iowa

MORNING SESSION, WEDNESDAY, JUNE 21

Article 1.

In the First Christian Reformed Church, at Orange City, Iowa, on June 21, at 10:00 a.m., Synod is called to order by Rev. Wm. P. Van Wyk, the President of the Synod of 1920, who on the previous evening led a prayer service for Synod, speaking on Ephesians 3:14-16: "An Apostolic Prayer for Strengthening."

Article 2.

Rev. Van Wyk leads in the opening devotions, and addresses Synod as follows:

"Honorable and Esteemed Delegates to Synod, Highly Honored Professors, who will be seated as Pre-advisors, Beloved Brothers in Christ:

"We extend a hearty welcome to you to this Synodical Assembly. For the first time our churches are meeting in this Western Center. And to judge by the orderly and hospitable reception in the midst of the churches with such great concern, it surely will not be the last time that Synod meets here.

"With impatience and with keen expectations our churches were looking forward to this Synod. Matters of great importance for our churches as a whole, for certain Classes matters of particular interest, and matters for a few churches of very special importance, are awaiting a thorough investigation and a just

declaration by Synod. There is the Janssen question, the Sioux Center discord, the Grundy Center difficulty. Further Synod has to make decisions concerning matters pertaining to Missions, the College, Worship, and discipline.

"Brothers, the Lord be with you. May He give you wisdom and grace from above for your very weighty work. May you be able so to work that God's approval may rest upon it and the churches be profited thereby.

"A rather large array of ministers have been taken from the strife since the last Synod. With wistfulness we look upon their vacant places. May the Lord permit us to work while it is day, in order at the end to receive the reward of faithful servants."

Thereafter his honor leads in prayer.

Article 3.

From the credentials it appears that the following brothers have been delegated to Synod and are presents:

Classis Grand Rapids East;

Ministers: M. M. Schanz, H. Hoeksema, H. H. Meester, D. D.
Elders: J. B. Hulst, L. Vander Lucht, K. Kamminga.

Classis Grand Rapids West;

Ministers: P. A. Hoekstra, H. J. Kuiper, H. Danhof.
Elders: Y. Veenstra, D. Van Oosten, N. Bouma.

Classis Hackensacks

Ministers: K. Poppen, J. H. Monsma, D. De Beer.
Elders: A. De Vries, A. Dansen, H. Kamerling.

Classis Holland;

Ministers: J. H. Geerlings, H. Keegstra, J. Bruinooge.
Elders: J. De Boe, A. Peters, A. Verlee.

Classis Hudsons

Ministers: J. Timmermann, J. B. Hoekstra, R. Veldman.
Elders: S. Steen, M. Beinema, I. Blouw.

Classis Illinois:

Ministers: J. Manni, J. Van Lonkhuyzen, D. D., G. D. De Jong.
Elders: G. Bossenga, G. Meyer, T. Den Dekker.

Classis Muskegon:

Ministers: L. J. Lamberts, W. Borgman, H. Bel.
Elders: O. E. Langland, J. Vander Laan, Y. Posthumus.

Classis Orange City:

Ministers: D. Hollebeek, M. Vander Heide, H. J. Heynen.
Elders: H. De Vries, F. Vogel, W. Elgersma.

Classis Ootfriesland:

Ministers: J. Gulker, E. Kooistra, G. L. Hoefker.
Elders: J. Weber, A. Clevering, P. Limburg.

Classis Pacific:

Ministers: T. Vander Ark, F. J. Drost, C. Vriesman.
Elders: A. Witte, Rev. A. J. Brink.

Classis Pella:

Ministers: P. J. Hoekenga, P. Bloem, J. M. Byleveld.
Elders: D. Sjaardema, J. Pothoven, J. Van Wyck.

Classis Sioux Center:

Ministers: S. Eldersveld, A. Guikema, C. De Leeuw.
Elders: E. Star, H. Smith, J. Koopmans.

Classis Zeeland:

Ministers: H. Oostendorp, J. A. Rottier, W. Kuipers.
Elders: A. H. Bosch, H. Frankena, W. Barendse.

Article 4.

Synod elects the following officers:

Presidents: Rev. J. Manni,
Vice-Presidents: Rev. G. D. De Jong,
First Clerks: Rev. H. Keegstra,
Second Clerk: Rev. P. A. Hoekstra.

Article 5.

After a brief address the President reads the Public Declaration, to which all the delegates assent.

Article 6.

The President makes the following appointments:

1. Committee for Pre-advice on Nominations: Revs. G. D. De Jong, J. Bruinooge, J. B. Hoekstra, D. De Beer, G. L. Hoefker, T. Vander Ark, S. Eldersveld, M. Vander Heide; Elders: J. B. Hulst, D. Van Oosten, O. E. Langeland, S. Sjaardema, A. H. Bosch.
2. Obituary Committees: Revs. K. Poppen, J. Gulker, A. Guikema.
3. Committee for the Reception of Representatives of other Denominations: Revs. W. Borgman, H. J. Heynen, A. Guikema, H. Bel; Elders: A. Peters, A. Clevering, A. J. Brink.
4. Reporter for De Wachters: Rev. J. B. Hoekstra; for The Banner: Dr. H. Beets.

Synod decides to request Prof. Kromminga as the reporter for the Minority Report as advisory member in the Committee of Pre-advice in the Janssen case.

Article 7.

The times of the session are decided as follows: Morning sessions from 8:00 to 11:45, with recess from 9:45 to 10:00; afternoon session from 1:30 to 5:45, with recess from 3:45 to 4:00.

The assembly adjourns to 3:00 p.m.

Closing Devotions.

AFTERNOON SESSION, WEDNESDAY, JUNE 21.

Article 8.

Opening Devotions.

Article 9.

The Committee of Pre-advice for the appointment of Committees reports as follows:

1. The Janassen Cases; Revs. L. J. Lamberts, T. Vander Ark, D. Hollebeek, J. Gulker, H. J. Kuiper; Elders: D. Sjaardema, E. Star, A. H. Bosch, J. B. Hulst, Y. Veenstra. Advisors: Rev. D. H. Kromminga.
2. The Sioux Center Cases; Revs. J. Van Lonkhuyzen, D. D., H. Hoeksema, H. H. Meeter, D.D., J. H. Monema, J. Bruinooge; Elders: M. Beinema, G. Meyer, L. Vander Laan, J. Vander Lucht, P. Limburg. Advisors: Prof. W. Heyns.
3. Theological School and Calvin College Matters; Revs. G. D. De Jong, M. M. Schane, P. A. Hoekstra, K. Poppen, M. Van der Heide; Elders: S. Steen, G. Bossenga, O. E. Langeland, H. De Vries, J. Weber. Advisors: Prof. L. Berkhof and Pres. J. J. Hiemenga.
4. Grundy Centers; Revs. J. B. Hoekstra, W. Borgman, J. M. Byleveld, S. Eldersveld; Elders: A. Peters, D. Van Oosten, J. Ptohoven, H. Smith. Advisors: J. J. Hiemenga, Dr. Wm. Bode.
5. Heathen Missions - Indian and China; Revs. J. Timmermann, P. J. Hoekenga, J. H. Geerlings, G. L. Hoekker; Elders: K. Kamminga, N. Bouma, A. Verlee, J. Van Wyck. Advisors: Dr. H. Beets.
6. Domestic Missions, Church Help, Jewish Missions, Immigrations; Revs. C. Vriesman, D. De Beer, A. Guikema, H. J. Heynen; Elders: A. J. Brink, H. De Vries, J. De Boe, A. Clevering.
7. Publication Matters; Revs. F. J. Drost, Wm. Kuipers, J. A. Rottier; Elders: I. Blouw, Y. Posthumus, F. Vogel, A. Witte.

8. Varia and Protests: Revs. H. Danhof, R. Veldman, H. Oostendorp; Elders: T. Den Dekker, H. Kamerling, H. Frankena. Advisor: Prof. F. M. Ten Hoor.

9. Church Order, Worship, Emeritue Matters: Revs. C. De Leeuw, H. Bel, E. Konistra; Elders: W. Elgersma, A. Dansen, W. Bareman, J. Koopmans. Advisor: Dr. S. Volbeda.

10. Committee for Reports: J. B. Hulst, Dr. R. L. Haan.

The various Committees of Pre-advice are to gather separately in their appointed places to prepare their reports, after it had been decided that Synod will meet again in regular session on Thursday afternoon.

Closing Devotions.

AFTERNOON SESSION, THURSDAY, JUNE 22.

Article 10.

Opening Devotions.

The minutes are read and approved.

The Report of the Synodical Treasurer, Rev. J. Noordewier, is read and received as information. (Supplement I, 2).

The quota for Synodical expenses is 30¢ per family.

Article 11.

The Report of the Committee of Pre-advice for the Seminary and the College is read by the reporter, Rev. M. M. Schans. The report is adopted as follows:

I. Normal Training Course. The report of the Curatorium is as follows:

Normal Course. At the June meeting, 1921, the President of our College presented a Two-year Normal Course,

to follow upon a regular Four-year High School Course. This Course, your Board was assured, meets the requirements of the State Normal Schools, while at the same time it considers the peculiar needs of our future teachers in the Christian Primary Schools. After a consultation with the Board of the Normal School, which had for the time being suspended its work of teaching, and after due consideration of the whole matter of Normal Training, the Course presented by the President was approved and adopted.

At the meeting of March, 1922, your Board entered into a Proposed Plan for Cooperation in Normal Training with the Union of Christian Schools. As a result of this the above appointments—Van Zyl and Heyns—were made. The following Proposed Plan of Cooperation between Calvin College and the Union of Christian Schools was accepted:

- (1) The Board of the Union, with the Faculty of Calvin College outlines the course of study for the Normal Course.
- (2) Calvin's Department of Education, with the Professors in charge, remains the nucleus of the Department of Education.
- (3) The Faculty of Calvin College, with the Board of the Union, recommend the names of the Instructors for the Normal Course. The final and official appointment rests with the Board of Trustees of Calvin College, with the understanding that the Board confines itself in its appointment to the recommendations named above.
- (4) Deducting the tuition of the students of the Normal Course, the Board of the Union and the Board of Trustees of Calvin College will each pay one-half towards the salary of the Instructor for the practical work.
- (5) Tuition of the students taking the Normal Course shall be equal to that paid by other Calvin students, and shall be paid into the treasury of Calvin College.

- (6) The Department of Education shall be open to the other students of Calvin College while the other courses shall also be open to the students of the Department of Education.
- (7) The use of the building, library, laboratories, and other facilities to be granted to the students of the Department of Education.
- (8) Students to receive full credit for the work done in this course.

Adopted.

Concerning this your Committee found an overture in the Agenda from Classis Pella: "Classis Pella declares that the Normal Course should proceed from a Society, and therefore requests Synod to eliminate the Course from the College."

Advice of your Committee:

Synod underwrite the principle declared by Classis Pella, viz., that the Normal School Course should proceed from a Society. Taking into consideration, however, that there is no society to promote this matter, and considering the great need of Christian teachers with a normal training, that Synod accede to the decision of the Curatorium in this matter.

Adopted.

II. Final Examinations in Theology. There are overtures for for revision thereof on the table from Classes Holland, Orange City, Sioux Center, and Zeeland.

"This examination, concerning the content, should be further regulated by Synod, and should be done by the Curatorium as the representatives of the Churches." Classis Holland.

"Synod revise the theological examinations, so that it more the responsibility of the Curatorium, since this body declares the students candidates." Classis Orange City.

"Classis advises Synod to recall the decision with respect to the examination of candidates for the Holy Ministry by the professors of our Theological School, and that the examinations again take place by the Curators,

who represent the churches in these matters." Classis Sioux Center.

"Synod reconsider Art. 36, 1, Acts 1920, and

- a) and show why the theological examinations 'is the naturally proper right of promotion and preferment' belonging to the Theological Faculty.
 - b) if it maintains the time-honored principle of the relationship of Church and School, changes be made in the above examinations to conform to the principle."
- Classis Zeeland.

Your Committee advises the followings:

Considering that the rule concerning the final examinations at the Theol. School established by the Synod of 1920 (Acts, p. 53, Art. 36) has not given satisfaction, neither with the Curatorium nor with the Churches, because it is almost impossible for the Curatorium, according to this rule, to determine whether or not to admit the ones examined to candidacy in our churches, Synod decide that besides the existing final school examinations, a praeparatoir examination be instituted, which shall take place by the Curatorium in the following fields: Dogmatics, Ethics, Exegesis, Isagogics, Church History, and a Proof Sermon. Those sustaining the examination shall be declared eligible for a call by our churches.

In the event a student wishes to pursue post-graduate work in another school, then the praeparatoir examination shall not take place until he desires to be declared eligible for a call.

Adopted.

III. Students from elsewhere, who wish to be declared eligible for a call in our churches. The Curatorium requests that the decision of the Synod of 1900 (Acts, Art. 39, IX) which reads: "Students, who have studied theology at other schools, must take at least one year in courses of Theology at our own institution" be changed to:

"Students, who have not studied at a specifically Reformed

Institution, must at least take courses for the last year at our Theological School, before they can take the praeparatoir examinations.

- a) Because the Reformed character of many theological schools is difficult to determine;
- b) because in the Synodical decision it was left undetermined which of the three schools years should be in residence here, while the last year should be designated therefore, since the Faculty and the Curatorium should learn to know the student, when he desires to become eligible for a call.

Adopted.

IV. Reduction of the Curatorium. The churches of South Olive, Harderwyk, and 9th Street, Holland, desire that the number of Curators be reduced by half. Your Committee advises to maintain the present rule.

Grounds:

- a) The responsibility of only one Curator from each Classis becomes too great;
- b) The above mentioned praeparatoir examinations will increase the duties of the Curatorium.

Adopted.

V. The Eventual Nominations of Professors. Classis Hudson advises that with the eventual nomination of Professors for our School, that a definite period of time be established wherein possible objections can be presented and removed, (as is the rule for the election of other office-bearers), before they can be installed in their office.

- a) Because there can be objections, that may be known to others even though the delegates to Synod or the Curatorium are not aware of them, and that the appointment would not be advisable;
- b) Because even a minister or other office-bearer there could be attributed views that for him as office-bearer

in a smaller circle could be tolerated, but his appointment as professor to our School could be precarious.

- c) Because in this way later difficulties could be avoided.

Advice of the Commission

- a) Synod decide to add to point 2 of the decision of the Synod of 1914, Art. 29 the following: "which nomination shall be published in our church periodicals three weeks before Synod meets. Possible objections should be filed with the Stated Clerk of Synod."
- b) The expression in the above-mentioned point, "Advice of the Theological Professors" be changed to: "Advice of the Theological Faculty."
- c) Synod revise the decision of the Synod of 1910 in the sense that a person serve two years before receiving a definite appointment.
- d) There be added to the decision of the Synod of 1914, Art. 29: "With the eventual appointment of Professors, Synod in its election give preference to someone who has served in a congregation as Minister of the Word."
- (1) This method of appointment is followed in other Reformed denominations.
- (2) Practical knowledge through experience in congregational work is highly desirable.
- (3) A candidate for Professor, when he has served a congregation will be better known to the churches.

Adopted.

VI. Pension for Mrs. Rinck. Synod approve the provisional action of the Curatorium with regard to the pension for Mrs. Rinck. The sum of \$1,200.00 was expended.

For the next two years the Curatorium is charged to make further arrangements concerning this matter.

Adopted.

VII. The Emeritation of Professors. Our Synod resolve that our Professors retire at the age of 70 years. Grounds:

- a) As a rule it may be stated that the best powers at that age have been already devoted to the School, and in ordinary circumstances anyone that has reached that age can no longer devote to the School what can be expected of one who is in the prime of life;
- b) To some one at that age a well deserved rest should be granted. (See Art 14, ff.)

Adopted.

Closing Devotions.

MORNING SESSION, FRIDAY, JUNE 23.

Article 12.

Opening Devotions.

Concerning a question from the Committee of Pre-advice (re Dr. Janssen) if it is to consider Rev. Kromminga (Art. 9,1) as pre-advisor in the general sense of the word or only as representative of the Minority Report, the following decision is accepted: Synod requests Rev. D. H. Kromminga to attend the meetings of the Committee of Pre-advice in the case of Dr. Janssen to enlighten and defend the Minority Report, but he shall not further enter into the discussion. In the same way and with the same limitations he is invited to take part in this case before Synod. (See also Art. 29.)

Article 13.

Rev. Paul Coleman, of Blanchard, Iowa, representative from the Reformed Presbyterian Church, addresses Synod. Rev. H. J. Kuiper responds.

Rev. G. K. Flack speaks for the Chicago Tract Society

to which Rev. P. A. Hoekstra responds on behalf of Synod.

Rev. J. B. Vanden Hoek addresses Synod on behalf of the National Christian Association, Rev. G. D. De Jong responds.

Article 14.

The Report of the Committee of Pre-advice for the Theological School and Calvin College continues.

VIII. Seminary Preparatory Course. Overture from Classis Sioux Center. Classis requests Synod to maintain the decision of 1920, viz., to separate the Preparatory Course from Calvin, in order to provide a significant reduction in expenses and reduction of the quota per family. Grounds:

- a) The motives which led Synod to this decision are still applicable.
- b) It is impracticable in these times of financial stress, the results of which will continue for some time, to pay the cost for such expenses.
- c) The development of the above-mentioned institutions will thereby be promoted.

Report of the Curatorium, see Postscript, Supplement II.

Advice: Synod maintain the decision of 1920 (Acts, p. 36, 2, a, b), on the grounds there given.

Adopted.

IX. Not to Expand the School. Classis Pella, requests Synod to give consideration whether for the time being there should be no expansion of the School in view of the lack of financial strength of the Church.

Advice: Synod decide not to consider this overture, since the decision of 1918 sufficiently takes into consideration the objection raised by Classis Pella. (See Acts 1918, p. 28, Art. 32, I, a, b.)

Adopted.

X. Economizing and Reducing the Quota.

A. Reduction of the Salaries of the Professors.

Pro: Overtures from Classes Holland and Orange City.

"Synod revise the rule of the salaries of the Professors. Ground: The economic depression makes all necessary savings urgently necessary." Classis Holland.

"Synod reduce the salaries of the Professors." Classis Orange City.

Contra: Overture from Classis Grand Rapids West,

"Synod decide not to reduce the salaries of the Professors in Seminary and College. Grounds:

- a) The Professors have for a long time been underpaid;
- b) They are not over paid now."

Synod decide not to reduce the salaries. Ground: The living standard does not allow such a reduction.

B. Combining Functions: President and Education Secretary.

- (1) Synod combine the functions of the President of the College and the Educational Secretary in one person. Classis Orange City.
- (2) Synod consider whether it is not possible to combine the functions of the President and the Educational Secretary and thus eliminate one of the two. Classis Holland.

Your Committee advises not to consider the matter.

Grounds:

- (1) The functions of both are divergent;
- (2) It would result not in financial gain but detriment to the School;
- (3) The spiritual promotion of the School would also suffer.

Adopted.

C. Budget. See the report of the Curatorium, Supplement II.

Advice: To adopt the budget as presented.

Adopted.

D. Reduction of the Quota.

"Classis urges Synod to reduce the quota for the Theological School and Calvin College." Classis Zeeland.

"Classis decides to advise Synod to reduce the presently high quota for the Theological School. Grounds:

- (1) The financial strength of the churches has been greatly reduced;
- (2) There are no indications that we shall have such flourishing times again, as we did when the present quota was set." Classis Orange City.

Advice: Synod should not consider the matter. Grounds: The adopted budget would not permit it.

Adopted.

XI. The Curatorium Report. Overture Classis Hudson: "Synod instruct the Curatorium that its actions be repeatedly printed and or mimeographed and sent to the consistories. Grounds:

Your Committee advises Synod to decide that an elaborate official report of the annual meeting of the Curatorium be published in our Church papers.

- (1) The execution of the Overture of Classis Hudson would be too expensive;

- (2) In the proposed plan the same purpose would be reached.

Adopted.

XII. Composition of the Curatorium. Concerning an overture from Burton Heights, Grand Rapids, to change Art. 1 of the Rules of the Curatorium to be formulated so that an equal number of ministers and laymen be seated in the Curatorium, your Committee

having reviewed the decision of the Synod of 1920 (see Acts, p. 38, Art. 28, III), and advises in connection therewith not to consider this matter further.

Adopted.

XIII. Endowment Fund. An elaborate document of the Curatorium concerning this matter, containing a request from the Theological Faculty to the Curatorium to make regulations for and in how far the Seminary will share in the assets of the "Million Dollar Endowment Fund" is referred back to the Curatorium by Synod, with the instruction to serve the Synod of 1924 with advice.

Adopted.

XIV. Retirement of Prof. Schoolland. Prof. Schoolland who has reached the age of 71 years asked for honorable retirement.

- (1) Synod express its appreciation for the faithful labors of the Professor and grant him honorable retirement.
- (2) This retirement to take place in view of the circumstances beginning August 31, 1923.
- (3) The provisional regulation with respect to his pension be placed in the hands of the Curatorium.

Adopted.

Article 15.

With thanks Synod accepts the invitation for an auto trip in Sioux County on Saturday.

Article 16.

The Committee of Pre-advice concerning the case of Grundy Center is reported by Rev. J. B. Hoekstra. The report is received as information.

Closing Devotions.

AFTERNOON SESSION, FRIDAY, JUNE 23.

Opening Devotions.

Rev. I. Westra as alternate takes the place of Rev. M. Vander Heide for Classis Sioux Center, and declares his agreement with the Public Declaration.

Article 17.

An appeal from Classis Ostfriesland is read concerning the actions of the Curatorium concerning the Grundy Center School. (Agenda, p. 19.)

Article 18.

Brother A. H. Bosch, delegate from Classis Zeeland, receives by telegram the sad news of the drowning of his son. The assembly suspends its work for an hour from its regular activities. The President, in the name of Synod, speaks a word of heartfelt sympathy, while all the delegates stand to show their heartfelt sympathy. Afterwards Dr. S. Volbeda offers prayer to God to grant comfort and strength for brother Bosch and his family in their grievous loss.

Article 19.

After the interval Synod resumes its activities and takes into consideration the Report of the Committee of Pre-advice concerning the Grundy Center case.

The Report in full is as follows:

REPORT OF THE COMMITTEE OF PRE-ADVICE CONCERNING THE
GRUNDY CENTER CASE.

Esteemed Fathers and Brothers;

Into the hands of your Committee was placed the so-called Grundy Center Case, containing an appeal from Classis Ostfriesland (see P. 19, ff, of the Agenda, and overtures from Classes Orange City and Pella, p. 10).

The appeal of Classis Ostfriesland is against the actions of the Curatorium with respect to the action of the Curatorium in connection with the Synodical decision of 1920 (see Acts, 1920, p. 62, Art. 40).

This decision is as follows:

BASIS OF AGREEMENT IN RE GRUNDY CENTER

- (1) a. With a view to the special needs of Classis Ostfriesland, Synod shall provide for a two years' Sem. Prep. Course, beyond the Academy, at Grundy Center. This course is to be outlined and arranged by a Committee of the Board of Trustees of the Grundy Center Institution. It is to be financed by the Board of the former Institution.
- b. The Sem. Prep. Course shall correspond with the Sem. Prep. Course of Calvin College; and students, who pursue this course, will receive full credit for work done in said course.
- c. Two Professors shall be appointed for the Sem. Prep. Course, who shall be members of the Grundy Center Faculty. The appointment of these Professors shall be made by the Board of Trustees of the Grundy Center institution, subject to the approval of the Board of Trustees of Calvin College.
- (2) a. The method employed in the development of a Junior College at Grundy Center shall be referred to a Committee of six members, viz., two members of the Board of Trustees of Calvin College, two of the Board of the Grundy Center school, and the respective Presidents of the two institutions.
- b. This Committee shall also outline the relation in which the Junior College of Grundy Center shall stand to Calvin College and the Theol. School at Grand Rapids, and shall report on this matter to the next Synod.
- c. The Board of Trustees of the Grundy Center School shall pledge itself not to extend its Junior College until Calvin College has introduced at least three graduate departments, exclusive of the Seminary.

- (5) The supervision of the whole institution at Grundy Center remains in the hand of the Faculty and President of this institution, subject to Article 1 and 2.
- (4) In consideration of the above agreement, the Board of Trustees of the Grundy Center school pledges:
 - a. The discontinuance of its Seminary department entirely;
 - b. Its full support and cooperation toward obtaining the endowment fund of the Christian Reformed Church. The further arrangements for the financial agreement mentioned in this article shall be outlined by the Committee named in Art. 2, a.

From the explanation given at our Committee meetings by Presidents Bode and Hiemenga, and from the reports given to us by the Curatorium, it appeared to us that the Synodical decision of 1920 was only partially implemented re the Grundy Center School. Efforts have been made for the complete implementation of the Synodical decision (see the appeal of Classis Ostfriesland, Agenda, 1922, p. 19, ff.), but no satisfactory solution has been arrived at. On the one hand Classis Ostfriesland maintains that it has met the demands of Synod, yet on the other hand the Curatorium claims that only one of the demands has been met, viz., the termination of the Seminary.

The main objection of the Curatorium against the Grundy Center School is that the instruction in the Sem. Prep. Course, which for two years has been supported by the churches, has not chiefly been given in the German language, but is only a duplication of the Sem. Prep. Course at Grand Rapids, and that the offered support in the "Basis of Agreement in re Grundy Center" (see Acts, 1920, p. 63, ff.), in the first place rests upon the "special needs of Classis Ostfriesland", which according to the conviction of the Curatorium means the preparatory training of young men for the Ministry of the Word in the German language.

The brothers from Ostfriesland, however, believe that this is not the case during the last two years nor at the present time, because of the changing circumstances, and as a result of the war... the German has been placed in the background.

Your Committee is of the opinion that the Curatorium has acted fairly and carefully, because from the point of view of history the needs of the brothers in Ostfriesland continually pleaded for the necessity of German-speaking young men to be trained at its own institution, because the College in Grand Rapids could not provide the means.

Concerning the negotiations and the attempts at negotiations of the Committee of the Curatorium with the Committee of Ostfriesland (see appeal of Classis Ostfriesland, Agenda 1922, p. 19), we wish to make the following remarks:

- a) that the Curatorium has acted fairly in the appointment of Dr. R. L. Haan in the place of Rev. I. Van Dellen, who refused to serve further on this Committee, because the Curatorium has the right to appoint a Committee which it wishes, when a committee member declines to serve;
- b) that the Committee of Ostfriesland acted improperly because it refused to receive the Committee officially appointed by the Curatorium because Rev. Van Dellen was replaced by Dr. R. L. Haan;
- c) that the Committee of Ostfriesland acted improperly in the refusal to give an answer to the question of President Hiemenga how much German was taught in the two-year Seminary course now given at Grundy Center;
- d) that the Curatorium acted improperly in the refusal of giving an answer to the Committee of Ostfriesland concerning the question in how far it has not met the demands of the Synod of 1920.

In conclusion your Committee advises:

- (1) That the support promised by the Synod of 1920 be granted only in part to the Grundy Center School, because Classis Ostfriesland has only in part fulfilled the demands, namely, the termination of the Seminary. This support to be the sum of \$4,500.00, being half of the amount which was agreed upon by the Committee of the Curatorium and the Committee of Ostfriesland, provided Grundy Center met all the demands of 1920;
- (2) Not to promise this support for the future because Grundy Center now belongs to a Society.

Respectfully submitted,

Your Committee.

Point a is adopted unchanged by Synod;

Point b is replaced by a substitute motion, as follows: "That the action of Classis Ostfriesland with respect to refusing to receive the Committee of the Curatorium rested upon a misunderstanding of Classis, that it was a different Committee than the first one";

Point c as revised is adopted: "That the Committee of Ostfriesland acted improperly by refusing to give an answer to the question by President Hiemenga how many courses in the two-year Seminary Course which is given at the Grundy Center School are given in the German language";

Point d is deleted. (See further Art. 20.)

Closing Devotions, after Synod decides to adjourn until Monday afternoon.

AFTERNOON SESSION, MONDAY, JUNE 26.

Opening Devotions.

Continuation of the Report of the Committee re the Grundy Center case.

- (1) a. Concerning the disbursement of the promised amount, in place of the advice of the Committee the following substitute motion is adopted;

"Although all the demands of the Synod of 1920, upon which the promised amount hinged has not been met, yet in order to prevent the appearance of unfairness and unfriendliness, Synod decides to disburse the \$9,000.00."

- b. "The amount that was promised to Classis Ostfriesland for the years 1920-1922 be disbursed from the treasury of the Theological School, because according to the basis of agreement (see Acts 1920, p. 63, 1a) this amount would be paid from the above-mentioned fund. Should this amount not be available, Synod empower the Curatorium to obtain a loan for this. "

- (2) Concerning the question of future support for the Grundy Center School, it is decided; Not to promise this support for the future. Grounds;

- a) Because the training of young men for the Ministry of the Word, especially in the German language, upon which the former approval was given to Classis Ostfriesland is in the estimation of Synod no longer necessary;
- b) Because of limited resources we cannot have two denominational schools, whether a Junior College, College and Seminary, but all resources should be devoted to our own institution in Grand Rapids, Mich.

Article 21.

The Treasurer of the Emeritus Board, Rev. J. Smitter, reads his report, which is received as information. (See Supplement VI, 1.)

The Committee appointed to devise Rules and Regulations for the care of Emeritus Ministers and the widows and orphans of ministers (see Acts 1920, p. 69 ff.) reports in the person of Rev. H. M. Vander Ploeg. This report is received as information, and placed in the hands of the Committee of Pre-advice for Church Order, Worship, and Emeritus Matters.

The Committee of Pre-advice for Church Order, Worship, and Emeritus Matters, is reported by Rev. H. Bel.

REPORT OF THE COMMITTEE FOR CHURCH ORDER, WORSHIP, AND EMERITUS MATTERS.

Esteemed Brothers;

Your Committee has the honor of presenting the following for your considerations:

(1) Report of the Emeritus Board.

a) Approval of the present support for:

Rev. H. J. De Vries	\$1,000.00
Rev. F. Fortuin	1,000.00
Rev. D. H. Muyskens	1,000.00
Rev. E. Van Korlaar	1,000.00
Mrs. Breen	600.00
Mrs. Cooper	600.00
Mrs. K. Kuiper	600.00
Mrs. H. Heyns	600.00
Mrs. M. De Boer	400.00

Adopted.

b) to approve the increase of:

Rev. J. Robbert	\$100.00
Rev. M. Van Wesep	100.00
Mrs. Dekker	100.00

Adopted.

c) Your Committee advises that Synod urge the Classes to pay their outstanding debts to the Emeritus Fund as soon as possible

and at the same time to meet the Synodical decisions to fulfil the needs.

Adopted.

- d) Your Committee advises not to approve a 20% increase in consideration of the many deaths that there were no funds.

Rejected.

Accepted as substitute: "Synod having taken consideration of the fact that the increase of 20% by the Board could not be met, nevertheless decides that this amount should be met.

- e) With respect to Rev. Muyskens the Committee considers it advisable that Synod gives the Board the freedom to act according to its findings.

- f) At the request of the Treasurer of the Fund, your Committee advises that henceforth the Treasurer of the Emeritus Fund be bonded for \$10,000.00. Grounds:

1) The treasurer receives approximately \$20,000.00 per year;

2) The Treasurer can more easily obtain temporary loans, if needed.

Adopted.

(2) Provisional Rules and Regulations:

The provisional Rules and Regulations devised by the Committee appointed by the Synod of 1920, is adopted. (See Supplement VI, 2.) (Continuation of this Committee, Art. 37.

Article 22.

The Committee of Pre-advice of the case of Dr. Janssen brings

the following communication to the attention of Synod:

"THE COMMITTEE OF PRE-ADVICE IN THE CASE OF THE UNDERSIGNED."

Esteemed Brothers:

The undersigned desires to give the following information to your Committee:

In the first place, he thinks he ought to point out how utterly unfair the position is which he now occupies. It is his conviction that a fair trial of his case has become altogether an impossibility at this Synod. This Synod numbers among its members such as are the accusers of the undersigned, and who, being accusers, wish to function also as jurors and judges. Moreover, he wishes to remind you of the fact that various members of Synod have already condemned the undersigned. And finally, the advisors of Synod, the four Professors, have also taken the part of accusers of the undersigned, and together with the delegated ministers, Rev. H. Hoeksema, Rev. H. Danhof, and Rev. H. J. Kuiper, have publicly voiced their opposition against the undersigned in reproachful, deeply grieving terms. Under such unfair circumstances it is inconceivable to the undersigned how a just treatment of and decision in his case is possible.

In the second place, the undersigned wishes to point out that his accusers have pursued a course that is altogether out of harmony with our church polity. The undersigned is convinced that the case is not legally before Synod. His accusers have never conferred with him personally. After the Synod of 1920, when they began to write against the undersigned, (the four professors, all present at the last Synod, voiced no protest against the decisions of the Synod, neither did they declare themselves aggrieved in any way)---after the Synod they have never approached the undersigned nor have they turned with their grievances to the Curatorium. On the contrary, the accusers of the undersigned, with their grievances and accusations, often based on entirely new material from the Students' Notes, have made their appeal to the masses through the channel of church papers and other periodicals, and through the channel of publications which they have distributed gratis in great numbers

and have contrived to bring our Christian Reformed People and our Christian Reformed Churches into a turmoil. This action of his opponents, devoid of justice and in conflict with church polity, together with the turmoil which has been caused by it, then brought about that consistories and Classes demanded an investigation of the instruction of the undersigned. Finally, it should be pointed out in this connection that the appointment of delegates to the Synod also took place in the midst of the same disturbance that was brought about in such an unjust manner; in other words, delegates to the Synod were chosen when the churches were under the influence of the unjust and illegal (onkerkrechterlijke) action of his opponents.

In the third place, the undersigned deploras the fact deeply that there are delegates to the Synod of the Christian Reformed Churches that deny and ignore important articles of Reformed doctrine; furthermore, that also the advisors of Synod, the four professors, advocate unreformed views in more than one respect, and in addition deviate in a grievous manner from christian morals and pious conduct.

From the above it may in no wise be inferred that the undersigned deems it impossible that after a thorough investigation, the majority of Synod should express itself in favor of his instruction. This he even deems practically certain.

Neither may it be inferred that he is unwilling to face all possible objections raised against his instruction on condition that it take place in the proper ecclesiastical way. He has nothing to hide. However, he considers it his sacred duty not in the first place to himself, but above all to the churches to guard against injustice. For the sake of the churches which he loves it would grieve him if the violation of justice were permitted, as it has taken place in the past.

And, therefore, as matters now stand the undersigned declares that to his regret he feels constrained to inform your Committee that he shall have to withdraw from further connections with this matter in so far as it might be taken up by Synod.

Politely requesting your Committee to bring this communication to the attention of the full assembly of the Synod, with Christian greetings.

(Was signed) R. Janssen.

Your Committee has the following to present to Synod concerning this communication of Dr. Janssen:

- (1) Anent part one, containing the accusation of Dr. Janssen that he cannot expect a fair trial, your Committee advises to declare that this is an unfounded accusation of Dr. Janssen against Synod.
Reasons:
 - a) By far the majority of the delegates invested with power to vote have never expressed themselves publicly on the instruction of Dr. Janssen.
 - b) Supporters as well as opponents of Dr. Janssen have a seat in the Synod.
 - c) As to the four Professors, none of them is advisor on this Committee.
 - d) Moreover, Dr. Janssen proceeds from the entirely wrong assumption that those who have objections in regard to his instruction have no right to decide this matter.
- (2) Anent the accusation that this entire matter comes before Synod in an illegal manner, your Committee advises to declare that this is also an unfounded accusation.
Reasons:
 - a) Dr. Janssen claims that the demand for an investigation voiced by the consistories and Classes was a result of the public agitation against him.

We point to the fact that already in September, 1920, before the public agitation had set in, a protest against the decision of the Synod of 1920 in this matter of Dr. Janssen's instruction was presented to Classis Grand Rapids West. Touching the legality or illegality of the public agitation, we are not ready with our advice, but, even though this agitation were illegal, this would not make the protests illegal which were presented to various Classes at the occasion of that agitation.

b) Legal protests against the Instruction of Dr. Janssen are before Synod.

- (3) Anent part 3, your Committee advises Synod to declare that all the ministers and professors present at this Synod as delegates and advisors, are in good and regular standing.

Anent Dr. Janssen's conclusion in his writing we advise Synod to declare;

- a) That since this matter is legally before Synod, Dr. Janssen is in duty bound to submit to an investigation.
- b) That in case Dr. Janssen refuses to submit to the investigation, your Committee is authorized to continue the investigation on the basis of the material contained in the majority and minority reports, and Student Notes.

Point b is tabled for the present.

The President and the First Clerk of Synod are appointed to convey to Dr. Janssen in written form these decisions as answer to the communication of Dr. Janssen. (See further Artt. 23, 26, 27, ff.)

Closing Devotion.

MORNING SESSION, TUESDAY, JUNE 27.

Opening Devotions.

Article 23.

The President reports that Dr. Janssen's reply to the letter sent to him concerning the decision with respect to his grievance will be received this morning. (See further Art. 26.)

Article 24.

Rev. F. Lubbers of Sioux Center addresses Synod as delegate of the Reformed Church of America. Rev. H. Bel responds.

Article 25.

Rev. P. A. Hoekenga read the report of the Board of Heathen Missions. This report is received as information, and placed in the hands of the Committee of Pre-advice for Heathen Missions. (See Supplement IV.)

Rev. P. J. Hoekenga also reads the Report of the Committee of Pre-advice for Heathen Missions. (See further Art. 28.)

Article 26.

Dr. Janssen gives his answer to the decisions of Synod concerning his grievances, (Artt. 22, 23). The answer reads as follows:

Esteemed Synod;

The undersigned brings to the notice of your respected assembly the fact that his grievances have in no wise been removed by your decisions of yesterday.

Concerning Part one;

- a) It is certain, beyond all doubt, that a fair trial, an impartial, just judgment cannot be expected from those who have appeared as accusers of the undersigned and who have also condemned him, even before the trial begins. The Synod know that there are such accusers among

the delegates---accusers who have already condemned the undersigned. Synod itself also makes the declaration under b that there are opponents of Dr. Janssen among the delegates.

- b) It is true that not one of the four Professors is an advisor on the Committee for this case. Neither have we contended that this was so, but it does in no wise follow that the four Professors cannot act as advisors in all kinds of matters, and also in this matter, and our objection is against this latter point.
- c) We do not proceed from the assumption, as is stated, that those who have objections against our instruction are not qualified to take part in the decision, but we do object seriously that those who are fully determined beforehand, or have already passed judgment, should take part in the decision.

Concerning Part two, be it remarked:

- a) The protest of Broadway's Consistory against decisions of the former Synod contains new material from the Students' Notes on which the Synod of 1920 did not pass judgment. This material should have been presented first to the undersigned and thereafter, if necessary, to the Curatorium.
- b) It is still our conviction that the public agitation, contrary to our church polity, has furnished the occasion for various protests.
- c) We are greatly amazed at the declaration of Synod that lawful protests are before Synod, while Synod has not in detail considered the legality or illegality of said protests.

Concerning Part three, what Synod declares under this head, to wit that all ministers and advisors are in good and regular standing, does not in the least alter the fact that according to our conviction is more than evident, namely, that some members of Synod deny important article of Reformed doctrine, as is also

stated with regard to a certain one in an instruction of Classis Hudson, nor does it alter in the least the fact that the advisors of Synod, the four professors, advocate in more than one particular unreformed views, and in addition have departed from Christian morals.

Allow us, in explanation, still to remark that we understand very well, that Synod, without further ado, cannot impose silence in this matter upon any of its members. All are delegated to the Synod, but we are convinced that under existing circumstances and at this moment the case of the undersigned cannot be dealt with in a just manner.

As long as our objections are not removed, we think that we have to abide by the stand taken in our former communication, to-wit, not to appear before the Committee.

At the same time we repeat, that as soon as the case is directed into channels that are in accord with our church polity, we are fully prepared to face all possible objections raised against our instruction. It is even our wish that we be given the opportunity to do so.

With Christian greetings, yours,

R. Janssen.

Orange City, Iowa, June 27, 1922.*

(See further Art. 27, ff.)

Closing Devotions.

AFTERNOON SESSION, TUESDAY, JUNE 27.

Opening Devotions.

Article 27.

Concerning the advice of the Committee in answer to the communication of Dr. Janssen (see Art. 22, ff.), the following is presented and adopted:

*Your Committee decided, to make known on the floor of Synod

that the intent of the proposal it presented (point b, conclusion of the advice) is that the material of the majority- and minority report in conjunction with the "Students Notes" shall be the basis for the investigation." (See further Art. 49.)

Article 28.

The Report of the Committee of Pre-advice for Heathen Missions (Art. 25), is considered, and the advice is adopted as follows:

REPORT OF THE COMMITTEE OF PRE-ADVICE FOR
HEATHEN MISSIONS.

Esteemed brothers:

Besides the "Reports of the China Mission Force" on pp. 38 to 42 in the Agenda, and the overtures from Classes Muskegon, Orange City, Sioux Center, and Zeeland under III in the Agenda, your Committee was also called upon to consider:

- a) The Report of the Board of Heathen Missions to the Synod of 1922, and
- b) Three overtures not recorded in the Agenda.

The Report of the Board of Heathen Missions is as follows:
(See Supplement IV.)

And the three overtures are:

- (1) "Synod expand Foreign Mission work as much as possible."
Classis Grand Rapids East.
- (2) "Without delay Synod open the way for sending more missionaries to China."
Classis Illinois
- (3) "Synod urge strongly the sending out in the next two years of as many Missionaries or Missionary helpers into our China Mission as can be used in the field or funds on hand permit, or for whom support can be obtained. Reasons:
 - a) The field is white for harvest;
 - b) The workers are available and we may not force them to go out under different Boards because our Church neglects sending them out;

- c) Well possible if our Secretary of Missions or our Mission Board will solicit individual churches to send our laborers." Classis Grand Rapids West.

In the consideration of this material your Committee followed the order pointed out by the Board with which it comes to Synod, since the Board has considered these matters in their particulars. Concerning matters which have not been considered by the Board we shall give our advice.

A. Concerning the proposals of the Board our advice is as follows:

1. Synod approve the nomination under Point 1 of the brothers appointed by their respective Classes as members of the Board of Heathen Missions.

Adopted.

2. Synod definitely designate China as our field in Foreign Missions.

Adopted.

3. Synod accept the proposal with respect to Northern Kiangsu found in the Agenda on p. 33, ff., on the ground of the considerations found there (p. 37, b, 1 to 7).

- b) These positive considerations are in favor of our Church locating its China Mission in this field:

(1) It is practically virgin territory. No missionaries have ever resided in this section. One city, Rukao, is being worked as an out-station. But in that city of about a hundred thousand population, there are less than a score of converts. There are a number of other large towns in which no mission work of any kind has ever been done. For example, we were in one city in this territory, whose population is reported at seventy thousand, and as far as we can find out, the Gospel has never yet been preached there.

(2) This field is in a most populous section of China. According to recent estimates made by the China

Continuation Committee and the Chinese Post office, Kiangsu ranks first among the provinces of China in density of population (C. O. O. estimate, 872 per sq. mile). And in all Kiangsu there is no more densely population district than the field which we are recommending.

- (3) This field offers exceptionally favorable opportunities for cooperation with the Missions of the Southern Presbyterian Church, in line with Synod's decision, "preferably in cooperation with a church of Reformed Confession." That this Mission heartily welcomes us is evident from the documents (Agenda, p. 34 ff), and in the same documents proof of their devotion to the Reformed Standards is found.
- (4) The field has strategic value. By canal boat and river steamer it is within two days' travel from Shanghai, the center of all missionary activity in China. It is within one day's travel of Nantungchow, "the model city of China," which, by its industries and civic developments is already exercising an influence towards progress upon all adjacent country. The language spoken in this field, Southern Mandarin, can be understood by at least two-thirds of the people of China. It is near the Yangtze River, China's greatest commercial waterway.
- (5) The apparent prosperity of the people makes this a desirable field. This section never suffers from the devastating famines which harass other parts of the country. The people are industrious and peaceful. This section has not been touched by the inter-necine wars which have marked the history of China for the last sixty years. When these people turn to God, they will be ready to attain to self-support of their churches more readily than in the poorer sections. Government education has been developed to a remarkable degree in Rukao

Heien (magistracy). The network of canals found here is an important factor in their continued material prosperity.

- (6) Inexpensive travel to and from the home land, as well as into the interior for itinerating, makes this a desirable field. Nearly all of the itinerating can be done on houseboats and launches on the canals.
- (7) The area opened to us is sufficiently large for all the foreign missionary activity of our Church for many years to come.

Adopted.

4. That Synod decide to accept what the Board proposes under point 4 concerning the purchase of land for a Mission Compound.

Adopted.

5. Also that Synod accept that which is proposed by the Board under point 5 concerning the erection of buildings.

Adopted.

6. In our judgment the method of work in China as it has been proposed by the Board under point 6 should be adopted as the proper and under the blessing of God the most effective method of mission work.

Adopted.

7. "Classis requests Synod for the present not to send more missionaries to the foreign field.

Grounds;

a) Financial strain;

b) So that the missionaries that are on the field can well be taken care of;

c) The large expenses with the opening of a new field in China." Classis Sioux Center.

"In consideration of the great deficit in the treasury of Home Missions, and the deficit for Indian missions,

Classis urges Synod that for the time being not to increase the mission personnel for China, but first to promote the cause of missions among the Indians." Classis Zeeland

After having given consideration to the overtures of Classes Sioux Center and Zeeland, and the three above mentioned overtures from Classes Grand Rapids East, Illinois, and Grand Rapids West, your Committee came to the conclusion that the proposal of the Board mentioned under point 7 should be adopted, namely, that the Synod of 1924 can send not more than three ordained missionaries to China, unless congregations can be found which will assume the salary obligations.

Adopted.

8. Synod adopt the proposal of the Board mentioned under point 8 that at this time it is impossible to indicate the number of helpers needed, and that this can only be done by the Board.

Adopted.

9. This is also true of point 9, and your Committee advises that the proposal made therein be literally adopted.

Adopted.

10. Finally, your Committee judges that Synod should also decide what the Board requests under point 10 of the proposals and if not, surely in course of time great financial difficulties will arise

Adopted.

B. Overtures found in Part III and belated overtures.

"A) Synod take steps as soon as possible to institute a course in missions at Calvin College for individuals who wish to be trained as missionaries or missionary helpers.

b) That Synod instruct the Mission Board, if possible, to find a place for all individuals who wish to serve as missionaries or missionary helpers on our denominational mission field. Grounds:

- (1) Right now there are many young people, who, because Calvin College does not provide a complete missionary course, especially not for missionary helpers, are going to unreformed schools for training;
- (2) Many of the above-mentioned individuals, as a result, find a field of labor outside of our Church;
- (3) Many of them, however, are nevertheless receiving support inside of our Church, whereby our own mission suffers." Classis Muskegon.

1. In consideration of point a of the overture of Classis Muskegon, with respect to training our missionaries and missionary helpers, it appeared to your Committee from the Report of the Curatorium (sub Mission Course), that the Curatorium has already taken steps in this direction, and our advice is that Synod instruct the Curatorium to continue its efforts.

Adopted.

2. In consideration of point b of the overture of Classis Muskegon, and an overture of Classis Grand Rapids West point 3 mentioned above, with respect to sending out missionaries and missionary helpers, not to enter into this matter further than what has already been proposed in A, 7 and 8 of the Report.

Adopted.

3. "Synod instruct the Board of Heathen Missions to publish the news of the missionaries in both of our official publications. Classis Orange City."

It appears to your Committee that there is no reason for the complaint found in this overture of Classis Orange City

concerning the publication of news from our missionaries in our church papers.

Adopted.

4. The following overture was received from Classis Grand Rapids West: "Synod take the necessary steps to have 'laymen' serve on the Board of Heathen Missions."

Your Committee advises to direct attention to the decision of the Synod of 1910: "Inasmuch as Art. 4 of the Rules and Regulations of Heathen Missions, in harmony with Presbyterian Church Polity, leaves room for the election of elders as well as ministers for the Board, Synod call this to the attention of said Classis. Adopted."

Adopted.

5. Classis Zeeland has the following overture concerning the Rules and Regulations for Mission Secretary:

- a) Article 2 of the Rules and Regulations be revised so that it reads "Stated Clerk" instead of "Mission Secretary."

Synod decides not to consider it since it is without grounds and is not desirable.

Adopted.

- b) The Rules and Regulations for the Mission Secretary to be revised to be in conformity with Article 22 of the Mission Order.

Since the Mission Director informed us that with the changed circumstances concerning our overseas Mission, a new Mission Order will be devised by the Board, and thus your Committee advises not to enter into the matter.

Adopted.

Article 29.

A communication is read and placed in the hands of the Committee of Pre-advice concerning the case of Dr. Janssen from

Rev. D. H. Kromminga (Art. 12), which is as follows:

"Esteemed Brothers:

The undersigned informs you that he can no longer serve for elucidation concerning the Minority Report, unless Synod first declares what it is going to do with Dr. Janssen.

Under the terms of the Formula of Subscription his refusal to declare himself makes him worthy of deposition. In my estimation one of two things must be done; endeavor to bring him to the point of declaring himself, or continue forward to deposition. If neither of the two are done, then the continuation of the investigation will end in the judgment of doctrines and principles instead of a man. The undersigned is not prepared at this time to work in this way.

Respectfully,

D. H. Kromminga."

Later the President of the Committee of Pre-advice informs Synod that the objections of Rev. Kromminga have been removed and that now he is ready to fulfil the request of Synod.

Article 30.

The following Reports are read, received as information, and placed in the hands of the respective Committees of Pre-advice:

Synodical Committee and Treasurer (Supplement I, 1, 2.)

Curatorium, with Financial Report (Supplement II).

Delegate to the General Synod of Netherlands (Supplement XI).

Concerning Membership in the Federal Council of the Churches of Christ in America (Supplement XII).

Paterson Hebrew Mission, and Financial Report (Supplement V, 1).

Chicago Hebrew Mission, and Financial Report (Supplement V, 2).

Financial Report of the General Fund of Jewish Missions
(Supplement V, 3).

Reports and Addresses of Delegates to corresponding churches
in our country (Supplement I).

Report of Church Help Committee (Supplement VII).

Report of the Committee for South America (Supplement X).

Report of the Committee for the General Fund for Home Mis-
sions (Supplement III).

Report of the Committee for the Prevention of Dispersion
(Supplement IX).

Report of the American Bible Society (Supplement XII).

Report of the Publication Committee (Supplement VIII).

Article 31.

The Report of the Committee of Pre-advice for Publication
Matters is read by the Reporter, Rev. W. Kuipers, and is adopted
as follows:

I. We come with the following from the Report of the Publi-
cation Committee (Supplement VIII):

- (1) With respect to actions under points 1, 2, 3, 6, and 7,
your Committee advises that Synod approve.

Adopted.

- (2) Concerning point 4 Synod declare the principle "that
healthy debate concerning serious ecclesiastical ques-
tions is very profitable for our ecclesiastical life"
---nevertheless your Committee advises that Synod ap-
prove the action of the Publication Committee under
the given circumstances. Grounds:

- a) Because many times personalities entered in;

- b) The debate often was not conducted in a worthy and
effective manner (Acts 19:10, Art. 17, 4, a).

Adopted.

- (3) Point 5 of the Report of the Publication Committee.
Under the given circumstances your Committee advises
that Synod approve the purchase of the building by the
Publication Committee for \$15,000.00. Grounds:

- a) Rental contracts are very expensive;
- b) The rental contracts are constantly changed;
- c) It is profitable for the Church.

Adopted.

Further Synod empowers the Publication Committee to make the necessary repairs on the building.

- (4) With respect to point 8a your Committee advises to approve the proposal of the Publication Committee.

Adopted.

II. Minutes of Synod in English.

The Classis Hackensack requests Synod to have its minutes printed in English;

- (1) Because this is the language of the land;
- (2) Because the English is now used in many, if not most of our churches.

Although your Committee understands the fairness of the request, it advises Synod not to enter into this matter at the present times;

- a) It is not absolutely necessary since the editor of The Banner at the end of each Synod gives a resume of the actions of Synod in the English language;

- b) The costs connected therewith would be extremely high.

Adopted.

III. Reports for Synod in Dutch.

Concerning an overture from Classis Orange City to print the reports in the Dutch language also, your Committee advises to approve the same. Grounds;

- a) Because there are various Consistories that do not understand the English;
- b) Because as a rule they are complicated.
(See further Art.32.)

Rejected.

Closing Devotions.

MORNING SESSION, WEDNESDAY, JUNE 28.

Opening Devotions.

Article 32.

Continuation of the Report on Publication matters. (Art. 31.)

IV. Synod decide that henceforth the Editor-in-Chief of our Church papers shall be an office-bearer in the Church. Grounds:

- a) Our church papers are of great importance for our ecclesiastical life; and he that gives direction to this life should undergo the approval of the Church, which is the case with every office-bearer.
- b) It is equally important that the Editor-in-Chief sign the Formulas of Unity as do ministers, elders, etc. And since this cannot be done than that he himself be an office-bearer, Synod declare that he must be an office-bearer, so that we also receive this solemn promise from him. Classis Zeeland.

Concerning the overture from Classis Zeeland, your Committee is of the opinion that the chief editorship of our Church papers need not exclusively be given to office-bearers, that it is desirable cannot be denied. Grounds:

- a) It is not an official position as that of an office-bearer;
- b) An editor-in-chief, in full communion in the church, can be asked to sign the Formulas of Unity.

Adopted.

V. Change of editor-in-chief of De Wachter.

Classis requests that a change be made in the editorship of De Wachter.

Grounds: General dissatisfaction among our people.

Classis Pacific.

Classis overtures Synod to take steps for the improvement of De Wachter with respect to:

- (1) the articles of the editor-in-chief.
- (2) the articles concerning ecclesiastical questions.
Grounds:

- a) often leadership is unsatisfactory;
- b) often the content does not edify;
- c) often discord is evoked;
- d) often it is reduced to personalities;
- e) often it is damaging to De Wachter.

Classis Sioux Center.

Concerning the overtures of Classes Pacific, Sioux Center, and Illinois with respect to the editor-in-chief of De Wachter, your Committee advises Synod to certify that by the resignation of the editor-in-chief this matter is brought to an end.

Adopted.

VI. Overture from Classis Hudson with respect to a series of articles on "Our Doctrine" in The Banner.

Synod see to it that under the department of Our Doctrine that no important part of our doctrine be denied as is happening now.

Synod declare that this overture cannot be considered since no proof is given for what is claimed in this overture.

VII. Edifying Reading Material for our Young People.

If possible Synod is requested to give the impetus as a result of which our young people may obtain sound books in the language of the land.

- a) This would make provision for an actual need;
- b) This request comes by means of the Federation of Reformed Young Men's Societies. Classis Sioux Center.

Synod appoint a committee of five persons, to make contact with the above named Federation to discuss the matter of sound literature. (See Art. 46.)

Adopted.

VIII. Sermons. Overture from Classis Pacific.

With respect to the overture from Classis Pacific, namely, "that Synod provide for the distribution of sermons," your Committee points to the decision (Acts 1920, Art. 57, 5, p. 89), and comes further with the advice that after the word "provide", line 6, to add the following: "Further the Committee will take into consideration sermons for special occasions." Finally, also to delete the word "English" (line 5).

Adopted.

IX. Overture from Classis Hudson: Publication of the minimum amount of the various General Funds of the Church.

Synod consider the desirability that at the close of each year there be published in our church papers the minimum amount in the General Funds of the Church, Heathen Mission, Jewish Mission, Home Missions, Church Help, etc., which will be needed for the following year. The Committees of these various causes are then instructed to provide the Stated Clerk with the amounts before December 1st.

With respect to this overture from Classis Hudson your Committee advises to accept the same upon the grounds given:

- a) The continual deficit in some of the funds is, in our estimation, because congregations are ignorant how much must be raised as a minimum, in order to keep the work going (not to speak of expansion).
- b) Without such an estimate it is difficult for congregations to determine the proportional amount or share for each cause, also with a view to the many other causes for which collections are taken in our churches.
- c) Such estimates published each year would at the same time prevent having to make a quota per family for

for each of the causes, which is now the case with a couple of the funds (Theological School and the Emeritus Fund).

Adopted.

X. The Yearbook. An overture from Classis Illinois to request the publishers of the Yearbook to publish at the end of January so that the statistics provided by the congregations can be complete, and the addresses provided by the various clerks can be correct.

Your Committee is of the opinion that this is not within the province of Synod to determine the time of the publication of the Yearbook.

Adopted.

XI. A letter from the Editor-in-Chief of De Wachter.

Your Committee has taken cognizance of a communication of the Editor-in-Chief of De Wachter and is of the opinion that it should be read in its entirety to Synod.

Adopted.

The letter is read and is received as information.

XII. The election of editors for De Wachter and The Banner.

The Committee presents the following nominations to which Synod adds some names:

Editor-in-Chief for De Wachter: Prof. L. Berkhof, Prof. W. Heyns, Rev. H. Keegetra, Rev. I. Van Dellen, Rev. D. Zwier.
Elected: Prof. L. Berkhof (See further Art. 62.)

Meditations: Rev. J. B. Hoekstra, Rev. I. Van Dellen.
Elected: Rev. J. B. Hoekstra.

Doctrinal Subjects: Rev. J. K. Van Baalen, Rev. D. Zwier.
Elected: Rev. D. Zwier.

From and For the Press: Rev. A. Keizer, Dr. H. H. Meeter, Rev. J. K. Van Baalen, Rev. G. D. De Jong.
Elected: Rev. A. Keizer.

Sunday School Lessons: Rev. K. Bergema, Rev. H. Keegstra,
Rev. G. J. Vande Riet.

Elected: Rev. H. Keegstra.

Question Box: Rev. J. Manni, Rev. L. Veltkamp.

Elected: Rev. J. Manni.

Editor-in-Chief for The Banner: Dr. H. Beets, Rev. G. Hoek-
sema, Rev. P. A. Hoekstra.

Elected: Dr. H. Beets.

Meditations: Rev. J. M. Ghysels, Rev. H. Kuiper, Rev. D. H.
Muyskens.

Elected: Rev. J. M. Ghysels.

Our Doctrines: Rev. K. Bergema, Rev. H. J. Kuiper, Dr. H. H.
Meeter, Rev. P. A. Hoekstra, Rev. H. Hoeksema, Rev. D. H. Krom-
mings, Rev. H. Kuiper.

Elected: Rev. H. J. Kuiper.

Timely Topics: Rev. E. J. Tanis, Rev. E. J. Tuuk, Rev. L.
trap, Rev. G. J. Vande Riet, Rev. G. W. Hylkema.

Elected: Rev. E. J. Tanis.

Sunday School Lessons: Rev. J. M. Vande Kieft, Rev. G. J.
Vande Riet, Rev. G. W. Hylkema, Rev. K. Bergema.

Elected: Rev. J. M. Vande Kieft.

Synod expresses its approval of the action of the Publica-
tion Committee in appointing Rev. G. D. De Jong and Rev. P. J.
Hoekenga for the departments of "American Church Life" and "The
Practice of Godliness," for De Wachter, and the institution of
a "Children's Page" in The Banner. (See further Arts. 33 and 42.)

Closing Devotions.

AFTERNOON SESSION, WEDNESDAY, JUNE 28.

Opening Devotions.

Article 33.

The Committee of Pre-advice advises the reappointment of
the three retiring members of the Publication Committee;

Rev. E. J. Tanis, Mr. J. B. Hulst, and Prof. J. G. Vanden Bosch. Synod instructs the Committee to draw up a new nomination without the name of Rev. E. J. Tanis, who is an editor of a department in The Banner. (See Art. 42.)

Article 34.

The Committee of Pre-advice for Home Missions, Church Help, Jewish Missions, Immigration, presents its report by Rev. D. De Beer.

The report is received as information, and decided as follows:

I. Overture from Classis Pella. "Synod approve the decision of Classis Pella for the formation of a new Classis for the West the western and for the South the southern border of Colorado, under the name of Classis California. The Classis to consist of the four existing congregations in California, and the congregation at Rehoboth, New Mexico."

Your Committee is of the opinion that the time is not ripe for the formation of a new Classis in the locality mentioned in this overture, and therefore your Committee advises not to grant the request of Classis Pella;

Grounds:

- a) Weakness. The number of families that would resort under this Classis is too small,---little more than half of one of our larger churches.
 - b) Uncertainty. The growth of these congregations has been very rapid, and not enough time has elapsed to guarantee that these congregations will always remain this large.
- Adopted.

II. Overture from Classis Orange City for help for the congregation of Brooten, Minnesota.

Your Committee advises Synod that it recommend a collection to all the churches for this congregation. Reasons:

- a) This congregation is burdened with a debt of \$17,000.00 which it made during the days of prosperity. Since the

financial circumstances there unexpectedly became unfavorable, they stand to lose their church building unless help is received from the outside;

b) Classis Orange City has its hands full with many other small congregations, and thus cannot supply sufficient aid.

Adopted.

In connection herewith Synod suggest to small congregations to be careful in borrowing money. Before beginning to build a church or parsonage they should consult either Classis or the Mission Committee.

Adopted.

III. Report of the General Fund for Home Missions. (Supplement III.)

Synod receive this report as information and grant the requests of the Classes as follows;

Classis Muskegon	\$2,000.00	per year	
Classis Ostfriesland	2,000.00	"	"
Classes Hudson and Hackensack	2,000.00	"	"
Classis Pella (California)	3,500.00	"	"
Classis Orange City	6,000.00	"	"
Classis Pacific	4,000.00	"	"
Classes Hudson and Hackensack for Immigration Work	1,000.00	"	"
	Adopted.		

Concerning the amount of \$618.79 collected in response to the call for help in the West, that Synod deposit this in the treasury of the Home Missions of Classis Orange City since that is the Classis in greatest need.

Adopted.

IV. Jewish Missions.

a) Overture from Classis Illinois with respect to the request for \$8,000.00 per year for the Jewish Mission in Chicago.

Your Committee advises the grant this amount as long as this

does not create a shortage for the amount of \$4,000.00 per year promised to the Paterson Hebrew Mission Board.

Adopted.

- b) Synod appoint the elders A. Peters and A. Clevering as standing committee to audit the books of the Treasurer.

Adopted.

- c) The General Treasurer receive \$25.00 per year as a gratuity for his work. (See Art. 44.)

Adopted.

- d) (1) Synod request the churches to send all collections for Jewish Missions to the General Treasurer, in place of directly to the respective Mission Boards, as some of the congregations have formerly done.

- (2) The Treasurer be requested henceforth to be more specific in his report to Synod.

- (3) Synod instruct the Treasurer for Jewish Missions to urge the churches to take one collection for the building fund for Chicago Jewish Missions, so that the balance of \$5,500.00 may soon be received.

Adopted.

V. Overture from Classis Illinois re Mission Training School in Chicago, Illinois.

*Classis requests Synod to acknowledge the existing Mission Training School in Chicago, Ill., and urges Synod to appoint supervising deputies. These deputies to have a vote in the appointment of the teachers and to supervise the operation of the School, and to be present at the final examination and to sign the diplomas. Considerations:

- a) Whereas all the churches of our denomination are vitally interested in a Mission Training School because of an increasing need of layworkers;
- b) Whereas the growth and development of such a School depends in large measure upon the number of students recruited

from all our churches, and upon the moral support and whole-hearted cooperation of all concerned;

- c) Whereas students, upon graduation, desire to be considered graduates of a synodically acknowledged School;
- d) Whereas the past year the five churches of Chicago have quite successfully entered upon such an enterprise.⁴
Classis Illinois.
- a) Synod take steps as soon as possible to organize a Mission Course at Calvin College for persons who desire to be trained as missionaries or missionary helpers.
- b) Synod instruct the Mission Committee, if at all possible, to find a place for all missionaries or missionary helpers, who wish to serve on our denominational mission field.

Grounds:

- (1) At the present time there are many young people who, because Calvin College does not have a complete Mission Course, especially not for missionary helpers, they go to unreformed schools for training;
- (2) As a result many of the above mentioned persons find a field of labor outside our denomination;
- (3) Many of these persons, however, are supported by those inside the denomination, and as a result our own Mission suffers. Classis Muskegon

Your Committee having taken cognizance of the overture of Classis Illinois, and in connection therewith also the overture of Classis Muskegon, which urges that a mission course be given at our school in Grand Rapids. In the report of the Curatorium it is brought to the attention of Synod that such a course is being instituted.

Synod, having taken cognizance of the overture of Classis Illinois, declare that it is not in a position to grant the requested

recognition, because evidently there is meant by this not only recognition of the existence but also the recognition of the scholarly character that at the same time includes an acceptance of responsibility.

Adopted.

VI. Overture re "Star of Hope Mission."

"Synod appoint a committee of three persons after making a thorough investigation, by means of our church papers to serve our consistories with complete information concerning The Star of Hope Mission at Paterson, N. J.

This investigation to cover:

- a) the present ownership of the Mission properties and the guaranteed continuation thereof.
- b) the quality and the character of Scripture instruction, as well within as without the Mission building.
- c) the financial control of all receipts and disbursements, regulation of salaries and other expenses, namely, whether this control is in the hands of one or more persons or of a committee or of some other body.
- d) the supervision that is given over all the work that is performed by this Mission. Grounds;

The Star of Hope Mission to a great extent is supported by, and its literature is distributed by Societies and congregations of the Christian Reformed Church, and as such the churches have a great concern to know the manner in which this Mission carried on.

Synod also empower this same committee to enter into negotiations with the present owner or owners of The Star of Hope Mission, in order to investigate under what conditions this Mission can be turned over to the Christian Reformed Church. Grounds;

- a) this Mission has originally risen out of the bosom of the Christian Reformed Church;

b) to a great extent it is supported by members and Societies of our churches;

c) the Superintendent of this Mission is a member of one of our Christian Reformed Churches." Classis Holland.

Your Committee advises Synod to adopt this overture upon the basis of the grounds given. (Committee, Art. 46.)

Adopted.

VII. Report of the Committee for Immigration to Prevent Dispersion. Received as information. See Supplement IX.

THE RULES AND REGULATIONS FOR IMMIGRATION TO PREVENT DISPERSION. (Acts 1914, p. 19), are adopted as follows:

I.

Since the migration of our people cannot and should not be prevented, but that many by migrating, however, suffer not only materially but especially as concerns their spiritual life, this Committee is charged with the task to prevent (as much as possible) this migration that leads to dispersion.

II.

Thereto this Committee gives completely impartial and free and reliable advice to our people who wish to migrate, concerning circumstances and opportunities in different parts of our country and Canada.

III.

This Committee must as such keep informed in order that it can give reliable advice, and must therefore correspond with reliable persons, especially with Missionary-pastors; each member has the responsibility by personal investigation in the district in which he lives to become informed as closely as possible with the existing conditions; and in important cases, especially the opening of a new settlement, a

personal investigation shall be made by at least two members of the Committee, if this can be done without too much expense.

IV.

All important matters that a member of the Committee concerning that area of land which he knows best, and wishes to present to inquirers shall first be submitted to the judgment of the entire Committee, so that the advice is not the judgment of one member but as much as possible of the entire Committee.

V.

If one of the members of the Committee desires to publish something of importance, he shall send a copy to each member of the Committee, who will inform the secretary of their judgment. If the judgment is favorable, the matter will be published in the name of the Committee.

VI.

It is to be recommended that concerning those areas of land for which information is constantly asked, that Circular Letters be sent that give general information. Also for every district the first answer to inquirers shall be a form letter. Matters of secondary importance can be answered by a member of the Committee, but it is his responsibility.

VII.

In the papers the Committee must now and then discuss matters, and especially warn the people to be circumspect concerning the choice of a new home. The address of the Committee shall also be published in the papers, with the request that interested parties seek its advice.

VIII.

All members of the Committee shall write to the Secretary at least once every six months whether they have anything of importance to relate or whether they have any suggestions or remarks to make. In all matters of importance the secretary shall

inform the president of the Committee, and if he thinks it is necessary, further correspondence will be carried on with the members of the Committee.

IX.

At least four months before every meeting of Synod the members of the Committee shall report to the secretary concerning matters that should be presented to Synod, and from this the secretary will draw up a report to be filed with Synod.

X.

If it can be done with little expense, the Committee or a part of it shall meet at a time and place decided by the president.

XI.

With respect to the Committee appointed by Synod the first named shall be president, and the second shall be secretary.

XII.

Consistories shall be requested to direct persons who wish to migrate to the Committee for information; and to submit to the secretary the names and addresses of members who intend to migrate.

XIII.

The Committee shall engage in fitting correspondence with the Classical Home Missions Committee concerning the name and address of all those who migrate and those who are dispersed.

XIV.

The expense connected with this work shall be disbursed from the General Fund of Home Missions.

As is advised in point III of the report Synod decides to appoint a committee of not more than six members, and appoints to this committee the following persons: Rev. H. J. Heynen, Rev. P. J. Hoekenga, Mr. W. Aardappel, Mr. C. Vander Kooi, Mr. A. De Vries, and Mr. P. Vanden Berg.

Adopted.

VIII. Report of Rev. L. Trap, delegate to the American Bible Society. Advices:

- a) Synod receive this report as information. (See Supplement XIII.)
- b) Synod, according to the suggestion in the report, recommend this Society to our churches for further financial support.

Adopted.

IX. Report on South America. (See Supplement X and Art. 46.) Advices:

- a) Synod receive this report as information.
- b) Synod again appoint deputies with the same mandate as before.
- c) Since Rev. Groen can no longer serve because of great distance, Dr. Beets be appointed in his place.
- d) That this work continue to be recommended to our churches for financial support, which should be at least \$1,200.

Adopted.

Respectfully submitted,

D. De Beer, Secr.

Article 35.

Rev. P. Bloem reports for the Committee of Pre-advice concerning Protests.

The report is received as information, and the advice given adopted as follows:

I. Protest of Mr. J. Botting.

After investigating the matters presented, it appeared to your Committee that this protest does not belong here, since it has been filed neither with the Consistories nor the Classis, and is still pending in the Consistories and the Classis.

Adopted.

II. Protest of Mr. Wm. Vos.

This protest contains three points:

Point 1. Brother Vos protested at Classis Tella against a triple consistory, which demanded that he recall his former confession, yet gave no grounds for the demand.

Classis appointed a Committee of Pre-advice in this matter.

The Committee was of the opinion that this demand should not have been permitted to have been made by the triple consistory, and advises Classis so to declare.

Classis rejected the advice of its Committee, and took no further action.

Against this action of the Classis Mr. Vos makes his protest to Synod.

Your Committee is of the opinion Mr. Vos is in this matter correct. The matter was the same again as it was before appointing the Committee of Pre-advice, wasn't it? The Classis should have referred this back to the triple consistory to give grounds for the demand made, and, if it did not want to do that, to end the matter by a positive declaration.

Your Committee advises Synod so to declare.

Point 2. This point concerns the personal expressions on the floor of Classis in connection with the matter of the previous point.

Classis declared that it did not assume responsibility for these expressions but rather disapproved of them

Your Committee is of the opinion that there is no ground for protest of brother Vos for the reasons given by Classis, and advises Synod so to declare.

Point 3.

This point concerns the advice of Classis: "Classis advises brother Vos to resign as elder, since it is under the conviction that the brother under the given circumstances cannot serve with success."

Mr. Vos was under a different conviction than Classis,

and therefore believed that he should protest against this advice of Classis to Synod.

Classis justifies itself herein as follows: "Classis declares that it was only advice to brother Vos, and did not demand that he resign, and thus there is no reason to protest against this advice."

Your Committee is of the opinion that a Classis under certain circumstances, which it can judge, may give such advice; but naturally is not in a position to figure out if the circumstances in this concrete case demanded such advice or made it advisable.

Your Committee advises that Synod declare this as being its feeling also.

Adopted.

III. Protest of Mr. and Mrs. F. Pranger against the decision of the consistory and Classis in the excommunication of their daughter, Mrs. Grace Hornstein.

The protestants, according to their communication filed with Synod, do not claim that their daughter was divorced on the one Biblical ground acknowledged by us; but they are of the opinion that:

- a) the membership of their daughter because of peculiar circumstances could have been maintained. They at least are of the opinion that as a general rule there can be exceptions;
- b) church discipline must in any case be exercised according to the principles laid down in closer investigation of Art. 72 of the Church Order, namely, that the person concerned must be shown from Scripture that a censurable sin is evident,—and that only by persistent impenitence can be punished by excommunication. For these reasons they desire that the case be re-opened and altered.

The treatment of this case by the Consistory and Classis is plain from the Classical minutes: (Sept., 1920, Art. 45-6, March, 1921, Art. 17; March, 1922, Arts. 47 and 51);

- a) Sept., 1920, Arts. 45-6---"An answer re Platte's request for advice for increase of censure, Classis decides to advise Platte to do so upon the basis of unscriptural divorce."
- b) March, 1921, Art. 17---"The Consistory of Platte reports concerning the increase of censure, (former minutes, Arts. 45-6), concerning this member there are faint indications closer relations or improvement to be noticed. In this connection the Consistory asks whether censure be lifted if she returns to her husband from whom she is separated. Classis gives no answer to this question."
- c) March, 1922, Arts. 47 and 51---"There is a protest from Platte at Classis from Mr. and Mrs. F. Pranger concerning the excommunication of Mrs. Grace Hornstein, and a letter from the Platte Consistory making certain comments re this protest. Classis decides to uphold the Consistory of Platte."

From the above and from other information received it is evident to your Committee that the person concerned requested and obtained a divorce on unscriptural grounds. And although with respect to a divorce the innocent party need not be excommunicated, your Committee is nevertheless of the opinion that the excommunication of this person must be maintained, since she sought divorce on unbiblical grounds, and refused to heed ecclesiastical admonition.

Adopted.

IV. Protests of Hoitenga and Vander Meer of Ogilvie, Minn.

These two protests have reference to the same case. They pertain to a land-deal between two members of the Ogilvie congregation. A maintains that B defrauded him of a certain sum; this charge rests upon oral agreement.

After considerable time after he, according to his claim, knew that he had been defrauded by B, made a complaint about him in connection with other differences that had arisen between them, to the Consistory.

The Consistory, not in a position to make a judgment, admonished them to reconcile, but also directed them to a civil judge to reconcile their differences.

The civil judge (Circuit Court) declared B to be guilty, with the recommendation at the same time that the amount of money in question be given to the Red Cross.

A now requested the Consistory to declare B guilty, and to act with him accordingly. The Consistory, however, was of the opinion that guilt had not been completely proved, and urged reconciliation.

Against this action of the Consistory a few members of the congregation protested to Classis. Classis appointed a committee to investigate the case, and if possible, to bring about a satisfactory solution. The Committee declared as its judgment that the Consistory abide by the declaration of the judge, and instruct the Consistory to act accordingly. Although aggrieved, the Consistory acquiesced in this, and placed B under censure.

A large part of the congregation re-acted against this action and came to the Consistory with its objections. The Consistory succumbed to their objections and lifted the censure.

Against this lifting of censure a few members protested to Classis. Classis declared that the lifting of that censure was illegal, because the party concerned was guilty before the civil court, and he had made no confession of guilt; also, because he thought probably to appeal to a higher court, he as yet had not been declared innocent by the Supreme Court.

The Consistory also acquiesced in this.

And thus the matter stands, except that B has appealed to the Supreme Court.

The protestants have in the main two grievances;

- a) They believe that the Classical Committee exceeded its authority not only by advising the Consistory of Ogilvie but especially charging it to abide by the judgment of the civil judge, and in connection therewith to hold the convicted one as guilty, and to censure him.
- b) At the same time they are of the opinion that Classis should not have declared the lifting of censure by the Consistory at the request of a large part of the congregation as illegal, because the case of the two parties concerned was still pending in the Supreme Court, and the law protects person as such until the Supreme Court has made final disposition of the case.

Your Committee judges:

- a) that the Consistory did not act wisely by failing to abide by the declaration of the civil judge, without giving basic grounds for its standpoint.
(See further Arts. 36 and 45.)

Adopted.

Closing Devotions.

MORNING SESSION, THURSDAY, JUNE 29.

Opening Devotions.

Article 36.

Continuation of the Report of the Committee of Pre-advice for Protests and Varia.

IV. The protests of Hoitenga and Vander Meer (Art. 35), are referred back to the Committee of Pre-advice for further advice.
(See further Art. 45.)

V. Protest Rev. H. Kamps in connection with a report of the Committee re Rev. H. Kamps.

Rev. K. Kamps protests against the action of Classis Ostfriesland with respect to severing his relationship with the congregation of Wright.

According to Acts 1920, Art. 43, II, this is already the third time that Rev. Kamps is protesting concerning this matter. In 1918 his protest was referred back to himself. And the following Synod, 1920, appointed a Committee (Rev. J. M. Byleveld and Rev. J. Smitter), to assist Classis Ostfriesland on behalf of Synod in this case, which had first refused to consider this protest. The report of this Committee was placed in our hands.

From this report and further information it appears to the Committee that:

- a) That the relationship between Rev. H. Kamps and the congregation of Wright was severed by Classis Ostfriesland;
- b) that Classis Ostfriesland applied for support for Rev. Kamps from the Emeritus Fund;
- c) That the differences between Rev. Kamps and Classis Ostfriesland concern these points.

Synod decide that this case be once more referred to Classis Ostfriesland for settlement, and that the brothers appointed by the Synod of 1920 assist Classis therein. Classis and the Committee appointed by Synod are also instructed to investigate what the Status of H. Kamps is.

VI. Report of the Committee concerning a Marriage Case of Classis Pella.

The last Synod (see Acts 1920, p. 74, 10) appointed a committee for this case, and Synod has received the report of this committee.

Your Committee advises Synod to adopt the advice in this report on p. 11 under a, b, c, and d, which are as follows:

- a) That the Word of God in Lev. 18:17, compared with Deut. 27:23 and Lev. 20:14 condemns a marriage with

the daughter of his wife after the death of his wife as a shameful deed;

- b) That Lev. 18:17 gives a rule concerning marriage that was not only applicable for Israel in the Old Dispensation, but was for all people and persons, and this is applicable for today also;
- c) That Synod therefore does not share in the objections of brother Kamp against the action of the Consistory of Denver and Classis Pella, but upholds the discipline exercised upon the brother.
- d) That brother Kamp be notified of the decision of Synod.

Adopted

VII. Protest of Dr. Janssen concerning the decisions of the Curatorium with respect to the grievances brought by him to the Curatorium concerning the teachings of the four Professors.

In the report of the Curatorium, p. 10, we read the following:

"At the June meeting, 1922, the following protest was filed by Dr. R. Janssen, and it is herewith brought to your attention.

"The Curatorium of the Theol. School and Calvin College,

Brethren:

The undersigned herewith informs your honored body that he protests against the action that you took in regard to complaints preferred by him.

- a) against the views and teachings of his colleagues: Profs. Ten Hoor, Heyns, Berkhof, and Volbeda, and
- b) against the practice and conduct of these same colleagues."

The following is presented for your further information:

The original grievances of Dr. Janssen were filed with the Curatorium, June, 1921.

The Curatorium, June 1921, placed these grievances in the hands of the Committee of Supervision.

Dr. Janssen gives no grounds for his protest. Nor does he formally appeal to Synod.

Further, this matter is referred back to the Committee of Preadvice, to serve further with advice concerning the question whether or not to consider this protest. (See Art. 45.)

* The request of the three Kalamazoo consistories that the Synod of 1924 meet in Kalamazoo, Michigan.

Article 37.

III. Allowances and Matters concerning This.

B. To grant the following allowances to January 1, 1923,

so that the Consistories concerned have an opportunity to make new requests upon the basis of the new quota.

Rev. A. J. Brink	\$ 850.00
Rev. H. Van Wesep	800.00
Rev. J. Robbert	800.00
Rev. A. Meyer	1,000.00
Rev. T. Van 't Loo	900.00
Rev. E. Van Korlaar	1,000.00
Rev. J. Plesscher	500.00
Rev. F. Fortuin	1,000.00
Rev. D. H. Muijskens	
Mrs. M. J. Bosma	600.00
Mrs. H. Huizingh	350.00
Mrs. J. Schultz	300.00
Mrs. H. Temple	500.00
Mrs. S. Broekstra	300.00
Mrs. J. Remein	300.00
Mrs. J. Van Vlaanderen	300.00
Mrs. J. Stadt	350.00
Mrs. J. A. Kett	300.00
Mrs. A. Van Houten	250.00
Mrs. L. Rietdyk	150.00
Mrs. J. B. Jonkman	500.00
Mrs. P. Van Vliet	500.00
Mrs. A. Dekker	600.00
Mrs. J. Greussing	600.00
Mrs. D. Vander Ploeg	700.00
Mrs. H. Heyna	600.00
Mrs. C. Cooper	600.00
Mrs. K. Kuiper	600.00
Mrs. M. De Boer	400.00
Mrs. E. Breen	600.00
Mrs. F. Stuart	700.00
Orphans of Rev. Van Houten	200.00

C. To give the Board the liberty to set the quota for the interim of the Synods 1922-1924.

Grounds:

It is impossible ^{to estimate} how much the allowances should be since the basis for allowances has been changed.

Adopted.

D. The emeritation of Rev. F. Fortuin requested by Classis Hudson is approved.

IV. Worship.

With respect to worship your Committee was called upon to consider two voluminous reports. One from the Committee ad hoc

and one from Classis Illinois. In the last named report criticism is made concerning the plan of the Committee ad hoc and a new plan presented and proposed.

Besides overtures were received from Classes Grand Rapids West, Pacific, Pella, Muskegon, Ostfriesland, Sioux Center, Hudson, Holland, and Illinois.

"With respect to the proposed Order of Worship, Classis Pacific decided not to enter further into this matter, and leave it to the liberty of the congregations. Classis Pacific."

"Concerning the proposed change in the Liturgy, Classis is of the opinion that this Proposal is not for the best interests of our churches, considering that the Ministry of the Word will be abridged ~~xxxxxx~~ and too much of the freedom in worship will be limited. Classis Pella."

"Classis decided to advise Synod that the Committee of Synod with respect to this matter clarify this matter in our church papers. Classis Muskegon."

"Synod urged not to accept the new proposed order of worship for untiy. Grounds:

- a) The proposed revision of the Committee is too prolix;
- b) Classis judges that it will not promote unity, but rather weaken it. Classis Ostfriesland."

"Classis proposes that Synod consider to appoint a standing Committee to advocate the most necessary elements from the report of the Order of Worship for the church in our papers, and further decide at each Synod something of these improvements be recommended to be instituted by the consistories, but the report as a whole cannot be recommended by Classis. Classis Sioux Center."

"With respect to the Report on Worship Classis Hudson advises as follows:

- (1) To table this reports
 - a) because we are not ripe for it;
 - b) because consequently we not want it;
 - c) because at present there is enough unreat;
 - d) because there are questionable elements in it.

- (2) To give the churches better information, which up until now has not been done;
- (3) To clarify the questionable elements;
- (4) To recommend it to the churches in none other manner than as advice. Classis Hudson.*

*Classis judges that the proposed plan for revision of the order of worship should not be introduced, and that for the following reasons:

- a) because the Ministry of the Word would be abbreviated to a great extent;
- b) because it threatens to lead to formalism;
- c) because the proposed revision is too cumbersome;
- d) because the introduction thereof could lead to great difficulties in our churches.

However, Classis presents the following for the consideration of Synod:

- (1) since Synod itself has expressed the desirability and the necessity of improvement of our order of worship;
- (2) since it appears that our people in general are not ripe for the improvement as proposed by the Committee, that Synod decides:
 - a) to instruct the Committee to continue in its labor in the same direction as presented in its report to the Synod of 1920, and present a simpler plan to the churches;
 - b) to take steps to inform our people with respect to the necessity of improving our order of worship, especially by means of our church papers. Classis Holland.*

In general the judgments of the various Classes was that as of now no revision should be made in our order of worship.

In its report the Committee ad hoc urgently stresses to give consideration to this matter, and the Committee especially urges that Synod express itself concerning the principles that are basic to the proposed plan, especially whether or not it is desirable to have the Service of Reconciliation.

Your Committee, although granting that the matter is important, does not believe that the time has as yet come to express itself with respect to the principles basic to the report, and least of all to urge the churches to introduce the new order. This appears plainly from the various overtures which have been presented to Synod.

Yet it would be regretable if the matter would hereby lapse.

The Committee therefore advises (1) that the Committee for Worship be continued; (2) that the Committee be instructed to continue its study in this matter and in a clear manner inform our people in our church papers, especially from a historical point of view. Grounds:

- 1) Objections were raised against the plan of the Committee of a principal and practical nature. (Classis Hudsons: (Critical elements).
- 2) In our church papers the matter was not sufficiently discussed, and further information is requested by various Classes.
- 3) The matter is not of a pressing need.
- 4) Too much haste will undoubtedly damage the case.
Adopted.

V. Reserve Corps of Chaplains.

From Classis Muskegon Synod received the following overtures:

*Considering that in 1918 the church had much difficulty to obtain permission from the Government for one of our ministers to serve as a chaplain in our armed forces, and

Considering that there is a Reserve Corps of Chaplains that has been established, in which our ministers can become members, and

Considering that members of the Corps in time of peace need only serve 15 days per year in times of peace, and for the remainder of the time can serve their congregations, Synod consider whether it would not be of value that:

- a) Ministers who qualify for the demands made by the

Government, be requested to join this Corps, and

- b) The Synodical Committee be instructed and empowered to prepare the necessary documents for those who desire to be enrolled in this Corps."

Your Committee advises Synod:

- a) Ministers, who can meet the qualifications required by the Government, consider joining this Corps.
- b) The Synodical Committee be instructed and empowered to prepare the necessary documents for those who desire to be enrolled in this Corps.

Adopted.

VI. Temporary Leave of Absence from Active Ministry. Overture from Classic Pella as follows:

"In consideration of repeated instances of temporary leave of absence by Ministers in our churches, whereby consistories generally assume no other obligations than that the minister's credential remains with the congregation, and whereby the official position of such a Minister remains indefinite or doubtful, Synod therefore appoint a Committee which in harmony with Art. 14 of the Church Order define the official position of such Ministers, in order that Synod can point to a specific policy for such instances."

The advice of your Committee is not to act upon this overture. Grounds:

- 1) Since it does not present a concrete case;
- 2) Since according to Art. 14 the position of someone who receives a temporary leave of absence with the approval of his consistory is not indefinite or doubtful;
- 3) Since according to the judgment of your Committee it is impossible to establish a rule to cover all eventual cases.

Adopted.

VII. Change in the use of the Form for the Lord's Supper.

Overture, Classis Pella, Agenda 1922, p. 20. It reads as follows;

"Synod recommend that the Form for the Lord's Supper be used by the congregations in such a way that the section dealing with Preparation be read the Sunday preceding the celebration of the Lord's Supper, and in connection with the Preparatory sermon, because;

- a) this section loses much of its significance when read after the self-examination;
- b) this can be an important means to urge and to lead to earnest self-examination;
- c) and that thereby our beautiful Form for the Lord's Supper will be more conducive to godly use of the Lord's Supper."

Your Committee, although it appreciates the overture of Classis Pella, believes it must advise Synod not to act upon it. Grounds;

- 1) Since the Form has not been devised to be divided in two;
- 2) Since the explanation of the doctrine of the Lord's Supper found in the first section of the Form, with the exhortation to self-examination, is inseparably connected with the celebration of the Lord's Supper.

Adopted.

VIII. Form for the Installation of Deacons. Overture Cl. Pella;

"Synod appoint a committee in order to consult with a committee of the Gereformeerde Churches of the Netherlands, to consider the desirability to delete the following sentence from the Form for the Installation of Deacons; 'let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.,' because;

- a) by this expression, especially as it comes at the end of the Form, ~~xxx~~ leaves an unpleasant impression at such a solemn occasion;

- b) and that in every respect this Scriptural admonition, nevertheless is not necessary for any reason in the context of this occasion."

Our advice is: That Synod bring to the attention of the Committee appointed for the revision of the Forms this expression, to consider this matter in consultation with the Reformed Church in America, Netherlands, and South Africa.
(Cf. Art. 41.)

Adopted.

IX. Revision of the Forms, etc. Overture from Classis Sioux Center (Agenda, p. 21):

"Classis presents the following three points to Synod, namely,

- (1) Revision of our Liturgical Forms, especially the marriage form.
- (2) Designate the Authorized, English Revised, or American Revised translation of the Bible for our American speaking congregations;
- (3) The desirability of a more complete form for Public Profession of Faith."

Advice: Not to make a decision in this matter because the Synod of 1920 already appointed a committee for (1) and (3), and concerning (2) decided to appoint a committee although Synod failed to do so. Your Committee advises Synod to do the latter.
(See Acts 1920, Art. 26, B, 2.)
(Cf. Art. 41.)

Adopted.

X. Proposed Rule concerning Art. 8, Church Order. (Agenda, 1920, p. 26).

"Classis decided to call to the attention of Synod on:

- a) the proposed Rule for admission to the Sacred Ministry according to Art. 8, Church Order, found in the Agenda of the Synod of 1920, pp. 26 and 27, that this be acted upon by this Synod.

- b) And at the same time that Synod give an explanation of the words "With a trio of deputies from Synod from the neighboring Classes," as answer to the question, who are these three deputies?" Classis Pella.

Advices: In view of the fact that the Synod of 1920 apparently failed to discuss the proposed Rule and act upon it, your Committee advises;

- A. To act on this proposed Rule now, and thus satisfy the request of Classis Pella;
- B. Should Synod so decide, to approve the Proposed Rule, with the following revisions:
- 1) The expressions "With a trio of deputies from the neighboring Classes," appearing under point 1, p. 27, Agenda 1920, to read as follows; "With the Deputies ad Examina from the three neighboring Classes."
 - 2) Point 2 to read as follows; "At the end of the probationary period, the Classis with the Deputies ad Examina to make a final decision concerning whether or not there is evidence of singular gifts," etc.
 - 3) To delete under 2a; "in the English or Dutch Language."
 - 4) Point 2d to read; "General and American Church History" instead of Dutch Church History.
 - 5) To delete under point 4; "and Exegesis."
- Adopted.

XI. Special Synod.

"Synod revise the rule in regard to the calling of a Special Synod (Acts 1910, Art. 67. XIII, p. 62), so as to bring it into conformity with Art. 50 of our Church Order.

- a) The present rule is ambiguous;
- b) It gives to one Classis the power to lord it over two or more Classes, which is in conflict with Reformed Church Polity. Classis Holland."

"Considering that it is not desirable that three Classes upon the basis of Art. 50 of the Church Order can call a Special Synod, even when all the other Classes are opposed to it, and that it is just as undesirable that the Church which must convene Synod has the power to refuse calling such a Special Synod which the three Classes request, and that under existing circumstances this can happen, Synod revise its decision of 1910 (Acts, Art. 67, XIII) under Art. 50 of the Church Order, in this manner that only a majority of the Classes can call a Special Synod. Classis Muskegon."

"Classis requests that Synod revise Art. 67, 13, of the Acts of Synod 1910. Therein the following rule is given for convening a Special Synod; 'When a Classis desires the convening of a Special Synod, it shall address itself to the convening church, which in turn will address itself to the Classis under which it resorts, and when two neighboring Classes judge it necessary, a Special Synod shall be called.'

Synod revise it as follows; 'When at least three Classes address it self to the convening church for a Special Synod, the convening church shall call Synod into special session and, in consultation with the Classis under which it resorts, determine the time and the place, and if this Classis meets too late, to consult the Synodical Committee.' Grounds;

- (1) From the decision of 1910 it can be inferred that also the Classis under which the convening church resorts must consent to the convening of a Special Synod. This would give one Classis lordship over the others.
- (2) The same objection is found in the word 'neighboring.' There could be three Classes desiring a Special Synod, which, however, are not neighboring Classes. The decision of 1910 in this instance infringes on the rights of these Classes. Classis Muskegon."

Considering that the decision of the Synod of 1910, Art. 67 leaves much to be desired as far as clarity is concerned, and

Considering that different Classes have registered objection to this decision,

Your Committee advises to revise the decision of 1910 as follows: "When at least half of the Classes desire that a Special Synod be called, the convening church shall do so."

Grounds: With the present rule too much authority is exercised by the Classis under which the convening church resorts.

Adopted.

XII. Catechetical Instruction.

"The Classis of Grand Rapids East, taking into consideration:

- (1) The great importance of catechetical instruction for the youth of our churches;
- (2) The dangers that threaten this instruction in our country;
- (3) The possibility that we ourselves enhance these dangers in our country if we neglect to improve upon our catechetical instruction;

Kindly and earnestly petitions Synod to appoint a Committee to study the problem presented by this instruction, and to suggest ways and means, by which:

- a) We may obtain greater unity in the subject-matter of the catechetical instruction;
- b) A graded system may be introduced that is adapted to the gradually increasing intellectual, moral and spiritual needs of the children;
- c) The transition from one class to another may be regulated accordingly, and be no more determined exclusively by age;
- d) The method of instruction may be brought into greater harmony with what may be regarded as ideal in this respect; and
- e) The suggested improvements (with which we hope the Committee will come) may be carried out and may be made effective in all the churches of our denomination. Classis Grand Rapids East."

Synod appoint a committee of five persons to study the problem found in the overture of Classis Grand Rapids East, and present a comprehensive report to the next Synod in conjunction with the report of 1912. (See Art. 46.)

Adopted.

XIII. American Legion. Classis Grand Rapids West requests Synod to institute an investigation of the principles and practices of the American Legion.

Your Committee advises to a committee of three persons be appointed. Grounds:

- (1) Apparently this organization is developing in the direction of the Lodge;
- (2) Many of our young men already belong to the Legion;
- (3) Pressure is being placed upon those who have not yet joined.

Adopted.

XIV. Chiliasm. Classis Zeeland requests Synod to appoint a committee to examine the teaching of Chiliasm in the light of Scripture and the Confessions. Grounds:

- (1) Its proponents steadfastly contend that this teaching is purely Scriptural;
- (2) It is the calling of the Church to remove all uncertainty in this matter, so that the members may know what their Confession teaches based upon the Word of God in this matter.

Your Committee advises not to consider this matter, since the overture of Classis Zeeland makes no mention of an occasion for a declaration of the Church's Confessions concerning this teaching, e. g., by means of a gravamen against a section of the Confessions, or a request for an elaboration or a revision of the Confessions.

Adopted.

(Continuation of the Church Order Report, Art. 40.)

Closing Devotions.

AFTERNOON SESSION, THURSDAY, JUNE 29

Opening Devotions

Article 38.

Rev. H. J. Kuiper declined his appointment as editor for the department of "Our Doctrine" in The Banner. (See Art. 32.)

Rev. H. Kuiper of Rock Valley was chosen in his place.

Decided: Synod empower the Publication Committee to retire Prof B. K. Kuiper before September from active service with respect to his function with De Wachter.

Article 39.

A letter from Elder A. H. Bosch (Art. 18) is received and read wherein he expresses his thanks for the sympathy extended to him and his family in their bereavement.

The Second Clerk will reply.

Article 40.

Continuation of the Report of the Committee of Pre-advice for Church Order, etc., Art. 37.

XV. Reduction of Synodical Delegates.

"Synod reduce the number of Synodical delegates to Synod from six to four from each Classis. Reasons:

- a) With a view to the enormous expense of Synodical meetings;
- b) To expedite matters at the Synodical meetings;
- c) With a view of the tendency to increase the number of Classes." Consistory, Sherman Street Christian Reformed Church.

(Also from the Lodi Consistory a similar overture was received.)

Advice of the Committee: Synod abide by the existing regulation since the grounds mentioned in the overture are not sufficient.

Adopted.

XVI. Transfer of Allendale. The congregation of Allendale requests that it be transferred from Classis Grand Rapids West to resort under Classis Zeeland. Classis Zeeland requests that it be granted.

The request is granted.

XVII. A letter is read from Dr. J. M. McNaughter, a deputy of the United Presbyterian Church and as President of the Alliance of Reformed Churches Throughout the World, Holding the Presbyterian System. The letter contains an official request that our Church join this alliance. Referred to a committee in order to serve the next Synod with advice. (See Supplement XIV.) For committee see Art. 46.

XVIII. Article of Incorporation. Overture, Classis Grand Rapids East. (See Supplement XV.)

It is decided to place this matter in the hands of a committee of five person, to report at the next Synod. (Art. 46.)

XIX. Federal Council of Churches. (Supplement XII.)

Advices: So to decide upon the basis of the grounds given, and also to pay \$50.00 per year as our quota for this Council.

XX. Deputies ad Examina.

- (1) The report concerning the examination of candidates, etc., is received as information and approved.
- (2). Further it is decided: Synod having heard of the great distances and the simultaneous meetings of the Classes it is impossible for the deputies to fulfill their mandate, acquiesces therein, but emphasizes that the Deputies ad Examina are to abide by the Church Order.

XXI. Church Visiting. (Agenda, Report I.).

Synod, upon the advice of the Committee of Pre-advice approves this rule with the following changes:

- (1) To add to point (6) of the Rules for Church Visitings and be preserved in the archives of Classis.
- (2) To question 17 of Questions to the Full Consistory there be added: Are the archives in order?
- (3) Decided to approve the same two changes in the English translation. (See Supplement XVI for the Rules, amended as decided above.)

XXII. Uniformity in Church Songs. (Agenda 1922, p. 18.)

"Synod of 1918 (SEE Acts, 1918, p. 43) decided to appoint a committee for this matter, and to report at the next Synod.

Your committee comes to your honorable assembly with the following report: Your committee has not executed the mandate received because it is of the opinion that the churches of Classis Oostfriesland and Hackensack have joined our denomination upon the condition that they might keep their songs, and it is difficult to withdraw this concession."

Advice: Synod approve of the action of the committee in not executing the mandate given it upon the ground stated by it.
Adopted.

XXIII. Public Profession. (Agenda 1922, Report IV, p. 27.)

Your Committee advises that this draft be placed in the hands of the Committee for the Revision of our Church Forms.

Grounds:

- (1) Uniformity is desirable in this.
- (2) Correspondence with sister churches requires cooperation in devising such a form.

Adopted.

(See Art. 37, VIII and IX, and Art. 41.)

XXIV. Insurance. Agenda, 1922, p.32, contains the followings:

REPORT CONCERNING FIRE INSURANCE ONCHURCH PROPERTY

Esteemed Brothers:

Your committee has the honor to report the followings:

After investigation of and discussion concerning this question, it comes with the following advice: A mutual fire insurance of church properties is not to be recommended because:

- a) the expense involved in the management of such a fund, with administration, inspection of buildings in various sections of the United States, with estimates of fire damage, etc., would be prohibitive;
- b) it is questionable whether congregations could get mortgages on their property which is covered by a similar insurance;
- c) it would require a large capital outlay in the various States where our church properties are situated to place a deposit as guarantee with the State Fire Insurance Department;
- d) experience, even in our own circles during the last ten years that damage by fire with the expenses tied with them, are large, larger than what one would expect of the premiums;
- e) it is not to be expected that all the churches would participate in such an undertaking, if it were possible to take away all the aforementioned objections;
- f) the general experience of Fire insurance Companies is that insurance on church properties is unprofitable, and to this can be added that in the years 1919 and 1920 fire loss on church properties was \$6,138,338.00;

- g) this matter can be managed better by each individual congregation.

Respectfully submitted,

Abraham Peters
Henry Denkema
Bartel J. Jonkman

Advice: Your Committee believes that the advice of the committee ad hoc is ad rem, and does not think that Synod should consider the matter further upon the basis of the grounds given in the report.

Adopted.

Article 41.

The Report of the Committee for Revision of the Forms in conjunction with the Gereformeerde Kerken in the Netherlands, South Africa, and the Reformed Churches in America, is received as information, and the committee is continued. (See Supplement XVII, compare Art. 37, VIII and IX.)

Article 42.

Rev. K. Bergema, Mr. T. Noordewier, and Mr. J. B. Hulst are appointed as members of the Publication Committee. (cf. Art. 33.)

Article 43.

The Report of the Obituary Committee is read and approved. (See Supplement XVIII.)

Closing Devotions.

MORNING SESSION, FRIDAY, JUNE 30.

Opening Devotions.

The minutes are read and approved with a few changes.

Article 44.

The Report of the Committee to audit the books

of the General Treasurer of Jewish Missions is read. It is decided to record it in the Acts.

"Esteemed Fathers and Brothers:

The undersigned brings to the attention of Synod that it has found that the books of the treasurer of Jewish Missions to be in very good order, and in harmony with the printed report sent in by Rev. Van Tielen. It would, however, call to the attention of Synod, that the Disbursements in this report should be distinguished under two heads, viz., Chicago and Paterson.

A. Clevering
Abr. Peters
Auditing Committee

(Cf. Supplement V, and Art. 34.)

Article 45.

Continuation of the Report of the Committee of Pre-advice for Protests and Varia.

I. Protest Hoitenga and Vander Meer (see Arts. 35, 36),
Advice; Your Committee judges;

- a) That the Consistory of Ogilvie did not act wisely by not agreeing with the declaration of the civil judge, without giving reliable grounds for its standpoint;
- b) That the Consistory, having signified its agreement with the judgment and advice of the Classial Committee, despite the fact that no satisfactory solution was obtained by all the parties involved in this matter, it should not have changed its stand without first consulting Classis;
- c) That the present stand of matters concerning this material, demands that the judgment concerning the guilt or innocence must be postponed until the Supreme Court has made its final decision, and that we must take a waiting attitude towards the persons concerned.

Adopted.

II. Protest Janssen. (See Art. 36, VII.)

Your Committee feels:

Considering that there is no basic reason in this case to depart from the rule, and Dr. Janssen does not appeal to Synod, and the Curatorium only cites this matter as information in its report to bring it to the attention of Synod.

Your Committee advises Synod not to act on this protest, but with other communications of the Curatorium to receive it as information.

Adopted.

III. Protest concerning the granting of honorable emeritation to a minister of the word.

According to Arts. 53 and 54 of the Minutes of Classis Sioux Center of March, 1922, to the Committee it appeared that a brother protested against granting honorable emeritation to a minister of the word "on ungrounded givens".

It further appeared to your Committee from the same Minutes, that Classis appointed a committee to investigate this matter in loco.

Hence your Committee advises that Synod inform this brother of the latter, and not consider this matter further because this matter is still pending with the Classis.

Adopted.

Article 46.

The Committee for Appointments reports: Rev. H. J. Heynen, Reporter.

The Committee for Nominations advises Synod:

1. Re-appointment of the Stated Clerks: Dr. H. Beets.

. Synodical Committees: Rev. W. P. Van Wyk, Dr. R. L. Haan, Rev. J. Holwerda.

. Synodical Treasurers: Rev. J. Noordewier; Alt. T. Noordewier.

2. To approve as Curators:

Grand Rapids East; (for 4 years) - Rev. H. Hoeksema; Alt.
Rev. M. M. Schane.

Grand Rapids West for 4 years; Dr. Y. P. De Jong; Alt. Rev.
P. A. Hoekstra. For two years; Rev. H. Danhof; Alt. Rev.
H. J. Kuiper.

Hackensack for four years; Rev. K. Poppen; Alt. Rev. J. H.
Monsma. For two years; Rev. D. De Beer; Alt. Rev. J. A.
Westerveld.

Holland for four years; Rev. H. Knegetra; Alt. Rev. D. Zwier.
For two years; Rev. J. M. Ghyssels; Alt. Rev. H. J. Geerlings.

Hudson for 4 years; Rev. J. Holwerda; Alt. Rev. J. Timmer-
mann.

Illinois for 4 years; Rev. F. Doezeema; Alt. Rev. E. J. Tuuk.

Muskegon; for 4 years Rev. H. M. Vander Ploeg; Alt. Rev. L.
J. Lamberts. For 2 years; Rev. J. Dolfin; Alt. Rev. B.
Zwaagman.

Orange City for 4 years; Dr. R. L. Haan; Alt. Rev. M. Vander
Heide.

Ostfriesland for 4 years; Rev. J. H. Beld; Alt. Rev. E. Kooi-
stra.

Pacific for 4 years; Rev. G. Vriesman; Alt. Rev. N. Gelder-
loos. For 2 years; Rev. T. Vander Ark; Alt. Rev. P. Jon-
ker, Jr.

Pella for 4 years; Rev. J. M. Voortman; Alt. Rev. J. M.
Byleveld. For 2 years; Alt. Rev. R. Bolt.

Sioux Center for 4 years; Rev. A. H. Brat; Alt. Rev. J. J.
Weersing.

Zeeland for 4 years; Rev. H. Tuls; Alt. Rev. E. J. Krohne.
For two years; Rev. W. D. Vander Werp; Alt. Rev. K. W.
Fortuin.

3. Deputies and Examiners

Grand Rapids East; Dr. H. H. Meeter; Alt. Rev. W. P.
Van Wyk.

Grand Rapids West; Dr. Y. P. De Jong.

Hackensack; Rev. D. De Beer; Alt. Rev. K. Poppen.

Holland; Rev. A. Keizer; Alt. Rev. J. M. Vande Kieft.

Hudson; Rev. J. Walkotten; Alt. Rev. J. Timmermann.

Illinois; Rev. J. Manni; Alt. Rev. E. J. Tuuk.

Muskegon; Rev. H. Bel; Alt. Rev. L. J. Lamberts.

Orange City; Rev. H. J. Heynen; Alt. Rev. A. Nassink.

Ostfriesland; Rev. J. Gulker; Alt. Rev. F. Schuurmann.

Pacific; Rev. G. Vriesman.

Pella; Rev. J. De Haan; Alt. Rev. R. Bolt.

Sioux Center; Rev. S. P. Eldersveld; Alt. Rev. J. Haveman.

Zeeland; Rev. E. J. Krohne; Alt. Rev. J. A. Rottier.

4. Church Help; Rev. J. Manni, Rev. D. De Beer, Rev. H. J.
Heynen.

5. Emeritus Fund; Rev. H. M. Vander Ploeg, Rev. J. Smutter,
A. Rosbach; Alts. W. Bareman, Y. Veenstra.

6. Representative to the National Christian Associations
Rev. G. W. Hylkema.

7. Committee for the General Fund for Home Missions; Rev. I. Van Dellen, Rev. K. Poppen, B. Sevenama; Alts. Rev. H. Ahuis, Rev. H. Baker, Rev. A. H. Brat.
8. Treasurer for the General Fund of Jewish Missions; Rev. J. L. Van Tielen; Alt. Rev. W. D. Vander Werp.
9. Contact Committee for the Federation of Reformed Young Men's Societies; J. B. Hulst, Dr. H. H. Meeter, Rev. E. J. Tanis, Rev. H. Bel, Rev. H. Hoeksema.
10. Committee for Provision of Sermons; Rev. D. H. Kromminga, R. Van Noord, Rev. P. A. Hoekstra, Rev. H. Keegstra, Rev. C. Vriesman.
11. Committee in conjunction with the Reformed Churches in America, Netherlands and South Africa for consultation with respect to the Revision of the Ecclesiastical Forms; Dr. S. Volbeda, Dr. J. Van Lonkhuyzen, Dr. H. H. Meeter. (Cf. Art. 37, VIII and IX, Art. 40, XXIII, Art. 41, and Supplement XVII.)
12. Committee to Investigate the Principles of the American Legion (Art. 37, XIII); Rev. G. Hoeksema, Rev. R. B. Kuiper, Rev. L. J. Lamberts.
13. Member of the American Bible Society (Supplement XIII); Rev. L. Trap.
14. Committee for the Alliance of Reformed Churches (Art. 40, XVIII, and Supplement XIV); Rev. P. A. Hoekstra, Rev. J. P. De Vries, Rev. H. J. Kuiper.
15. Committee for the Acceptance of the Authorized, the English, or the American Revised Version as the official Bible for our American-speaking Congregations; Rev. W. Stuart, Rev. K. Bergsma, Prof. J. G. Vanden Bosch, Prof. L. Berkhof.
16. Committee for South America; Dr. H. Beets, Dr. J. Van Lonkhuyzen, Rev. J. Wyngaarden (Art. 34, 10; Supplement X).

17. Committee for Catechetical Instructions (Art. 37, XII) Rev.
J. Groen, Rev. P. J. Hoekenga, Rev. J. Cupido.
18. Committee to Investigate the Star of Hope Mission (Art. 34, 6);
Rev. J. Timmermann, Rev. W. P. Van Wyk, A. Peters; Alt.
D. Van Oosten.
19. Representatives to the Federal Council of Churches of Christ
in America (Art. 40, XIX, and Supplement XII); Rev. J.
Timmermann, Dr. H. Beets, Rev. J. Dolfen.
20. Committee to Prepare the Work for the Next Synod; G. Luven-
dyk, J. B. Hulst.
21. Committee re Articles of Incorporation (Art. 40, XVIII, and
Supplement XV); Dr. H. H. Meester, Dr. Y. P. De Jong, Bar-
tel Jonkman, Henry Denkema, Rev. M. M. Schans.
(See further Art. 58.) Adopted.

Article 47.

The First Christian Reformed Church of Kalamazoo is design-
ated as the convening congregation for the next Synod. (Cf.
Art. 36.)

Article 48.

It is decided to adjourn until Saturday morning, July 1.

Closing Devotions.

MORNING SESSION, SATURDAY, JULY 1.

Opening Devotions.

The minutes are read and approved after a few corrections
are made.

Article 49.

The Committee of Preadvice concerning Prof. Janssen (Art. 27). Rev. T. Vander Ark, reporter.

REPORT RE PROF. JANSSEN

Esteemed Brothers:

Concerning the case of Prof. Janssen your Committee has the following to report:

I. Negotiations with Prof. Janssen

Concerning this we only wish to say that your Committee with respect to this decided the following:

(1) That we request of Dr. Janssen that he appear at the meeting of our Committee, and that we give him the opportunity with his own notes to correct or to amplify the material from the student notes and individual notes as cited in the Majority and Minority Reports, if he has any comments to make on these notes.

Adopted.

(2) That we then express our judgment and inform Dr. Janssen that opportunity will be granted him to defend himself before Synod against all possible objections with respect to his instruction in the report of this Committee.

Adopted.

Prof. Janssen was informed of this and at our request met with us. At our repeated question whether he was willing to permit us to examine his notes he answered that he wanted to present us with a written document. He refused to say anything more. His written document presented to us was brought to the attention of Synod. Synod decided to ask the advice of the Committee in this matter, which was accepted. Since Prof. Janssen, despite the fact that Synod decided he should submit himself to an investigation, refused to deal with the Committee, we were necessitated to carry on our work without him.

Received as Information.

II. Correspondence Received.

The following documents were given to your Committee:

- (1) Protest of the Consistory Against the Action of Synod in
Regard to the Case of Dr. Janssen.

To Classis Grand Rapids West, Sept. 14, 1920.

Dear Brethren:

The Consistory of this church cannot refrain from expressing in this manner, its dissatisfaction with the decision of the Synod (1920) in the case of grievances of the four theological professors, F. M. Ten Hoor, W. Heyns, L. Berkhof, and S. Volbeda against their colleague, R. Janssen. Our protest is against the 3rd and 4th point of said decision (Acts, p. 96) particularly the former, reading as follows: "It has not appeared evident that Dr. Janssen teaches anything that is not in conformity with Reformed doctrine concerning the verbal inspiration of Holy Writ, and its absolute authority for faith and practice."

The Consistory cannot escape the conclusion, after having read the charges of the four professors and Dr. Janssen's reply to these charges and also some of the typewritten lecture outlines of Dr. Janssen:

- (1) That several statements in these lectures conflict with Dr. Janssen's avowed belief in the verbal inspiration of the Holy Scriptures.
- (2) That these statements are incompatible with the doctrine of an infallible Word of God.
- (3) That the general trend of these lectures is subversive of the doctrine that we have in the Bible an "inspired and authoritative record of God's historical revelation to mankind."
- (4) That Dr. Janssen has not simply over-emphasized the human factor (point 4) but ignored the divine factor so that a reading of said lectures tends to weaken rather than strengthen as it should--the belief in the supernatural origin and character of Israel's religion.

In support of these charges we call attention to the following facts:

A. According to reliable testimony Dr. Janssen asserts, in certain lectures which we failed to secure, that the books of Joshua and Judges contain legendary accounts. (This article was retracted. See letter of May 10, 1921, below.)

B. Dr. Janssen frequently speaks of certain phenomena in the O. T. as "strengthening" or adding to the credibility of the narrative. If these expressions occurred only where the professor engages in polemics against unbelieving higher criticism in order to confute its exponents from their own standpoint, our objection would probably fall. But this is not the case. Three such expressions are cited on page 2 of *Bijlage* of the protest of the four professors. A similar statement can be found in the notes of Dr. Janssen on the history of Abraham, p. 7, and also on p. 21. We read on page 7: This marriage practice (of Abraham with his half-sister) corroborates the antiquity and trustworthiness of the narratives; and on page 21: "This (i.e. Abraham's acceptance of Sarah's suggestion to raise up a seed by Hagar) strengthens the reliability of the narrative." For "it was a Babylonian law that if a woman was barren, she was permitted to give her husband a slave-girl of her own and the children of the slave-girl were then hers."

We fail to see how such statements can be made to harmonize with the doctrine of the credibility of the Holy Scriptures.

C. As to miracles, the professor not only emphasizes the natural means or human agencies by which, according to his definition, miracles are frequently brought about, but identifies the supernatural, where it is mentioned, with what was merely providential. That which makes a miracle is the supernatural, but Dr. Janssen's definition of miracles omits this essential element, unless it be implied in this indefinite statement, "special acts of God's power or will." The definition reads: "events which are the product of a special act of God's power or will, but God frequently uses human or physical agencies to bring them

about." A special act of God's power is not necessarily miraculous; it may be simply an act of special providence.

This confusion of the highly providential with the miraculous is found e.g. on page 5 of Dr. Janssen's "Defense", 2, where the "standing still of sun and moon" is discussed. "A miracle occurred here," it is said. We inquire: What was the miracle? And the answer is, "God supernaturally sent a tremendous hailstorm." We claim: a hailstorm is never a supernatural phenomenon. Dr. Janssen obviously means: "providentially", when he says, "supernaturally".

We acknowledge that Dr. Janssen states in his Defense, (page 4): *My position is that none of the miracles can to a large extent be explained by natural causes*: that the essential thing in a miracle is that God supernaturally, by an especial expression of his power or will, brings the miracle about, but he frequently employs human or physical agencies. We would remark, however, a) that in our opinion a miracle, in the strict sense of the word, excludes "human or physical agencies"; b) that even though this statement were absolutely satisfactory, the issue before Synod was not so much whether Dr. Janssen's declarations of belief to the Synod could stand the test of Reformed doctrine, as whether his *teachings* had conformed to this standard.

D. On page 34 of his lectures—outlines of *History of Samuel, Saul, David, Solomon*—Dr. Janssen offers what appears to us to be a rationalistic interpretation of 1 Chronicles 17. David's plan to build a temple is represented as an evidence of his lust for power and as having been suggested by the elaborate temples of Dagon. The explanation offered in vs. 1 of the narrative is ignored. Nathan's opposition to the plan is represented as springing from religious conservatism. We quote literally:

"David's ambition along political and religious lines run sky-high. Wishes elaborate structure for ark.

Why sudden plans for temple and palace?

As proof of power and to gain power (we underscore).

United tribes have risen to world power.

Rising to world power carries with it change of religious affairs.

David has seen things in other capitols (we underscore).

Especially elaborate temples of Dagon, with galleries.

Give him idea for innovations along political and religious lines.

David first interrogates instruments of prophecy for religious plans, not regarding palace or other plans.

Feels innovation in realm of religion delicate and radical. David warned by Saul's downfall not to come in conflict with prophets.

At first interview prophet says, go ahead. Then hesitation—a vision from Jehovah—and he instructs David to abandon plan.

Why is David forbidden to rear temple?

Prophets are very conservative.

Prophet says that from earliest time Jehovah lived in tent. Harps back to Mosaic customs.

Prophets want to perpetuate Mosaic forms of worship, but David wants temple.

But building must be postponed: looks like compromise. *David is out and out progressive* (we underscore).

He wants new things, providing they pertain to non-essentials. By such a method of interpretation—to say nothing of the effort to deny on the part of David every lofty motive for wishing to build a temple—the supernatural character of Israel and its religion is practically eliminated.

E. In his lecture—*Notes on the history of Abraham*, Dr. Janssen reveals the tendency to explain the period of the Patriarchs in the light of Babylonian customs and religion, to such an extent that the lines of distinction between the religious thought of the Patriarch and those of Babylonians and Canaanites are practically obliterated.

a) We read concerning Cushites or Sumerians (p.

12): "Each city had its own deity. Like the Hebrews, their conception is that the ruler of each city and the patesi is at best a representative of its deity".

- b) On p. 7 a paragraph is found which implies that the testimony of the sacred record (Genesis) is not a sufficient proof for the historicity of Abraham. "Therefore in the time of Abraham, there are actual persons in Babylonia that bear Abraham's name. *All this, however, does not yet prove that Abraham is a historical person, although it goes a long way to show that there was such a person as Abraham.*" (We underscore.)
- c) On pp. 8 and 9 the following explanation is given of the statements in Genesis that up to the time of Moses God had not revealed himself as Jehovah to the Patriarchs, but as El Shaddai. "Conclusion: God was known as Jehovah in some form to the Patriarchs, but later *this name has undergone a slight change and could be spoken of as a revelation.*" (We underscore.)
- d) On p. 11 startling statements are made regarding the affinity between the religion of the Patriarch and of the Canaanites in connection with the name Bethel. We again quote literally:

II. Bethel:

a) Reason for stop:

- (1) Likely at this place people of Ai and Bethel worshipped. The Canaanites had their places of worship on a high spot outside the city.
- (2) Name Bethel suggests that the Canaanitish supreme God is EL. Formerly name was LUS. *Probable the name now already Bethel.* (We underscore.)
- (3) Hence here again Abraham institutes Jehovah worship at Canaanitish sanctuary.

b) Canaanitish God and Abraham's God compared:

- (1) Word for "oak" is "Eloh" or "Elohu", same root as EL.
- (2) Later chief of Canaanites at Jerusalem was a worshipper of EL ELJON.
- (3) Looks as if Canaanitish God is EL
- (4) Contrast of EL is Baal. The latter is a Babylonian, not a Canaanitish God. He is the same as the Babylonian God Bel. Baal is imported.
- (5) EL is also the god of Abraham. *Hence Canaanitish god and Abraham's God the same.* (We underscore.)
- (6) Later it is said that formerly God revealed himself to Abraham as EL SHADDAI.
- (7) Further: Abraham's worship is agreeable to Melchizedek.
- (8) The God of Babel was also EL or ILU.
- (9) Tel-el-marne tablets contain many proper names compounded with EL or ILU.
- (10) All this does not mean that the Canaanites practised Monotheism.
- (11) *Throughout the centuries to EXILE even the Israelites clung to semi-monotheism.* (We underscore.)

This same thought is reported on p. 18, under C, 2, 4.

C. On page 12 the incident of Abraham's embarrassment in Egypt on account of his lies concerning Sarah is explained in the light of a Babylonian custom. This explanation, however, involves ascribing base motives to Abraham which the Bible narrative does not at all warrant. We quote again:

b) Whence the idea?

- (1) Abraham was apparently well acquainted with the morality of the Orient. He knows therefore the possibilities which the future may have in store.

- (2) The Tel-el-marne tablets show that Babylonia had the same experience with Egyptian kings. They show that daughters of Babylonian kings are sent to Egypt for the harem of its king. This custom therefore was very old.
 - (3) *Abraham is a Babylonian leader of a tribe, and an important man. Hence he wants relationship with Egyptian court. He needs this. By giving Sarah, his sister, he will get it. (We underscore.)*
 - (4) *Abraham thinks by this trick he will become unobjectionable to the Egyptian Kings. (We underscore.)*
 - (5) The petty kings of Palestine (no) as well as those of Babylonia, sent sisters to Egyptian kings to establish friendly relations.
 - (6) *Abraham thinks to do the same thing and now thinks it wise to remind Sarah of the agreement he made already at Babylon. (We underscore.)*
- c) *Abraham makes it a business proposition (we underscore).*
- (1) The marriage of a daughter or sister was accompanied with profit to parent or brother.
 - (2) *Abraham therefore says, that "it may be well with me and I may live." This shows two purposes (we underscore).*
 - (3) The princes speak well of Sarah.
 - (4) 12:16 seems to indicate the reward of Abraham. Gets cattle and servants.
 - (5) Later with the Philistines and Abimelech, the same story.
 - (6) *It looks as a bride-price for his sister (we underscore).*

F. We find a paragraph on page 34 which we quote without a comment, except that we fail to see how a professor of Reformed theology can entertain such views as are here expressed:

"Abraham's View of Religious Life hereafter:

Nowhere in his whole life is any mention made of the hereafter. If this was absent, we conclude that *a deeply religious life and high morality is possible without being concerned about the life hereafter. Such an intense religious life as that of Abraham did not give room for such thoughts of immortality.*

And although the N. T. has an essential element of thought on the hereafter and immortality, still even at present one's thoughts are mainly taken up with present religion. *If we live a full Christian life we need not concern ourselves about future life*" (we underscore).

There are several other statements in the lectures of Dr. Janssen on Abraham against which we have serious objections, but enough quotations have been given to justify our protest.

We reiterate the statement that, in our estimation, the question confronting Synod was what Dr. Janssen taught in his classes rather than what he personally believed or in his defense claimed to believe. By declaring that Dr. Janssen had taught nothing which conflicted with the doctrine of verbal inspiration, the Synod has virtually set its stamp of approval upon his teachings, as regards their doctrinal implication. Dr. Janssen can therefore continue to disseminate his views as contained in his type-written lectures and represent them as having the official sanction of the Christian Reformed Church. In other words, as we see it, Synod has unwittingly sanctioned certain tenets of an unbelieving higher criticism. Words fail us to express our dismay at this present state of affairs.

We have naught but the highest respect for the scholarship of Dr. Janssen and can truthfully declare that we are not actuated by a feeling of animosity against him. With the greatest reluctance, therefore, this Consistory has decided upon pursuing this course. But we cannot refrain from making this protest without doing violence to our conscience. We request Classis, therefore, to support this protest and hereby declare that unless a follow-

ing Synod sees its way clear to reverse the decision of Synod of 1920, we shall no longer be able to consider our School as being worthy of our confidence and support.

The Consistory of the Broadway Christian Reformed Church,

HENRY J. KUIPER, President,
GEO. VANDER LAAN, Clerk.

May 10, 1921.

*To the Classis of Grand Rapids, West,
Dear Brethren:—*

The Consistory wishes to retract point A of its protest in the Dr. Janssen case inasmuch as we were unable to secure the lectures referred to. We maintain, however, that what Dr. Janssen states concerning the historicity of the accounts of Samson's exploits ("These are not important historical accounts", etc.) implies the legendary character of this material. For an explanation of this standpoint see our most recent letter to the Committee appointed to investigate our protest.

HENRY J. KUIPER,
HENRY DENKEMA.
Delegates.

"In regard to Broadway's protest against the Synod of 1920 in regard to Dr. Janssen, the Classis decides to send it with the following notation: Classis regrets that it cannot express itself on Broadway's protest—submitted as early as September, 1920—because the Committee appointed by Classis has failed to report and requests Synod to give this protest careful consideration.

GRAND RAPIDS WEST."

(2) Eene Communicatie van Classis Zeeland

Aan de Synode der Chr. Geref. Kerk,

Eerwaarde Broeders:—

De Classis Zeeland komt tot u met bezwaren tegen het onderwijs van Dr. Janssen en tegen het besluit der Synode van 1920 (zie Acta, Art. 68) betreffende het onderwijs. Op de vergadering onzer Classis, gehouden, October, 1920,

two protests were presented. The one was from the Consistory of Zutphen, which is as follows:

"The Consistory has objection against the instruction of Dr. Janssen as it is being taught at our Theological School, and believes it is its duty so to inform Classis. Our objection refers especially to the Doctor's conception of the Holy Scriptures. In The Banner, Numbers 1236 and 1237 a few quotations are given from the "Notes" of students and the content of these "Notes" causes us to fear concerning the Doctor's conception of the Holy Scriptures, as revelation of God, is in conflict with the Holy Scriptures as revelation of God, is in conflict with the Scriptures itself and thus also in conflict with our Confessions. The Consistory considers such as being dangerous to our Church and School."

The other overture was from the Consistory of Oakland, and was as follows:

"The Consistory requests Classis to appoint a Committee with the instruction, despite the decision of the Synod of 1920, to institute an investigation concerning the orthodoxy of Dr. Janssen. We consider this necessary with a view to the dubious quality of his instruction, concerning which appeared in The Banner. See Banner, Sept. 30, 1920."

Classis considered both of these overtures together. From the discussion it appeared that the grievances were not only based upon that which appeared in The Banner, but that one of the aggrieved brothers had investigated the "Notes" of the students. After lengthy discussion Classis made the following decision:

"Classis considering itself burdened concerning the decision of the Synod of 1920 (Acts, Art. 68), appoints a committee to investigate, to serve the Classis with advice at its next meeting. Committee: Revs. H. Tuls, H. Oostendorp, J. A. Rottier."

Against this decision of Classis a protest is presented by Rev. M. Van Vesse, as follows:

"The undersigned protests against the decision of Classis with respect to the investigation concerning the orthodoxy of Dr. Janssen's teaching. Grounds: Because Classis

accepted the objections of the two congregations, without their presenting objective objections of the truth of their accusations taken from an article in The Banner.

Signed: M. Van Vessen.*

Concerning this Classis replied that in the overtures there is no indication of an accusation and that it is not true that the objections are based solely on an article in The Banner.

At the meeting of Classis held February 16, 1921, a report was presented by the Committee of investigation. This report was received as information, and upon the basis in the above mentioned report, Classis adopted the advice of the Committee. This advice is as follows:

*Classis declares:

- a) That Dr. Janssen should not have a position in our School.
- b) That an end should be made of the teaching as soon as possible.
- c) Furthermore Classis requests Synod to repeal the decision of the Synod of 1920 concerning the teachings of Dr. Janssen.

A protest signed by Rev. H. Wierenga and Elder H. Kossen was presented upon the following grounds:

- a) The Committee should have consulted Dr. Janssen.
- b) The decision is based upon student notes, and thus for us are not based on satisfactory grounds.
- c) The delegates to Classis have not had the opportunity to study the grounds for the decision in order to establish an independent judgment.

In the meantime Classis appointed a Committee to prepare the case for Synod. This Committee presented its report at the meeting of February 15, 1922.

Classis accepted the report and decided to send it on to Synod.

We consider it necessary preface this with historical information.

Classis first of all approaches you, honorable brothers, with the request to terminate the services of Dr. Janssen at our School, and that because of unorthodox teachings.

The grievances which Classis has against the instruction of Dr. Janssen^{are} from the "notes" or annotations by students in his class. Our Committee of Investigation has examined these notes. We believe that we as Classis may hold the Doctor responsible for what these notes contain:

- a) They have been edited by a student in order that there might be uniformity;
- b) According to our best knowledge in examinations the students are held responsible for what these notes contain.
- c) The Doctor has never acknowledged that he does not teach what are contained in these notes. Occasion was open to him to do so publicly.

Classis therefore is convinced that these notes are fairly accurate concerning the teaching of Dr. Janssen. And it has the following objections concerning this instructions:

I.

In the first place, we object to the stand point which the Doctor takes and the method that he follows in his theological instruction. We believe that this stand point is wrong, and that from this stand point the inspiration of the Holy Scripture, according to the Reformed conception cannot be maintained. On the "Notes on O. T. Introduction" the Doctor reveals his stand point. First a definition is given of science, and then the method of science is discussed, after which the Professor says:

"In the science we are working with a very important element, the empirical side. The empirical element cannot be wanting in any branch of Theological science. No branch has any business here unless it is empirical."

"Another condition. The search or investigation must be critical. That seems objectionable at first flush. By the critical element I mean that an act of judgment must be used in the study of the data. An act of *krinein* must take place in every branch of science. Careful judgment must be brought to bear on the subject of science."

"In every science we have to take a position. When data are presented we must make a separation between that which seems to us to be false and that which seems to be true."

"Expressed positively, that act of *krinein* must be *kat' aleetheian*, in accordance with truth. Our judgment brought to bear on the data should be unprejudiced. We may have prepossessions. No man can rid himself of these. Each individual has a certain type of religion, for religion is an essential characteristic of the human being. Nevertheless, this should not influence him to such an extent that it will determine the conclusion, so that the conclusion is a foregone one. No science can permit that. That principle is distinctly recognized by our type of Theology as well as by types different from ours. Reformed theologians recognize that necessary element in science."

"Kuyper, *Encycl.* III, pp. 114, 115, 'Scripture stands above dogmatics and the latter may not govern the first.'"

In our estimation the basic error of Dr. Janssen lies herein, that he makes no distinction between science in general and *Sancta Theologica*, in which he has been called to teach. And that he wants to apply the principle and the method which for him in science are valid to theological science. Regardless whether the stand-

point defined above may be the standpoint of Christian science, we are convinced that it cannot be the standpoint for theological science. Consistently applied the standpoint given by Dr. Janssen would lead to a denial of the dependent character of Theology. Concerning this Dr. Kuyper says in his Encycl. II, pp. 196, 197:

"If the idea of Theology lies in the knowledge of God, then it directly follows for all Theology that it has a completely unique character, whereby all remaining knowledge, if you will, investigation of science, is distinguished. As with all other investigation the investigating subject places himself above the object which he shall investigate, and actively engages in this investigation according to his own free judgment. And naturally this may be done ⁱⁿ all that has been created, because man himself takes the first rank of all that has been created. But now this becomes entirely different as soon as the thirst for knowledge directs itself to Him, to Whom man owes his being, origin and consciousness. Then he no longer stands above but under the object of his investigation and finds himself over against the object of his investigation in a position of complete dependence."

In his teaching Dr. Janssen does not proceed from this difference, as is seen from his position above. This became evident to us from the notes themselves. This also appears from his Controversial Pamphlet, wherein he defends himself. Therein the Doctor gives many citations from publications discussing science, and then applies them to theological science. We wish to give a couple of samples, to substantiate our argument.

Pamphlet, p. 21:

"Dr. Kuyper says that all science is born from our observation (that is, empiricism) and our visualization of the relations of the observed. Encycl. II, p. 23."

He, who looks up the place cited, finds that Dr. Kuyper there speaks of the organic relationship between the subject and object in science and not about the Sancta Theologica.

From the dictaten-dogmatiek of Dr. Kuyper the following is quoted:

"If science is nothing more than systematic knowledge then it presupposes, where it calls the world the object of its investigation, that this world is a system, which is not possible if God had not called this system into being."

We give these two citations from the "Controversial Pamphlet" only to show that Dr. Janssen, as we claimed above, makes no distinction between science and the Sancta Theologica. Theology has a different object of investigation and has its own method. Let us cite what Dr. Kuyper has to say concerning Theological science in Encycl. II, p. 286. There Dr. Kuyper says:

"That the ectypical knowledge of God wherein our Theology finds its object, does not come to us in the same manner and by the same light as the rest of our science. A difference exists here that in its deepest root to a diametrical opposition to a stiffening and therefore places two principia cognoscendi over against one another."

From this difference, which intensifies itself to a contrast, we have not found in the teaching of Dr. Janssen. Hence the sancta is absent in his theological instruction. Dr. Janssen, in our estimation, places himself upon the standpoint of reason. He places himself ^{above} the object of his investigation, in his investigation he acts in a self-reliant and critical manner, independent, openminded. The true theologian, however, does not stand above his subject, but under, which for him is an object of investigation.

Concerning the empirical element in Theology Dr. Kuyper says, Encycl. II, p. 518 (and there he speaks of the method of Theology):

"The Theologian thus can neither be empirical nor speculative in his work. He, who chooses as his point of departure of religious phenomena empirically is not a theologian, but an ethnological or philosophical investigator of religion."

Dr. Janssen says; "We may have prepossessions but they should not influence us to such an extent that the conclusion is a foregone one."

Dr. Kuyper says, Encycl. III, p. 46 (he is dealing here with particular Canonics);

"We could almost say that from both sides proceed from a philosophy of one's own and that this philosophical premise governs your studies. Even the Word Tendenz does not scare one."

Dr. Janssen says that investigation must be critical. Dr. Kuyper, Encycl. II, p. 200, says;

"If a person reveals something of himself to me I can control it, if necessary criticize it. But when a theologian stands over against God, and this God gives him an exclusive explanation concerning his existence as God, then every idea of testing this self revelation of God with something else is preposterous. In the absence of such a touchstone there is no question of being able to control, and from that point of view no room for criticism."

We agree with Dr. Grosheide when he says in De Reformatie, Vol. 2, No. 2;

"When God speaks our mind has to acknowledge that we have more here than we can assimilate. We cannot comprehend God, and must not endeavor to do so nor believe that we can comprehend Him. As concerns God our mind is not free, there is no room for censure or condemnation. For God, his Word, his work, our criticism stops, we judge no more, we worship."

That is the first grievance we have against the teaching of Dr. Janssen. His teaching is not theological.

"The Old Testament Introduction" is thus also treated as a historical-critical introduction, whereby one does not submit himself to Scripture, but uses Scripture as an investigation of what is true and false. Later we shall give more proof of this. Here⁹ only make a couple of quotes from the notes.

O. T. History, Abraham, p. 8:

"Both names occur. Therefore in the time of Abraham there were actual persons in Babylon having Abraham's name. All this does not yet prove, however, that Abraham was a historical person, although it goes a long way to prove that there was such a person as Abraham."

In connection with the story that Sarah gave Hagar to Abraham it is stated, idem, p. 21:

"This strengthens the credibility of the narrative."

In connection with Samson's marriage and the defeat of the Philistines it is stated in "Historia Sacra", Part III:

"Insertion. These accounts are not important accounts, but current and oral traditions of the experience of an individual."

Concerning what Samson did with the gates of Gaza it is said:

"This account suggests strongly that it is but oral tradition that the writer here uses."

We do not believe that a Christian has to go beyond Scripture to unearth facts from general history from Babylon to find support for the trustworthiness of Holy Scripture. Scripture does not need such crutches. We do rejoice, if it pleases God in this manner also to reveal the trustworthiness of his Word, but for faith it does not detract^{from} the trustworthiness of the Holy Scriptures. Faith remains just as secure, if outside of Scripture, there never was a witness for the trustworthiness of the Holy Scriptures. It rests in the witness of the Holy

Spirit. We believe that such teaching is not positive theology, such as we would have taught in our School. Seeking for proofs outside of Scripture for the trustworthiness of the Holy Scripture places one under the domination of natural science. We must therefore not take the above mentioned citations as isolated instances but in connection with the standpoint that the Doctor takes.

We are apprehensive here. The more so because Dr. Janssen would feel himself at home with Dr. Driver. (Notes on C. T. Introduction, p. 12):

"We would have been inclined to look at this a decade ago as very liberal, but at present, especially since opinions on the Pentateuch have changed so remarkably and are still changing, we may call this a conservative work. It is constructive and not destructive in spirit. He is intensely Evangelical in his views. This is an immense thesaurus of learning, of historical and exegetical value. I recommend the purchase of this work."

II.

Our second objection then concerns the Doctor's explanation of Holy Writ. Naturally our standpoint governs our conception and explanation of Holy Writ. He who proceeds from the above named standpoint can no longer consider the Bible as God's revelation of salvation. This latter is the Reformed conception of God's Word. "Scripture is not a book of the times of the long flown past that only bring us in touch with persons and events of the past. Scripture is not a barren story, an old chronicle, but it is always the youthful, living Word of God, which God in this time, and always continuing, presents to His people. It is always the continuing expression of God to us. It has not as its purpose to give a historical tale, according to the standard of reliability which are required in other sciences. Scripture is a Tendenz Book; all that has been written before, has been written for our instruction, in order that we through patience comfort of the Scriptures would have hope.

Scripture has been written by the Holy Spirit in order that they should serve Him, by his leading the church, for the perfecting of the saints, by the upbuilding of the body of Christ." Bavinck.

Scripture is God's revelation of salvation. It has as its purpose to reveal God and to learn to know the face of Jesus Christ. As such the Scripture wishes itself to be considered. That is the positive Reformed conception, and that is not developed in the teaching of Dr. Janssen. As proof we wish to cite some examples of the Biblical explanation of Dr. Janssen. Concerning the calling of Abraham the Doctor says:

Historia Sacra, P. S:

"Actual call. Actuated by religious motives."

The departure of Abraham is explained by divine revelation and calling, but from subjective religious motives. The calling itself is not explained. Of Abraham it is stated as follows:

"Abraham is a Babylonian, a leader of a tribe, and an important man. Hence he wants relationship with the Egyptian court. By giving Sarah, his sister, he will get it. Abraham thinks that by this trick he will become unobjectionable to Egyptian kings. Petty kings of Palestine as well as those of Babylonia sent sisters to Egyptian kings to establish friendly relations."

This explanation must certainly not serve "to strengthen the credibility of the narrative" Here the light of Scripture is extinguished as much as possible by the light of secular history. In Genesis 12 it is entirely different. In the explanation given above the speculative thinker has the word, not the theologian, who bows before the Word of God.

Still a couple of more proofs of Scripture explanation. And that in connection with Saul and David. In I Sam. 8 we read, that Israel came to Samuel with the request for a king. "Now make us a king to judge us as all nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel

prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be a king over them."

What explanation does Dr. Janssen give concerning the institution of the kingship and later the rejection of Saul. The historical-critical. Hear what he says:

Historia Sacra, p. 9:

"Samuel remains reluctant. He has been judge all his life. An old man hates to become an emeritus. But he finally yields."

Page 13. "Exit Samuel. Office of Judgeship now becomes extinct. Now that the people as a whole has acclaimed Saul as king. Saul is called 'anointed one.' New name. Samuel's resignation recorded in chap. 12. People given opportunity to criticize Samuel's record. Here again evidence of Samuel's reluctance to give up Judgeship and see that office become extinct."

Page 14. "Why did Samuel condemn Saul so severely? Reluctance of Samuel to give up office as Judge. Reluctance also to see his sons lose the position. Judgeship taken from Samuel, priesthood left. Samuel feels mighty touchy when Saul trespasses there. Perhaps Samuel also felt some contempt for Saul's kingly qualities. Saul has to retreat to Gilgal. Many people were deserting his cause."

Page 18. "Why did Samuel and Saul finally break? Simply because of the Amalekite mistake? No. Kingship had killed Judgeship."

In this explanation violence is done to Scripture, and the truth, as God himself has let it be written, is simply negated. God's Word is not reckoned with and a natural explanation is sought, and such a one which is derogatory to the God-fearing Samuel. Dr. Janssen says that the final rupture between Saul and Samuel must not be explained "simply because of the Amalekite

mistake, which Saul made, but from this, that the kingship replaced the judgeship. Samuel thus did not specifically turn away from Saul because he showed his disobedience to God, but because he lost the judgeship for himself and his sons.

Does the Scripture also say that? It says that this matter was evil in the eyes of Samuel, namely, that Israel desired a king. But why? Because Samuel did not like to become emeritus? Would then the Scripture say in 8:8 that Samuel brought this matter before the Lord?

And when Dr. Janssen says that the final rupture between Samuel and Saul must be explained from this, "that kingship had killed judgeship", then he as critic puts his word in the place of God's Word, which says to us that Samuel said to Saul: "I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel." (I Sam. 15:26.)

If Samuel turned away from Saul because the kingship had replaced the judgeship, then it should have been a cause for rejoicing for him, that Saul's kingship appeared to be a failure. Yet we read that Samuel grieved because of Saul. And that the Lord asked him: "How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel?" (I Sam. 16:1.)

Finally, one more example of theological(?) instruction. Concerning David's plan to build a temple for the Lord, the Doctor says the following:

"David's ambition along political and religious lines runs sky high. Wishes elaborate structure for the ark. Why sudden plans for temple and ark? As proof of power and to gain power. United tribes have risen to world power. Rise to world power carries with it change of religious affairs also."

"David has seen things in other capitols. Especially

elaborate temple of Dagon with galleries. Gives him idea for innovation along political and religious lines."

"David first interrogates instruments of prophecy, for religious plans not regarding palace or other plans. Feels in realm of religion delicate and radical. David warned by Saul's downfall not to come in conflict with the prophets. At first interview prophet says: Go ahead. Then hesitation, vision of Jehovah, and he instructs David to abandon plans."

"Note how far plan has been carried out. I Chron. 22 informs us that David had been working on plans for a long time. Elaborate preparation had been made. The nation had risen by leaps and bounds to world power, civilization had not kept pace. David had to resort to foreign power for material to build. Sojourners in Israel resorted to, to carry out plans. Building material and artisans to carry out plans."

"Why was David forbidden to rear temple? Prophets are very conservative. Prophet says that from earliest times Jehovah lived in a tent. Harps back to Mosaic forms of worship. But David wants a temple. Building must be postponed. Looks like a compromise. David is an out and out progressive. He wants new things providing they pertain to non-essentials."

Thus David's desire to build a house for the Lord is explained as his thirst for greatness, and that he is a progressive. The idea occurred to him when he had seen the temple of Dagon. And the prohibition to build a house for the Lord must be explained by the conservatism of the prophets. The progressive David came in conflict with the conservative Nathan. And at last it looks as if a compromise had been effected.

Does Scripture also teach this? When David's desire to build a house for the Lord, must it be explained "that his religious and political ambitions run sky high" and that he wanted a house of God and a palace "as proof of power and to gain power", would then the Lord according to II Chron. 6:8 have approved of David's desire to build Him a house? Here again a natural explanation is

sought setting aside the truth, which God has revealed in His Word.

We ask in all seriousness: Is this positive Reformed teaching? Is this theological instruction? Is this dealing with Sacred History, which is to be expected from a Reformed Professor? Dr. Janssen in his teaching of Sacred History dissociates it from divine revelation, deals with it as *historia profana*. Dr. Kuyper says in his *Encycl. III*, p. 154:

"From its nature *Historia Sacra* is of a different nature than *historia profana*. Since it is the design of ordinary history to explain ordinary events genetically as the result of a known cause, the application thereof to *Historia Sacra* would be its destruction. For what its principal matter is and remains is precisely the action of the divine factor, which bends the course of events, but does not causally flow from it. If one then aspired to this to explain each phenomenon with each foregoing phenomena, then this could result in nothing more than a denial what makes this *historia* precisely *sacra*."

We believe that the aforementioned examples are sufficient to prove that Dr. Janssen continues to maintain his point of view, namely, that as a man of science he seeks the truth, and not as a theologian who first receives the truth. Here is application of the principle mentioned above: "in every science we have to take a position. When data are presented we must make a separation between that which seem to us to be false and that which seems to be true." But we believe that this standpoint is wrong. We believe that the above given explanations precisely fit in the category of historical criticism, concerning which Dr. H. H. Kuyper says in his "*Evolution and Revelation*" says: "it takes into consideration only the human factor; it attempts to explain Israel's history by means of natural causes, and moulds the historical material of the Holy Scriptures according to its satisfaction."

Esteemed brothers, Classis Zeeland has, upon the grounds mentioned above, objection to the teaching of Dr. Janesen. Dr. Janesen in his teaching does not proceed from the idea that the Scripture is God's divine revelation. In many instances he departs from revelation and teaches the opposite from what the Scripture says. How the Doctor in the light of the explanations given above can still hold to the inspiration of the Holy Scriptures is a mystery to us.

III.

Our third objection is that the Doctor in his teaching does not proceed from the organic unity of Scripture. We are not considering what the Doctor says to believe, but with respect to his teaching, as it is taught by him. We have investigated to learn whether theology comes to its right in his teaching.

"The Holy Scriptures present themselves to the faith as a unit, and in this unity, which our old theologians called *essentia*, which means that which makes it to be Scripture." (Kuyper.) We believe that the Scripture is a divine revelation. There is no book in Scripture, not even a chapter that does not stand in relation to the divine thought of God. We do not have various records of which the Doctor often speaks, but we have one holy Scripture. Hence a portion of Holy Scripture may not be explained except in connection with another section. Dr. Kuyper says, *Encycl. II*, p. 22:

"In all organic life the seed is first, and spreads in abundance. By joining leaf, blossom and branches you never form a living plant. He, who would thus begin with this multiplicity of the human factor with respect to Holy Writ and thus endeavor to climb to its unity, will never find it, because he began in principal to deny it."

And further in *Volume III*, p. 115:

"Exegesis of a single text without connection with the further content of the section, without connection with other sections of the author, and outside the connection with Scripture

as unified, outside the connection of life's environment, wherein this word was written, or outside the connection of the spiritual sphere from which it sprang, is shoddy and incomplete exegesis which is barely worthy of the name."

We are convinced that Dr. Janesen in his teaching does not reckon with the unity of Holy Scripture. By undervaluing the organic unity of Holy Scripture can one only come to explanations as the following:

Historia Sacra, p. 30 (concerning Judges):

"They were not men of character. From a point of view of religion they were not the most desirable instruments. Not the instruments of revelation. Notice:

"1. Ehud was a man ethically of a lower type. Some of his deeds, f.i. the killing of Eglon."

"2. Samson was not a man of character. Not in his character, but in his hair, lay his strength."

"3. Jephthah. A son of a harlot. Many of his actions are to be condemned. What is implied in the selection of such a man? a) The kind of spirit that came upon him. Not the spirit of prophecy. This Spirit comes upon men of far nobler type. But spirit of patriotism which leads on to deliverance of a nation. b) First issue at stake. Not Jehovah religion in the first place, but it is the nation which is threatened with extinction. Therefore bandits are selected, who are excellent instruments in averting a danger of that kind."

Now we have read in the Holy Scriptures that the Lord delivered Israel into the hands of robbers, but we have nowhere read that the Judges that God raised up to deliver Israel were themselves bandits. Why does Dr. Janesen look upon them as bandits and as men without character? Because he views them outside of God's special revelation. Take, e.g., Ehud. It is our conviction, that although there was so much in his act that was not to be condoned, that he nevertheless acted being driven by the power of faith. "His deed was not a deed out of personal revenge, but the accomplishment of a counsel

of God. Jehovah had pronounced a curse over Moab, and the justice of God filled the heart of God's servants to such an extent that they ardently longed to be the executioners of God's righteous punishment." (D. Hoek. Judges.) Dr. Janssen does not take into consideration with the special revelation of God and dares call them bandits. Scripture, however, gives a different view of these men. It places them in the roll of the heroes of faith. Hebrews 11. Samson is named there, whose heroic deeds the Doctor explains as "current and oral tradition" with Gideon and Barak and Jephthah.

Further we point what is said of Lot:

O. T. History, p. 26: "Character of Lot. At Sodom he is too ready to abandon the betrothed daughters to the lust of the Sodomites. In the mountain too ready to take wine, which likely he took with him from Sodom. The conduct of his daughters shows what type of women they were (immoral). All this shows that Lot and his daughters lived the life of Sodom over again in the mountains."

Here it is claimed that Lot and his daughters continued the old life of Sodom in the mountains. "Lived the life of Sodom over again in the mountains." Therein is implied that Lot when he was still in Sodom, participated in the sins of Sodom. In how far that might have been true of Lot's daughters we do not know. But he who says this of Lot himself contradicts the Holy Spirit, who through the Apostle Peter writes to us, that the Lord "delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds); the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." (II Peter 2:7-9.)

The Lord here gives Lot a description of righteous and godly. Who then dares to claim that he in Sodom participated in the life of the Sodomites and continued that life in the mountains?

We give still another example:

Historia Sacra, p. 34: "Abraham's view of religious life hereafter. Nowhere is any mention made of the hereafter. If this was absent we conclude that a deeply religious life and a high morality is possible without being concerned about the life hereafter. Such intense religious life as that of Abraham did not give him room for such thoughts of immortality. And although the N. T. has an essential element of thought on the hereafter and immortality, still, at the present, one's thoughts are mainly taken up with the present religion. If we lead a full Christian life here, we need not concern ourselves about future life."

Had the Doctor now taken into consideration the Holy Scriptures, then he would not have said such a thing about Abraham. In Hebrews 11 it is related to us concerning the power of Abraham's self-denying life: "for he looked for the city that hath the foundations, whose builder and maker is God." Abraham's entire life was controlled by the expectation of eternal life.

We believe that without a soul full of thoughts concerning eternal life, no "intense religious life" is possible. This is the teaching not only of the N. T., but also of the O. T. In the Christian life the emphasis falls on the "jenseits" and then the glow of heaven will fall on "diesseits".

Upon the above named grounds Classis requests You, Honorable Synod, to remove Dr. Janesen as Professor from our School because of his heterodox teaching.

Our second request is that the decision of the Synod of 1920, found in the Acts of 1920, Art. 65, be withdrawn. Grounds:

(1) This decision rests upon the assumption that a thorough investigation was instituted concerning the orthodox teaching of Dr. Janesen. Later it appeared that a thorough was not instituted. The Juratorium has never thoroughly investigated this

matter. It has questioned Dr. Janssen, but has not thoroughly examined his teaching. The Committee appointed to serve Synod with pre-advice followed in the footsteps of the Curatorium.

And Synod declared "that Dr. Janssen in his interrogation before Synod was very specific in stating as his standpoint the verbal inspiration of the Holy Scriptures and its absolute authority in faith and practice." But it was not a question of what standpoint Dr. Janssen would make in his interview at Synod, but whether his teaching, as it was presented to the students, was orthodox.

(2) Just because Synod was not fully informed, in our estimation, it made the decision; "It has not become evident to Synod that Dr. Janssen teaches anything that is not in conformity with Reformed doctrine or the verbal inspiration of the Holy Scriptures and its absolute authority for faith and practice."

We request Synod to recall in its entirety Art. 65, Acts 1920. And then, we believe, there is a need to make a separate declaration, namely, that the grievances of the four professors do not rest upon misunderstandings. Especially point 5, under Art. 68 (Acts 1920) has given occasion in some publications to place the four professors as objects of ridicule.

The Lord grant Synod wisdom in this matter for the glory of His Name and the peace and wellbeing for our churches in this difficult case.

Classis Zeeland,

G. J. Vande Riet, President,
Wm. Kuipers, Clerk

Zeeland, Mich., 1922.

(3) An Instruction from Classis Orange City as follows:
"Synod reconsider the Janssen matter, because the unrest in the churches has greatly increased since the last Synod."

(4) The Report of the decision of Curatorium concerning the procedure in re Dr. Janssen, as also the majority and

minority reports, upon which the decision of the Curatorium is based.

(5) A protest from Chicago III, raising objections against the procedure in re Prof. Janssen.

(6) A protest from Rev. Tuuk, also concerning the procedure in re Prof. Janssen.

(7) A communication from Sherman St., Grand Rapids, protesting against the action of Curatorium, in arriving at decisions concerning Prof. Janssen without previously hearing him.

(8) A protest from Rev. Kooistra (see Agenda, p. 48).

(9) A protest from nine Curators, protesting against the decision of the Curatorium, not to give Prof. Janssen a hearing (see Report of the Board of Trustees, p. 9).

(10) A protest from Prof. Janssen, submitted to the Curatorium, to which the attention of Synod is called. This protest contains: a) objections against the teaching and conduct of his colleagues; and b) objections against the decisions of the Curatorium affecting him (see Report of the Board of Trustees, p. 9).

(11) A protest from Rev. M. Van Vessum against the actions of Classis Zeeland in re Prof. Janssen.

(12) A communication from Thys Post of Hoopers, Iowa, protesting against the procedure in re Prof. Janssen.

(13) A communication from Rev. Welandt, Lodi, N. J., wherein likewise this brother protests against the procedure in re Prof. Janssen.

Concerning the three last mentioned communications, your Committee calls attention to the fact that they did not come to Synod through the proper ecclesiastical channels and can therefore not be considered.

Adopted.

Concerning the protest of Prof. Janssen (see No. 10 above mentioned), mention should be made of the fact that part 1 was

was referred, with the consent of Synod, to the Committee for Protests, etc. (See Art. 36, VII, and Art. 45, 2)..

4. In these documents we find, first of all, protests against the accusers of Prof. Janssen.

In the first place we should consider Part 1, 2, and 3 of the protest from Chicago III, which read as follows:

- (1) "We believe that an injustice has been done to Dr. Janssen, when his accusers brought his case to the Synod of 1920, without first having followed the rule, given by Christ in Matt. 18."
- (2) "We believe that further injustice was done by Dr. Janssen's accusers, while they admittedly had insufficient grounds to make definite charges against him at the Synod of 1920. This was unnecessary and unbrotherly, and before an ecclesiastical court should be branded as injustice."
- (3) "We believe that still further injustice was done by the accusers of Dr. Janssen, when, after they had made specific charges against him, charges of a serious nature, even then Matt. 18 was completely ignored, and the charges, instead of being brought before a qualified ecclesiastical body, were broadcasted throughout the churches by means of the press. This was not only unbrotherly, but also threatened to cause a miscarriage of justice by creating prejudice against Dr. Janssen in the minds of the people."

Our Committee advises that Synod declare that these charges are not acceptable. Reason: Said charges are directed against persons, not against decisions of an ecclesiastical assembly. These persons should have been dealt with in the proper ecclesiastical way in accordance with Art. 74b of the Church Order. "If any one ...has committed a public sin, the matter shall be reported to the Consistory."

Adopted.

Next also Part 1, 2, 3, and 5 of the protest of Rev. Tuuk are covered by this rule;

"The undersigned protests against the method of procedure in the case of Dr. R. Janssen.

- (1) Because no formal charges have been preferred against him to the Curatorium, and that in the face of the fact, that during all the years in which he served as professor his instruction has been officially supervised.
- (2) Because in spite of the decision of the last Synod he has been publicly attacked and incriminated in our official church papers, though no protest has officially been raised against this said decision of Synod.
- (5) Because as the case now stands, a number of so-called accusers have served as investigators and will be at the next Synod, in the language of court procedure, prosecutors, jury and judges."
- (3) Because not one of the so-called accusers has ever followed the principle of Matt. 18."

Concerning the first charge, and the first part of the second charge, your Committee advises not to consider these, since no persons are mentioned by name against whom protest is lodged.

Adopted.

With regard to the latter part of the second charge, Synod refer to the answer given to Prof. Janssen concerning this matter in part 2a of our advice, reading as follows: Concerning the charge that this entire matter comes before Synod in an illegal manner, your Committee advises to declare that this charge is unfounded.

Grounds:

- a) "Dr. Janssen claims that the demand for an investigation, voiced by Consistories and Classes, was a result of the public agitation against him. We point to the fact that already in September, 1920, before the public agitation had set in, a protest against the decision of the Synod of 1920,

in the matter of Dr. Janssen's instruction, was presented to Classis Grand Rapids West."

Adopted

Concerning the legality or illegality concerning public agitation, we are not yet ready with our advice. Yet, if this agitation were illegal, thereby the protests did not become illegal, even though it occasioned several Classes to file protests;

b) Legal protests against the instruction of Dr. Janssen are on the Synodical table.

With regard to the third charge, Synod declare that it is not acceptable.

Grounds:

Persons against whom protest is lodged, should have been dealt with in the proper ecclesiastical way, according to Art. 74b of the Church Order.

Adopted.

With regard to the fifth charge, Synod refer to the answer given in this matter to Prof. Janssen in Part 1 of our advice as follows: "Anent Part one, containing the accusation of Dr. Janssen that he cannot expect a fair trial, your Committee advises to declare that this is an unfounded accusation of Dr. Janssen against Synod.

Reasons:

- a) By far the majority of the delegates invested with power to vote have never expressed themselves publicly on the instruction of Dr. Janssen.
- b) Supporters as well as opponents of Dr. Janssen have a seat in the Synod.
- c) As to the four professors, none of them is advisor of this Committee.
- d) Moreover, Dr. Janssen proceeds from the entirely wrong assumption that those who have objections in regard to to his instruction have no right to help decide this matter. "

Adopted.

Synod decided to adjourn until Monday morning at 9:00 o'clock.

Closing Devotions.

MORNING SESSION, MONDAY, JULY 3.

Opening Devotions.

Continuation of the Janssen Case. The Committee of Pre-advice reports further:

B. Protests against the Actions of the Curatorium.

(1) Protest of 9 Curators against the decision of the Curatorium of March 22.

"The following protest is hereby brought to your attention:

"The undersigned protest against the decision of the Curatorium not to hear Dr. Janssen,

- a) "Because this opportunity should have been given him, since he had objections against acknowledging the 'Investigation Committee', and therefore refused to submit his personal Notes for their investigation.
- b) "Because the minority report warns against coming to a decision before further information has been obtained, and before the Doctor himself has been heard in regard to several accusations.
- c) "Because the advice of Curatorium to Synod is based upon grounds which contain accusations against the instruction of the Professor, and concerning which he himself should be heard.

"Consequently the undersigned do not consider themselves co-responsible for the fact that Curatorium did not reach a unanimous decision as was desirable and possible.

"The undersigned urgently request that the above-mentioned protest be presented in full to Synod."

(Was signed): W. Stuart, B. H. Einink, I. Van Dollen, A. H. Brat, W. P. Van Wyk, M. Van Vessum, J. Dolfin, H. Keegstra, D. H. Plesscher.

Your Committee advises Synod as follows:

In view of the fact---

- a) That Professor Janssen refused to appear before the

Committee of Investigation, as representative of the Curatorium;

- b) That the Curatorium only expressed itself concerning the instruction of Professor Janssen as contained in the Student Notes.
- c) That Prof. Janssen refused to appear before Synod and the Committee of Pre-advice upon grounds that would also obtain for the Curatorium;

it cannot be said that the Curatorium did an injustice to Prof. Janssen by refusing to give him a hearing.

Nevertheless Synod judges that the Curatorium would have acted more wisely despite his refusal to appear before the Committee of Investigation, to have given Prof. Janssen the opportunity to explain and defend himself.

In place of the advice of the Committee of Pre-advice concerning the protest of the nine Curators under a, b, & c, with respect to the decision of the Curatorium of March 22, 1922, Synod adopted the following substitute motion: "Synod declare that it cannot be said that injustice was done Dr. Janssen by the Curatorium in not hearing him,

- (1) Because Dr. Janssen had refused to appear before the Committee of Investigation as representing the Curatorium.
- (2) Because the Curatorium expressed itself only in regard to the instruction contained in the 'Student Notes'." Adopted.
- (2) Protest (point 4) of Chicago III against the Curatorium.

"We believe that injustice was done by the Curatorium when in its last session it decided against Dr. Janssen without having heard him. This seems so manifestly unjust, that we simply cannot understand it."

Your Committee advises that Synod declare that this charge is not acceptable because the Consistory (Chicago III) gave no notice of it to the Curatorium, and this body could therefore

not reply to it, though Curatorium contractum held a meeting subsequent to this action (of Chicago III).

Adopted.

(3) Protest of Sherman Street against the Curatorium;

"Esteemed Brethren;

The Consistory of the Sherman St. Chr. Ref. Church, Grand Rapids, Michigan, considers itself in duty bound to voice its disapproval of the action of the Curatorium of the Theological School and Calvin College in passing judgment on the instruction of Dr. Janssen without having heard the Professor himself. We are convinced that such action must of necessity be highly detrimental to the Church's honor as well as to its peace.

For the Consistory aforementioned,

R. B. Kuiper, President,
John F. Top, Clerk."

We advise Synod not to consider this protest for reasons given under B (2).

Adopted.

(4) Protest (point 4) of Rev. E. J. Tunk against the Curatorium.

("The undersigned protests)

Because the Curatorium in coming to the final decision which is to be presented to the following Synod has not dealt with him in person."

We advise as under 2 above.

Adopted.

(5) Protest from Rev. E. Kooistra;

"The undersigned herewith appeals to Synod relative the Dr. Janssen case and protests against the action of Curatorium. According to the official announcement of the Curatorium, as reported to the Classis, and also according to the official announcement in our church papers, signed by the Secretary of the Curatorium, the Curatorium decided that the instruction of Dr.

Janessen was 'unsatisfactory and undesirable', and will advise Synod of its resolution. According to the information given us, said action was taken without Curatorium having first hand knowledge of Janessen's instruction, and also without hearing him.

It is against these two things that the undersigned is forced to lodge protest. Curatorium should have investigated the Janessen material itself. It is a known fact, too, that there were on the Committee of Investigation, brethren who were anti-Janessen, and who had made up their mind before the investigations regarding Dr. Janessen's status.

As to the other matter, that Dr. Janessen was not even heard, this seems to me to be unjust, since even the civil courts will not do such a thing.

On account of these two things, the undersigned herewith begs of you once more to consider in a fair and honest way, the Janessen case.

(Signed) Elbert Kooistra."

We advise as under 2 above.

Adopted.

II. Recommendations.

A. With regard to the decision of the Synod of 1920 in re Prof. Janessen, we take into consideration:

- (1) The protest of the Broadway Consistory against Parts 3 and 4 of the decision of the Synod of 1920 (Acts, p. 96). This protest requests a reconsideration of these parts.
- (2) The protest of Classis Zeeland which asks for the repeal of Art. 68 of the Acts of 1920.
- (3) The overture of Classis Orange City (Agenda, p. x).

We advise that Synod decide to reconsider Parts 3 and 4, on page 96 of the Acts of 1920.

Grounds:

- a) Since the Synod of 1920 much more light has been shed upon the instruction of Prof. Janesen by means of "Students' and Individual Notes."
- b) The decision of the Synod of 1920 has not given satisfaction in the churches.

Adopted.

Closing Devotions.

AFTERNOON SESSION, MONDAY, JULY 3.

Opening Devotions.

Article 50.

The Second Clerk is instructed to answer and seek correction concerning an article appearing in the Grand Rapids Herald that reflects unfavorably and unjustly upon the editorship of Rev. H. Hoeksema concerning the department of "Our Doctrine" in The Banner.

Article 51.

B. "The CONCLUSIONS concerning the Instruction of Dr. Janesen" are taken under consideration.

Synod takes over as its own the declaration of the Committee of Pre-advice concerning the value of the "Student and Individual Notes";

"As basis for our investigation we have had thus only the last-named 'Notes'. Concerning their value as source of knowledge of Prof. Janesen's instruction, your Committee took the position that this instruction is most surely reflected in these Students' and Individual Notes, not committing ourselves on the degree of preciseness.

Further, the following as the Conclusions of the Committee of Pre-advice is placed before Synod and as such adopted:

I. Concerning the Position and Method of Prof. Janssen we point to:

A. What Prof. Janssen says in his definition of Old Testament Introduction. This definition reads: Old Testament Introduction is the science that treats of the origin and history of the writings which the Christian Church inherited from the Church of the Old Dispensation and with it, on the strength of the testimony of Jesus and the Apostles, accepted as Holy Scriptures. Abbreviated: It is the science of the Introduction of the O. T. Holy Scriptures. (Notes on O. T. Introduction, p. 1). This definition, as well as the passage of Science (see the following points) can be found in the Majority Report, pp. 20-22--the passage in italics). In this definition the standpoint of faith does not come to light. Such a definition an unbeliever could also employ.

Adopted.

B. What we read in the passage on Science regarding the search after truth. This passage gives the impression that searching after truth is more important than finding it. This conflicts with the importance ("ernst") of theological science.

Adopted.

C. What we read concerning the method.

(1) It is said, in the first place, that an important element in the theological sciences is the empirical side. Here Prof. Janssen fails to explain that he simply intends to say that he desires to let the Scripture speak.

(2) It is said, in the second place, that the search must be critical. Here again Prof. Janssen fails to bring our plainly whether the object of this criticism is the material which Scripture offers or the different views concerning this material.

Adopted with the following amendments:

"Prof. Janssen does, in fact, declare that the object of

his empirical, critical search is the origin and history of the writings of the O. T., and these, from the standpoint of faith, cannot be such as the object of empirical, critical investigation.

D. What we read in the last paragraph of this passage in which Prof. Janssen again refers to his standpoint. Here the Professor fails to show that for the believing searcher of Scripture the prepossession that the Bible is the inspired Word of God does indeed pre-determine his conclusion.

The entire passage creates a bad impression. In general we have this remark in regard to Prof. Janssen's standpoint and method, as indicated in this passage from the Notes: Whereas, Prof. Janssen gives theological instruction in a Reformed institution, and has subscribed to our Forms of Unity; it must be demanded that he proceed from the Scripture as the Word of God. The above named passage is an instance of the fact that oftentimes this does not become evident in his instruction.

Adopted.

E. This same lack we find in Prof. Janssen's instruction as such, e.g., in expressions as these: "the fact furnishes an element of credibility to the narratives" (Joshua, p. 2, Minority Report, p. 12, col. 1). Compare History of the Patriarchs, p. 1: "This strengthens the reliability of the narrative" (Maj. Report, p. 98). We also refer to the argument for the historicity of Abraham (Hist. of Patriarchs, pp. 7-8); Both names occur here (i.e. on Babylonian tablets---Committee). Therefore in the time of Abraham there are actual persons in Babylonia that bear Abraham's name. All this, however, does not prove that Abraham is a historical person, although it goes a long way to prove that there was such a person as Abraham (Maj. Report, p. 58).

Even though such expressions must be considered as indications of an apologetic standpoint in this instruction, then the serious objection still remains that in such passages it does not plainly appear that the Bible is the Word of God and

therefore must be believed on its own authority. See Art. VII of our Belic Confession where it is very plainly stated: "Neither do we consider of equal value any writings of men, however holy these men may have been, with these divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or successions of times and persons, or councils, decrees, or statutes, as of equal value with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself."

Adopted.

II. Although Prof. Janssen does not deny Special Revelation as such, there are nevertheless several instances in which he subjectifies it.

A. Instances in which Prof. Janssen speaks of Special Revelations:

(1) O. T. Introd., p. 9, par. 4: "In his (Spinoza's) Tractatus he breaks with doctrines that are fundamental to Christianity or simply denies them, as, miracles, revelation, prediction in prophecy, etc." (Min. Report, p. 7, col. 1.)

(2) Isaiah, p. 1, par. 4: "When God makes a special revelation, the whole universe is affected," and "When Jehovah speaks, then also the prophet speaks because he has to; divine constraint forcing him to speak". (Min. Report, idem.)

B. Instances wherein Prof. Janssen subjectifies Special Revelations:

(1) Introduction, Bible History (Notes of Prof. Schultze): "Whence came the creation story? Two possibilities (1) It was given in toto by revelation; (2) by reflection. The former is of little value, for if it was revealed to the Patriarchs, it had become so polluted with polytheistic elements that revelation had to cleanse it once more, later. Further, it is too mechanical to be acceptable. The second is not unreasonable. It is not unreasonable to think that the first inhabitants led by the Spirit, should by reflection and speculation come to a

view of creation. We have an analogy in the Evolutionary system. Evolution, too, is purely speculative when it goes back to the origin of things, and also by reflection comes to a view about their origin. The fact that they constantly hammer away at Genesis 1 shows that they see in it a certain scientific value. This seems to indicate that the story of Genesis 1 is not contradictory to what the human mind can devise." (Min. Report, p. 9, col. 2, No. 4. Compare notes of Rev. Fopma, Maj. Report, p. 42).

(2) Amos 7, p. 2: "It is interesting in this connection to study what a vision stands for...It is Jehovah that gives the vision. Thus the starting-point is objective, not in the subject. Jehovah is the author, divinely caused. It does not imply that what he sees is also a creation of Jehovah. Jehovah makes Amos to see and Amos can be directed to use human material. The contents of the vision is made to be a human product. The mental state is not such that the mind is reduced to utter passivity, but rather to higher creative ability. Both subjective and objective elements." (Maj. Report, pp. 64-65.)

(3) Micah, ch. 1:6: "In verses 5 and 6 Micah speaking, but representing Jehovah. Blending of human and divine factors. Identification of the two. How possible that Micah and Jehovah speaking? Micah's language. Prophets identify themselves absolutely with Jehovah, at times, as here. For themselves, in own hearts and minds so convinced that the words they speak are the Lord's, that they can put these words into the mouth of Jehovah" (Maj. Report, p. 65).

Also the following passages the objectivity of revelation is imperiled:

(1) History of Patriarchs, p. 35: "Rebecca to become mother of twins. The embryos struggle or rather act violently. Rebecca regards this as an omen. Resorts to sanctuary to inquire about it. Functionary at sanctuary has a response for her: "two nations are in thy womb. The older shall serve the younger." This oracle is given in the style of priestly oracles. The oracle has the characteristic of indefiniteness.

Language of antique form. Subject of sentence may be either 'the older' or 'the younger'". Maj. Report, p. 142.)

(2) History of Samuel, Solomon, p. 34: "David first interrogates instruments of prophecy for religious plans...Feels innovation in realm of religion delicate and radical...At first interview prophet says, go ahead. The hesitation, a vision from Jehovah--and he instructs David to abandon plan."

"Why is David forbidden to rear temple? Prophets are very conservative. Prophet says that from earliest times Jehovah lived in a tent. Harps back to Mosaic customs. Prophets want to perpetuate Mosaic forms of worship. But David wants temple. But building must be postponed; looks like compromise. David is out and out progressive. He wants new things providing they pertain to non-essentials." (Maj. Report, pp. 123-124; Min. Report, p. 16, col. 1 and 2.)

We remark with reference to these five passages that in each of these, in the one more, in the other less, a human, fallible element is injected into divine revelation. This does not agree with what we confess in Articles III and VII of the Belgic Confession of Faith:

Article III reads as follows: "We confess that this Word of God was not sent, nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the Apostle Peter saith, And that afterwards God, from a special care, which he has for us and our salvation, commanded his servants, the prophets and apostles, to commit his revealed word to writing, and he himself wrote with his own finger, the two tables of the law. Therefore we call such writings holy and divine Scriptures."

In Article VII we confess as follows:

"We believe that these Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe, unto salvation, is sufficiently taught therein. For, since the whole manner of worship, which God requires of us, is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures; nay, though it were an angel from heaven, as the Apostle Paul saith. For, since it is forbidden to add unto or take away anything from the word of God, it doth hereby evidently appear, that the doctrine thereof is most perfect and complete in all respects."

Adopted.

III. There are elements in the instruction of Prof. Jansen which cannot be harmonized with the Reformed conception of Inspiration, although the inspiration of the Scripture is not denied.

A. The Inspiration of the Holy Scriptures is confessed or implied in the following passages from the Notes:

- (1) O. T. Introduction, p. 9: "A rationalist cannot properly comprehend the position of the Reformers. In Semler's work the distinction between Christian religion and natural theology vanishes; he denies the inspiration of the Scriptures, and to him the O. T. was of little value" (Min. Report, p. 11, col. 2, par. 9).
- (2) Micah (after Synod) p. 2: "The very first cause for their writing is this: they were inspired by the Holy Spirit to write...The Spirit was the primary cause." (Min. Report, p. 11, col. 2, par. 3).

B. Yet there are passages which conflict with the Reformed conception of Inspiration:

- (1) It follows from this conception of inspiration as contained in the Confession (see Articles III and V, Belgic Confession. For Art. III see above. In Art. V we confess that "we believe without doubt all things contained in them" that there are no notions in the Scriptures^{which} do not fit in where they are found. Each passage occurs where the Auctor Primarius; the Holy Ghost, wanted it to be. This is left out of consideration on page 6 of the Introduction of the book of Joshua. We read: "Between the command in verse 20, a passage is inserted that does not belong there. The

instruction in these verses between is not given at the moment. Verse 23 is a continuation of verse 16. Hence two documents. The final writer of the book had to put in that instruction somewhere, so he did it here, but it does not fit in here," (Minority Report, p. 11, last par.) Instead of maintaining the Reformed conception of Inspiration in this passage, the professor arrives, on the ground of this seeming misplacement, at the documentary hypothesis.

(2) We further point to the discussion of the Song of Moses. The beginning of this song reads: "Then sang Moses and the children of Israel this song." Yet Prof. Janssen finds verses in this song which are of later date, because they refer to later circumstances, viz., verses 13, 17, 18. For this long passage we refer to the Majority Report, pp. 13 and 76; Minority Report, p. 14, col. 2, par. 2. Over against this explanation of the Professor we remark that such an application of the documentary hypothesis brings him in conflict with the Reformed conception of Inspiration, because it does not reckon with prophecy in Israel and fails to do justice to the declaration of Scripture itself, which puts this song into the mouth of Moses and the children of Israel.

Notes: The quotation in the Majority Report is another than the one found in the Minority Report. Our criticism is based upon the latter. If we accept the former our criticism applies with even greater force, inasmuch as in it not only a few verses, but the whole Song is placed in a later period.

(3) What the Notes have concerning the character of the history of Samson makes him subject to the charge that he relinquishes the absolute reliability of God's Word. We read in *Historia Sacra*, p. 25, V: Insertions. These accounts are not important historical accounts, but current and oral traditions of the experience of an individual. There is often an element of exaggeration... Literalness should not always be pressed." Notes of A. Broen, *Deborah to Samson*, pp. 3 and 4; This record of Samson is reliable. Yet it is a bit of idealization... Samson

was the Achilles of Israel...Again an instance of these stories being of the popular kind." (Majority Report, pp. 85,86; Minority Report, p. 3, col. 2, last par.) Here Prof. Janesen virtually posits the legendary (not mythical) character of this story.

(4) We also refer to the treatment of the book of Ecclesiastes in the Notes antedating the Synod of 1920, in which Solomon is represented as a skeptical philosopher, who has his doubt and unbelief, even while under the guidance of the Holy Spirit (Ketubim, p. 13, Majority Report, p. 49, and Minority Report, p. 12, col. 2, par. 3).

Adopted.

IV. As regards the Organic Unity of the Holy Scripture, little use, as a rule, is made in the Notes of the light which the New Testament sheds on persons and events in the Old Testament, especially before the Synod of 1920. Scripture is seldom compared with Scripture. Consequently a very objectionable presentation is sometimes given of those persons and events.

A. We refer to the History of Patriarchs, p. 34, where Abraham's expectation of the future is spoken of.

"Abraham's view of religious life hereafter:

Nowhere in his whole life, is any mention made of the hereafter. If it was absent, we conclude that a deeply religious life and high morality is possible without being anxiously concerned about the life hereafter. Such an intense religious life as that of Abraham did not give room for such thoughts of immortality. And although the N. T. has an essential element of thought on the hereafter and immortality, still even at present one's thoughts are mainly taken up with the present religion. If we live a full Christian life we need not concern ourselves about future life." (Majority Report, p. 13, col. 1.) Compare herewith Hebrews 11: 9-16.

Adopted.

B. We refer here also to the passage dealing with the character of Lot. "All this shows that Lot and his daughters were living the life of Sodom over again in the mountains." (Majority Report, p. 117). Compare this with 2 Peter 2:7, 8: "And delivered just Lot, vexed with the filthy conversations of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

A logical deduction from the organic character of the Scripture is the typical symbolical significance of O. T. persons, events and institutions through which the O. T. becomes the revelation of salvation; as this⁸ confessed in the Heidelberg Catechism, Q. 19: "Whence knowest thou this? A. From the holy gospel, which God himself first revealed in Paradise; and afterwarde published by the patriarchs and prophets, and represented by the sacrifices and other ceremonies of the law; and lastly, has fulfilled it by his only begotten Son." Although this typical-symbolical element and the character of the Old Testament as revelation of salvation does appear here and there, this element is nevertheless missing in very many places. As a result of this the revelation of salvation in the Old Testament does not receive its just due. Examples: Deluge (Individual Notes of Prof. Schultze, pp. 12-15; Passage through the Red Sea Mosaic Age, pp. 22-23; the Manna, (idem., pp. 25-26); Canaan (several Notes); the Manna, (idem., pp. 25-26; Canaan (several Notes); David (Samuel to Solomon, pp. 18 to 41; Solomon, (idem., pp. 40 to 43); Temple of Solomon, (idem., p. 43).

Adopted.

V. Against some of the Dogmatic Views, as presented in the Notes, we have serious objections.

A. Passages in which Prof. Janssen seems to take an Evolutionistic standpoint:

(1) Individual Notes, Rev. Fopma, p. 8 (Majority Report, p. 84): "Anthropomorphism of Gen. 2: God fashions clay and breathes into nostrils the breath of life; Adam heard God. Did this actually happen? Must not take this literally, but

there is a truer and higher view. Look on creation of man as a distinct, separate act in the creative process. Material side to being and spiritual side (breathing into nostrils---distinct from animals). This account in accord with science, but not with Darwin's view. He lay emphasis on the infinite variation. Later evolution has broken with the methods of Darwin and holds to sudden jumps. Thus has come far nearer to biblical account. (Hugo de Vries in his botanical garden). The same in somewhat different form are found in the Notes of Prof. Schultze, p. 7.

(2) Individual Notes, Rev. Fopma, p. 7: "The evolutionistic theory is very similar to the account of creation in Gen. 1; and if men can now come by reflection to a view of creation, they could at another time do this also. The evolutionists regard Gen. 1 as having scientific value" (Majority Report, p. 42). Practically the same is to be found in the Notes of Prof. Schultze, p. 6, Minority Report, p. 9, col. 2, No. 4.

Adopted.

B. Passages which seem to indicate that Prof. Janssen takes an Ethical standpoint.

(1) The expressions in the passage already quoted above (V, A-1: "Anthropomorphisms of Gen. 2: God fashions clay and breathes into the nostrils the breath of life; Adam heard God. Did this actually happen? Must not take it literally, but there is a truer and higher view."

(2) The expression in the Individual Notes (Rev. Breen) concerning Isaiah 1, p. 9: "The relation of morality to religion. Morality is the foundation of religion; religion is based on morality...God is thru and thru an ethical being..." Here we have a reversal of the right position. (Majority Report, p. 89, and Minority Report, p. 17, col. 1.)

Adopted.

C. As regards miracles we remark that though Prof. Janssen does speak (according to the Notes) of supernatural elements in miracles, there is nevertheless an attempt to naturalize miracles in order not to meet with conflict from the side

of science. In this manner a false standard is applied as if miracles must conform to the demands of science.

Examples:

(1) Manna in the desert. Mosaic Age (after Synod) p. 26: "There seems to be a natural basis for the coming of manna; there is in the desert a plant which in the spring of the year emits a jelly-like substance. This substance would crystallize and drop to the ground. It melts before the heat of the sun. But this article differs from what we have here. At best in favorable seasons, it is there in only small quantities. Furthermore, it cannot be crushed to powder and baked. Thus at the same time the miraculous elements in the manna the Israelites received has been indicated: (1) This manna came in vast quantities; (2) It could be made into flour and baked." (Majority Report, p. 14.) This manna thus appears to have come from the trees instead of from heaven.

(2) The falling of the walls of Jericho. Historia Sacra III, p. 11: "...An earthquake perhaps took place at this time. If one takes this view, he reverences Scripture and will not meet with conflict from the side of science."

We refer to the Belgic Confession, Article XIII: "And as to what he doth surpassing human understanding, we will not curiously inquire farther than our capacity will admit of."

These are elements we find in the instruction of Prof. Jansen as reflected in the Notes."

Adopted.

We judge that herewith the protests from Broadway Consistory (together with the accompanying request of Classis Grand Rapids West), and of Classis Zeeland have been answered, and the Overture of Classis Orange City has been carried out.

Adopted.

Before Synod passes over to a decision concerning point C of the advice of the Committee of Pre-advice and the final decision concerning the case of Dr. Janssen, Synod seeks the face of the Lord in prayer by Rev. G. D. De Jong.

Thereafter Point C is adopted as follows:

C. With regard to the question of what to do with Prof. Janssen:

Concerning this question the Committee decided to submit the following as its advice to Synod:

Whereas it has become evident that the instruction of Prof. Janssen, as reflected in the "Students and Individual Notes" is unreformed in character, and

Whereas, Prof. Janssen, through insubordination on his part has made it impossible for Synod in its investigation to go back of the "Student Notes",

Your Committee judges that Synod is called to the sad task of deposing Prof. Janssen from his office, in accordance with the Formula of Subscription, where we read as follows: "And...if at any time the Consistory, Classis, or Synod upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned."

Penalty or punishment as used in that sense is defined thus: "Under penalty, in case of refusal, to be, by that very fact, suspended from our office." (see Church Order, pp. 193-194, Van Dellen-Keegetra). Adopted in toto.

(This general term "suspended" had to be used in the Formula, since the same Formula also applies to Ministers, Elders and Deacons when disciplined by Consistory, Classis, and Synod. From the usage of this term it can not therefore be concluded that Synod has not the authority to depose its Theological Professors, when good reasons for doing so exist.) (See further Arts. 52, 56, 59, and 60.)

Article 52.

It is decided to translate into English matters concerning the procedure-Janssen. The following Committee appointed to do this: Revs. H. J. Kuiper, L. J. Lamberts, D. Hollebeek, J. A. Rottier, P. J. Hoekenga, and D. H. Kromminga. (See further Art. 61.

Revs. J. Timmermann and E. Kooistra acquaint the assembly that they wish to protest against the refusal of Synod once again to request Dr. Janssen to give an account of himself. (See Art. 63.)

Decided to adjourn until Wednesday morning.

Closing Devotions.

MORNING SESSION, WEDNESDAY, JULY 5.

Opening Devotions.

The minutes are read and approved.

Article 53.

Decided: "Synod instructs the Stated Clerk in consultation with Rev. H. J. Kuiper to print the Majority Report and the Minority Report, as well as the Synodical actions with respect to the Janssen case, in as far as they have been translated into English by the Committee ad hoc, and sell them for a nominal price to all those who send in an order before Sept. 1. The church papers will make an announcement concerning this."

Article 54.

Dr. Janssen requests a copy of the Synodical decision concerning his deposition. The Second Clerk is instructed to provide the Professor with a copy.

Article 55.

Rev. H. Hoeksema reads the Report of the Sioux Center case of the Committee of Pre-advice. The report reads as follows:

Esteemed Fathers and Brethren:

INTRODUCTION: Your Committee wishes to bring to your attention first of all, a statement of the manner in which it felt it had to treat the matter which was brought before it. The Committee has first of all investigated the numerous protests submitted to it by the Stated Clerk, Dr. H. Beets. Among these protests were present protests of consistories as well as individuals against the action of Classis Sioux Center in the deposition of the old consistory at Sioux Center, Iowa; a protest of 81 (eighty-one) members against the actions of the above-named Classis relative to the same matter; a protest of Classis Orange City and one of the spokesmen of the old consistory; the Reverends Dr. R. L. Haan and M. Vander Heide; also a protest of Classis Sioux Center against Classis Orange City, and a protest of Rev. C. De Leeuw and his consistory against the intrusion of Classis Orange City in the Sioux Center matter. Of all these protests your Committee took due notice. Upon the basis of these protests your Committee judges that the Sioux Center matter has been brought to Synod in the legal way.

Further, your Committee is of the opinion, that in this so involved matter, it had to act carefully in order to be able to arrive at a true conception of the matter and a just judgment of it. It was of the opinion that to this end it had to summon all witnesses that could be heard from both sides in this matter to appear before it, and to express themselves in each other's presence. As such witnesses were summoned the Revs. C. De Leeuw, S. P. Eldersveld and A. Guikema, who were to present the case for Classis Sioux Center, and the Revs. Dr. R. L. Haan and M. Vander Heide and deacon Waesink, who were on the side of those who protested against said actions. Also the deposed consistory-

members of the Sioux Center congregation were heard, and further consistory-members of the congregations of Rock Valley and Hull. All these brethren were given full opportunity to shed light upon this knotty and very sad question.

Finally, your Committee has attempted, out of the mass of facts thus gathered, to collect and present to your attention in an orderly fashion what the Committee thought necessarily needed to be mentioned for proper understanding and clear judgment of the case. It deemed necessary to discuss three matters:

- I. The Deposition itself, which, without doubt, constitutes the heart of the whole matter.
- II. The Intrusion of a few ministers and of Classis Orange City.
- III. The questions: what practical advice your Committee ought to present to your meeting relative to this matter.

I. THE DEPOSITION.

A. History. At the meeting of Classis Sioux Center, held at Hull, Iowa, March, 1921, the Sioux Center matter came up, which had already been a subject of discussion at former classical gatherings. At this meeting of Classis various decisions were made which were somewhat contradictory to each other. First, it was declared that there was no ground for the Classis to depose the present consistory of the Sioux Center congregation from their office, but that a new election should be prescribed, which naturally implied annulling of the voting of a legal congregational meeting. Further, it was declared that the election which was to be held should be by free ballot. And finally, seven delegates were appointed, which first received the three-fold mandate; namely, (1) to effect the reconciliation between the parties; (2) to be present at the congregational meeting which was to be held; and (3) to serve as a body to which both parties

could appeal in case such was deemed necessary; but finally these delegates were given power and authority to act at Sioux Center as circumstances demanded. Against these decisions at the very classical meeting in question, protest and appeal was made to the forthcoming Synod, which protest, however, was declared not valid, because the introducing of it had not been decided by a legal consistory-meeting. Also the fact needs to be mentioned, that the Classis decided that the consistory of Sioux Center was not to gather before the delegates of the Classis had arrived. One by one the consistory-members were then asked during the session of Classis whether they were willing to promise this; which they did.

The seven delegates then decided as follows: (1) To appoint Rev. J. M. Byleveld as president, and Rev. A. Guikema as secretary of the meeting; (2) to hold a prayer-meeting March 29, at 2 P.M., in the congregation of Sioux Center; (3) to call a meeting of the delegates with the consistories of Sioux Center and Hull, Iowa. Later the consistory of Lebanon, and Rev. H. Kuiper of Rock Valley, Iowa, were added, which last-named person could not be reached and therefore did not appear; (4) that the congregational meeting, for the election by free ballot, was to be held March 30, 1921. The transaction took place according to these decisions, and the delegates were present at the appointed time at Sioux Center. Of this meeting of the delegates, with the consistory-members of Hull and Lebanon, the following needs to be mentioned:

- (1) That a protest was submitted signed by 81 (eighty-one) male members of the Sioux Center congregation, in which protest was made against the decisions of Classis to annul the election of a legal congregational meeting, and to hold an election by free ballot; as also against the pastor, Rev. C. De Leeuw, and other brethren of the congregation that were on his side. This protest was referred to the consistory by the delegeter.

- (2) That an attempt to effect reconciliation between the pastor and various consistory-members, after long discussion failed.
- (3) That the same consistory-members steadfastly refused to execute the classical decisions relative to Sioux Center.
- (4) That the consistory-members who were unwilling to submit to the decisions of Classis were barred from the meeting, even before they were deposed.
- (5) That when these brethren were called back to the meeting, their deposition had already been decided upon, and the following Act of Deposition was read to them: "After all possible means have been employed to win the consistory of Sioux Center by patience and love to submit to the decision of Classis, Art. 72, 1, 2, but the elders Van Maanen, Altena, and Snieders, and the deacons Lammers, Achterhof, Pelekamp, and Duim remained unwilling to do this, the meeting, consisting of those who remained loyal in the consistory, Rev. De Leeuw, Elder Vanden Berg, and Deacon Wassink, as also the consistories of Hull and Labanon, and the delegates of Classis, finds itself compelled, however deeply it may grieve them to depose the unwilling brethren from their office on the ground of Article 31 of the Church Order of Dordt." (Later the phrase was added, "and according to Articles 79 and 80.")
- (6) That by the same meeting the censure of a certain S. Postema was lifted.
- (7) That afterward the congregational meeting was held for the purpose of electing new officers by free ballot.

B. Judgment of the Formal Side of the Question.

a. Your Committee is of the opinion and advises Synod to declare:

- (1) That the answer to the questions: By whom the said consistory-members were deposed, decidedly must be: By the Classis. Grounds:

- a) The action proceeded from Classis. Classis appointed its delegates with the mandate to act as circumstances demanded.
 - b) It was the Classis, who, through its authorized delegates, executed the decisions of Classis. The delegates summoned the consistories; the delegates called the congregational meeting; the delegates then led all the meetings relative to this matter.
 - c) The minutes of these meetings are signed only by the seven delegates.
 - d) The holding of a consistory-meeting at Sioux Center was prohibited.
- (2) That notwithstanding all this, the meeting at which the consistory were deposed, was not purely a classical one. Grounds:
- a) It consisted of the delegates of Classis, who, however, had summoned to meet with them the consistories of Hull, Lebanon, and Sioux Center represented by all their elders (of the lastnamed consistory also the deacons), and their pastors.
 - b) All those present were given the right to vote.
 - c) Only the brethren who were deposed were not present when the deposition was decided upon.
- b. Your Committee declares, and advises Synod to declare, that:
- (1) Classis Sioux Center, through its delegates, usurped for itself an authority which belonged to the consistory; and
 - (2) That it used this usurped authority in a manner, which is in violation of the demands of justice and fairness. Grounds:
 - a) The Classis had not the right to set the consistory aside and itself prescribe a three-fold consistory-meeting, and call a congregational meeting at Sioux

Center, without concerning itself about the approval or disapproval of the involved consistory, as it in reality has done.

- b) The Classis had no right to annul a legal congregational meeting, despite the protest of many, and to demand an election by free ballot for consistory-members. This is contrary to Article 22 of the Church Order. Still Classis did so.
- c) The Classis had no right to prescribe an election, the manner of which was contrary to the Act of Incorporation. Still Classis did it. Article VI of the Act of Incorporation required that the voting be out of a list of names double the number of officers to be elected, the list to be previously announced.
- d) The Classis had no right to demand of the consistory, that this body should not meet. Still Classis had indeed done so.

c. Your Committee declares, and advises Synod to declare, that the delegates of Classis have made mistakes in the following matters:

- (1) The refusal to declare valid the protest signed by 81 (eighty one) members of the congregation abovenamed.
Grounds:
 - a) The protest came there is a legal way.
 - b) The entire question of reconciliation was related precisely to that protest. For in that protest grievances were lodged against the execution of the decisions of Classis, the execution of which Rev. De Leeuw specifically advocated. Besides, this document of grievances contained a point of protest against the minister himself and other brethren in the congregation who agreed with the minister.
 - c) It was the last opportunity, which they could grasp to protest before the consistory-members were deposed and the decisions of Classis executed.

(2) The debarring from the meeting of the deposed brethren even before they were deposed. Grounds:

a) They were at first considered members of the consistory of Sioux Center, and had the full right to vote along with the others present.

b) The meeting had not the right to debar them from the meeting as accused party before they were deposed.

(3) The removal of the censure of S. Postema, which could only be done by the consistory. Grounds:

a) The censure was applied to him justly, because he had made accusations which he could not prove and still refused to withdraw.

b) It was never decided by the consistory to cancel the censure.

c) This was the more aggravated by the fact that the lifting of the censure was apparently done with the intent to open opportunity to be chosen as an office-bearer by the congregation.

d. Respecting the consistory of Sioux Center before the deposition, your Committee declares, and advises Synod to declare:

(1) That it did wrong by presenting to Classis a protest against the minister, of which the latter was not informed. What is referred to is the following: At the consistory-meeting of March 11, 1921, it was decided to give some consistory-members full power to act respecting the Sioux Center matter at the meeting of Classis soon to be held. These members of the consistory formulated a protest containing accusations against the pastor, of which the latter had no knowledge, and submitted the same to Classis.

- (2) That it did wrong by announcing to the congregation the congregational meeting at which the voting by free ballot was to be held.
- (3) That it did wrong by calling a meeting of the consistory during the sessions of Classis at Hull, Iowa, March, 1921, of which Rev. Le Leeuw and his fellow-delegate to Classis had no knowledge and by sending through this meeting a protest to Classis, which had never been discussed at a legal meeting of the consistory.
- (4) That it, however, must not be forgotten, that it was made impossible for the consistory to hold a legal consistory-meeting after the Classis had adjourned, since they bowed to the demand of Classis not to meet as consistory until the delegates should have made their appearance.

C. Judgment of the Material Side of the Matter. Thus far we have dealt with the formal, church-governmental side of the matter. Concerning the material side your Committee can be brief, since the matter is by its very nature chiefly a formal, church-governmental question. Merely three points shall be discussed:

- (1) Your Committee declares, and advises Synod to declare, that the Classis did wrong by recognizing from the very beginning of the case, the right of existence of the party which protested against the consistory, and by striving to have said party represented in the consistory. Grounds:
 - a) At the Doon Classis, March 1920, the Classis advises that the Sunday School shall be re-opened, without stating as condition that the appointment of Sunday School teachers is to be subject to the approval of the consistory (cf. Toelichting, p. 11).
 - b) The grievances which were presented by several members of the congregation against the nomination of consistory-members, which had been made by the con-

sistory in the fall of 1920, were written upon printed pamphlets, so that all the protesting parties presented grievances which were verbally alike. This betrayed cooperation of a party in the congregation. Besides, the chief objection of all was that there was a party in the congregation which, as such, was not represented in the nomination. The Classis recognized the right of existence of said party in the congregation, by demanding that it be represented in the consistory.

- c) Party-spirit in a congregation is an evil, which is not uprooted but made worse by granting it a right of existence and by having it represented in the consistory.
- (2) The Committee declared, and advises Synod to declare, that the Classis itself, through its delegates, has made it impossible for the deposed brethren to reconcile. Grounds:
- a) Said brethren protested against the demand of Classis to nullify a legal congregational meeting, and to hold an election by free ballot. Besides, there was a matter of protest against the minister and other brethren who were on his side.
 - b) As has already been stated, the possibility or impossibility of the reconciliation was most vitally connected with this protest. For the minister was also on the side of those who wanted an election by free ballot. And how could they ever reconcile with a minister, who soon was to help execute the Classical decisions which violated every form of church government?
 - c) The protest, however, was not received by the delegates, but referred to the consistory-meeting, which was no longer permitted to be held.

(3) The Committee advises Synod to declare that the only ground which the Classis can advance for its deposition of the consistory cannot be accepted as ground by Synod. Grounds:

- a) The ground is unwillingness to execute the decisions of Classis, namely, (1) To nullify a legal congregational meeting; (2) To hold an election by free ballot.
- b) In the above named ground the Classis violated the rules of Reformed Church Government, as your Committee has pointed out in its consideration of the formal side of the matter.
- c) The demands which were made were of such a nature, that submitting under protest was an impossibility.

D. Taking all these things into consideration, your Committee advises Synod to declare that the deposition of the consistory of Sioux Center was illegal. Grounds:

- a) The entire Committee judges that the whole transaction, as circumscribed above, testifies of an assumption of rights by the Classis and an arbitrary encroachment upon the rights of the consistory.
 - b) The entire Committee judges that there were no material grounds for the deposition
- (4) With respect to Rev. De Leeuw your Committee advises to adopt the followings:
- a) That many of the personal grievances lodged against the pastor of Sioux Center were of small importance and but little proof was adduced to substantiate them. Without doubt it may be said that there was an ultra-conservative element in the congregation which viewed the minister with a great deal of distrust.
 - b) That the accusation as though Rev. De Leeuw supported the discontented faction over against the consistory has not been definitely proven, although appearance was sometimes against him.

- c) That Rev. De Leeuw, however, throughout the whole case, had stood with the Classis in all its actions against the consistory; and accordingly he is indeed co-responsible for the injustice inflicted upon the old consistory by the Classis from a church-governmental point of view. In the entire history of the deposition he was at one with the Classis, and it is clear that he has always fully approved of the deposition

Your Committee is of the opinion that it has hereby answered the protests submitted with regard to this point, even though it has not referred to these protests severally.

II. INTRUSION BY OTHERS.

A. History of the Case. After the deposition of the consistory members, as was to be expected, matters did not remain in statu quo. The deposed consistory members were recognized as the legal consistory by a large portion of the congregation, and together with these, they separated for the purpose of meeting as a congregation by themselves. They sought the advice from brethren who served as ministers in Classis Orange City. New developments were the result of all this. Without going into all details we bring the following to your attention:

- (1) Some of the ministers belonging to Classis Orange City acknowledged those who had gone out as congregation and consistory of Sioux Center, and administered the Word and the Sacraments in their midst.
- (2) The Classical Committee of Classis Orange City took the same stand toward the portion that had gone out and appointed Dr. R. L. Haan and Rev. M. Vander Heide as counsellors, afterward termed "Spokesmen".

- (5) The ministers, Dr. R. L. Haan and M. Vander Heide now served as counsellors or spokesmen for the portion that went out, from April, 1921, until November, 1921. After this lastnamed date the portion that went out obtained Rev. L. Ypma as a pastor of their own.
- (4) Rev. De Leeuw and his consistory protested against all this and Classis Sioux Center also sent a protest to Classis Orange City, but the desired result was not obtained.

B. Judgment. The Committee advises Synod to declare the following:

- (1) That from a Church-governⁿmental point of view the deposed consistory-members and the families which continued to acknowledge them as consistory, made a mistake when they went out immediately upon the deposition. If possible they should have submitted to the decision of Classis Sioux Center under protest, until the Synod had given its decision. However, we should realize that this mistake was the necessary consequence of the illegal deposition of the consistory-members by the Classis and the election of others in their stead. This made it impossible for the members, who protested against these actions, to remain in the midst of the congregation.
 - a) Because the protesting brethren could not celebrate the Lord's Supper with and under an illegally installed consistory, which they would have recognized thereby.
 - b) Because the oft repeated assertion that their remaining in the church would have resulted in body-blows is by no means improbable.
- (2) That the ministers who ministered the Word and the Sacraments in the Hall, and Dr. R. L. Haan and Rev. M. Vander Heide, who served as counselors or spokesmen, and the Classical Committee of Classis Orange

all made a mistake from a Church-governmental point of view, since they maintained their own opinion over against a decision of the Sioux Center Classis. With regard to this point, however, it must be said that the former was a well-nigh inevitable consequence of the latter. As a result of the illegal actions of Classis Sioux Center, that portion of the Sioux Center congregation, which separated itself, would have been ruined had no aid been extended.

III. Advice:

Having weighed all matters carefully and taking into consideration the present state of affairs at Sioux Center, your Committee comes with the following recommendations:

- (1) Synod declare that the Sioux Center matter is now legally in the same status as before the deposition had taken place.
 - a) The deposed consistory-members are legal members of the consistory of Sioux Center.
 - b) The consistory-members, chosen in February, 1921, whose installing the Classis then forbade, should now be installed.
 - c) The consistory-members chosen since that time should now retire.
- (2) Synod declare that Rev. De Leeuw and the elder who remained with him must make a hearty confession before the congregation of the part they took in the illegal actions of Classis Sioux Center. This also means that they express agreement with the recommendations given under 1, a, b, c.
- (3) Synod declare that if it should be proven necessary, with a view to the welfare of the congregation to organize another congregation, then Synod advises that the outgoing, newly-organized congregation receive financial aid from the old congregation in procuring church property.

- (4) Synod declare that Rev. L. Ypma has transgressed our Church Order by accepting a call which was not issued in a legal manner.
- (5) Synod appoint a committee to carry out these decisions in loco and to serve with advice.

Respectfully submitted,

Your Committee.

This report is considered point by point.

In connection with the declaration of the Committee: "Upon ground of these protests your Committee is of the opinion that the matter of Sioux Center has legally come before Synod" (see Introduction, last sentence of par. 1), Synod accepts the legality of this matter before Synod.

The following changes are made:

I, A, par. 2, 3, the words Rock Valley are added; the last of whom could not be contacted, and thus did not appear.

B. b, 2, a) is changed and reads as follows: "The Classis did not have the right to push the consistory aside and by itself to call a three-double consistory meeting and to call a congregational meeting at Sioux Center without the approval or disapproval of the concerns of the consistory involved, which it had done.

B sub. c, (3), c), "All this is aggravated by the fact," is deleted. (See further Art. 57.)

Closing Devotions.

AFTERNOON SESSION, WEDNESDAY, JULY 5.

Opening Devotions.

Article 56.

Concerning the deposition ^{of Dr. Janssen} from office as professor at our Theological School (Art. 51), the following decision is passed:

"Upon the ground of III, c, Synod declares hereby that Dr. R. Janssen has been deposed from the office of Professor at the Theological School of the Christian Reformed Church as of July 5, 1922." (See further Art. 59.)

Article 57.

Continuation of the Sioux Center matter.

D. a) and b) are revised so that they read as follows:

a) The whole transaction, as circumscribed above, testifies of an assumption of rights by the Classis and an arbitrary encroachment upon the rights of the consistory.

b) There were no material grounds for deposition.

c) Deleted.

II, B., 2, the last sentence is revised as follows: "As a result of the illegal actions of Classis Sioux Center, that portion of the Sioux Center congregation, which separated itself, would have been ruined had no aid been extended.

To III, 2, the following amendment is added: "Classis Sioux Center must make written confession of its unchurch-governmental actions anent the congregation of Sioux Center, which confession shall be read to the congregation."

Concerning III, 4, the last part, "that he return to his own congregation at Worthington," is deleted.

Revised as such, the Report is adopted.

Furthermore, it is decided: To leave the matters in Sioux Center to remain in statu quo until the Committee meets with the brethren.

Article 58.

The following Committees are ~~xxxx~~ appointed by the assembly (Cf. Art. 46):

1. Committee in loco to serve with advice in carrying out all the decisions with respect to the Sioux Center case; Rev. J. Manni, Rev. H. Hoeksema, Rev. D. H. Kromminga, Rev. G. D. De Jong, and elders L. Vander Lucht, J. Van Wyck, and G. Bosse. General alternates; Dr. H. H. Meester and elder O. E. Langeland.

2. Committee to prepare Graded Sunday School Lessons; Revs. H. Keegstra, J. M. Vande Kieft, L. J. Lamberts, K. Bergema, and M. Van Veseem. The Synodical Committee is instructed to appoint new members to this committee in the event this should be necessary.

Article 59.

A communication is received from Prof. Janssen concerning a protest against Synod. This is read and received as information. The communication reads as follows:

Orange City, Iowa,
July 5, 1922.

Esteemed Synod:

A copy of the decision of your assembly concerning the deposition of the undersigned was handed to me by the Second Clerk.

The undersigned feels necessitated to protest against the decision of Synod.

A. With respect to ground 1 it is to be observed that:

(1) The undersigned assumes no responsibility for the Student Notes and Individual Notes. This he also very clearly stated, e.g., in his second brochure: "Continuation", etc.

(2) Concerning the position that "the instruction of Prof. Janssen as reflected in the Student Notes and the Individual Notes it is evident that as to its content it is unreformed," it is to be pointed out that this position is based on "conclusions" which in turn are based upon only a few passages taken out of their context from Student Notes and Individual Notes.

(3) The undersigned assumes no responsibility for the interpretation which Synod gives from passages taken from the Student

Notes and Individual Notes. Further he is convinced that the objections of Synod against expressions in the Student Notes give evidence of deviation of Reformed thought.

(4) With the light shed by the undersigned of the many occurring passages in the "Conclusions", Synod did not consider, compare, e.g., both of the brochures of the undersigned and also the official documents of the undersigned at the Curatorium and given to the Synod of 1920.

B. With respect to Ground 2) we point out that in both communications to Synod it was stated that we were prepared to give consideration to all possible objections brought against us, if it were done in a church-governmental way, and as soon as other equitable objections were removed (Communication, June 26, 1922) and in communication of June 27, 1922, it is stated again that as soon as the case is directed in a church-governmental way, we are ready to enter into all possible objections, etc.

The undersigned also protests that Synod has not deposed him in accordance with the citation from the Formula of Subscription which states: "And further, if at any time the Consistory, Classis, or Synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned."

Finally, the undersigned deploras exceedingly the expressions as spoken on the floor of Synod by Rev. H. Bel: "Dr. Janssen places a noose about his neck and hangs himself"; by Dr. J. Van Lonkhuyzen: "Dr. Janssen has a great enemy and that is Dr. Janssen himself, Dr. Janssen kills himself"; and by Rev. H. Hoeksema: "Do not I hate them, O Jehovah, that hate thee; I hate them

with a perfect hatred." (These words of Rev. Hoaksema were spoken almost immediately before the deposition.) The undersigned also deeply regrets that the President of Synod, Rev. J. Manni, permitted these words to be expressed.

Respectfully,

R. Janssen.

P. S. We request Synod that the original minutes of this case be kept in the archives. R. J. wants, if your please, to make his protest known to Synod as soon as possible. R. J.

Decided to have an evening meeting.

Closing Devotions.

EVENING SESSION, WEDNESDAY, JULY 5.

Opening Devotions.

Article 60.

With respect to the vacancy caused by the deposition from office of Prof. Janssen, Synod decides not to choose somebody in his place, but to empower the Curatorium to provide for temporary needs.

Article 61.

The Committee appointed to translate the transactions with respect to the Dr. Janssen case into English (Art. 52) reports. The translation is accepted and approved. (Supplement XIX.)

Also the translation of the Report of the Committee of Pre-advice with respect to the Sioux Center case into English is read, received, and approved. (Supplement XX.)

Article 62.

A letter is received from Prof. L. Berkhof declining the appointment as Editor-in Chief of De Wachter, (Art. 32). Rev. H. Keegstra is chosen in his place.

The Publication Committee is instructed to notify the editors chosen for De Wachter and The Banner of their appointment and to inform them concerning their duties.

Article 63.

The following protest (see Art. 51), is submitted:

PROTEST

The purpose of this protest is not to take a position for Dr. Janssen.

In accordance with the standpoint taken by Synod the Professor was justly condemned.

Dr. Janssen should have appeared before the Committee of Pre-advice, which had urgently requested him to do so to give an account of himself.

Since he refused to make an appearance Synod had to decide the way it did.

But this protest concerns the fact that Synod having come to the point of deposition refused to give Dr. Janssen one last opportunity to appear before Synod to give an account of himself.

To a brother in Christ, who all these years had given instruction at our Theological School without the Supervisory Committee ever finding fault with him, Synod having come to the point of deposition should not have, in our estimation, according to the character of love, refused to invite him to appear.

This protest concerns the fact that he was not permitted to defend himself anymore on the floor of Synod.

J. Timmermann
E. Kooistra
A. Clevering

In connection with the above protest Synod passes the following decisions:

"With respect to this protest Synod points out, in order to avoid misunderstanding, that Dr. Janssen never requested to appear before Synod to defend himself, but, on the contrary, in his first and second letters he refused to do so."

Article 64.

Synod passes a motion of thanks to both of the churches of Orange City for their hospitality, to the Committees of Pre-advice for the Sioux Center and Dr. Janssen cases, and to Rev. D. H. Kromminga for his extensive and thorough work in serving with advice.

Article 65.

The minutes are read and approved.

Article 66.

Having come to the conclusion of its work, the President addresses Synod as follows:

"Beloved Brethren:

We have come to the close of our activities, and we all feel that we have transacted very important matters.

It is fitting that I first of all express my thanks for the good order of the delegates, whereby it was made easy for me to perform my duties. Further I wish to express my thanks to the Committees, and especially to those brethren who had the very important cases to prepare, the Committee for the case of Dr. Janssen, and the Committee for the case of Sioux Center.

We had much work to do, and very remarkably it might be done with unanimity. Concerning protests with respect to matters that were decided there were none. Only one protest was submitted, and in my humble opinion, it concerned a subordinate matter rather than one of the important questions that requested action.

We can expect that our churches will eagerly look for all our actions. And do we say too much if we remark that we can expect the approval of our churches concerning our work?

It was evident that we might experience that the Holy Spirit was our guide; that he was the Chairman in the midst of our gatherings.

It was gratifying despite the fear that possessed some that everyone conducted himself in an orderly manner, the large crowd of visitors who painstakingly followed the discussions and decisions.

We have all praise for the generous hospitality with which we were served; and in this all honor to Orange City.

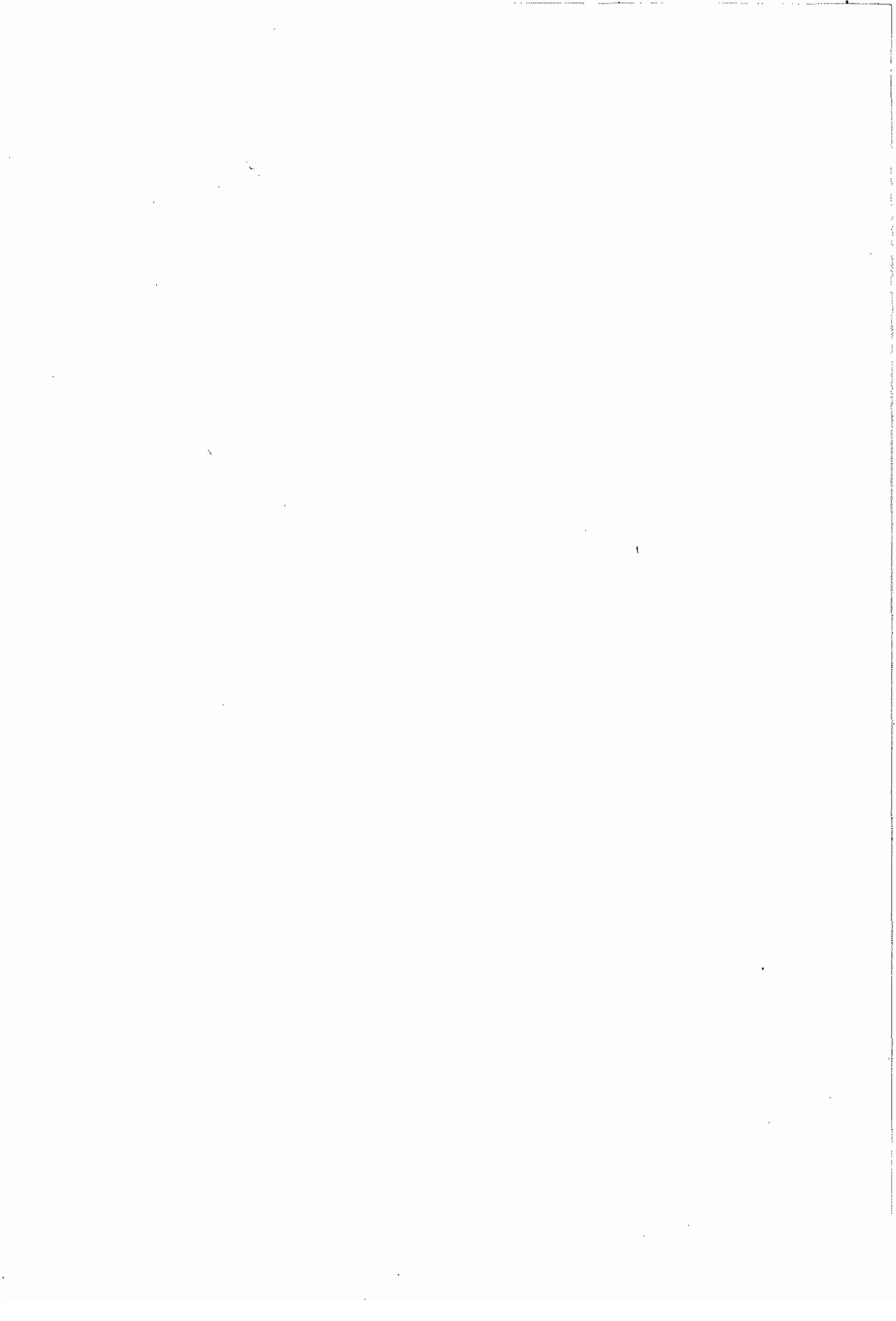
The decisions we have made must be carried out; and thereto our prayers must constantly ascend to God. Because what meaning do our decisions have, if they are only printed in the Acts, and are not executed? Thereto all of us and our churches must cooperate; that is our calling before God.

Having much reason for gratitude, it is then fitting that we express the same by calling upon the name of the Lord in thanksgiving.^u

After Synod sang Psalm 134:3, the president closed the meeting with thanksgiving.

J. Manni, President,
G. D. De Jong, Vice-President,
H. Keegstra, First Clerk,
P. A. Hoekstra, Second Clerk.

True Copy
Henry Beets, Stated Clerk,
737 Madison Ave., S.E.
Grand Rapids, Michigan, U. S. A.



S U P P L E M E N T S

SUPPLEMENT I

I. REPORT OF THE SYNODICAL COMMITTEE. (Acts, Art. 10).

To the Christian Reformed Synod of 1922!

Reverend Brethren:

Your Synodical Committee hereby submits its usual report to the Synod. In the first place we supported a request of the Church of Lebanon, approved by the Classis of Sioux Center, asking our congregations for aid to help the Lebanon church to obtain a new house of worship, since its old building was destroyed by fire.

Secondly, resolutions which reached us, asking us to arrange for the calling of a Synod during 1921, to take up the Jansen case, and for a change in its meeting-place of the Synod of 1922, were not supported by us, since the former did not seem wise and we did not feel empowered to advise the latter, unless requested to do so by the Consistory of Orange City, Iowa. For the last reason named we also refused to take up requests to have the Synod convene a week or two earlier than usual.

Lastly, we appointed delegates to the broader church courts of corresponding denominations as follows: United Presbyterian General Assembly, Rev. G. J. Haan; General Synod Reformed Church, Rev. H. Walkotten; Synod Reformed Presbyterian Church, Rev. H. Kuiper; General Synod Reformed Presbyterian Church, Rev. J. Holwerda. We did not send a delegate to the Synod of the Associate Presbyterian Church on account of distance.

From the General Synod of the Reformed Churches in the Netherlands we received the notice that the report brought in at the Synod of Leeuwarden of 1920 on the divorce problem we submitted to it, had been referred to their General Synod of 1923. Consequently no definite action can be reported at this time.

A couple of requests to have our churches remember the coming Synod in earnest petition at the Throne of Grace have been brought to the attention of our congregations.

Thanking you for the confidence placed in us, we hereby surrender our mandate again to you. The four years' term of the Stated Clerk ends with this Synod.

Henry Beets, Stated Clerk.

W. P. Van Wyk.

R. L. Haan.

J. Holwerda.

II. FINANCIAL REPORT OF THE SYNODICAL TREASURER. (Art. 10.)

Balance on hand, June, 1920	\$1,741.95	
Receipts from 11 Classes	<u>7,341.31</u>	
Total		\$9,083.26
Interest not yet credited to Certificates		<u>85.80</u>
Sum Total		\$9,169.06
Disbursements from June, 1920 to 1922		<u>3,624.24</u>
Balance, June, 1922		\$5,544.82

J. Noordewier, Treasurer

Correct, June 16, 1922

R. Van Noord,

For the Auditing Committee.

BIJLAGE II

REPORT OF THE BOARD OF TRUSTEES OF THE THEOLOGICAL SCHOOL AND CALVIN COLLEGE TO THE SYNOD OF 1922

(Acta, Art. 11 ff.)

Esteemed Brethren in our Lord:—

As Curatorium, or Board of Trustees, it is our privilege as well as our duty to submit the following report for your information and consideration. We deem it an honor and a pleasure to serve you in caring for the Institution of Higher Learning which the Lord has graciously given unto us as churches, although it must be admitted, sometimes there are matters that cause sadness to the heart, and that make the work difficult and unpleasant. In the light of much which is heard in our circles today, we deem it not amiss to make the statement that as Curators, representing the various Classes of our Church, it has been our privilege to work together as brethren, seeking the welfare of the College and Seminary dear to the heart of all. Even in the midst of great diversity of opinion it was very evident at all times that the aim of all was the future well-being of our Alma Mater.

Before we enter upon the various items that must be brought to your attention, we desire to remember the brethren Breen and Rinck, who were taken from us during this interval of service unto the reward that awaits the faithful servant of our God. Your Curatorium expressed its sympathy to the bereaved families in resolutions of condolence, which appeared in our church papers during the month of August, 1921.

At the June meeting of 1921 no less than 22 of our graduates received the A.B. degree, 11 were graduated

from the Seminary Preparatory Course of the College, 11 from the Seminary Preparatory Course of our Preparatory School, 9 from the Teachers' Course, 12 from the Modern Classical Course, and 2 from the Classical Course. At the same time 12 were promoted from the First to the Second year in Theology, 9 from the Second to the Third year, and 17, after passing a satisfactory personal examination before your Board, were declared Candidates for the Ministry. Of these 17 no less than 15 entered the service and were soon assigned places by the Lord of the vineyard, one desired to take post-graduate work at the Princeton Seminary, and the other accepted a Professorship in our Grundy Center College.

At the meeting of *Curatorium Contractum* this June, 27 received the A.B. degree, 11 were graduated from the College Seminary Preparatory Course, 7 from the Seminary Preparatory Course of our Preparatory School, 26 from the Modern Classical Course, and 7 from the Teachers' Course. Nine appeared before your Board for personal examination, and after satisfactorily passing this, were declared Candidates for the Ministry. Six of the nine will immediately enter the service of the Church, while the remaining three expressed their desire to take post-graduate work at Princeton. At the same time 14 were promoted from the Second to the Third year in Theology, and 11 from the First to the Second year. When we consider this large number of graduates from College and Seminary, we cannot but exclaim: "What hath the Lord wrought!"

College Faculty—

Prof. J. Nieuwdorp, at his solicitation, was appointed to the chair of Mathematics made vacant by the demise of Prof. Wm. Rinck. Mr. H. G. Dekker accepted an appointment as Prof. of Chemistry. Mr. W. H. Jellema was re-appointed for a term of six years, and Mr. J. Olthoff for a term of two years. Mr. Jellema accepted this re-appointment under two provisos: (1) Leave of absence for a year. After consultation with President Himmenga this was granted; (2) Salary adjustment. Decided that

upon his return he is to receive the same as Prof. Hoekstra, providing he obtains his Ph.D. degree. Mr. J. Olt-hoff accepted his re-appointment with the understanding that there would be a satisfactory salary adjustment. The Board, however, could not see its way clear to make a change in this matter at the present time. Mr. H. Van Zyl and Mr. G. Heyns, A.M., were respectively appointed as Instructor for the practical work and Director of Normal Training, both, however, declined the appointment. At the meeting of Curatorium Contractum a second appointment was given to Mr. Van Zyl with the understanding that he is to have a leave of absence for a year, and the President is authorized to make arrangements with the Union for Chr. Schools for some financial assistance in order to prosecute his studies. The actual work is to begin in September, 1923.

Seminary Faculty—

This has remained the same during this interval. Dr. R. Janssen was given a year's vacation during the School-year 1921-'22. The circumstances attendant upon this will be explained later on in this Report. During Dr. Janssen's absence his work was taken care of by a mutual arrangement between the other four Professors. Prof. F. M. Ten Hoor served as Rector of the Seminary during the year 1920-'21; Prof. W. Heyns during 1921-'22; and Prof. L. Berkhof, B.D., has been appointed for the year 1922-'23.

The Curriculum—

Here and there minor changes have been made at the requests of the Professors and supported by their respective Faculties. Of greater importance, however, is the following:

Normal Course—

At the June meeting, 1921, the President of our College presented a Two-year Normal Course, to follow upon a regular Four-year High School Course. This Course, your Board was assured, meets the requirements of the State Normal Schools, while at the same time it considers

the peculiar needs of our future teachers in the Christian Primary Schools. After a consultation with the Board of the Normal School, which had for the time being suspended its work of teaching, and after due consideration of the whole matter of Normal Training, the Course presented by the President was approved and adopted.

At the meeting of March, 1922, your Board entered into a Proposed Plan for Co-operation in Normal Training with the Union of Christian Schools. As a result of this the above appointments—Van Zyl and Heyns—were made. The following Proposed Plan for Co-operation between Calvin College and the Union of Christian Schools was accepted:

(1) The Board of the Union, with the Faculty of Calvin College, outline the course of study for the Normal Course.

(2) Calvin's Department of Education, with the Professors in charge, remains the nucleus of the Department of Education.

(3) The Faculty of Calvin College, with the Board of the Union, recommend the names of the Instructors for the Normal Course. The final and official appointment rests with The Board of Trustees of Calvin College, with the understanding that the Board confines itself in its appointment to the recommendations named above.

(4) Deducting the tuition of the students of the Normal Course, the Board of the Union and the Board of Trustees of Calvin College, will each pay one-half towards the salary of the Instructor for the practical work.

(5) Tuition of the students taking the Normal Course shall be equal to that paid by other Calvin students, and shall be paid into the treasury of Calvin College.

(6) The Department of Education shall be open to the other students of Calvin College, while the other courses shall also be open to the students of the Department of Education.

(7) The use of the building, library, laboratories, and

other facilities, to be granted to the students of the Department of Education.

(8) Students to receive full credit for the work done in this Course.

Mission Course—

At the Annual Meeting of 1921 a petition was received from our students to introduce a Mission Course in our College and Seminary. This matter was referred to the two Faculties for consideration and report. At the Annual Meeting of March, 1922, this report was received. The Mission Course, as outlined, was approved and adopted, and the Theological Faculty instructed to introduce it. The Board, however, did not entertain the proviso of the Faculty that the introduction of this Course called for the appointment of a sixth Professor, but decided that it is to be taught by the present staff of Professors. An overture of the Faculty in re this matter, presented to the Curatorium Contractum, was considered beyond the authority of this body, and was consequently not acted upon. The Course, as outlined, is as follows:

I. REGULAR MISSIONARY (leading to A.B. degree)—

- (1) The Four-year College Seminary Preparatory Course, in which the following Courses should be found as electives or as substitutes for other studies:—
 - a) Sociology—three hours, both semesters. (Is offered now in Calvin).
 - b) Recent History of China and Geography of China—three hours, both semesters.
- (2) In the Theological Department it is recommended that the following Courses be offered:
 - a) History of Religions, including Comparative Religions. (Special attention to the Religions of the Chinese and North American Indians—two hours, both semesters.
 - b) The Science of Missions, which shall include:
 - The Doctrine of Missions—two hours, both semesters.
 - The History of Missions—two hours, both semesters.
 - The Practice of Missions—two hours, both semesters.

II. MEDICAL MISSIONARY COURSE (with A.B. degree)—

- (1) The Three-year Pre-Medical Course (now offered).
- (2) A supplementary fourth year in which the following studies must be taken:
 - a) Sociology—three hours, both semesters.
 - b) Recent History of China and Geography of China—three hours, both semesters.
 - c) In the Theological Department, the three hours specified in the Regular Missionary Course, under 2 a) and 2 b).

III. MISSIONARY TEACHERS' COURSE (with A.B. degree)—

A four-year Course beyond the High School, in which the following studies are to be included:

- (1) The Two-year Normal Course as adopted last year.
- (2) Sociology—three hours, both semesters.
- (3) Recent History of China and Geography of China—three hours, both semesters.
- (4) The three hours in the Theological Department as specified in the Regular Missionary Course, under 2 a) and 2 b).
- (5) Remaining studies to be taken in College, such as English, History Education, etc.

Holland Language—

At the March meeting, the Theological Faculty, per the Rector's report, brought the matter of instruction in the Holland language to the attention of the Board. Realizing this was a matter of the College, the Board decided to refer it to the College Faculty for consideration, and report at the June meeting. At the June meeting a report was received in re this matter, but it appeared that there was a difference of opinion between the Prof. in charge and the Faculty, so your Board decided to refer this matter back to the Faculty with the request that if at all possible they come to a unanimous recommendation, to be presented to the next Annual Meeting.

Our College President and Teaching Staff of Both College and Seminary—

Without hesitation or fear of contradiction we may say that all have labored most faithfully in their respec-

tive spheres. The work has undoubtedly been arduous in many respects, but the Lord has provided the necessary strength to carry on. We fear, however, that because we do not fully realize the requirements, we, unintentionally, often fail in our appreciation of the services rendered. We would sincerely request our churches not to be unmindful of our Brethren in private and public prayer, and a message of appreciation now and then would surely not be amiss, but assuredly would encourage and stimulate unto even better and greater service.

Our Students—

We all know that our students did not escape criticism during this interval of two years. It is gratifying to your Board, however, that they who are best able to judge, assure us that the spiritual and moral condition of our student-body is quite satisfactory, and that from time to time a spirit is revealed that augurs much good for the future. We may thank God for such a splendid group of clean, bright, studious young men and women as one meets in the corridors of our Alma Mater. Of course, we all realize that there are dangers which constantly threaten these young people, and therefore we must remember them in prayer to Him Who is able to keep them in the midst of all that assails. Let us never forget, our future as a Church is vested in these sons and daughters of ours.

Our Grundy Center School—

Since a special Committee has been appointed and commissioned to prepare, for your information, a history of the difficulties that have arisen in this matter between your Board and the Classis of Ostfriesland, it would be superfluous to dwell upon it here.

Buildings—

No new buildings could be erected on the Campus during these two years, although the need of a Dormitory becomes more and more pressing. The President's plan to raise the necessary funds for the obtaining of this

greatly-needed home for our out-of-town students has been approved, and we would solicit the hearty co-operation in this matter of all our churches.

Library—

Our Library is still in great need of development if it is going to answer to the end or purpose for which it was established. Some friends of the School have from time to time remembered it with gifts of money or books. It would certainly be a splendid thing if some one, blessed of the Lord with means and a generous love for our School, would contribute a special building for Library purposes where the Library, itself, could develop into an institution of inestimable value to our students. Really, we think, something of this nature will have to take place if our Library is going to become what it ought to be.

Educational Secretary—

His work has been the same as in the past, the ingathering of the wherewithal to promote the cause of Higher Education and training for our covenant youth. Our sympathy certainly went out to him during the past two years because of the abnormal industrial and agricultural conditions which obtained during the great depression after the war, making it impossible for our people to contribute as generously as their love for the presented cause prompted them. His labors, however, have not been in vain, and his services could not well be dispensed with without great loss to the School. During the past eight years and eight months that he has been engaged in this work, he has obtained in money and pledges the sum of \$286,000.00, or on an average of \$33,000.00 per year.

Salaries—

In accordance with Art. 29, 4, pp. 40 and 41 of Acts of Synod, 1920, a committee was appointed at our March meeting to arrange a new and better scale or schedule of salaries for our College Professors. They reported at the June meeting, and after a lengthy discussion of this most intricate problem, it was decided to refer this report, as

well as one made by the President personally, to the next Annual Meeting. Consequently your Board is not prepared to report definitely on this matter to your body at this time.

Pensioning of College Professors

This matter was also brought to the attention of your Board by its Board of Finance. It was considered in some of its various phases, but was finally referred to a committee to draft a report on the same to be presented at the Annual Meeting of 1923.

Endowment

At the June meeting of 1921 a communication was received from Prof. W. Heyns, secretary of the Theological Faculty, requesting to have a definite sum of the Endowment Fund set aside for the Seminary Department. It was decided to bring this matter to the attention of your honorable body at this time.

(Copy of letter)

"To the Curatorium of the Theological School and Calvin College of the Christian Reformed Church, Grand Rapids, Mich.

Esteemed Brethren:

The Faculty of the Seminary Department of our School courteously requests the attention of the Curatorium once more to the fact that thus far no decision has been made, wherein it is stipulated that and in how far the Seminary is to share in the collection of the 'Million Dollar Endowment Fund'.

Concerning this matter we only read in the 'Report of the Board of Trustees', the following: 'Finally, the Board would recommend the adoption of the proposed endowment, according to the plan of President Hiemenga, for

One Million Dollars, to be used for Educational purposes in the Christian Reformed Church. This Fund is to be the property of the Church. If the development of our educational policy should in the future lead to a separation of Church and College, the Church will then make a disposition of its funds as it may deem necessary.' (Acts 1920, p. 107.)

This recommendation of the Curatorium was accepted by Synod, without adding any other stipulation. (Acts 1920, p. 41.)

Thus only the following has been decided:

(1) That the interest of the 'Million Dollar Fund' shall be used for educational purposes in the Christian Reformed Church;

(2) That in the event there is a separation of Church and College in the future, this Fund is to remain the property of the Church; and

(3) That the Church can then determine the disposition of the fund as it judges necessary, which is very general and is open to more than one interpretation.

In the recommendation accepted by Synod not a single word is said that the amount collected for this fund that from the start a portion of this shall be for the Seminary, and as a result it has also not been decided what its share would be. And yet this cannot be called superfluous, considering that everything points to the separation of the College and the Seminary, and in fact is already so far that the unity for both has to a great extent already been broken. It has not even been determined that should the College eventually be separated from the Church, a portion of the fund would be for the benefit of the Seminary. The Church may then dispose of the funds as it deems necessary. The Church then gets the unconditional right to determine how the money, given by the present generation, shall be disposed.

Further there is even the possibility, where some might use the argument for the idea

that the money originally was destined for the College, as viz.:

(1) The fact that the President of the College devised the plan for collecting for this fund, and still actively participates therein, and (2) The consideration that one of the grounds, upon which accepted the recommendation of the Curatorium reads: 'Our College must be in possession of a substantial endowment fund to be accredited by the North Central Association.'

Thus it cannot be considered unnecessary that a definite decision be made concerning the portion that the Seminary shall have in the ingathering of the fund. Moreover, in our estimation, it is no more than fair and desirable that this be stipulated, because:

(1) So that it be announced to our people that the gifts sought for this fund are to be shared by the entire institution. Gifts are then given with the understanding that they are not only for the College but also for the Seminary, which after all forms an important part of our institution; and it has the right for a guarantee that it shall also be so in the future. Gifts are given with the intent thus to support the Theological School, and therefore it would not be fair to leave it to future generations whether the money is to be used exclusively for the College or not. The present Curatorium naturally has the intent that it is to be for both of the departments of our institution; but the Church of the future could make an entirely different judgment, especially if the College expands so that it can more than use the dividends of this Fund.

(2) It is not only the President of the College who is engaged in obtaining money for this Fund, but also the Educational Secretary, who has been called to promote the financial concerns of the entire institution, thus also of the Seminary.

(3) The Seminary also has need for some assurance with an eye to its future expansion. In the future it will be necessary to have its own building and an increased working-force. If it has some assurance concerning those funds, which will be at its disposal, then it can make plans for future expansion. If there is no assurance in this, then it remains more or less a working in the dark.

Hoping that your honorable assembly will give this matter the necessary attention, praying that you receive the blessing of the Lord in your labors, we remain humbly,

Your brethren in Christ,
For the Faculty of the Theological
Department,
(Signed) W. Heyns, Secretary."

Budget

The budget for 1923, as presented by the Board of Finance to the Curatorium was approved, and upon motion referred to you for adoption. It is as follows:

COLLEGE DEPARTMENT

Salaries	\$45,490.00
Librarian and Helpers	250.00
Fuel	2,000.00
Stationery and Printing	1,000.00
Light and Power	250.00
Repairs	500.00
Traveling Expenses	1,500.00
Supplies and Miscellaneous	800.00
Taxes	1,000.00
Emeriti and Pension	1,400.00
Water Tax	100.00
Insurance	300.00
Telephone	75.00
Advertising	125.00
Music Instructor	750.00
Library	600.00
Interest	4,500.00
Total	\$61,640.00

SEMINARY DEPARTMENT

Salaries	\$15,000.00
Library	400.00
Stationery and Printing.....	100.00
Supplies	200.00
Lecture Fund	100.00
Total.....	\$15,800.00

Grand Total for Both Departments.....\$77,440.00

Dr. R. Janssen Matter—

In view of the request of eight Classes, namely, Hackensack, Holland, Illinois, Muskegon, Orange City, Pacific, Pella, and Grand Rapids East for a thorough investigation of the instruction of Prof. R. Janssen as to method and subject-matter, your Board, after thoroughly considering these requests of almost two-thirds of the Classes of our Church, decided to proceed to such a thorough investigation.

After much discussion the following resolutions in re this matter were passed:

(1) Although the Curatorium has never received any definite charges against Dr. R. Janssen, nevertheless, because of the present prevailing unrest the Board decides to make a most thorough investigation of the teaching of Dr. Janssen and consider its findings at its next meeting;

(2) Realizing that this work will require much time, and trusting the churches will not object under the circumstances to give Dr. Janssen a year of vacation; *Resolved:*

- a) To proceed to the most thorough investigation possible;
- b) To give Dr. R. Janssen a year's vacation with salary;
- c) To request the churches at large to patiently await the outcome of said investigation.

The following Committee was then appointed to make this investigation: Revs. J. Manni, H. Hoeksema, H. Danhof, H. J. Kuiper, Dr. J. Van Lonkhuyzen, Rev. G. Hoeksema, and Prof. D. H. Kromminga.

The *method* of the investigation was left to the Committee, but it is instructed to report its findings to the Curators in February, who will consider them at a meeting in March.

On the 30th of June Dr. Janssen filed a letter with the Secretary of the Curatorium, containing serious objections to the Committee appointed above: (1) He fails to see how he can be made answerable by the Curatorium to a committee composed in part of men that are not Curators of our School; (2) He cannot consent to be called to account, as to his teachings, by a committee composed in part of men holding views that are unreformed and that run counter to the express teachings of Reformed Theology.

At the March meeting this letter of objections of Dr. Janssen was answered by your Board as follows:

(1) We are of the opinion that sufficient reasons for the appointment of the Investigating Committee have been advanced last year, when the Board accepted the following Resolution: "In view of the request of eight Classes, etc." (see above).

(2) As to the objection, that brethren, who are not Curators, served in this Investigation Committee, we beg to differ from the opinion of Dr. Janssen, and wish to state, that we consider to act within the limits of our rights, when under certain circumstances, we appoint members for certain committees, outside of the members of the Board of Trustees.

(3) With reference to the statement that the Committee is composed in part of men holding views that are unreformed and that run counter to the express teachings of Reformed Theology, we state, that even though such an opinion may be entertained by him, this is no reason why the Curatorium could not appoint these brethren, inasmuch as they enjoy a good and regular ecclesiastical standing.

In answer to a communication of Dr. Janssen received at the June meeting, 1921, and a counter communication

received of the other four Theological Professors at the March meeting, it was resolved:

(1) Curatorium does not deem it to be its duty to rule on the church-polity phase of the action of the four Professors Ten Hoor, Heyns, Berkhof and Volbeda in disapproving in their pamphlet of the decisions of Synod of 1920 in the Janssen case, and for that reason cannot consider the objection raised against it by Dr. Janssen.

(2) Regarding the complaints against the instruction of the four other theological Professors Ten Hoor, Heyns, Berkhof, and Volbeda, Curatorium declares:

A. We regret the fact that Dr. Janssen adduced these complaints under the present circumstances, the more so since these complaints have reference to utterances that in most cases are of remote date.

B. That these complaints have been carefully investigated and that we have found:

- a) that the said utterances concern partly a domain on which our Standards do not give expression and that yields room for difference of opinion;
- b) that the said utterances partly touch on matters that, though they are mentioned in our Standards, have not been developed, and therefore in case of further development, leave room for varied interpretation;
- c) that the said utterances in no respect militate against our Standards.

Respecting the investigation that has taken place it was resolved:

(1) That we have in the reports of the Majority and Minority sections a thorough investigation of the teachings of Dr. Janssen as contained in the student and individual notes, the personal notes of Dr. Janssen and his presence being unobtainable.

(After this was passed, a motion to hear Dr. Janssen, in order that he may have an opportunity to defend himself, is lost, 11 voting in the affirmative and 13 in the nega-

tive. In connection with this decision we should place the protest of nine brethren, that follows.)

(2) That the Majority section feels constrained to declare that the instruction as a whole satisfies them in no respect. See p. 10, line 4 from the bottom, and pages 151 and 152.

(3) That the report of the Minority section is less pronounced in its criticism but also contains many statements that place these teachings in a decided unfavorable light. From the Minority section see: Page 3, C, a), lines 1 to 6; page 4, C, a); par. 2; D, II and III, lines 1 to 8; page 5, E, I, par. 1 and b); page 6, e), par. 2, line 4; page 8, D, par. 1, lines 1 to 5; page 14, 2; page 16, VII, par.; page 17, IX.

(4) That the whole Committee makes strong declarations against these teachings. See Majority Report, p. 4, paragraph 4.

In view of all this, your Committee advises Curatorium to present these findings to the coming Synod and to state that it is the conviction of the Curatorium that such teachings are unsatisfactory and not desirable for our School. Thus decided.

Copies of both reports were to be sent to all delegates to Synod.

The following Protest is hereby brought to your attention:

"The undersigned protest against the decision of the Curatorium not to give a hearing to Dr. Janssens:

- a) Because this opportunity should have been given to him, since he had objections to recognizing the 'Investigation Committee', and hence refused to give his personal 'Notes' for their investigation;
- b) Because the Minority Report warns against making a decision before more information is obtained and the Doctor himself has been heard concerning various complaints;

- c) Because the advice of the Curatorium to Synod rests upon grounds, which contain complaints against the teachings of the Professor, and concerning which he should be heard.

As a result the undersigned do not consider themselves responsible for the fact that the Curatorium could not come with a decirable and well possible unanimous decision.

The undersigned urgently request that the above protest in its entirety be placed before Synod.

(Was signed) W. Stuart, B. H. Einink, I. Van Dellen, A. H. Brat, W. P. Van Wyk, M. Van Vesseem, J. Dolfin, H. Keegstra, D. H. Plesscher.*

At the June meeting, 1922, the following protest was filed by Dr. R. Janssen, and it is herewith brought to your attentions:

*Grand Rapids, Mich., June 6, 1922.

The Curatorium of the Theological School and Calvin Colleges:

Brethrens:

The undersigned herewith informs your honored body that he protests, first, against the action you took in regard to the complaints preferred by him: a) against the views and teachings of his colleagues; Profs. F. M. Ten Hoor, W. Heyns, L. Berkhof, and S. Volbeda, and b) against the practice and conduct of these same colleagues.

And in the second place he protests against the action you took in regard to his own instruction, and condemning him unheard and recommending virtually his dismissal without previously seeing and hearing him.

Respectfully yours,

(Signed) R. Janssen.*

Other Matters

(1) The Board requests Synod to consider the advisability of establishing the age limit for retiring Professors from active service at 70 years.

(2) Respecting students having studied Theology at other institutions and are to take one year at our Seminary, recommendation of the Theological Faculty is herewith submitted to Synod;

"Request that the decision of Synod 1900 (Acts, Art. 39, IX) which is as follows: Students who have studied Theology at other schools must attend our own institution for the study of Theology for at least one year; be changed to: 'Students, who have studied Theology at other schools, must spend their last year at our Theological School in order to be eligible for a call in our church.'

- a) Because it is difficult to determine the Reformed quality of other Theological Schools;
- b) Because in the above Synodical decision it is not determined which of the three years should be spent at our School, while the last year should be designated because the Faculty and the Curatorium should be acquainted with the student when he desires to become eligible for a call."

Finally, (and this matter should have your attention at the opening of Synod in order that the Committee nominating Committees for Pre-advice may reckon with it in their assignments and setting the time for reports to be presented to Synod), at the request of the President of Calvin College we would petition Synod to consider all College matters as soon as possible in order that the President may be present when they are considered and at the same time not be unduly hindered in his traveling arrangements.

Invoking the Lord's richest blessings upon your meeting, respectfully submitted by order of the Board of Trustees of the Theological School and Calvin College.

John Dolfin, Secretary.

P. S. The following matter should have been considered at the March meeting, because of the change of

time of the Annual Meeting it was overlooked and the Curatorium Contractum in June did not consider it within its province to take action upon it, but instructed its Secretary to bring it to your attention:

"Resolved, that the Faculty (College) recommend to the Board of Trustees that it urge Synod, to be held in June, 1922, to take measures for continuing the first four years of the Sem. Prep. Course at Calvin College. The Faculty is still of the opinion, which was expressed last year, that the retention of this Course would, in the long run, prove to be the wiser policy, and wishes to submit the following considerations in support of this opinion. (Reasons found on pages 5 to 7, President's Report, 1921)."

J. D.

SUPPLEMENT III

REPORT OF THE COMMITTEE FOR THE GENERAL

FUND FOR HOME MISSIONS

(Acts, Artt. 30, 34)

Esteemed Brethren:

Our financial report from June 1, 1920, to May 31, 1922,
is as follows:

Cash Balance, June 1, 1920 \$ 5,389.44

RECEIPTS

Classis Illinois	\$ 2,340.53	
Classis Grand Rapids East	1,960.73	
Classis Sioux Center	1,921.34	
Classis Grand Rapids West	1,823.99	
Classis Muskegon	1,845.01	
Classis Holland	2,050.86	
Classis Orange City	1,462.05	
Classis Pella	1,621.23	
Classis Hudson	1,360.72	
Classis Zeeland	1,243.82	
Classis Pacific	375.41	
Classis Hackensack	193.56	
Interest	363.70	
Miscellaneous	1,050.53	
For Western Churches:		
Classis Grand Rapids West	491.03	
Classis Grand Rapids East	25.12	
Classis Zeeland	102.64	
*Classis Oetfriesland	781.37	
Total Receipts		<u>\$21,013.64</u>
Grand Total		<u>\$26,403.08</u>

DISBURSEMENTS

Classis Orange City	\$ 7,100.00
Classis Pacific	5,200.00
Classis Pacific (Classical Expense)	1,966.95
Classis Hudson and Hackensack	1,775.00
Classis Hudson and Hackensack (for immigration)	2,000.00
Classis Ostfriesland	2,450.00
Classis Pella	2,200.00
Classis Muskegon	1,950.00
Miscellaneous	341.96
Total Disbursements	<u>\$24,983.91</u>
Balance on hand, May 31, 1922	\$ 1,419.17
The Lubberts Fund contains	\$ 1,350.00

The following requests for grants were received:

Classis Muskegon from June 1, 1922 to June 1, 1924,
\$4,000.00, that is \$2,000.00 per year;

Classis Ostfriesland for the same period, the same amount;
Classes Hudson and Hackensack, \$2,500.00 for the next two
years, that is \$1,250.00 per year;

Classis Pella, \$7,000.00 for two years, that is \$3,500.00,
with the understanding that this will be given to Classis Cali-
fornia, in the event it is organized, while Classis Pella will need
no support then;

Classis Orange City \$12,000.00 for the next two years, that
is \$6,000.00 per year;

And, finally, Classis Pacific, \$8,000.00, that is, \$4,000.00
per year. Besides these amounts it is the rule that the two East-
ern Classes receive \$2,000.00 for immigration, and Classis Paci-
fic receives Classical expenses from this Mission Fund by deci-
sion of the last Synod. This amounts to almost \$2,000.00.

When all this is added up it appears that for the various
causes a capital sum of \$41,500.00 is requested in grants from
our Fund, almost twice the amount of the past two years.

The depression that has been experienced of late necessi-
tated Classis Orange City to request \$12,000.00 while Classis

Pella (California) and Classis Pacific, because of its widespread Mission field, will need the requested amount.

We dare not give advice to Synod concerning the requested grants, but would exhort to carefulness. In the last two years we have gone in arrears almost \$4,000.00.

As one notices a total of \$618.79 was designated for the Western churches. This was the result of the cry for help in our church papers. Synod decide to which Classis or Classes this money shall be disbursed.

Let the churches be reminded that our Fund is as much as empty, and the needs are great.

The Committee,

B. Sevensma,
K. Poppen,
I. Van Dellen.

(Accounts audited June 6, 1922, by Allen Redeker, C. P. A.)

BIJLAGE IV

REPORT OF THE BOARD OF HEATHEN MISSIONS TO THE SYNOD OF 1922

(Acta, Art. 25)

Reverend Brethren:—

Your Board of Heathen Missions has the honor of reporting to you about its labors since the Synod of 1920. Allow us first to take up matters concerning the China work, and afterwards about the Indian field.

THE CHINA WORK

Soon after the adjournment of the Synod of 1920, the necessary steps were taken toward the sending out of Revs. Huizenga and De Korne. The Lagrave Ave. congregation declared itself responsible for the salary of Dr. Huizenga, and the Classis of Zeeland for that of Rev. De Korne. One church of the Zeeland Classis was, at our request, appointed to be a calling church, responsible for the salary, and the First Church of Zeeland was chosen. Soon after the above had been arranged, the way was opened to send the Rev. H. A. Dykstra along with Revs. Huizenga and De Korne. The Alpine Ave., Broadway and Twelfth St. churches of our West Side (Grand Rapids), became responsible for his salary. At present the West Leonard St. church is also coöperating with the other West Side churches named. We have asked the churches to pay the Board the flat rate of \$2,000, and agreed to pay our ordained missionaries 2,800 dollars, Mexican, which in ordinary times is the equivalent of \$1,400 American money. We also promised children's allowance; viz., \$100 American money for each child from one to ten years, and \$150 for each child from ten to

eighteen, per annum. We also agreed to pay each family \$500 toward an outfit. In these arrangements we followed examples of the Reformed Church Board doing work in China.

Our vanguard arrived safely at Shanghai Nov. 30, 1920. Our men immediately took the necessary steps to choose a mission field. The latest information concerning this subject you will find in the Agendum. Dr. Huizenga labored at first in the Kashing hospital of the Southern Presbyterian Church. Revs. De Korne and Dykstra at first engaged in famine relief work and later on moved to Nanking, where in January, 1922, they were joined by Dr. Huizenga and family. Dr. Huizenga labors in connection with the Nanking University hospital and devotes part of his time to language study. Revs. De Korne and Dykstra, and their wives, as well as Mrs. Huizenga, are devoting all their time to the study of the Chinese language.

We might add that a number of churches have declared themselves willing to pay the salary of a missionary in China. The West Side churches of Grand Rapids, moreover, offered to pay the salary of Miss W. Kalsbeek for evangelistic work in China. A similar promise has been made by the Burton Heights consistory in the case of Miss Marion De Vries, for evangelistic work and possibly teaching, and by the Neland Ave. church for Miss Angie Haan, a registered nurse. Other matters of this nature will be found under Board Proposals.

OUR INDIAN FIELD

Returning now to our Indian field of labor, we shall, as usual, take a bird's-eye view of the work there.

At Zuni, our oldest post, the Y. M. C. A. quarters were considerably enlarged by fixing up the old Mission House. Mr. M. Vander Beek, who became Religious Director, connected with the Albuquerque and Santa Fé schools, was succeeded, in September, 1921, by Mr. Bert Sprik, who is doing a good work among the young people as well as assisting Rev. Fryling, and rendering some service at Cousins, between Zuni and Gallup, for Indians and

whites. Rev. Fryling teaches all the Zuni children, about 300 in number. Miss Sophia Fryling, teacher, and Miss Hattie Beckman, field matron, have also rendered acceptable service during the year. The Roman Catholics are trying to intrude, but so far have had but little success. Still, their return to their old field, we view with apprehension as to future complications.

At Tohatchi, the next oldest post, in charge of Brother Bouma, work has been carried on as usual. The Roman Catholics are trying to obtain the good-will of the Indians, but some 130 pupils are being taught by our missionary, who does as much field work as possible, assisted by his interpreter, Mr. Dennison. About a dozen children and young people were baptized since 1920.

Toadlena remains the field of Rev. L. P. Brink, who labors diligently in connection with the Government School at the post, a constantly growing institution, at present enrolling 160 pupils. Rev. Brink not alone catechizes them and conducts a Sunday school with from 180 to 200 scholars, but he also has a Sunday afternoon service in the Navaho language, at which, as a rule, about 30 are present. The first communion service at this post was held May 21, 1922. Rev. Brink translated the Book of Acts, and in coöperation with the Presbyterian workers, prepared a Navaho song-book to be published before long. He also published a new edition of a Catechism-book for the work. Rev. Brink has been assisted by two interpreters and has tried to cover part of the Blanco Canyon district as well as his own.

At Cown Point encouraging work was reported among the 250 children of the Government Boarding School there. March 20, 1921, 35 young Navahoes were baptized. June 30, 1921, eleven more, and on Sunday, May 28, 1922, nineteen were received into the Church by baptism. We are told: "Our young people show undiminished interest in the things of God and we rejoice in abundant evidence that our work is not in vain in the Lord."

At Rehoboth, our centrally-located mission post, workers have come and gone on account of conditions of health, but the work has been carried on right along,

even though at one time a serious flu epidemic paralyzed activities. About ten or twelve Navahoes have been baptized at this post during the last two years. Services have been held by Rev. J. W. Brink at Fort Wingate and Pinedale and Cousins, as well as at Rehoboth among the 100 children of our Boarding School. Brother Brink is faithfully "holding the fort", though disappointed as to Training School plans.

Camp-worker W. Mierop, who started work during the summer of 1920, has also given fine service. Such is also the case with the three Rehoboth teachers and the matrons and others. The Mission House force has also served acceptably and so has Manager J. H. Bosscher. We have been able to considerably increase our land holdings, something very necessary in view of the encroachment of white settlers and others. Section 16, with our well on it, was bought for \$3 per acre instead of \$10, as originally expected.

The Canyon Cito field was, at the suggestion of the General Conference, considered to belong for the time being, to Rehoboth territory.

The last Synod gave permission to have a separate mission post established at Gallup, N. M., but this has not yet been done. The fact that Rehoboth obtained a camp-worker in Brother Mierop seemed to render it needless to have a separate post in that nearby city. By locating him at Rehoboth, we also saved considerable money. We are, however, considering the plan of locating Brother Mierop at Gallup as his headquarters.

The Training School, for which the Synod's approval was obtained, has not been opened as yet for lack of suitable student material.

The addition to the Hospital, approved of by the Synod of 1920, has been completed. The cost, however, has been brought down to \$10,000, instead of being \$15,000, as asked for. An X-Ray machine has been obtained. Sorry to say, Dr. J. D. Mulder resigned after six years of useful service, but we are happy to state that Dr. E. H. Beernink has been secured as his successor, beginning work in July, 1922. The new Hospital addition was built of ce-

ment, pebble dash on metal lath. Money was on hand to meet this expense.

Your Mission Board has been in regular session each year, and its Executive Committee, as a rule, met every two months, and sometimes oftener. We were sorry to have our President, Rev. R. Bolt, resign. He had a long experience on our Mission Board and rendered valuable service.

FINANCIAL REPORT

Treasurer's Report from June 1, 1920, to May 31, 1922

RECEIPTS

Balance on hand, June 1, 1920.....	\$ 34,611.74
Received for Rehoboth.....	34,287.07
Received for Zuni.....	4,045.33
Received for Special Purposes.....	32,945.50
Received for General Fund.....	52,269.81
<hr/>	
Total received during the two years for Indian Missions	\$123,547.71
Received for Foreign Missions.....	56,448.11
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Total Balance and Receipts.....	\$214,607.56

DISBURSEMENTS

To General Expenses.....	\$ 4,914.55	
To Rehoboth	60,556.66	
To Zuni	7,242.06	
To Toadlena	4,874.98	
To Crown Point.....	1,562.52	
To Tohatchi	793.90	
To Tohatchi Medical Account.....	143.10	
To Traveling Expenses.....	2,285.11	
To Other Missions.....	201.16	
To Land Account.....	2,043.57	
To Training School Account.....	83.48	
To Auto Expense Allowance.....	1,021.91	
To Salaries	40,943.50	
To Foreign Missions.....	27,963.84	154,630.34
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Balance on hand, June 1, 1922.....	\$ 59,977.22	

STANDING OF THE VARIOUS FUNDS

Land, Balance	\$ 985.43
Chapel, Balance	6,338.99
Camp Worker's Home.....	35.00
Training School Account.....	436.52
Tohatchi Medical Account.....	106.90
Miss J. Veenstra.....	25.00
Foreign Missions	64,557.44
Indian Fund Overdrawn.....	12,508.06

BOARD OF HEATHEN MISSIONS,

JOHN DOLFIN, Treasurer.

We might all to this that the Treasurer's reports were duly audited at the end of each fiscal year by the Synod's Committee and found O. K. And we take pleasure in calling your attention to the fact that notwithstanding the financial depression of the past two years, our total receipts during that time were considerably higher than during the two preceding years—a splendid testimony to the willingness of our people to give heed to appeals for the cause.

REPORT OF THE DIRECTOR OF MISSIONS

Your Secretary began labors in his new capacity as Mission Director, September 27, 1920. His very first trip was to Yonkers, N. Y., to attend the meeting of the Indian Comm. of the Home Missions Council, of which he is a member. Arrangements were made to have M. Vander Beek become Religious Director, connected with the Albuquerque and Santa Fé Schools, a very important position since the older children of Government Indian Schools are largely sent to these institutions. Since a number of years our Board has desired to place a man there in coöperation with the Presbyterians. This would have cost us at least \$1,000 a year, whereas our arrangement with Brother Vander Beek only amounted to \$500 per annum. Regular meetings of the Home Missions Council and Foreign Missions Conference were attended as per Synodical directions.

Practically every Sunday sermons with a missionary application were preached, and missionary addresses

were given. At times as many as four audiences were addressed on one Sabbath. During weekdays at various places engagements were filled. In many cases the consistory granted a free-will offering at the end of each service or address, and the offerings in quite a number of churches on Sundays, ran from \$100 to \$225, and in one case to \$275, on a Sabbath.

The following special appeals were made for money; resulting in the following totals, in round numbers:

For the Purchase of Land at Rehoboth.....	\$ 3,000.00
For the Erection of the Hospital Addition at Rehoboth.....	10,000.00
For the Building of a new Chapel at Rehoboth.....	6,300.00

Appeals to congregations and Ladies' Aid Societies, to help wipe out the Indian Fund deficit, brought in cash so far, \$4,465.60.

An appeal to our physicians for an X-Ray machine, alas! gave but little returns.

In some instances the Secretary aided people in having inserted clauses in their wills remembering the cause of Missions. A number of Christian Schools have been addressed on the cause, and also Sunday schools and other Societies.

Several Sabbath schools promised the support of a Rehoboth child at \$180 per year, and the Grandville Ave. Mission Society pledged the support of a teacher at Rehoboth, with the outlook of supporting all three of the Rehoboth teaching-force before long. Negotiations are going on to have the salaries of other workers among the Indians taken care of by individuals or Societies. A brother and sister in Grand Rapids were persuaded to pay the salary of Camp-worker Mierop at \$1,500 per year. A small number gave \$500 in one sum, with the promise of more in the future.

But your Secretary ever kept before his mind the prime objectives of his work—inspirational and educational. And these objectives, happy to say, have been reached, we may believe, in many instances.

In several congregations new zeal for missions was kindled. Quite a number of young men and young wo-

men gave themselves to the Lord in the sense of resolving to obtain a missionary education. Others, already students, volunteered for definite work abroad, among them for that of medical missions. Appeals made to our young people to enter the Government Indian Service have not been heeded so far.

The Grand Rapids Missionary Alliance also was revived. The Calvin College students formed a syndicate to support a missionary in China, and four additional churches were lined up to support a missionary in China.

Several Mission Festivals were attended, in various States.

Several missionary articles were written, two of them in the *Missionary Review of the World*.

While in the East attending meetings, a side-trip was made to Washington to see the Commissioner of Indian Affairs, to protect our interests at Zuni. Last January, in company with Dr. Moffett of the Presbyterian Home Mission Board, we saw the Commissioner, Hon. Burke, in New York City and tried to plead the Protestant cause before him, over against powerful Roman Catholic influence in the Navajo field, and we believe this was not entirely in vain.

The Secretary also kept in touch with our Volunteers, far and near, through personal conversation and correspondence, as well as attending to the Minutes of the Board and its Executive Committee, sending mimeographed copies of the Minutes to all Board-members. To save postage, letters from China to the churches of one Classis are mimeographed each month in our office. Indeed, the correspondence with workers and donors at times requires as many as fifty letters per week.

Conferences have been held with the brethren in charge of our Jewish work, in Paterson and in Chicago, and with the Committee in charge of the Chicago Mission School. Some attention has been paid to the work at Hoboken, while study has been made of some Home Mission problems, but particularly of China, its people, its history, its religions, and missionary work and missionary problems in China, a vast subject.

We might conclude by saying that better knowledge of ways to get at such things, enabled the Secretary to obtain reductions in the fare of workers going to the Indian field, while he himself has been able to get trip passes on Western railroads. This, with helpful hints obtained at Home Missions Council and Foreign Missions Conferences, has been quite a saving to our Church, with promises of still more results in the future, as acquaintance increases.

BOARD PROPOSALS TO SYNOD

- (1) Approval of the following brethren as Board members:

- Cl. Grand Rapids East*—Rev. R. B. Kuiper; secundus, Rev. M. M. Schans.
- Cl. Grand Rapids West*—Dr. Y. P. De Jong; secundus, Rev. G. Hoeksema.
- Cl. Hackensack*—Rev. K. Poppen; secundus, Rev. J. H. Monsma.
- Cl. Holland*—Rev. J. H. Geerlings; secundus, Rev. J. C. Schaap.
- Cl. Hudson*—Rev. S. S. Vander Heide; secundus, Rev. P. Yff.
- Cl. Illinois*—Rev. Z. Sherda; secundus, Rev. W. Bajema.
- Cl. Muskegon*—Rev. J. Dolfin; secundus, Rev. A. J. Rus.
- Cl. Orange City*—Rev. J. Mulder; secundus, Rev. I. Westra.
- Cl. Ostfriesland*—Rev. H. C. Bode; secundus, Rev. D. H. Plesscher.
- Cl. Pacific*—Rev. T. Vander Ark; secundus, Rev. C. Vriesman.
- Cl. Pella*—Rev. I. Van Dellen; secundus, Rev. H. Walkotten.
- Cl. Sioux Center*—Rev. J. Vande Lune; secundus, Rev. J. C. De Bruyn.
- Cl. Zeeland*—Rev. W. D. Vander Werp; secundus, Rev. H. E. Oostendorp.

- (2) We recommend that our Synod definitely select China as the foreign mission field of our Church.
- (3) We recommend acceptance of the North Kiangsu proposition on the grounds given in the Agendum.
- (4) We recommend that the Executive Committee of our Board be authorized to purchase land, thru our China force, for a mission compound, in or near the city of Rukao. Maximum amount allowed for this, \$10,000 American money.
- (5) We recommend that \$20,000 of our foreign mission fund be appropriated for the erection of buildings as needed, at the discretion of the Executive Committee.
- (6) As to the method of mission work, the Board proposes for your approval that special emphasis should be laid, at least at first, on evangelistic work, while Dr. Huizenga at the same time should try to reach the people by making use of his medical skill. For the rest, the Board is of the opinion that the brethren in China have to prayerfully feel their way, and that we must take our time in deciding on future methods.
- (7) We propose that no more than three ordained men be sent to China until the Synod of 1924.
- (8) We propose that the number and kind of helpers to be sent, be left to the discretion of the Board, in the face of future developments.
- (9) We propose that the selection of all candidates for foreign work, to be recommended to calling churches, or sent otherwise, be left to the Board. that it may reckon in the proper way not alone with the necessary educational requirements of the candidates, but also with the physical condition of the workers and their helpmeets in life, their linguistic ability, and other qualifications necessary, as taught by the experience of other Churches.

- (10) We request your authorization for the *rule* that all churches assuming responsibility for salarizing workers be asked to promise, in addition to the sum pledged for such salaries, to contribute their fair proportion or quota to the General Mission Fund.

Ground: It is figured that a missionary's work, traveling expense for initial trips and furloughs, housing, etc., costs as much as his maintenance.

Respectfully submitted, by order of the Board,

HENRY BEETS.

BIJLAGE V

JODEN ZENDING

(Acta, Art. 30)

I. REPORT OF THE PATERSON HEBREW MISSION

To the Synod of the Chr. Ref. Church, held at
Orange City, Iowa, June 21, 1922

Fathers and Brethren:—

Your Deputies of the Paterson Hebrew Mission humbly submit the following report:

Soon after the Synod of 1920, our Superintendent, H. Bregman, having left, Rev. J. H. Monsma, of Spring Lake, Mich., was called as Superintendent, and he accepted the call. Cand. H. Schultz had come to us as missionary-helper. Rev. Monsma began his work energetically, but on April 5, 1921, the Board was informed by him that he had received a call from Englewood, N. J., and that he had accepted it. This left Candidate Schultz, with two lady helpers, in the field, who are continuing the work with zeal and devotion.

The method employed for the propagation of the Gospel is, first by means of:

(1) *Indoor Meetings.* Let us remark, when we give the number of attendants, it refers to Jews only. It does not include helpers, workers, or Christian attendants. If these were included, the numbers would be increased immensely. We refer to Jews, desiring to show the work done among the Jews. One hundred and fourteen meetings were held in the past two years. Short sermons and lectures are given, and stereopticon slides are used to get the attendants and to hold their attention. These sermons and lectures are held in both English and German,

and special efforts are made to acquaint the hearers with the way of salvation.

(2) *Sunday Evening Meetings.* One hundred and one Sunday evening meetings were held. No stereopticon slides are employed, but the Gospel is preached. The speaker must be ready to speak either German or English; it depends on his audience. If a large number of young Jews are present, he speaks English. If, however, the audience is composed of elderly Jews, he speaks German, and to a mixed audience he uses both.

(3) *Open-air Meetings.* These meetings are held in the summer, on various street-corners, where the Jewish population is dense. The missionary, with as many helpers as he can get from various congregations, gather at the Mission Building, and after a song and prayer, proceed with a portable organ to a street-corner; sing a few songs to gather a concourse of people, and he delivers his message. Of such meetings one hundred and nine were held, with three thousand eight hundred and sixty-five present.

(4) *Sunday School Meetings.* Sunday school meetings were held regularly. Two teachers instruct the children, and three hundred and sixty-nine were in attendance.

(5) *Evening Schools.* These meetings are held to teach the English language; not, however, without making them acquainted with the Gospel and teaching the Bible. Of such meetings one hundred and one were held, and a total of four hundred attended.

(6) *Dispensary.* One hundred and twenty clinics were held, and eight hundred and thirty-one patients were treated by Dr. Dunning, who deserves our heartiest thanks for his able and willing coöperation in our work for the evangelization of the Jews, giving clinics free of charge once a week. Many hear of the way of salvation, who would not hear it if we had no dispensary. It is also a great means of breaking the barriers between the missionary and the Jews' homes and hearts.

Besides these regular meetings, one thousand seven hundred and eighty-three visits at the homes of the Jews

were made, two thousand eight hundred and sixty-seven tracts, seventeen New Testaments, twenty-six Bibles, and several Gospels were distributed.

Also a large sewing class is conducted by the two lady helpers. That class includes Italians, Greeks, Negroes, Jews, etc. Besides sewing, these children are taught Bible texts and Bible stories. That class is always opened and closed with prayer and Christian songs.

We are encouraged by the fact that there is a marked change in the attitude of some thirty Jewish families toward the missionaries. Where formerly they were not received or rudely dismissed, they are now gladly received and invited, and are free to preach Jesus to them in their own homes. Occasionally the missionaries are invited by those Jews to visit their sick who happen to be in the hospital. Another cause for gratitude is that some Jewish children come in during the morning devotional exercises, which are held every morning at about nine o'clock, to read the Bible with them, and some ten boys come in on Saturday morning to read the Bible with the missionaries. Another feature that is encouraging is that there are those who might be called secret believers, who come to the missionary in secret, confessing that the Talmudic lore gives them no peace nor satisfaction. There are also some who confess their belief in Jesus as their Messiah, but fear to be baptized.

Finally, we are encouraged by the liberal support given by the churches. We have never been in want of funds. May your prayers abound even as your gifts.

Humbly submitted,

REV. K. POPPEN, Secretary.

FINANCIAL STATEMENT, PATERSON HEBREW MISSION

From May 1, 1920, to January 1, 1922

Receipts

Balance on hand, May 1, 1920.....	\$ 5,558.29
From Synod, per Rev. J. L. Van Tienen.....	6,070.28
Donations from various sources.....	1,169.88
Rent	302.67
Interest	206.10
Total Receipts.....	\$13,307.22

Disbursements

Salaries	\$ 6,688.46	
Improvements and Repairs	691.10	
Fuel	499.50	
Telephone, Water and Light	339.38	
Drugs	199.51	
Sundries	<u>1,712.33</u>	
Total Disbursements	\$10,130.38	
Balance on hand, January 1, 1922		\$3,176.84

The books were audited and found correct for the year May 1, 1920, to May 1, 1921, by Messrs. Gus Struck and H. Van Oost-enbridge, and for the time from May 1, 1921, to January 1, 1922, by Messrs. F. Zeeuw and Ira Struck.

Respectfully submitted,

D. De Beer, Treasurer.

II. REPORT, JEWISH MISSION, CHICAGO, ILLINOIS.

To the Synod of the Christian Reformed Church, meeting in Orange City, Iowa.

Esteemed Brethren:

Classis Illinois, supervising the Mission among the Jews in Chicago, Illinois, for our denomination, reports the following:

First of all, that through the good favor of God over us, the work might continue, and that not without blessing. Cand. Rottenberg, a graduate of McCormick Seminary, is the superintendent of the Mission, and Rev. Newman, a Presbyterian minister, is appointed year by year, who assists him. Rev. Beld accepted a call to Parkerburg. Further those who are regularly active in the Mission are Miss Jacoba Tibma, daily, and Miss E. Van der Meulen, a few afternoons, the former for the women's and children's meetings, and the latter for the children only. The reading room is regularly visited, and is full, sometimes to overflowing. The type of Jews that come are better than formerly. Before they were mostly Bolsheviks and Socialists, who came to argue about social conditions, at present it is more Jews,

who, because of interest in religion, come and ask entirely different kinds of questions. Meetings were held regularly where the gospel was proclaimed by the missionaries, in the summer on the street, in the winter in the reading room. The interest is good, the reading room is full, and on street corners large crowds gather around the missionaries. Opposition is sometimes great. The missionaries are at times verbally abused, garbage is thrown at them, sometimes persecuted or pursued (achtervolgd). However, we have excellent help from the 14th St. Church, who have organized themselves, and come regularly in goodly number surrounding the missionaries as a guard so that the missionaries are not disturbed and can calmly continue to speak. The work is especially blessed with the children. Miss Tibma has about 20 girls and more in her classes, who learn texts from the New Testament, and Christian songs such as many of our children learn, and freely recite them. The Gospel is clearly brought to them. An exemplary order reigns in these classes, among the otherwise turbulent children of Abraham. "Mothers' Meetings" are also held. That this work is making an impression is seen from the fact that Jews in the neighborhood at various places have organized Sabbath-Sunday Schools for the children who come to Miss Tibma's classes, whose Sundayschools bear the same name as her Sunday School or Bible Class, and do this with large signs on the street to make this known, and visit the children and the parents to attend the Jewish Sunday Schools. Last Christmas we had almost a 100 mothers and children in the 14th St. Church. It was an impressive evening to hear these Jewish children recite or sing the precious Christian verses and songs and witnessing concerning our Savior.

Naturally disappointments were not lacking. Twice it appeared recently that we were at the point through baptism to incorporate a convert into the Christian Church, once an educated girl, and

the other time a Jewish Hebrew teacher. The young woman still attends the meetings, and lately has again shown a particular desire for instruction in Reformed truth. But sometime ago when she was to be baptized she drew back. She has, however, separated from her Jewish parents and no longer lives at home. The Jewish teacher did splendid witnessing in the Jewish mission meetings, also openly. Because he could no longer earn a living in the synagogue school, he was accepted as janitor by our Mission. When he was to appear before one of our consistories to make profession of faith, it appeared shortly before that time that he could not let go of the Sabbath. He left us and is now with the Seventh Day Adventists.

The Mission Committee meets every month, and one of their number regularly supervises the instruction and preaching, in order that purity of doctrine is alone proclaimed and that there is contact.

The Mission has great need for more room. It is happy that soon it will be able to use the facilities of the 14th St. Christian Reformed Church. More than ever the missionaries are convinced that this is the designated place for the Mission.

Concerning the finances, we have the following to report:

Receipts from June 1, 1920, to June 1, 1922: General Fund	
and from individual congregations and persons	\$21,798.59
Disbursements from June 1, 1920 to June 1, 1922	<u>18,463.15</u>
Balance	\$ 3,335.44

BUILDING FUND

Receipts from Synodical Deputies, etc.	\$14,481.39
Granted by Synod	<u>20,000.00</u>
Total	\$34,481.39
Still to be received	\$ 5,518.61

From the above one perceives that there is still a shortage in the Building Fund of about \$5,000.00. Considering that soon

we shall have to pay in full the \$15,000.00 that we owe to the 14th St. Church for its buildings, and changes will have to be made in the buildings, and thus we most urgently request that the funds still missing from the \$20,000.00 which Synod promised us will soon be received. May request Synod to direct the churches to this matter?

As it has not been reported before, we now inform you that that the Classis has purchased from the 14th St. Church of Chicago the property, church and parsonage, for the mission. This property by competent individuals was appraised at \$23,000.00. The consistory offered it for \$20,000.00, with a gift from the congregation of \$4,000.00, so that the churches have to pay only \$16,000.00 for the property. The church reserved the right to use the church at the most for four years, until it has obtained another place. The parsonage was transferred at once. Also some of the rooms were given for use to the Jewish mission.

Classis Illinois has placed on the Synodical Agenda an overture requesting Synod to provide \$8,000.00 per year for the Jewish Mission in Chicago. The Mission has at present a budget of \$9,000.00 (see report). At the present time we receive \$4,000.00 from the churches, although we received more. But we should be assured of receiving more. Moreover, we have received more from individual churches and individual persons. In our estimation it would be desirable that more would be sent to the Synodical Treasurer, and that these should be urged to contribute, so that we could be assured of receiving \$8,000.00 from the Synodical Treasurer. With receiving from \$1,000.00 to \$1,500.00 from elsewhere we would be helped. This Mission is a united denominational effort, and should unitedly support it, and not half, leaving it up to the Committee of Classis to get the rest. We thus kindly

urge that Synod grant us \$8,000.00 from our General Fund. May God grant his blessing upon the work.

With the prayer that God's blessing may rest upon your labors, and humbly submitted,

The Jewish Mission Committee,

J. Van Lonkhuyzen, President,
G. Bossenga, Secretary.

III. TREASURER'S REPORT, GENERAL JEWISH MISSION FUND

Esteemed Fathers and Brethren:

As Treasurer of the Jewish Mission General Fund, it is my duty to give an account of the money received and disbursed during the past two years. Let me begin by saying that the receipts, notwithstanding the business depression of the last two years, are about the same as the previous two years. Our people show that they have love for the old covenant people and that their heart's desire and prayer to God is, that they might be saved.

I feared that the financial distress of the Western States would materially decrease the offering for the Jewish Fund, but the West, however, remained faithful and loyal. If the East would do as well as the West, our Fund would give a far better showing.

The last Synod forgot to appropriate a specific sum to our Jewish Missions at Paterson and Chicago, hence I confined myself to the decision of the former Synod, allowing \$4,000.00 annually to each. Besides this I have forwarded what I received specifically for Paterson and Chicago, respectively. Would it not be well for Synod to notify the churches that all money given for Jewish Missions should be forwarded to the General Fund, and should not be specified for either Paterson or Chicago; or give your Treasurer the right to deposit all money he receives, whether specified for Paterson or Chicago or not, in the General Fund?

I herewith append a report of receipts and disbursements for

the past two years, from June 1, 1920, to June 1, 1922, and designate the amounts received from the different Classes, and how much this is per family. May it be an incentive to those Classes, which stand low in this respect, to double their efforts in the future.

The Lord Jehovah grant that through our feeble efforts many of the remnant according to the election of grace may be engrafted in their own olive tree!

Humbly submitted,

J. L. Van Tielen, Treasurer.

RECEIVED FOR JEWISH MISSION GENERAL FUND

From June, 1920 , to June, 1922

Name of Classis	No. of Families	Amount Received	Per Family
Grand Rapids East	2,464	\$ 1,365.70	\$.55
Grand Rapids West	2,856	2,391.49	.84
Hackensack	313	-----	---
Holland	1,725	1,158.96	.67
Hudson	1,383	99.72	.07
Illinois	2,677	1,721.58	.64
Muskegon	1,932	2,398.01	1.24
Orange City	1,344	1,282.56	.95
Ostfriesland	519	630.48	1.22
Pacific	689	742.14	1.08
Pella	1,211	1,289.79	1.06
Sioux Center	1,337	1,817.79	1.36
Zeeland	1,400	1,316.77	.94
TOTAL	19,850	\$16,205.42	\$.81
Societies, Donations, etc.		626.50	
Specifically for Pastors		323.45	
Specifically for Chicago		386.17	
Balance on hand, June, 1920		510.34	
Total Receipts		\$18,051.88	
Disbursements		16,823.27	
Balance on hand, June 1, 1922			\$1,228.61

Received for Chicago Building Fund \$7,145.82
Disbursements for Chicago Building Fund 7,145.82

Christian Reformed Jewish Missions,

J. L. Van Tielen, Treasurer.

SUPPLEMENT VI

REPORT OF THE EMERITUS BOARD

To the Synod of the Christian Reformed Church
Meeting, June, 1922 (Acts, Art. 21)

Esteemed Brethren:

The members of the Board are Mr. S. S. Postma, Mr. M. Trap, Mr. A. Roebach, Rev. H. M. Vander Ploeg, and Rev. J. Smitter.

The officers are: S. S. Postma, President; Rev. H. M. Vander Ploeg, Vice-President; Rev. J. Smitter, Secretary-Treasurer.

Because of the many requests for aid, and very likely the scarcity of money, it appeared for a while that the Board would not be able to make any payments, and we were necessitated to make an announcement in our church papers. We can, however, with joy state that soon enough money was received so that we could pay the full subsidy. Moreover we also received a few extra gifts.

The Board has tentatively paid subsidy to the following:
Rev. H. J. De Vries, \$1,000.00; Rev. F. Fortuin, \$1,000.00;
Rev. D. H. Muyskens, \$1,000.00; Rev. E. Van Korlaar, \$1,000.00;
Mrs. E. Breen, \$600.00; Mrs. H. Heyns, \$600.00; Mrs. M. De Boer, \$400.00.

The following persons received an increase: Rev. J. Robbert, Rev. H. Van Wesep, Mrs. A. Dekker, each \$100.00.

Rev. K. Kuiper was taken away by death. Rev. J. Groen and Rev. H. J. De Vries considered themselves strong enough again to serve congregations and accepted calls. From both of the brethren the Board received letters praising God for restoration and thanked the Church for the support received.

From Classis Pella the Board received word that at present Rev. J. Viseia is not in need of support.

The Report of the Treasurer is as follows:

From June 1, 1920, to January 1, 1922

1920

Balance	\$ 1,056.27
Receipts	<u>10,047.68</u>
Total	\$11,103.95
Disbursements	<u>7,811.30</u>
Balance	\$ 3,292.65

1921

Balance	\$ 3,292.65
Receipts	<u>18,033.44</u>
Total	\$21,326.09
Disbursements	<u>20,280.20</u>
Balance	\$ 1,045.89

The following Classes are in arrears with the Board January 1, 1922:

Grand Rapids East	\$ 888.67
Grand Rapids West	2,501.08
Holland	137.81
Muskegon	225.00
Ostfriesland	90.92
Pacific	113.68
Sioux Center	145.19
Zeeland	172.78

The books of the Treasurer were audited and found in good order.

The Board received the following requests for aid:

From Classis Hudson, for Rev. F. Fortuin, \$1,200.00;
from Classis Muskegon, for Rev. E. Van Korlaar, \$1,000.00;
from Classis Pacific, for Rev. D. H. Muyskene, \$1,000.00;
from Classis Grand Rapids East, for Mrs. H. Heyns, \$600.00;
from Classis Grand Rapids East, for Mrs. G. Cooper, \$800.00;
from Classis Pacific, for Mrs. E. Breen, \$800.00; from

Classis Sioux Center, for Mrs. M. De Boer, \$400.00.

The Board received a letter from Classis Pella requesting the Board to grant \$1,200.00 to Mrs. F. Stuart. Up until now Mrs. Stuart received \$600.00 from the Emeritus Fund and \$600.00 from the congregation of Hanford. The congregation is no longer in a position to grant this aid.

Taking into consideration the many requests for subsidy the Board could not fulfil the decision of the last Synod to grant everyone a 20% increase.

The Board advises granting the following subsidies:

Rev. A. J. Brink	\$ 850.00
Rev. H. Van Wesep	800.00
Rev. J. Robbert	800.00
Rev. A. Meyer	1,000.00
Rev. T. Van 't Loo	900.00
Rev. E. Van Korlaar	1,000.00
Rev. J. Plesscher	500.00
Rev. F. Fortuin	1,000.00
Rev. D. H. Muyskens	
Mrs. M. J. Bofma	600.00
Mrs. H. Huizingh	350.00
Mrs. J. Schultz	300.00
Mrs. M. Temple	300.00
Mrs. S. Broekstra	300.00
Mrs. J. Remein	300.00
Mrs. J. Van Vlaanderen	300.00
Mrs. J. Stadt	350.00
Mrs. J. A. Kett	300.00
Mrs. A. Van Houten	250.00
Mrs. L. Rietdyk	150.00
Mrs. J. B. Jonkman	500.00
Mrs. P. Van Vliet	500.00
Mrs. A. Dekker	600.00
Mrs. J. Gruessing	600.00
Mrs. D. Vander Ploeg	700.00
Mrs. H. Heyns	600.00
Mrs. C. Cooper	600.00
Mrs. K. Kuiper	600.00
Mrs. M. De Boer	400.00
Mrs. E. Breen	600.00
Van Houten Orphans	200.00

Synod is called upon to appoint three members this year. Those whose terms expire are Mr. A. Rosbach, Rev. H. M. Vander Ploeg, and Rev. J. Smitter.

RULES FOR THE EMERITUS FUND
(As Adopted by Synod, Art. 21)

RULES FOR THE CARE OF EMERITUS MINISTERS AND
THE WIDOWS AND CHILDREN OF MINISTERS

Article 1

In order to implement Article 13 of the Church Order the Christian Reformed Church has an Emeritus Fund, whereby the necessary support is given under the following conditions.

Article 2

Each Synodical gathering establishes a budget for the Emeritus Fund, and determines what each Classis according to the number of families, shall contribute. Special gifts and legacies are gratefully received, and shall be announced.

Article 3

Synod appoints a Committee of five persons, who are instructed to supervise the Emeritus Fund. This Committee consists of two ministers and three other members. It is to be incorporated as the Emeritus Fund of the Christian Reformed Church of America. For every member there is to be an alternate.

Article 4

For this Committee Synod appoints three one time and two the next, so that at every Synodical meeting election of members takes place. The retiring members can be re-elected. The Committee itself chooses from its own midst a President, Vice-President, and Secretary-Treasurer.

Article 5

Every Classis shall determine, with the approbation of Synod, how much should be disbursed to those which it declares Emeritus, and widows and children in its midst. The consistory at which emeritation is requested, shall inquire the amount of support needed for the emritated one, (widows, children). As a rule the emeriti shall receive $\frac{2}{3}$ (two-thirds) of the average salary of minister and to widows and children the same. Classis also determines, in consultation with the consistory, when special support is required, but this also must meet the approval of Synod.

Article 6

Each Classis shall provide for the regular congregational contributions for the Classical quota, of which one-fourth ($\frac{1}{4}$) shall be sent to the Treasurer of this Fund every three months.

Article 7

Each Classis is required to give the Committee the necessary information. To that end the Stated Clerk of the Classis shall correspond with the Secretary of the Committee.

Article 8

The Committee shall meet before each Synod in order to determine matters, prepare a report and a budget for the coming two years to be presented to Synod.

Article 9

The Committee shall disburse to the persons concerned what has been determined by the respective Classes. With difference of opinion the Committee reserves the right and the duty to bring its objection to Synod.

Article 10

The financial report of the Treasurer is audited which the Committee has published in De Wachter and The Banner annually.

SUPPLEMENT VII

REPORT OF THE CHURCH HELP COMMITTEE
Acts, Art. 30)

To the Synod the the Christian Reformed Church, meeting
at Orange Jity, Iowa, June 22 ff, 1922.

Esteemed Brethren:

(1) A brief but complete report to our churches gathered as Synod, with a right to request what has been accomplished by their Committee these last two years, for the weak churches and those needing support. If we were able to report to the previous Synod that the request for aid could be fully met, but that soon we would see a change, since much more would be requested now that the war is past, it can now be said that the Committee's prediction has proved true. A considerable amount of aid has been requested lately, especially with respect to the great need in the West. It cannot be denied that because of the increased requests the Committee has been placed before great difficulties, and cannot provide what has been promised unless the congregations collect more; because even the SOS sent by means of the church papers not much more was collected than the previous years. And we understand that when a specific amount is promised, then these weak congregations begin to build and are looking for the promised amount.

Through this specific need, in which many small congregations in the West found themselves, we had to send \$3,300.00 West, upon which we had not figured. This support was minimal considering the need, if these churches especially in Orange

City Classis do not go bankrupt. This created a situation that other congregations that had been promised support could not receive the same and are still looking for it, even though it is more than a year ago that the aid had been promised. In addition to this many more requests have been received so that at present the amount of \$9,500.00 had been promised to be divided among eight congregations.

(2) The financial report is only for nineteen months according to the decision of the last Synod. In these nineteen months, from June 1, 1920, to December 31, 1921, the following amounts have been received from the Classis:

Classis Grand Rapids East	\$ 759.41
Classis Grand Rapids West	476.83
Classis Illinois	1,275.40
Classis Holland	690.55
Classis Hudson	363.33
Classis Orange City	405.69
Classis Pella	293.92
Classis Pacific	1,385.01
Classis Muskegon	309.90
Classis Zeeland	432.32
Classis Ostfriesland	177.19
Classis Hackensack	53.85
Classis Sioux Center	408.43

In the amount received from Classis Pacific is a gift of \$1,000.00, which it has taken from its Classical Fund and given to Church Help, for the specific disbursements from the Church Help Fund for the help formerly given to the Edmonton church, and in the past year for the Columbus, Mont., church. Interest, \$40.00; Tuma's Estate \$42.41; all this together with the balance of May 31, 1920 of \$194.86, is the total of

\$ 7,309.20
5,052.75
 \$12,361.95

Receipts of amount paid back by churches

Disbursed to Churches for Support

Brooklyn, Minn.	\$ 900.00
Bigelow, Minn.	800.00
MaBain, Mich	1,700.00

Grookston, Minn.	1,000.00	
Holland, Iowa	500.00	
Roseland IV, Chicago, Ill.	2,000.00	
Holland, Iowa	500.00	
Hope Church, Grand Rapids, Mich.	1,000.00	
Lynden II, Wash.	1,000.00	
Columbus, Mont.	1,200.00	
Colton, South Dakota	1,500.00	
Other disbursements	103.00	\$12,203.00
Balance, Dec. 31, 1921		\$ 158.95

(3) The amount owed to the Church Help Fund by the various churches that have received aid, is as follows:

Caldwell, Mich.	\$ 220.00	Lynden II, Wash.	\$1,000.00
Sullivan, Mich.	540.00	Chicago, Ohio	74.00
Atwood, Mich.	30.00	East Palmyra, N. Y.	300.28
Rudyard, Mich.	691.50	Racine, Wis.	150.00
Tracy, Iowa	200.00	Noordelooze, Mich.	175.00
Byron Center, Mich.	212.60	S. Boardman, Mich.	50.00
Rusk, Mich.	46.10	New Holland, Mont.	380.00
Lebanon, Iowa	75.00	Vesper, Wis.	135.00
Oskaloosa, Iowa	420.00	Randolph, Wis.	435.42
Plainfield, Mich.	359.00	Hitchcock, Minn.	47.50
Bishop, Mich.	165.00	Sanborn, Iowa	230.00
16th St., Holland, Mi.	275.00	Winnipeg, Canada	450.00
Elpis, Colo.	305.00	Redlands, Calif.	323.98
Ada, Mich.	325.00	Hancock, Minn.	710.00
Conrad, Mont.	680.00	Hanford, Calif.	525.00
Madison Ave., Pat., N.J.	275.00	Sibley, Iowa	1,900.00
Plover, Wis.	2,150.00	Worthington, Minn.	800.00
Musk. Hgts., Mich.	700.00	Ocheyedan, Iowa	1,300.00
Burdett, Canada	150.00	Gramersburg, Canada	770.00
Los Angeles, Calif.	610.00	Bethel, G. R. M.	850.00
Holland, Minn.	1,220.00	Neerlandia, Canada	160.00
Columbus, Mont.	1,800.00	North Blendon, Mich.	375.00
Dutton, Mich.	500.00	Fremont II, Mich.	425.00
Lark, N. D.	500.00	West Branch, Mich.	300.00
Ogilvie, Minn.	475.00	Hope, River Bend	1,475.00
Hawarden, Iowa	850.00	Austinville, Iowa	700.00
Detroit, Mich.	775.00	Estelline, S. D.	2,030.00
Bigelow, Minn.	2,200.00	Wyoming Pk., Mich.	900.00

Chandler, Minn..	1,260.00	Roseland IV, Chi-	
Todd, S. D.	400.00	cago, Ill.	1,900.00
Hills, Minn.	570.00	Holland Center, S. D.	800.00
Lansing, Ill.	1,800.00	McBain, Mich.	1,700.00
Brooten, Minn.	1,300.00	Holland, Iowa	1,000.00
Crookston, Minn.	950.00	Colton, S. D.	2,000.00
Total		\$47,400.38	

Although it is difficult to satisfy everybody, especially where the requests for support far exceed the receipts for this Fund, we might nevertheless work with satisfaction in accomplishing our tasks. It requires a lot of correspondence on the part of our Treasurer. May our Committee soon be encouraged by many wholesome collections. There is great need, as we have said in the beginning. May we soon delight the waiting congregations in being able to send the amount promised by the Committee. They have a great need of it.

Humbly submitted,

J. Manni
Henry J. Heynen
D. De Beer.

SUPPLEMENT VIII

REPORT OF THE PUBLICATION COMMITTEE
(Acts, Art. 30.)

To the Synod of the Christian Reformed Church, meeting in
Orange City, Iowa, June 21, ff, 1922.

Esteemed Fathers and Brethren:

The Publication Committee has the honor and the satisfaction
to offer the following report to your gathering:

(1) Rev. Timmermann was appointed as editor of the department of "Doctrinal Subjects" by the last Synod. In answer to a letter addressed to him, he declared that he was prepared to accept the appointment provided it could be postponed to January, 1921. When this time had elapsed and still no articles were received from him, another letter was sent to him. He replied that because of illness he could not assume the appointment. Then Rev. D. Zwier was appointed, which appointment he accepted.

(2) Another action of the last Synod concerning your Committee was the decision, that "to accommodate our Dutch-speaking congregations, the Sunday-School lesson that appears from week to week in De Wachter, also shall be printed separately in fitting form to be handed out as the Sunday-School Messenger." The implementation thereof was placed in the hands of the Publication Committee (Acts, p. 90).

Shortly after Synod met the Committee began making work of this matter. First of all to figure the cost. By means of an an-

nouncement in De Wachter that all those who were interested in obtaining copies of the publication and the number they would like to order. The total number came to 900 copies. The Committee decided that the Sunday School Messenger consist of a reprint of the Sunday-School lesson in De Wachter, and a simple narration of the same for the very young. The cost would be \$1.00 per year for a subscription. To those who had signified their interest in obtaining copies notice was sent that the cost would be \$1.00 per copy, and to send in their order. The result was that only four placed orders for a total of 121 copies, so that it was decided not to publish this paper, and to announce the same in De Wachter.

(3) Some new departments added to the existing departments in our church papers by the Committee. A "Children's Page" in The Banner, which undoubtedly will be appreciated by our children, and two in De Wachter, viz., "American Church Life" and "The Practice of Godliness". Those who received appointments to these departments accented, and without question their work has enriched the content of our papers.

(4) The Janssen case, which for the entire church was and still is a painful experience, has also created difficulty for your Committee. Only a short time ago it gave account in De Wachter concerning its decision to close the church papers for discussion of this matter, so that it does not have to be restated here. That the Committee did not please everyone by its decision or could have pleased everyone has become evident. It is itself convinced that with many the distaste for strife over differences of opinion concerning the truth bears a morbid character, coming from an indifference with respect to maintaining principles,

or from a spirit of considering maintaining the peace at any price to be more godly than "fighting the good fight of faith once for all delivered unto the saints", to which the Scripture admonishes us. It is something characteristic of our day of a flagging of the boundaries, wherein the extremes meet one another. Hence your Committee for a long time withstood the desire to make an end of this strife. But it cannot be denied that this case has also another angle, an angle which gave food of the above mentioned dislike for all strife, viz., that it appeared difficult to lead the strife in a meaningful and effective manner. This fact has also contributed to grant the request of the Curatorium with respect to this matter.

(5) For a considerable period of time the Committee felt the desirability of having a home of its own for our church papers. We have our printing plant at present on the third floor. There is no elevator, which makes it difficult for so many who come to the office to pay their subscription, or for other reasons. This is not the only, this is not the paramount significance, but it is inconvenient. Worse still is the fact that on such a third floor it is not strong enough for a printing press to be installed. When it is in operation the floor shakes and the papers suffer thereby. As much as possible it has been attempted to reinforce the floor, although this has helped, but it has not eliminated the vibration entirely. And moreover the continuation in a rented facility is always uncertain. Such a rent-contract is made for a short period of time (for us only two years), and then one can be placed in the situation to move, with all the difficulty and confusion, and great expense connected therewith.

With the 20th of May, 1921, our rent contract expired, and while the owner would be willing to continue our tenancy, upon the

condition that the rent be increased \$10.00 per month and obtain a new press, the Committee decided to look for another location. This search proved to be futile, and thus we had to accommodate. Fortunately the proprietor cancelled his request for increased rent, but his demand for a new press had to be granted. The new rent contract runs to May 20, 1923, and then it can be foreseen that an increase in rent cannot be prevented. A new press, which was needed, has been obtained and paid for.

Hence, the Committee felt obligated to make efforts to obtain its own building by May, 1923. It was already negotiating in obtaining a piece of property on the corner of Eastern Ave. and Franklin St. No matter how much the Committee for many reasons felt that the printing plant should be located in the heart of the city, it felt that it was beyond its reach, and that Eastern Ave. was the next best place. But unexpectedly another avenue opened. On Market St., near the City Mission a building was up for sale for \$15,000.00 possibly \$13,000.00. This building of two stories, lies in the heart of the city, is functional and strong, and in the judgment of the Business Committee, a price of \$15,000.00 was not too steep. With satisfaction we can state that our Business Manager, Mr. J. Buiten, has been successful in being able to buy this building for \$13,000.00, so that soon the printing shop will be established there.

(6) The fear expressed in our report to the previous Synod, that the price of our papers would again have to be increased a little soon thereafter proved true. The price of \$1.75 had to be increased to \$2.00. And the time for thinking of a decrease has not yet materialized. Only this Spring the Committee felt itself dutibound to grant the employees an increase in wages.

(7) The Financial Report, tendered by the Business Manager, is as follows:

INCOME AND EXPENDITURES

June 1, 1920, to January 1, 1922

Income

Cash Balance on hand, June 1, 1920	\$ 9,122.81	
Wachter Subscriptions	22,535.57	
Banner Subscriptions	15,323.02	
Wachter Advertising	5,834.55	
Banner Advertising	3,847.89	
Waste Paper, Interest, etc.	505.77	\$57,169.61

Expenditures

Commission to Agents	\$ 1,224.54	
Office Expenses	397.09	
Salaries, Office and Van Ess	6,310.83	
Salaries, Shop	12,413.52	
Committee Expense	587.31	
Shop Expense	637.34	
Draying	832.72	
Van Ess Expense	472.14	
Insurance	398.35	
Second Class Postage	1,384.35	
Paper	10,698.79	
Power, Light, and Gas	549.55	
Rent	730.00	
Editors' Salaries	3,677.93	
Engravings	96.26	
Editors' Expense	39.35	
Repairs on Machines	121.76	
Wrapping Paper, Twine, etc.	351.29	
Van Ess Commission	265.66	
Premiums	212.90	
Ink	199.75	
Type, etc.	449.29	
Shop Fixtures	200.12	
Addition to Linotype Machine	60.00	
New Press	5,008.51	
Calvin College	5,000.00	<u>52,319.35</u>

Cash Balance on hand

\$ 4,850.26

VALUE OF PRINTING PLANT

Net worth, June 1, 1920	\$ 6,504.64
Purchased Since	5,717.92
Total	<u>\$12,222.56</u>
Less Depreciation and Loss by Sale of Old Press	2,043.54
Net Worth, January 1, 1922	<u>\$10,179.02</u>

NUMBER OF SUBSCRIBERS

June 1, 1920 - De Wachter	8,515	The Banner	5,500
Jan. 1, 1922 - De Wachter	8,005	The Banner	6,100

The books were audited to December 31, 1921, by Mr. Wm. P. Drever, Public Accountant, who in his report of March 21, 1922, testified that everything had been found in order, the books correct, and the money on hand.

(8) There are two matters that the Publication Committee wishes to place before Synod:

a) the proposal that the appointment of the members of this Committee be done by the Committee of Pre-advice instead of the Committee for Appointments. It believes that this deserves priority because the Committee of Pre-advice by considering the work of the Publication Committee has naturally entered into the work of this Committee and is in a better position to make recommendations, taking into consideration the nominations of the Publication Committee;

b) the accountability of collections and gifts for denominational funds once per year, which could best be done in a Supplement. The Committee would recommend this upon the following grounds:

(1) The monthly reports, as they are now published, only give an account of the collections fragmentarily, so that one cannot obtain complete oversight of what each congregation contributes,

while, if they were published once per year, a complete account of everything in toto would be received;

(2) The monthly reports demand each month just about as much room as the annual reports. This is an unnecessary loss of very costly space in our papers;

(3) Whereas these monthly reports now appear only in De Wachter, the annual reports could also be placed in The Banner.

(9) Finally, we wished to report that the terms of the brethren Tanis, Hulet, and Vanden Bosch expire at this time.

In the Name of the Publication Committee,

W. Heyns, Secretary.

SUPPLEMENT IX

REPORT OF THE COMMITTEE ON IMMIGRATION FOR

THE PREVENTION OF DISPERSION
(Acts, Art. 34.)

Esteemed Brethren:

The Committee on Immigration for the Prevention of Dispersion serves you with the following report:

(1) Concerning the labors of your Committee over the past two years, it can be said that some of the members of the Committee were seldom, and others quite frequently requested to give information with respect to different areas of our country and Canada. Each member of the Committee gave the information to the best of his ability in conformity with the mandate of the Synod of 1914. The result was that some upon the advice given moved elsewhere, and that others by means of warning against moving heeded the advice. In every instance, as far as we know, to their benefit.

Especially in the last two years the work of the Committee was not easy, especially for those members, who were requested to give a lot of information, since in many instances, from a material point of view things were uncertain, and similarly the congregational situation in many places was not promising. The Committee was therefore extremely careful, and generally advised against moving, unless there were reasons that made such a move advisable.

It is the feeling of the Committee that it must not only be, as one member expressed it, "a question box", but in the first place "a directional sign" but always a "danger signal". The Committee must not in the first place try to get people to

move, but to save them from dispersion, and to take care that church-wise and spiritually they do not decrease.

As far as we could figure it out, during the last two years members of the Committee wrote at least 400 letters.

The move is again in comparison the strongest to the West coast, and strongest to California. Over against this many have moved from Montana and Canada, some with the advice and help of a member of the Committee.

The Committee was of the opinion that it was not advisable to do much writing in the church papers. It was done only twice. Hardly ever was advice or information requested from consistories concerning members who had moved. This should have happened oftener. There are cases to mention where persons had moved more than a year ago without informing the Committee by the consistory.

(2) Concerning the method of work by the Committee the members are unanimous in their judgment that a change should take place. Formerly it was pointed out that it was out of the question that there could be mutual discussions, and that every member personally bears the responsibility. With respect to the description of the matter of this Committee in Acts 1914, p. 19, Synod certainly meant that there would be more cooperation than there has been to the present. And the Committee has also repeatedly experienced this, and came to the conclusion that it was necessary to find this cooperation as it is defined in the Rules and Regulations (see Art. 34). Thereby each member will feel himself more free with respect to important matters, and over certain particular general matters, when the entire Committee makes its declaration, and that thus the entire responsibility does not lie with one person. At the same time along this line there is a greater guarantee for those concerned that the information is reliable.

The decisions formerly made, which, however, have been taken up incomplete in these Rules and Regulations, and the additions

have been approved by all the present members (except for two of whom we have not heard).

(5) Concerning nominations for this Committee, we would advise Synod that the members of the Committee, A. De Vries and G. J. Withage from Canada, and J. Klaver from Montana, have moved. And also that B. Leest from Redland, Cal. no longer desires to serve on the Committee.

We are of the opinion, although in certain instances it might be of value, yet it is not desirable that the Committee continue to be so large as it is at present. It makes cooperation more difficult, while a Committee of five or six can obtain the necessary information and relate it to those interested.

Humbly submitted,

Henry J. Heynen, President,

P. J. Hoekenga, Secretary.

SUPPLEMENT X

SYNODICAL REPORT OF THE SOUTH AMERICA COMMITTEE

(Acts, Arts. 30 and 34.)

Esteemed Brthren:

Your Committee can report very favorably concerning the work of Rev. Sonneveldt in Patagonia, although the two congregations there suffered financial reverses the last few years so that a helping hand was necessary. Twice a year the brother makes a round through the widespread Boer colony, preaches at various stations in Dutch, English, and Spanish, engages in congregational as well as mission work, and endeavors to reach all in and around his field of work. His term of service ends this year, however, the congregations unanimously called him, and this time for an indefinite period of time. If Synod can continue to support this richly blessed work for a few years more for approximately \$1,200.00 per year, then he will be able to send his three children to a Christian School in the Netherlands, build a church and school in the center, and twice a year visit the churches in Tres Arroyos and Rosario, to which he wishes to devote himself indefinitely. The Committee gladly recommends this work for support, and therefore advises that Synod again appoint a Committee with a mandate as before. The Committee in the Netherlands also heartily recommend this work, and provide some support. Because of distance Rev. Groen could no longer serve as member of this Committee. We would gladly like to see the Mission Director, Dr. Beets, be placed on the Committee.

With respect to the congregation of Buenos Aires your Committee cannot give specific advice. The need of support is also present there, but there are irregularities and difficulties

which have arisen which must first be cleared up. It awaits the outcome of the next Classical meeting there. This meeting is being held upon the advice of the Committee of the Netherlands, which provided 1,500 guilders therefore.

Since the last Synod the receipts were \$2,438.39, and disbursements \$2,437.89. This leaves a balance of 50¢.

The Peoples State Bank of Holland also this time did not charge for foreign exchange transactions.

Humbly submitted,

The Committee,

J. Wyngearden, Secretary.

RECEIPTS

Balance	\$ 396.50
Classis Grand Rapids East	299.12
Classis Grand Rapids West	344.64
Classis Holland	182.32
Classis Hudson	127.58
Classis Illinois	297.77
Classis Muskegon	30.00
Classis Orange City	84.94
Classis Pacific	284.17
Classis Pella	218.69
Classis Sioux Center	52.48
Classis Zeeland	120.18
Total	\$2,438.39

DISBURSEMENTS

Buenos Aires	\$ 830.00
Patagonia	1,200.00
Tres Arroyos and Rosario,	
(Traveling Expenses and Books)	250.00
Chile (Books, Wachers, Banners,	
and Correspondence)	157.89
Total	\$2,437.89

The Committee,

J. Wyngearden, Treasurer.

May 31, 1922.

SUPPLEMENT XI

REPORT OF THE DELEGATE TO THE GENERAL SYNOD

OF THE GEREFORMEERDE CHURCHES IN THE

NETHERLANDS TO THE CHRISTIAN REFORMED

SYNOD, ORANGE CITY, IOWA.

(Acts, Art. 30.)

July 24, 1920

Esteemed Brethren:

Hindered in fulfilling the mandate of the Synod of 1920 as delegate of our Church (Acts 1920, p. 76) because of his appointment as Mission Director, the undersigned sent the following letter to the General Synod:

"Esteemed Brethren:

The Synod of the Christian Reformed Church received with joy the invitation from your Committee for correspondence with foreign churches, to send one or more delegates to your General Synod.

This invitation was accepted with the appointment of the undersigned, who considered it an honor as well as a privilege once again to spend a couple of weeks in your midst, such as previously in Arnhem and in Zwolle.

However, because later he was elected as Mission Director of the Christian Reformed Church, and the work connected therewith the tentative arrangement of sending three ministers of the Word to China, as well as other incidental reasons it is impossible for the undersigned to implement his plan to visit you in person. For that reason he takes the liberty by letter to send you the greetings of the Christian Reformed Church in North America to your assembly and your Churches, and pray the Lord's richest blessing in your important labors as well as in your en-

tire life and aspiration as Churches of the Reformation, bowing before the Word of our God, the proclaiming of his glory which is our task and privilege.

The Christian Reformed Church in North America also is always conscious of that great calling, and endeavors to keep this in mind in all its labors. By the grace of God our churches may experience a steady growth. Where in 1900 for example we had approximately 10,000 families, with 98 ministers, and 144 local churches, our number has increased to 20,000 families and 245 churches, ministered to by 200 ministers, while a dozen of our ministers are laboring in the work of missions; among our own people, gathering in the dispersed in three languages; among the Indians; among the Jews in Chicago and Paterson; and at Hoboken, N. J., in our Seamen's Home at 310 Hudson St., helping our Dutch seamen, and welcoming immigrants. We would like to remind you of your promise of support for the last mentioned project at the Synod of Zwolle. That our last Synod decided to engage in Chinese mission work has already been mentioned.

At the same time we can announce to you that efforts are being made to establish within five years a fund for Calvin College and the Grundy Center School for a million dollars, and the prospects are encouraging. Calvin has an enrollment of 450 students in the three departments of the school, and Grundy Center approximately 80. Our people are also here and there establishing Christian High Schools for secondary education upon a Reformed basis, while elementary Christian Schools are found everywhere. The Lord is good and causes us to grow and flourish in our new and beloved fatherland.

Our Synod, assembled from June 16 to 30, especially emphasized three things to be brought to your attention. And in the first place the fact based upon misunderstanding expressed in your church papers that our Church has already taken action with respect to the question of divorce. Such is in no sense the case, and we are looking forward for the advice of your men in this important matter.

In the second place, he was mandated to point out to you with all due deference that, in our opinion, that in your synodical meeting and actions not sufficient consideration is given to Foreign Churches of Reformed Confession and of Dutch extraction. It would please us very much, should you so decide in this matter, where distances become smaller and communications constantly become better, to do still more concerning that which your General Synod of 1914 declared. In these days of spiritual struggle there is greater need for each others support and advice than ever before in the history of our Churches.

In the third place, the undersigned was instructed to urge you to send more regularly delegates to our Synode, as we have regularly sent delegates to your assemblies to point out that we believe in the communion of the saints, and still continue to experience the solidarity of the Reformed Churches, not giving up courage to pursue after a General Council of our Reformed Churches of Dutch heritage.

According to rumor something of the nature of the last two points are to be submitted to your Synod by the Synod of North Holland, we with confidence look forward to your action concerning this.

Finally, it should be remarked concerning your communication of August, 1918, with respect to Bible-revision an appeal was made to those in our midst to get in contact with your Committee for Correspondence with Foreign Churches, who surely will gladly bring various matters to the place where it belongs.

Once again praying for God's blessing in your work, yours in the work of the Lord,

(Was signed) Henry Beets."

The Acts of the General Synod presented the following concerning this communication (pp. 216, 267):

"Reminded of our promise made at Zwolle in 1911, see Art. 59 of the Acts.

Support was requested for the Christian Seamen's and immigrants' Home at Hoboken. Synod decided to recommend this cause to the churches.

Furthermore, Dr. Beets informs us that the Synod of the Christian Reformed Church in America instructed him to bring especially three matters to the attention of our Synod:

a) That upon the basis of a misunderstanding expressed in our church papers that the American Church had already taken action with respect to the matter of divorce. This is in no sense the case. That Church continues to look for advice from our men in this case.

The published report can then be more closely considered by the Church in America.

b) That the American Church with all due deference point out that in their estimation our Synodical assemblies do not sufficiently take into consideration foreign churches of Dutch extraction.

To do more of what our Synod of 1914 declared would please the brethren in America. In these days of spiritual struggle there is need for each other's support and advice.

Your Committee judges that this Synod through its decision concerning the expansion of our Confessions has already met this request.

c) In the third place, the Reformed Churches in America urge the sending of delegates to their Synode on a more regular basis.

At the close of his letter Dr. Beets states: 'In answer to your communication of August, 1918, concerning Bible-revision the Synod of the Christian Reformed Church appealed to those in its midst to get in contact with the Committee of Correspondence for Foreign Churches, who surely will gladly bring the matters to the place where they belong.' This information will surely be received with gratitude, while the deputies to be appointed

SUPPLEMENT XII

REPORT ON MEMBERSHIP FEDERAL COUNCIL OF

THE CHURCHES OF CHRIST IN AMERICA

(Acts, Arts. 30 and 40.)

Esteemed Fathers and Brethren:

Your Committee, appointed by the last Synod to consider our membership in the Federal Council of Churches of Christ in America, beg permission to report as follows:

(1) We desire, first of all, to point to the fact that we were not solicited to unite with this Council, but initiative proceeded from our side. At the suggestion of our Committee in charge of War-work among our soldiers, we, as a Church, petitioned to be received into membership of the above-named Council; and upon our request, we were received into membership in 1918. We desired this membership:

- (1) "To obtain an official standing among the denominations;
- (2) "Because the Red Cross works only through this body;
- (3) "Because by not doing this one of the three ways are cut off to cooperate in Overseas Service."

(2) In answer to a two-fold overture at the Synod of 1920 to sever our relation or give other reasons for membership, the Committee of Pre-advice offered the following, which was adopted by Synod:

"Your Committee judges that both of these overtures have the same intent. It believes that the grounds for joining the Federal Council of Churches was in part due to the circumstances of war.

But of itself it does not follow, that since the war is now past, the membership should be terminated.

In favor of membership it the followings:

- (1) Thereby we obtain an official standing among the denominations in our country;
- (2) Thereby we stand in closer contact with denominations of our country and can consult with them in matters of Missions, Evangelization, and Social questions;
- (3) We become more known in the church world and can thus be of more significance, and have more influence.

"But your Committee also believes to see dangers, namely,

- (1) That in the future the Federal Council of Churches would usurp to itself a sort of hierarchical power;
- (2) That the Liberals in various denominations would become leaders;
- (3) That ~~the~~ the influence of the Federal Council of Churches in the future could become purely humanitarian;
- (4) That our union with the Federal Council of Churches could lead to the slackening of our defenses..

"Your Committee, by the information it now has, can give no tenable grounds, whereby it could advise the continuation or the discontinuation of membership in the Federal Council of Churches, but judges that a Committee be appointed for this material, and to report to the next Synod."

(5) Your Committee would seek to give an answer to the four points mentioned above under the heading of "Dangers that are seen." First, however, the remarks, that as soon as one or all of these contemplated dangers become real, the way for withdrawing is open.

- (1) In answering this we would simply quote Art. 4 of the Constitution and By-laws: "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of Christian bodies adhering to it."

- (2) We would answer: This danger will assuredly become real if the conservative or orthodox churches and elements withdraw and refuse to fight together to stem the tide of Liberalism.

- (3) This will depend a great deal upon how active a part is taken by those who would oppose such. It may be well to quote here the object of the Federal Council:

- 1) "To express the fellowship and catholic unity of the Christian Church.
- 2) "To bring the Christian bodies of America into united service for Christ and the world.
- 3) "To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- 4) "To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- 5) "To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

- (4) We would consider this a weakness, not to be admitted by us, unless thoroughly substantiated by experimental proofs.

(4) Your Committee realizes that if one desires to seek flaws, weaknesses, and things to criticize in this Council, in the subjects it discusses, in the mode of procedure oftentimes, and in the fact that the General Secretaries, with the Secretaries of the several Commissions are the ones who really guide and direct the business of the Council, this is indeed an easy matter; but, we proceed from the idea that we should rather do the reverse, and then we would point to the following matters:

(1) Our first aim, also as Churches, should not be to receive benefits, but to give what we have to the American Churches in the way of service, exerting our influence for good, and a constant propagation of our Reformed views.

(2) We, as Christian Reformed Churches, should surely have representation in a body that speaks for a united American Protestantism, therefore, also for us.

(3) It is not to be lightly esteemed that we will probably need the backing of this Council now and again in matters of our Missionary and other activities.

(4) We would advise, therefore, that Synod do not withdraw from the Council at this time, but in due season appoint some of our most capable men to represent us. These men should:

a) have command of the English language;

b) be fearless in propagating our views, although at the same time not strangers to the American spirit and mode of procedure;

c) be willing and take time to follow the work of the Council in all of its various phases;

d) seek membership in the Commissions which deal more particularly in phases of work in which we, as Churches, are interested;

e) be located where they can, without much expense or loss of time, attend the meetings.

(5) We, as Churches, will be entitled, according to the Constitution and By-laws:

- a) To five members in the Council which meets quadrennially. Next meeting, presumably the first Wednesday of December, 1924;
- b) To two members on the Executive Committee, preferably one minister and one layman. (The members of your Committee presenting this report are enrolled as members of this Executive Committee, and Rev. J. Timmermann as member of the Administrative Committee, but both are willing to resign in favor of any whom your honorable body may wish to appoint);
- c) To a Vice-President of the Council to be nominated by our Synod and elected by the Council at the Quadrennial meeting. Vacancies may be filled by the Executive Committee upon nomination by the representatives of the constituent body in which the vacancy occurs.

We invoke the Divine blessing upon your meeting.

Humbly submitted,

J. Dolfin

J. Timmermann.

BIJLAGE XIII

AMERICAN BIBLE SOCIETY

(Acta, Artt. 30 en 34.)

To the Synod of the Chr. Ref. Church

Esteemed Fathers and Brethren:—

Your delegate to the American Bible Society attended meetings of the Society in November, 1921, to help in the distribution of funds received during the year, and to advise in fixing the Budget for 1922. Since the Chr. Ref. Church contributes toward the support of the Society, it is given a voice, an advisory vote, in financing the distribution of the Scriptures thruout the world:

In 1920 the total gifts from the Chr. Ref. Churches amounted to \$522. In 1921 our churches gave \$1,167. But during 1921 *only 47 of our churches gave toward this cause.* If all our churches averaged up as do these 47, the Chr. Ref. Church would give well over \$6,000 per year for Bible Distribution.

Synod has recommended the American Bible Society as a worthy cause for our people to support. It is practically the only interdenominational work in which all can take part without any scruples, since the Bible is distributed without comment. Without the work of the great Bible Societies, all mission work would remain in a primitive stage of development.

My advice as your delegate would be that Synod once more remind the churches of the worthiness of this cause, and suggest that in *every* congregation some provision be made, by setting aside a fixed amount in the budget or by collections, to help this Society bring the Word of God to the ends of the earth.

Respectfully submitted,

LEONARD TRAP.

BIJLAGE XIV

THE ALLIANCE OF THE REFORMED CHURCHES THRUOUT THE WORLD HOLDING THE PRES- BYTERIAN SYSTEM (Acta, Art. 40.)

To the Synod of the Christian Reformed Church, Meeting
in Orange City, Iowa, June 21, 1922

Fathers and Brethren:—

As officially representing the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, I am commissioned to greet you in the name of the Alliance. At the Eleventh Council of the Alliance, held in Pittsburgh, Pa., last September, I was appointed as a delegate to your Synod with two charges: first, to convey the cordial salutations of the Alliance and voice its warm interest in the Church which you govern, and second, to extend an earnest invitation to you to connect yourselves with the Alliance and share in its work and responsibilities. With deep regret I find myself unable to be present at your Synod in person, and compelled to address you in writing.

Your honorable history, running back into that of the Christian Seceded Reformed Church of the Netherlands, tells of determined devotion to the Reformed faith as held by the Calvinistic family of believers, and your history is matched by your present-day loyal adherence to strict Calvinistic doctrine and your antagonism to the liberalizing trend of the times. Along with this, your zeal for home and foreign missions, your interest in evangelistic and reform activities, and the manifest power of the Holy Spirit in the lives of your ministry and people are equally well-known. For all of these reasons the Alliance is very

desirous of numbering you amongst its constituent Churches, and urges action on your part consenting to this proposal.

The Alliance is a broad organization or federation meant to include all the Presbyterian and Reformed Churches wherever found, and its aim is to exhibit the substantial unity in faith, discipline, and worship, which belongs to these Churches, to bring the influence of the Churches of the Reformation to bear upon the civil governments in various part of the world in behalf of humanity and of peace, and to maintain its constituent Churches in practical, sympathetic, and mutually beneficial relations. At present the welfare of the Churches of our Faith and Order on the Continent of Europe is a concern of prime moment. The first Council was held at Edinburgh, Scotland, in 1877, since which Council there have been ten Councils held, the last being the Pittsburgh Council of 1921, with thirty-four denominational Churches from all parts of the world represented. At this Council Dr. Henry Beets, of your Church, sat as a corresponding or consultative member by special invitation. The next Council meets in Cardiff, Wales, in 1925.

Between the Council meetings the business of the Alliance is carried on by an Executive Commission, made up of members from the various Churches in the Alliance. The annual apportionment of expense is small, the United Presbyterian Church being assessed but \$390.00 per year. Should the Synod respond favorably to the invitation of the Alliance, my suggestion would be that you designate two of your members (both ministers, or one minister and one elder) to take their places as members of the Western Section at its annual meeting in Toronto next February. These brethren might be clothed with authority to transact for the Synod in any items of procedure to be observed, and report back to your Synod in 1924. The probability is that your delegation in the Section will be increased beyond two when the statistics of your Church's membership are officially presented. It should be remembered that the Alliance is invested with no executive power whatever as regards its Constituent Churches, but acts only in an advisory capacity.

With these line of information and explanation I close by renewing in the name of the Alliance an affectionate and pressing invitation to the Synod to relate your noble Church to the Churches of the World Holding the Reformed faith and organized on Presbyterian principles.

Invoking the blessing of God upon your deliberations, and with sincere expressions of profound regard, I am,

Fraternally yours,

JOHN McNAUGHER,
President of the Alliance.

Pittsburgh, Pa., June 22, 1922.

BIJLAGE XV

PROPOSED ARTICLES OF ECCLESIASTICAL INCORPORATION

(Acta, Art. 40.)

Articles of Association of the _____
Christian Reformed Church of _____ Mich.

We, the undersigned, desiring to become incorporated under the provisions of Chapter 3, of Art. No. 84, of the Public Acts of 1921, do hereby make, execute, and adopt the following Articles of Association, to-wit:

First, The name assumed by this corporation, and by which it shall be known in law, is _____ Christian Reformed Church of _____, Michigan.

Second, The location of said church or society shall be in _____, County of _____, and State of Michigan.

Third, The time for which said corporation shall be created, shall be thirty (30) years.

Fourth, The members of said church or society shall worship and labor together according to the discipline, rules and usages of the Christian Reformed Church as from time to time authorized and declared by the Synod of said Christian Reformed Church.

Fifth, We recognize, as the fundamental principles of

our Church, in Doctrine and Government, the Bible as the infallible Word of God, the Formulas of Unity of the Christian Reformed Church and the Church Order, as revised by the Synod of the Christian Reformed Church of 1914, and amendments or additions thereto as may be made by subsequent Synods. The said Formulas of Unity are: 1st, The Thirty-seven Articles of the Belgic Confession of Faith; 2nd, The Heidelberg Catechism; 3rd, The Five Articles against the Remonstrants.

Sixth, We irrevocably appropriate to the maintenance of the above-mentioned Formulas of Unity and Church Order forever, such real and personal estate as this church now has or may hereafter acquire, and declare that to these objects alone it shall be applied. In case of any departure from the above-established Formulas of Unity and Church Order by any portion of the Church or congregation, such estate shall be held and enjoyed exclusively by those who adhere to said Formulas of Unity and Church Order herein declared and established as the basis of our Church and congregation, and applied for above-named objects.

Seventh, Any person elected to the office of Elder or Deacon in said Church according to the Church Order (Constitution) and usages of the Christian Reformed Church, and the Pastor, if there be one, shall become and be a member of the Board of Trustees of said church, and the corporate functions of all offices shall cease on the vacation of the ecclesiastical office, but a vacancy in the office of Pastor shall in no way affect such Board of Trustees.

Eighth, Said Trustees may have a common seal and alter the same at pleasure, and shall take into possession and custody all the temporalities of the Church and shall make the rules and regulations for the management thereof, whether the same shall consist of real or personal estate, and whether the same have been given.

granted, bequeathed or devised directly or indirectly to such church or to any person for its use.

Ninth, Said Trustees shall have the power and authority to bargain, sell, convey, mortgage, lease or release any real estate belonging to said church or held by them as such Trustees, and to erect churches, parsonages, school-houses and other buildings for the direct and legitimate use of such church, and to alter and repair the same, and to fix the salary of its minister or ministers (if, at any time, there be more than one) or anyone in its employ; *Provided*, That no such purchase, sale or conveyance, mortgage, lease or fixing of salaries shall be made unless the affirmative vote of at least two-thirds of the members of this church organization, of which said Trustees are officers, shall be first obtained at a meeting of such members of this church or congregation present and entitled to vote, duly and specially called for that purpose by notice given for two successive Sundays at the usual place of meeting next preceding such meeting: *Provided*, further, That no sale, mortgaging or conveyance shall be made of any gift, grant, or donation, conveyance, devise or bequest, which would be inconsistent with the express terms or plain intent of the grant, donation, gift, conveyance, devise or bequest.

Tenth, The said Trustees may at any time hereafter, by the affirmative vote of two-thirds of the Trustees, amend these Articles of Association in any manner not inconsistent with the provisions of Articles Fourth, Fifth, and Sixth hereof: *Provided*, That before such amendments shall become operative, a vote in favor thereof of at least two-thirds of the members of this church organization, present and entitled to vote, shall be obtained by said Trustees at a meeting of the members of this church especially called for that purpose, and of which notice has first been given as is also provided for and required in Article Ninth hereof, and the requirements of the said Chapter 5, of Act No. 84 of the Public Acts of 1921 be fully complied with.

IN WITNESS WHEREOF, We. the parties hereby associating for the purpose of giving legal effect to these Articles, hereunto sign our names and places of residence,

at the _____ of _____, County
of _____, and State of Michigan,
this _____ day of _____ A. D. 19____

_____ residing at _____
_____ residing at _____
_____ residing at _____
_____ residing at _____

STATE OF MICHIGAN }
COUNTY OF _____ } ss.

On this _____ day of _____ A. D. 19____,
before us, a Notary Public in and for said County, personally appeared _____
known to me to be the same persons mentioned herein,
and who executed the foregoing instrument, and severally acknowledged that they executed the same freely and
for the intents and purposes therein mentioned.

Notary Public for _____ County, Michigan.

My Commission expires _____

BIJLAGE XVI

REGELING VOOR DE KERKVISITATIE
(Acta, Art. 40.)

De Kerkvisitatie, die volgens Art. 44 der Kerkenorde in de gemeenten gehouden moet worden, vordert voor den goeden gang het volgende:

- (1) Elke Classis benoemt uit haar midden als visitatoren ten minste twee Dienaren, en even zooveel secundi.
- (2) De visitatoren geven minstens acht dagen van tevoren kennis aan den Kerkeraad van den dag en het uur hunner komst.
- (3) De Kerkvisitatie wordt op den voorafgaanden Zon- van den kansel aan de gemeente bekend gemaakt.
- (4) Alle leden des Kerkeraads zorgen op de vergadering, voor de Kerkvisitatie bestemd, tegenwoordig te zijn. Ieder lid, dat absent blijft, is gehouden de reden van zijn absentie ter kennis van deze vergadering te brengen. Indien de helft der leden niet tegenwoordig is, kan de Kerkvisitatie niet gehouden worden.
- (5) De Kerkeraad draagt zorg, dat alle boeken der gemeente ter inzage der visitatoren op de vergadering zijn.
- (6) Van de visitatoren bekleedt op deze vergadering één de functie van Praeses, de andere van Scriba. De visitatoren teekenen hunne bevindingen en handelingen op in een boek, dat bij volgende visitaties geraadpleegd kan worden, en in het archief der Classis bewaard.

- (7) Indien misstanden in een gemeente het wenschelijk doen zijn, hebben de visitatoren hunne visitatie zoo spoedig en dikwijls noodig te herhalen.
- (8) Na afloop der visitatie van alle gemeenten zullen de visitatoren met de noodige discretie een verslag van hunne handelingen en bevindingen opmaken en op de eerstkomende Classis indienen.

LEIDDRAAD BIJ HET ONDERZOEK

Vragen aan den Vollen Kerkeraad

- (1) Wordt op den dag des Heeren minstens tweemaal gepredikt, eens naar vrije tekstkeuze, en eens naar de volgorde van den Heidelbergschen Catechismus, zoodat er geene Zondagsafdeeling buiten behandeling blijft?
- (2) Bepaalt de Kerkeraad voor de leesdiensten de leesstof?
- (3) Wordt het Avondmaal minstens viermaal des jaars gevierd na gehouden voorbereidings- en met volgende nabetrachtings-predikatie?
- (4) Draagt de Kerkeraad zorg, dat de catechisatiën geregeld gehouden en bezocht worden?
- (5) Worden de Kerkeraadsleden verkozen overeenkomstig Artt. 22 en 24 der Kerkenorde?
- (6) Zijn de Formulieren van Eenigheid door al de leden des Kerkeraads, Predikanten, Ouderlingen en Diakenen, onderteekend?
- (7) Vergadert de Kerkeraad op bepaalde tijden naar de behoeften der gemeente?
- (8) Worden alle voorkomende zaken behandeld naar onze Kerkenorde, en wordt het verhandelde behoorlijk geboekt en bewaard?
- (9) Wordt er censura morum gehouden onder de leden des Kerkeraads vóór elk Avondmaal?
- (10) Wordt de kerkelijke tucht getrouw uitgeoefend naar Gods Woord en de Kerkenorde?

- (11) Is de Kerkeraad zich ook bewust, of er leden van geheime genootschappen in de gemeente zijn, en indien ze er zijn, worden ze kerkelijk behandeld?
- (12) Worden de huisgezinnen, kranken en armen geregeld door de leden des Kerkeraads naar eisch hunner roeping bezocht?
- (13) Hoe is de geestelijke toestand der gemeente? Is er eendracht, vrede en liefde?
- (14) Zoeken de kinderen der gemeente, tot jaren des onderscheids gekomen zijnde, de toelating tot des Heeren Heilig Avondmaal?
- (15) Is de gemeente naar vermogen werkzaam tot uitbreiding van Gods Koninkrijk?
- (16) Worden de door de Classis en Synode bepaalde collecten opgenomen overeenkomstig de daartoe gemaakte regelingen?
- (17) Worden de gelden en bewijzen van eigendom, zoowel van kerk- als van armen-administratie, op een veilige plaats zoo bewaard, dat er geen aanleiding kan bestaan tot wantrouwen, noch moeilijkheden bij aftreden of overlijden zich kunnen voordoen; en is de gemeente behoorlijk geïncorporeerd? Is het archief in orde?
- (18) Zorgen de ouders, dat hunne kinderen zooveel mogelijk gebruik maken van Christelijke Scholen?

Vragen aan de Ouderlingen en Diakenen, terwijl de
Predikant of Predikanten afwezig zijn

- (1) Gaat de Predikant bij de uitoefening van den predikdienst en bij de bediening der Sacramenten getrouw te werk volgens Gods Woord, de Formulieren van Eenigheid en de Kerkenorde?
- (2) Gebruikt hij bij de uitoefening zijner bediening de Formulieren der Kerk, en leidt hij de openbare godsdienst-oefeningen met stichting?
- (3) Houdt hij geregeld de catechisatiën, bezoekt hij de kranken getrouw, en neemt hij mede deel aan het huisbezoek?

- (4) Hoe openbaart hij zich in zijn huiselijk en openbaar leven?
- (5) Geeft zijn leeraarswerk blijk van ijverige studie, met name in de Catechismus-prediking?
- (6) Wijdt hij zich zooveel mogelijk aan de uitoefening van zijn ambt?
- (7) Heeft hij een toereikend inkomen overeenkomstig de behoeften van een welingericht burgerlijk huisgezin?

Vragen aan den Predikant of de Predikanten en de Diakenen
in afwezigheid der Ouderlingen

- (1) Wonen de Ouderlingen geregeld de gemeentelijke samenkomsten en de kerkeraads-vergaderingen bij?
- (2) Zijn zij van tijd tot tijd wel eens op de catechisatiën om te zien hoe zij gehouden en bezocht worden, en staan zij desgevorderd den Predikant in het catechiseeren bij?
- (3) Dragen zij mede zorg, dat de Christelijke discipline uitgeoefend wordt en alles eerlijk en met orde geschiedt?
- (4) Bezoeken zij zooveel mogelijk de gemeente, en trachten ze alle ergernis te voorkomen of weg te nemen en de leden te vertroosten en te onderwijzen?
- (5) Gedragen zij zich in hun huiselijk en openbaar leven als voorbeelden der gemeente?

Vragen in afwezigheid der Diakenen aan den Predikant of
de Predikanten en de Ouderlingen

- (1) Wonen de Diakenen geregeld de gemeentelijke samenkomsten en de kerkeraads-vergaderingen bij, en waar dit plaats heeft, ook de vergadering der Diakenen?

- (2) Zijn zij naarstig in het verzamelen van aalmoezen en vervullen ze getrouw hunne roeping in het verzorgen en vertroosten der armen en benauwden?
- 3) Worden de collecten in tegenwoordigheid van den Predikant of van een of meer der Ouderlingen geteld?
- (4) Administreren zij de gelden in overleg met den Predikant en de Ouderlingen verstandig; houden ze van ontvangsten en uitgaven dubbel aantekening, en doen ze daarvan ten bepaalden tijde rekening en verantwoording?
- (5) Openbaren zij zich in hun huiselijk en openbaar leven als voorbeeldige Christenen?

RULES FOR CHURCH VISITATION

The Visitation which, according to Art. 44 of the Church Order, must take place in the Churches, in order to proceed properly, calls for the observance of the following particulars:

- (1) Every Classis appoints from its midst at least two ministers as visitors, and an equal number of alternates.
- (2) At least one week prior to their coming the visitors notify the Consistory of the day and the hour of their visit.
- (3) On the intervening Sunday the approaching visitation is publicly announced to the congregation.
- (4) All members of the Consistory give diligence to be present at the meeting arranged for the visitation. Every member that remains absent is to acquaint the meeting with the reasons for his absence. If one-half of the members are absent, the visitation cannot take place.
- (5) The Consistory sees to it that all the books of the Church are brought to the meeting for inspection by the visitors.

Omit pp. 245-248 written in Dutch - English translation
in the Acts follows.

SUPPLEMENT XIV

RULES FOR CHURCH VISITATION

(Acts, Art. 40.)

The Visitation which, according to Art. 44 of the Church Order, must take place in the Churches, in order to proceed properly, calls for the observance of the following particulars:

- (1) Every Classis appoints from its midst at least two ministers as visitors, and an equal number of alternates.
- (2) At least one week prior to their coming the visitors notify the Consistory of the day and the hour of their visit.
- (3) On the intervening Sunday the approaching visitation is publicly announced to the congregation.
- (4) All members of the Consistory give diligence to be present at the meeting arranged for the visitation. Every member that remains absent is to acquaint the meeting with the reasons for his absence. If one-half of the members are absent, the visitation cannot take place.
- (5) The Consistory sees to it that all the books of the Church are brought to the meeting for inspection by the visitors.

- (6) At the meeting one of the visitors functions as president, and the other as clerk. The visitors record their findings and doings in a book for reference at future visitations, to be retained in the archives of Classis.
- (7) If abnormal conditions in a church make it desirable, the visitors shall repeat their call as soon and as often as necessary.
- (8) After all the churches have been visited, the visitors shall, with all necessary discretion, prepare a report of their findings and doings, and present the same to the next Classis.

GUIDE FOR THE EXAMINATION

Questions to the Full Consistory

- (1) Do you have preaching services at least twice on each Lord's Day, once from a text the choice of which is left free, and once after the order of the Heidelberg Catechism, so that no Lord's Day is omitted?
- (2) Does the Consistory determine what shall be read at reading-services?
- (3) Is the Lord's Supper celebrated at least four times a year, and is it preceded by a preparatory sermon and followed by an applicatory sermon?
- (4) Does the Consistory see to the regular holding of catechetical classes, and to their faithful attendance?
- (5) Are the members of the Consistory elected in accordance with Articles 22 and 24 of our Church Order?
- (6) Are the Forms of Unity signed by all the members of the Consistory, minister, elders, and deacons?
- (7) Does the Consistory meet at stated times according to the needs of the church?

- (8) Are all matters calling for the attention of the Consistory dealt with according to our Church Order, and are the acts of the Consistory properly recorded and kept?
 - (9) Do the members of the Consistory, before each celebration of the Lord's Supper, exercise Christian censure among themselves?
 - (10) Is Church Discipline administered faithfully in accordance with the Word of God and the Church Order?
 - (11) Is the Consistory aware of the presence in the congregation of members of secret societies, and if there are such, are they dealt with according to Church Discipline?
 - (12) Do the members of the Consistory, as their office demands, regularly visit the families, the sick, and the poor?
 - (13) What is the spiritual condition of the Church? Do unity, peace, and love prevail?
 - (14) Do the youth of the Church, coming to years of discretion, seek admission to the Lord's Table?
 - (15) Is the Church to the extent of its ability diligent towards the extension of God's Kingdom?
 - (16) Are the collections, prescribed by Classis and Synod, taken according to the respective regulations?
 - (17) Are all the funds and legal papers, both of the Church and of the poor, kept in a safe place, in such a way that there can arise no occasion for distrust, and that a change in office, through death or otherwise, can occasion no difficulties; and is the Church properly incorporated? Are the archives in good order?
 - (18) Do the parents as far as possible send their children to Christian Schools?
-

Questions to the Elders and Deacons in the Absence of the
Minister or Ministers

- (1) Does the Minister faithfully exercise his office in preaching and administering the Sacraments, in adherence to God's Word, the Forms of Unity, and the Church Order?
- (2) Does he in the discharge of his ministry use the Forms of the Church, and does he conduct public worship in an edifying manner?
- (3) Does he catechize regularly, is he faithful in visiting the sick, and does he take part in the visitation of the families?
- (4) How does he manifest himself in his domestic and public life?
- (5) Does his work as a teacher and preacher give evidence of diligent study, particularly his preaching of the Catechism?
- (6) Does he devote himself as exclusively as possible to the discharge of his official duties?
- (7) Does he receive a sufficient income proportionate to the needs of a well-ordered family?

Questions to the Minister or Ministers in the Absence of
the Elders

- (1) Are the Elders regular in their attendance at the meetings of the Church and of the Consistory?
 - (2) Do they from time to time visit the catechetical classes for the purpose of observing how they are conducted and attended, and do they upon request assist the Minister in catechizing?
 - (3) Are they doing their part in administering Christian discipline and in maintaining decency and order in all matters?
 - (4) Do they, according to their ability, visit, comfort, and instruct the members of the Church, and do they try to prevent or remove all offense?
 - (5) Do they, both at home and in public, lead a life exemplary for the congregation?
-

Questions to the Minister or Ministers and Elders in the Absence
of the Deacons

- (1) Are the Deacons regular in their attendance at the meetings of the Church and of the Consistory, and also, if such are held, of the Deacons?
- (2) Are they diligent in collecting alms, and do they faithfully discharge their duties in caring for the poor and the distressed, and in comforting them?
- (3) Are the collections counted in the presence of the Minister or of one or more of the Elders?
- (4) Do they wisely administer the funds in consultation with the Minister and Elders; do they keep a double record of receipts and disbursements, and do they at stated times render an account thereof?
- (5) Do they in their life at home and in public manifest themselves as exemplary Christians?

SUPPLEMENT XVII

REPORT OF THE COMMITTEE TO STUDY THE
REVISIONS OF THE FORMS OF THE CHURCH
IN COOPERATION WITH THE REFORMED
CHURCHES IN THE NETHERLANDS AND SOUTH AFRICA

(Acts, Arts. 37 and 41^k.)

Esteemed Fathers and Brethren:

The "Committee to cooperate with the Reformed Churches in the Netherlands and South Africa concerning the revision of the Forms of our Churches", appointed by the Synod of 1920 (see Acts, 1920. pp. 27, 94, hereby informs you that it has entered into correspondence with the foreign Reformed Churches, but has not completed its work.

The Committee,

S. Volbeda,

J. Van Lonkhuyzen,

H. Henry Meester.

SUPPLEMENT XVIII

RESOLUTIONS OF SYMPATHY

(Acts, Art. 43.)

Esteemed Brethren:

For this Synod it is also a sad calling to issue a Resolution of Sympathy. That the number of the brethren that were taken away by death may be considered large considering the two years that have passed since the last Synod, considering the the small number that we are, it is nevertheless true.

It behoved our God by his adorable wisdom and omnipotence to call ten of our number unto himself, their works and their strivings ended, and they entered into the triumphant church.

In the sequence of time with respect to their demise, their names are as follows: Professor W. Rinck, died November 11, 1920; Rev. B. Post, died November 17, 1920; Rev. W. P. Heeres, died December 16, 1920; Rev. E. Breen, died January 15, 1921; Rev. M. De Boer, died February 4, 1921; Rev. K. Kuiper, died March 8, 1921; Rev. J. I. Flea, March 29, 1921; Rev. H. Heyns, May 8, 1921; Dr. Clarence Cooper, June 18, 1921; Prof. G. K. Henkes, December 4, 1920.

When we take into consideration with sorrow the long list, then we notice that not only those who are old in years, but also those who are young in years depart from us, and the calling comes to all of us; "Be ye also prepared."

May it also be for us an incentive to work with diligence while it is day for us, and that we as Synod express our heartfelt sympathy to the families that were grieved. May God give them richly to experience the comforting grace of the Holy Spirit.

J. Gulker,

K. Poppen,

A. Guikema.

BIJLAGE XIX

TRANSLATION OF REPORTS IN RE PROF. JANSSEN
(Acta, Art. 61.)

Reverend and Esteemed Brethren:—

Concerning the Prof. Janssen matter, your Committee wishes to report as follows:

I. NEGOTIATIONS WITH PROF. JANSSEN.

With regard to this we simply wish to state that your Committee decided the following:

(1) That we ask Dr. Janssen to appear at the meeting of our Committee, and to give him the opportunity to correct or to supplement from his own notes the material of the Student Notes and the Individual Notes, as quoted in the majority and the minority reports, should he have any objections to these Notes.

(2) That we thereupon express our opinion, and notify Dr. Janssen, that opportunity will be given him in the meeting of Synod to defend himself against possible objections raised against his teachings in the report of this Committee.

Prof. Janssen was notified of this decision, and at our request appeared at our meeting. In answer to our repeated question whether he would be willing to submit his own Notes to us for inspection, the Professor answered that he desired to send a written communication to us. He refused to say any more. We have brought this communication to the attention of the Synod. Synod decided to ask the advice of your Committee in this matter, which advice has been accepted. Whereas Prof. Janssen, notwithstanding the decision of Synod that he must submit to this investigation, refused to negotiate with us, we were compelled to continue our work without him.

Approved.

[NOTE. The following are the communications referred to above.]

TO THE ADVISORY COMMITTEE IN THE CASE OF
THE UNDERSIGNED

Reverend Brethren:

The undersigned desires to give the following information to your Committee:

In the first place, he thinks he ought to point out how utterly unfair the position is which he now occupies. It is his conviction that a fair trial of his case has become altogether an impossibility at this Synod. This Synod numbers many among its members such as are the accusers of the undersigned, and who, being accusers, wish to function also as jurors and judges. Moreover, he wishes to remind you of the fact that various members of Synod have already condemned the undersigned. And finally, the advisors of Synod, the four Professors, have also taken the part of accusers of the undersigned, and together with the delegated ministers, Rev. H. Hoeksema, Rev. H. Danhof, and Rev. H. J. Kuiper, have publicly voiced their opposition against the undersigned in reproachful, deeply grieving terms. Under such unfair circumstances it is inconceivable to the undersigned how a just treatment of and decision in his case is possible.

In the second place the undersigned wishes to point out that his accusers have pursued a course that is altogether out of harmony with our church polity. The undersigned is convinced that the case is not legally before Synod. His accusers have never conferred with him personally. After the Synod of 1920, when they began to write against the undersigned, (the four Professors, all present at the last Synod, voiced no protest against the decisions of that Synod, neither did they declare themselves aggrieved in any way)—after the Synod they have never approached the undersigned nor have they turned with their grievances to the Curatorium. On the contrary, the accusers of the undersigned, with their grievances and accusations, often based on entirely new material from the Students' Notes, have made their appeal to the masses through the channel of church papers and other periodicals, and through the channel of publications which they have distributed gratis in great numbers.

and have contrived to bring our Christian Reformed people and our Christian Reformed Churches into a turmoil. This action of his opponents, devoid of justice and in conflict with church polity, together with the turmoil which had been caused by it, then brought about that consistories and Classes demanded an investigation of the instruction of the undersigned. Finally, it should be pointed out in this connection that the appointment of delegates to the Synod also took place in the midst of the same disturbance that was brought about in such an unjust manner; in other words, delegates to the Synod were chosen when the churches were under the influence of the unjust and illegal (onkerkrechterlijke) action of his opponents.

In the third place the undersigned deplores the fact deeply that there are delegates to the Synod of the Christian Reformed Churches that deny and ignore important articles of Reformed doctrine; furthermore, that also the advisors of Synod, the four Professors, advocate unreformed views in more than one respect, and in addition, deviate in a grievous manner from christian morals and pious conduct.

From the above it may in no wise be inferred that the undersigned deems it impossible that after a thorough investigation, the majority of Synod should express itself in favor of his instruction. This he even deems practically certain.

Neither may it be inferred that he is unwilling to face all possible objections raised against his instruction on condition that it take place in the proper ecclesiastical way. He has nothing to hide. However, he considers it his sacred duty not in the first place to himself, but above all to the churches to guard against injustice. For the sake of the churches which he loves it would grieve him if the violation of justice were permitted, as it has taken place in the past.

And, therefore, as matters now stand the undersigned declares that to his regret he feels constrained to inform your Committee that he shall have to withdraw from fur-

ther connections with this matter in so far as it might be taken up by Synod.

Politely requesting your Committee to bring this communication to the attention of the full assembly of the Synod, with Christian greetings,

R. JANSSEN.

Orange City, Iowa, June 26, 1922.

Your Committee has the following to present to Synod concerning this communication of Dr. Janssen:

- (1) Anent part one, containing the accusation of Dr. Janssen that he cannot expect a fair trial, your Committee advises to declare that this is an unfounded accusation of Dr. Janssen against Synod.
Reasons:

- a) By far the majority of the delegates invested with power to vote have never expressed themselves publicly on the instruction of Dr. Janssen.
- b) Supporters as well as opponents of Dr. Janssen have a seat in the Synod.
- c) As to the four Professors, none of them is advisor of this Committee.
- d) Moreover, Dr. Janssen proceeds from the entirely wrong assumption that those who have objections in regard to his instruction have no right to help decide this matter.

- (2) Anent the accusation that this entire matter comes before Synod in an illegal manner, your Committee advises to declare that this also is an unfounded accusation. *Rasons:*

- a) Dr. Janssen claims that the demand for an investigation voiced by consistories and Classes was a result of the public agitation against him. We point to the fact that already in September, 1920, before the public agitation had set in, a protest against the decision of the Synod of 1920 in the matter of Dr. Janssen's in-

struction was presented to Classis Grand Rapids West. Touching the legality or illegality of the public agitation, we are not yet ready with our advice, but, even though this agitation were illegal, this would not make the protests illegal which were presented to various Classes at the occasion of that agitation.

- b) Legal protests against the instruction of Dr. Janssen are before Synod.
- (3) Anent part 3, your Committee advises Synod to declare that all the ministers and professors present at this Synod as delegates and advisors, are in good and regular standing.

Anent Dr. Janssen's conclusion in his writing, we advise Synod to declare:

- a) That since this matter is legally before Synod, Dr. Janssen is in duty bound to submit to an investigation.
- b) That in case Dr. Janssen refuses to submit to the investigation, your Committee is authorized to continue the investigation on the basis of the material contained in the majority and minority reports.

Resolved to announce to Synod in name of the Committee that the purport of this proposal is that the material from the Students' Notes, contained in the majority and minority reports, shall serve as basis for the investigation.

Esteemed Synod:—

The undersigned brings to the notice of your respected assembly the fact that his grievances have in no wise been removed by your decisions of yesterday.

Concerning Part one:

- a) It is certain, beyond all doubt, that a fair trial, an impartial, just judgment cannot be expected from those who have appeared as accusers of the undersigned and who have also condemned him, even

before the trial begins. The Synod knows that there are such accusers among the delegates—accusers who have already condemned the undersigned. Synod itself also makes the declaration under b) that there are opponents of Dr. Janssen among the delegates.

- b) It is true that not one of the four Professors is an advisor of the Committee for this case. Neither have we contended that this was so, but it does in no wise follow that the four Professors cannot act as advisors in all kinds of matters, and also in this matter, and our objection is against this latter point.
- c) We do not proceed from the assumption, as is stated, that those who have objections against our instruction are not qualified to take part in the decision, but we do object seriously that those who are fully determined beforehand, or have already passed judgment, should take part in the decision.

Concerning Part two, he it remarked:

- a) The protest of Broadway's Consistory against decisions of the former Synod contains new material from the Students' Notes on which the Synod of 1920 did not pass judgment. This material should have been presented first to the undersigned and thereafter, if necessary, to the Curatorium.
- b) It is still our conviction that the public agitation, contrary to our church polity, has furnished the occasion for various protests.
- c) We are greatly amazed at the declaration of Synod that lawful protests are before Synod, while Synod has not in detail considered the legality or illegality of said protests.

Concerning Part three, what Synod declares under this head, to-wit that all ministers and advisors are in good and regular standing, does not in the least alter the fact which according to our conviction is more than evident, namely, that some members of Synod deny important articles of Reformed doctrine, as is also stated with

regard to a certain one in an instruction of Classis Hudson, nor does it alter in the least the fact that the advisors of Synod, the four Professors, advocate in more than one particular unreformed views, and in addition have departed from christian morals.

Allow us, in explanation, still to remark that we understand very well, that Synod, without further ado, cannot impose silence in this matter upon any of its members. All are delegated to the Synod, but we are convinced that under existing circumstances and at this moment the case of the undersigned cannot be dealt with in a just manner.

As long as our objections are not removed, we think that we have to abide by the stand taken in our former communication, to-wit; not to appear before the Committee.

At the same time we repeat, that as soon as the case is directed into channels that are in accord with our church polity, we are fully prepared to face all possible objections raised against our instruction. It even is our wish that we be given the opportunity to do so.

With Christian greetings, yours,

R. JANSSEN.

Orange City, Iowa, June 27, 1922.

II. DOCUMENTS RECEIVED.

The following documents were submitted to your Committee:

(1) A protest from the Broadway Consistory against the teachings of Prof. Janssen, with the following note from Classis Grand Rapids West: "In regard to Broadway's protest against the Synod of 1920 in regard to Dr. Janssen, the Classis decides to send it with the following notation: Classis regrets that it cannot express itself on Broadway's protest, submitted as early as September, 1920, because the Committee appointed by Classis has failed to report and requests Synod to give this protest careful consideration."

(2) A communication from Classis Zeeland containing objections against the teachings of Dr. Janssen, in

pursuance of instructions concerning this matter submitted by the consistories of Zutphen and Oakland. On the basis of these objections Classis requests:

- a) That Dr. Janssen be removed from School because of unsoundness in doctrine.
- b) That the decision of Synod 1920 (Art. 68) be repealed.
- c) That Synod declare that the objections of the four Professors are not due to misunderstanding.

(3) On Instruction from Classis Orange City as follows: 'Synod reconsider the Janssen matter, because the unrest in the churches has greatly increased since the last Synod.'

(4) The Report of the decision of Curatorium concerning the procedure in re Dr. Janssen, as also the majority and minority reports, upon which the decision of Curatorium is based.

(5) A Protest from Chicago III, raising objections against the procedure in re Prof. Janssen.

(6) A Protest from Rev. Tuuk, also concerning the procedure in re Prof. Janssen.

(7) A Communication from Sherman St., Grand Rapids, protesting against the action of Curatorium, in arriving at decisions concerning Prof. Janssen without previously hearing him.

(8) A Protest from Rev. Kooistra, (see Agendum, p. 48).

(9) A Protest from nine Curators, protesting against the decision of Curatorium, not to give Prof. Janssen a hearing (see Report of the Board of Trustees, p. 9).

(10) A Protest from Prof. Janssen, submitted to the Curatorium, to which the attention of Synod is called. This protest contains: a) objections against the teachings and the conduct of his colleagues; and b) objections against the decisions of Curatorium affecting him (see Report of the Board of Trustees, p. 10).

(11) A Protest from Rev. M. Van Vessel against the actions of Classis Zeeland in re Prof. Janssen.

(12) A Communication from Thys Post of Hospers, Iowa, protesting against the procedure in re Prof. Janssen.

(13) A Communication from Rev. Welandt, of Lodi, N. J., wherein likewise this brother protests against the procedure in re Prof. Janssen.

Concerning the three last mentioned communications, your Committee calls attention to the fact that they did not come to Synod through the proper ecclesiastical channels and can therefore not be considered.

Approved.

Concerning the protest of Prof. Janssen (see No. 10 above mentioned), mention should be made of the fact that part 1 was referred, with the consent of Synod, to the Committee for Protests, etc. [See pp. 64, 65, and 83 of Acta.]

A. In these documents we find, first of all, protests against the accusers of Prof. Janssen.

In the first place we should consider Parts 1, 2, and 3 of the protest from Chicago III, which read as follows:

- (1) "We believe that an injustice has been done to Dr. Janssen, when his accusers brought his case to the Synod of 1920, without first having followed the rule, given by Christ in Matt. 18."
- (2) "We believe that further injustice was done by Dr. Janssen's accusers, while they admittedly had insufficient grounds to make definite charges against him at the Synod of 1920. This was unnecessary and unbrotherly, and before an ecclesiastical court should be branded as injustice."
- (3) "We believe that still further injustice was done by the accusers of Dr. Janssen, when, after they had made specific charges against him, charges of a serious nature, even then Matt. 18 was completely ignored, and the charges, instead of being brought before a qualified ecclesiastical body, were broadcasted throughout the churches by means of the press. This was not only unbrotherly, but also threatened to cause a miscarriage of justice by creating prejudice against Dr. Janssen in the minds of the people."

Your Committee advises that Synod declare that these charges are not acceptable. *Reason:* Said charges are directed against persons, not against decisions of an ecclesiastical assembly. These persons should have been dealt with in the proper ecclesiastical way in accordance with Art. 74 *b* of the Church Order: "If any one... has committed a public sin, the matter shall be reported to the Consistory."

Approved.

Next, also Parts 1, 2, 3, and 5 of the protest from Rev. Tuuk are covered by this rule:

"The undersigned protests against the method of procedure in the case of Dr. R. Janssen,

- (1) "Because no formal charges have ever been preferred against him to the Curatorium, and that in the face of the fact that during all the years in which he served as professor, his instruction has been officially supervised.
- (2) "Because in spite of the decision of the last Synod he has been publicly attacked and incriminated in our official church papers, though no protest has officially been raised against this said decision of Synod.
- (3) "Because not one of the so-called accusers has ever followed the principle of Matt. 18.
- (5) "Because, as the case now stands, a number of so-called accusers have served as investigators, and will be at the next Synod, in the language of court procedure, prosecutors, jury and judges."

Concerning the first charge, and the first part of the second charge, your Committee advises not to consider these, since no persons are mentioned by name against whom protest is lodged.

Approved.

With regard to the latter part of the second charge, Synod refer to the answer given to Prof. Janssen concerning this matter in part 2 *a* of our advice, reading as follows:

"Dr. Janssen claims that the demand for an investigation, voiced by consistories and Classes, was a result of the public agitation against him. We point to the fact that already in September, 1920, before the public agitation had set in, a protest against the decision of the Synod of 1920, in the matter of Dr. Janssen's instruction, was presented to Classis Grand Rapids West."

Approved.

With regard to the third charge, Synod declare that it is not acceptable. *Ground:* Persons against whom protest is lodged, should have been dealt with in the proper ecclesiastical way, according to Art. 74 *b* of the Church Order.

Approved.

With regard to the fifth charge, Synod refer to the answer given in this matter to Prof. Janssen in Part 1 of our advice, as follows: "Anent Part one, containing the accusation of Dr. Janssen that he cannot expect a fair trial, your Committee advises to declare that this is an unfounded accusation of Dr. Janssen against Synod. *Reasons:*

- a) By far the majority of the delegates invested with power to vote have never expressed themselves publicly on the instruction of Dr. Janssen.
- b) Supporters as well as opponents of Dr. Janssen have a seat in the Synod.
- c) As to the four Professors, none of them is advisor of this Committee.
- d) Moreover, Dr. Janssen proceeds from the entirely wrong assumption that those who have objections in regard to his instruction have no right to help decide this matter."

Approved.

B. Protests Against the Actions of Curatorium.

- (1) A Protest of nine Curators against the decision of Curatorium of March 22 (1922).

"The following protest is hereby brought to your attention:

"The undersigned protest against the decision of Curatorium *not* to hear Dr. Janssen,

- a) "Because this opportunity should have been given him, since he had objections against acknowledging the 'Investigation Committee', and therefore refused to submit his personal Notes for their investigation.
- b) "Because the minority report warns against coming to a decision before further information has been obtained, and before the Doctor himself has been heard in regard to several accusations.
- c) "Because the advice of Curatorium to Synod is based upon grounds which contain accusations against the instruction of the Professor, and concerning which he himself should be heard.

"Consequently the undersigned do not consider themselves co-responsible for the fact that Curatorium did not reach a unanimous decision as was desirable and possible.

"The undersigned urgently request that the above-mentioned protest be presented in full to Synod."

(Was signed): W. Stuart, B. H. Einink, I. Van Dellen, A. H. Brat, W. P. Van Wijk, M. Van Vessen, J. Dolfin, H. Keégstra, D. H. Plesscher.

Your Committee advises Synod to declare that it can not be said that injustice was done Dr. Janssen by Curatorium in not hearing him,

- (1) Because Dr. Janssen had refused to appear before the Committee of Investigation as representing Curatorium.
- (2) Because Curatorium expressed itself only in regard to the instruction as contained in the "Student Notes."

Approved.

(2) Protest (charge 4) from Chicago III against Curatorium.

"We believe that an injustice was done by Curatorium

when in its last session it decided against Dr. Janssen without having heard him. This seems so manifestly unjust that we simply can not understand it."

Your Committee advises that Synod declare that this charge is not acceptable because the Consistory (Chicago III) gave no notice of it to Curatorium, and this body could therefore not reply to it, though Curatorium Contractum held a meeting subsequent to this action (of Chicago III).

Approved.

(3) Protest from Sherman Street against Curatorium.
"Esteemed Brethren:—

The Consistory of the Sherman St. Chr. Ref. Church, Grand Rapids, Mich., considers itself in duty bound to voice its disapproval of the action of Curatorium of the Theological School and Calvin College in passing judgment on the instruction of Dr. Janssen without having heard the Professor himself. We are convinced that such action must of necessity be highly detrimental to the Church's honor as well as to its peace.

For the Consistory aforementioned,

R. B. KUIPER, President,

JOHN F. TOP, Clerk."

We advise Synod not to consider this protest for reasons given under B (2).

Approved.

(4) Protest (charge 4) from Rev. E. J. Tuuk against Curatorium:

"[The undersigned protests]

Because the Curatorium in coming to the final decision which is to be presented to the following Synod has not dealt with him in person."

We advise as above under B (2).

Approved.

(5) Protest from Rev. E. Kooistra (see Agendum, p. 48).

We advise as above under B (2).

Approved.

III. RECOMMENDATIONS.

A. With regard to the decision of Synod of 1920 in re Prof. Janssen, we take into consideration:

- (1) The protest of Broadway Consistory against Parts 3 and 4 of the decision of Synod of 1920 (Acta, p. 96). This protest requests a reconsideration of these parts.
- (2) The protest of Classis Zeeland which asks for the repeal of Article 68 of Acta of 1920.
- (3) The Instruction of Classis Orange City (Agendum, page x).

We advise that Synod decide to reconsider Parts 3 and 4, on page 96 of Acta 1920. *Reasons:*

- a) Since the Synod of 1920 much more light has been shed upon the instruction of Prof. Janssen by means of the "Students' and Individual Notes."
- b) The decision of the Synod of 1920 has not given satisfaction in the churches.

Approved.

B. With regard to the instruction of Prof. Janssen as such, see:

CONCLUSIONS IN THE MATTER OF THE INSTRUCTION OF DR. JANSSEN

"As regards the objections raised against the instruction of Prof. Janssen, your Committee met with a great obstacle in the determined refusal of Prof. Janssen to furnish us with his own Notes for the correction and supplementation of the Student and Individual Notes. As basis for our investigation we had only the last-named Notes. Concerning their value as a source of knowledge of Prof. Janssen's instruction, your Committee took the position that this instruction is most surely reflected in these Students' and Individual Notes, not committing ourselves on the degree of preciseness.

Further, we remark that your Committee did not aim to designate all the material in the Notes against which

we have objections. We think, however, that we have collected sufficient material to enable Synod to come to a decision. We did not lose sight of the fact that some good passages appear in the Notes, and we hope to give a few examples of these in our advice. Still, the real question is whether good grounds exist for the objections against the professor's instruction.

We submit to Synod the following CONCLUSIONS:

I. As regards Professor Janssen's Standpoint and Method we point to

A. What Prof. Janssen says in his definition of Old Testament Introduction. This definition reads: Old Testament Introduction is the science that treats of the origin and history of the writings which the Christian Church inherited from the Church of the Old Dispensation and with it, on the strength of the testimony of Jesus and the Apostles, accepted as Holy Scriptures. Abbreviated: It is the science of the Introduction of the O. T. Holy Scriptures. (Notes on O. T. Introduction, p. 1.) This definition, as well as the passage of Science (see the following points) can be found in the Majority Report, pp. 20-22—the passage in italics.). In this definition the standpoint of faith does not come to light. Such a definition an unbeliever could also employ.

B. What we read in the passage on Science regarding the search after truth. This passage gives the impression that searching after truth is more important than finding it. This conflicts with the importance ("ernst") of theological science.

C. What we read concerning the method:

(1) It is said, in the first place, that an important element in the theological sciences is the *empirical* side. Here Prof. Janssen fails to explain that he simply intends to say that he desires to let the Scripture speak.

(2) It is said, in the second place, that the search must be *critical*. Here again Prof. Janssen fails to bring out plainly whether the object of this criticism is the material which Scripture offers or the different views concerning this material.

Prof. Janssen does, in fact, declare that the object of his empirical, critical search is the origin and history of the writings of the O. T., and these, from the standpoint of faith, cannot as such be the object of empirical, critical investigation.

D. What we read in the last paragraph of this passage in which Prof. Janssen again refers to his standpoint. Here the professor fails to show that for the believing searcher of Scripture the prepossession that the Bible is the inspired Word of God does indeed pre-determine his *conclusion*.

The entire passage creates a bad impression. In general we have this remark in regard to Prof. Janssen's standpoint and method, as indicated in this passage from the Notes: Whereas, Prof. Janssen gives theological instruction in a Reformed institution, and has subscribed to our Forms of Unity; it must be demanded that he proceed from the Scripture as the Word of God. The above named passage is an instance of the fact that oftentimes this does not become evident in his instruction.

E. This same lack we find in Prof. Janssen's instruction as such, e.g., in expressions as these: "the fact furnishes an element of credibility to the narratives" (Joshua, p. 2, Minority Report, p. 12, col. 1). Compare History of Patriarchs, p. 1: "This strengthens the reliability of the narrative" (Maj. Report, p. 98). We also refer to the argument for the historicity of Abraham (Hist. of Patriarchs, pp. 7, 8): "Both names occur here (i.e. on Babylonian tablets—Committee). Therefore in the time of Abraham there are actual persons in Babylonia that bear Abraham's name. All this, however, does not prove that Abraham is a historical person, although it goes a long way to prove that there was such a person as Abraham (Maj. Report, p. 58).

Even though such expressions must be considered as indications of an apologetic standpoint in this instruction, then the serious objection still remains that in such passages it does not plainly appear that the Bible is the Word of God and therefore must be believed on its own

authority. See Art. VII of our Belgic Confession where it is very plainly stated: "Neither do we consider of equal value any writings of men, however holy these men may have been, with these divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees, or statutes, as of equal value with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself."

II. Although Prof. Janssen does not deny Special Revelation as such, there are nevertheless several instances in which he subjectifies it.

A. Instances in which Prof. Janssen speaks of Special Revelation:

- (1) O. T. Introduction (Min. Report, p. 7, col. 1).
- (2) Isaiah (Minority Report, idem).

B. Instances wherein Prof. Janssen subjectifies Special Revelation:

- (1) Introduction, Bible History (Minority Report, p. 9, col. 2, No. 4; compare Notes of Rev. Fopma; Majority Report, p. 42).
- (2) Amos 7, p. 2 (Majority Report, pp. 64, 65).
- (3) Micah 1:6 (Majority Report, p. 65).

Also in the following passages the objectivity of revelation is imperiled:

- (1) History of Patriarchs (Majority Report, p. 142).
- (2) History of Samuel-Solomon, p. 34: "David.....to abandon plan.....Prophets are very conservative. Prophets say that from earliest times Jehovah lived in tent. Harps back to Mosaic customs. Prophets want to perpetuate Mosaic forms of worship. But David wants temple. But building must be postponed; looks like compromise. David is out and out progressive. He wants new things provided they pertain to non-essentials."

We remark with reference to these five passages that in each of these, in the one more, in the other less, a human, fallible element is injected into divine revelation. This does not agree with what we confess in Articles III and VII of the Belgic Confession of Faith:

Article III reads as follows: "We confess that this Word of God was not sent, nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the Apostle Peter saith, And that afterwards God, from a special care, which he has for us and our salvation, commanded his servants, the prophets and apostles, to commit his revealed word to writing, and he himself wrote with his own finger, the two tables of the law. Therefore we call such writings holy and divine Scriptures."

In Article VII we confess as follows:

"We believe that these Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe, unto salvation, is sufficiently taught therein. For, since the whole manner of worship, which God requires of us, is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures; nay, though it were an angel from heaven, as the Apostle Paul saith. For, since it is forbidden to add unto or take away anything from the word of God, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects."

III. There are elements in the instruction of Prof. Janssen which can not be harmonized with the *Reformed* conception of Inspiration, although the inspiration of the Scripture is not denied.

A. The Inspiration of the Holy Scripture is confessed or implied, e.g. in the following passages from the Notes:

- (1) O. T. Introduction, p. 9: ".....of little value" (Minority Report, p. 11, col. 2, par. 9).
- (2) Micah (after Synod), p. 2: (Minority Report, p. 11, col. 2, par. 3).

B. Yet there are passages which conflict with the *Reformed* conception of Inspiration:

(1) It follows from this conception of inspiration as contained in the Confession (see Articles III and V, Belgic Confession. For Art. III see above. In Art. V we confess that "we believe without doubt all things contained in them") that there are no portions in the Scriptures which do not fit in where they are found. Each passage occurs where the Auctor Primarius, the Holy Ghost, wanted it to be. This is left out of consideration on page 6 of the Introduction to the book of Joshua. We read: "Between the command to shout and the carrying out of this command in verse 20, a passage is inserted that does not belong there. The instruction in the verses between is not given at the moment. Verse 23 is a continuation of verse 16. Hence two documents. The final writer of the book had to put in that instruction somewhere, so he did it here, but it does not fit in here" (Minority Report, p. 11, last par). Instead of maintaining the Reformed conception of Inspiration in this passage, the professor arrives, on the ground of this seeming misplacement, at the documentary hypothesis.

(2) We further point to the discussion of the Song of Moses. The beginning of this song reads: "Then sang Moses and the children of Israel this song." Yet Prof. Janssen finds verses in this song which are of later date, because they refer to later circumstances, viz., verses 13, 17, 18. For this long passage we refer to the Majority Report, pp. 13 and 76; Minority Report, p. 14, col. 2, par. 2. Over against this explanation of the Professor we remark that such an application of the documentary hypothesis brings him into conflict with the Reformed conception of Inspiration, because it does not reckon with prophecy in Israel and fails to do justice to the declaration of Scripture itself, which puts this song into the mouth of Moses and the children of Israel.

Note: The quotation in the Majority Report is another than the one found in the Minority Report. Our criticism is based upon the latter. If we accept the former our criticism applies with even greater force, inasmuch as

in it not only a few verses, but the whole Song is placed in a later period.

(3) What the Notes have concerning the character of the history of Samson makes him subject to the charge that he relinquishes the absolute reliability of God's Word. We read in *Historia Sacra*, p. 25, V (Majority Report, pp. 85, 86; Minority Report, p. 3, col. 2, last par.). Here Prof. Janssen virtually posits the legendary (not mythical) character of this story.

(4) We also refer to the treatment of the book Ecclesiastes in the Notes antedating the Synod of 1920, in which Solomon is represented as a skeptical philosopher, who has his doubt and unbelief, even while under the guidance of the Holy Spirit (Ketubim, p. 13). Majority Report, p. 49; Minority Report, p. 12, col. 2, par. 3.

IV. As regards the *Organic Unity* of the Holy Scripture, little use, as a rule, is made in the Notes of the light which the New Testament sheds on persons and events in the Old Testament. Scripture is seldom compared with Scripture. Consequently a very objectionable presentation is sometimes given of those persons and events.

A. We refer here to the History of Patriarchs, p. 34, where Abraham's expectation of the future is spoken of. "Abraham's view of religious life hereafter (Majority Report, pp. 89, 144; Minority Report, p. 13, col. 1). Compare with this Hebrews 11: 9-16.

Verse 9: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Verse 10: "*For he looked for a city which hath foundations*, whose builder and maker is God.

Verse 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Verse 14: "For they that say such things declare plainly that they seek a country.

Verse 15: "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

Verse 16: "*But now they desire a better country, that is, an heavenly*: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

B. We refer here also to the passage dealing with the character of Lot. "All this shows that Lot and his daughters were living the life of Sodom over again in the mountains" (Majority Report, p. 117). Compare with this 2 Peter 2: 7, 8: "And delivered just Lot, vexed with the filthy conversations of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

A logical deduction from the organic character of the Scripture is the *typical symbolical* significance of O. T. persons, events and institutions through which the O. T. becomes *the revelation of salvation*; as this is confessed in the Heidelberg Catechism, Q. 19: "Whence knowest thou this? A. From the holy gospel, which God himself first revealed in Paradise; and afterwards published by the patriarchs and prophets, and represented by the sacrifices and other ceremonies of the law; and lastly, has fulfilled it by his only begotten Son."

Although this typical-symbolical element and the character of the Old Testament as revelation of salvation does appear here and there, this element is nevertheless missing in very many places. As a result of this the revelation of salvation in the Old Testament does not receive its just due. Examples: Deluge (Individual Notes of Prof. Schultze, p. 12-15); Passage through the Red Sea (Mosaic Age, pp. 22, 23); the Manna, (idem., pp. 25, 26); Canaan (several Notes); David (Samuel to Solomon, pp. 18 to 41); Solomon, (idem., pp. 40 to 43); Temple of Solomon, (idem., p. 43).

V. Against some of the Dogmatic Views, as presented in the Notes, we have serious objection.

A. Passages in which Prof. Jausen seems to take an Evolutionistic standpoint:

- (1) Individual Notes. The same is found in somewhat different form in the Notes of Prof. Schultze, p. 7.
- (2) Individual Notes, Rev. Fopma, p. 7. (Majority Report, p. 42). About the same is to be found in the Notes of Prof. Schultze, p. 6. (Minority Report, p. 9, col. 2, No. 4.)

B. Passages which seem to indicate that Prof. Janssen takes an Ethical standpoint:

- (1) The expressions in the passage already quoted above (V, A-1.) "Anthropomorphisms of Gen. 2view."
- (2) The expression in the Individual Notes (Rev. Breen) on Isaiah 1, p. 9..... Here we have a reversal of the true relation (Majority Report, p. 89; Minority Report, p. 17, col. 1).

C. As regards miracles we remark that though Prof. Janssen does speak (according to the Notes) of supernatural elements in miracles, there is nevertheless an attempt to naturalize miracles in order not to meet with conflict from the side of science. In this manner a false standard is applied as if miracles must conform to the demands of science.

Examples:

- (1) The manna in the desert (Majority Report, p. 14). This manna seems, therefore, to have come from the trees instead of from heaven.
- (2) The falling of the walls of Jericho.

We refer here to the Belgic Confession, Article XIII: "And as to what he doth surpassing human understanding, we will not curiously inquire into farther than our capacity will admit of."

These are elements we find in the instruction of Prof. Janssen as reflected in the Notes."

We judge that herewith the protests from Broadway Consistory (together with the accompanying request of Classis Grand Rapids West), and of Classis Zeeland have

been answered, and the Instruction of Classis Orange City has been carried out.

Approved.

C. With regard to the question as to what to do with Prof. Janssen:

Concerning this question the Committee decided to submit the following as its advice to Synod:

- (1) Whereas it has become evident that the instruction of Prof. Janssen, as reflected in the "Students and Individual Notes" is unreformed in character, and
- (2) Whereas, Prof. Janssen, through insubordination on his part has made it impossible for Synod in its investigation to go back of the "Student Notes",

Your Committee judges that Synod is called to the sad task of deposing Prof. Janssen from his office, in accordance with the Formula of Subscription, where we read as follows: "And...if at any time the Consistory, Classis, or Synod upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned."

Penalty or punishment as used in that sense is defined thus: "Under the penalty, in case of refusal, to be, by that very fact, suspended from our office."

(The general term "suspended" had to be used in the Formula, since the same Formula also applies to Ministers, Elders and Deacons when disciplined by Consistory, Classis and Synod. From the usage of this term it can not therefore be concluded that Synod has not the authority to depose its Theological Professors, the good reasons for doing so exist.

Approved in toto.

Humbly submitted,
Your Committee,
T. VANDER ARK, Reporter.

BIJLAGE XX

**TRANSLATION OF REPORT OF THE ADVISORY COMMITTEE
RELATIVE TO THE SIOUX CENTER
MATTER
(Acta, Art. 61.)**

Esteemed Fathers and Brethren:—

INTRODUCTION—Your Committee wishes to bring to your attention first of all, a statement of the manner in which it felt it had to treat the matter which was brought before it. The Committee has first of all investigated the numerous protests submitted to it by the Stated Clerk, Dr. H. Beets. Among these protests were present protests of consistories as well as of individuals against the action of Classis Sioux Center in the deposition of the old consistory at Sioux Center, Iowa; a protest of 81 (eighty-one) members against the actions of the above-named Classis relative to the same matter; a protest of Classis Orange City and one of the spokesmen of the old consistory: the Reverends Dr. R. L. Haan and M. Vander Heide; also a protest of Classis Sioux Center against Classis Orange City, and a protest of Rev. C. De Lecuw and his consistory against the intrusion of Classis Orange City in the Sioux Center matter. Of all these protests your Committee took due notice. Upon the basis of these protests your Committee judges that the Sioux Center matter has been brought to Synod in the legal way.

Further, your Committee is of the opinion, that in this so involved matter, it had to act carefully in order to be able to arrive at a true conception of the matter and a just judgment of it. It was of the opinion that to this end it had to summon all witnesses that could be heard from both sides in this matter to appear before it, and to express themselves in each other's presence. As such wit-

nesses were summoned the Revs. C. De Leeuw, S. P. Eldersveld, and A. Guikema, who were to present the case for Classis Sioux Center, and the Revs. Dr. R. L. Haan and M. Vander Heide and deacon Wassink, who were on the side of those who protested against said actions. Also the deposed consistory-members of the Sioux Center congregation were heard, and further consistory-members of the congregations Rock Valley and Hull. All these brethren were given full opportunity to shed light upon this knotty and very sad question.

Finally, your Committee has attempted, out of the mass of facts thus gathered, to collect and present to your attention in an orderly fashion what the Committee thought necessarily needed to be mentioned for proper understanding and clear judgment of the case. It deemed necessary to discuss three matters:

- I. The Deposition itself, which, without doubt, constitutes the heart of the whole matter.
- II. The Intrusion of a few ministers and of Classis Orange City.
- III. The question: what practical advice your Committee ought to present to your meeting relative to this matter.

I. THE DEPOSITION—

A. *History.* At the meeting of Classis Sioux Center, held at Hull, Iowa, March, 1921, the Sioux Center matter came up, which had already been a subject of discussion at former classical gatherings. At this meeting of Classis various decisions were made which were somewhat contradictory to each other. First, it was declared that there was no ground for the Classis to depose the present consistory of the Sioux Center congregation from their office. Thereupon the Classis declared that it was absolutely necessary that the newly-chosen members of the consistory of that congregation should not be installed in office, but that a new election should be prescribed, which naturally implied the annulling of the voting of a legal congregational meeting. Further, it was declared that the election

which was to be held should be by free ballot. And finally, seven delegates were appointed, which first received the three-fold mandate; namely, (1) to effect the reconciliation between the parties; (2) to be present at the congregational meeting which was to be held; and (3) to serve as a body to which both parties could appeal in case such was deemed necessary; but finally these delegates were given power and authority to act at Sioux Center as circumstances demanded. Against these decisions at the very classical meeting in question, protest and appeal was made to the forthcoming Synod by nine consistory-members of Sioux Center, which protest, however, was declared not valid, because the introducing of it had not been decided upon by a legal consistory-meeting. Also the fact needs to be mentioned, that the Classis decided that the consistory of Sioux Center was not to gather before the delegates of the Classis had arrived. One by one the consistory-members were then asked during the session of Classis whether they were willing to promise this; which they did.

The seven delegates then decided as follows: (1) To appoint Rev. J. M. Byleveld as president, and Rev. A. Guikema as secretary of the meeting; (2) to hold a prayer-meeting March 29, at 2 P. M., in the congregation of Sioux Center; (3) to call a meeting of the delegates with the consistories of Sioux Center and Hull, Iowa. Later the consistory of Lebanon, and Rev. H. Kuiper of Rock Valley, Iowa, were added, which lastnamed person could not be reached and therefore did not appear; (4) That the congregational meeting, for the election by free ballot, was to be held March 30, 1921. The transactions took place according to these decisions, and the delegates were present at the appointed time at Sioux Center. Of this meeting of the delegates, with the consistory-members of Hull and Lebanon, the following needs to be mentioned:

- (1) That a protest was submitted, signed by 81 (eighty-one) male members of the Sioux Center congregation, in which protest was made against the decisions of Classis to annul the election of a legal congregational meeting, and to hold an elec-

tion by free ballot; as also against the pastor, Rev. C. De Leeuw, and other brethren of the congregation that were on his side. This protest was referred to the consistory by the delegates.

- (2) That an attempt to effect reconciliation between the pastor and various consistory-members, after long discussion, failed.
- (3) That the same consistory-members steadfastly refused to help execute the classical decisions relative to Sioux Center.
- (4) That the consistory-members who were unwilling to submit to the decisions of Classis were barred from the meeting, even before they were deposed.
- (5) That when these brethren were called back to the meeting, their deposition had already been decided upon, and the following Act of Deposition was read to them: "After all possible means have been employed to win the consistory of Sioux Center by patience and love to submit to the decision of Classis, Article 72, 1, 2, but the elders Van Maanen, Altena and Snieders, and the deacons, Lammers, Achterhof, Pelskamp and Duim remained unwilling to do this, the meeting, consisting of those who remained loyal in the consistory, Rev. De Leeuw, Elder Vanden Berg, and Deacon Wassink, as also the consistories of Hull and Lebanon, and the delegates of Classis, finds itself compelled, however deeply it may grieve them to depose the unwilling brethren from their office on the ground of Article 31 of the Church Order of Dordt." (Later the phrase was added, "and according to Articles 79 and 80.")
- (6) That by the same meeting the censure of a certain S. Postema was lifted.
- (7) That afterward the congregational meeting was held for the purpose of electing new officers by free ballot.

B. *Judgment of the Formal Side of the Question.*

a. Your Committee is of the opinion and advises Synod to declare:

(1) That the answer to the question: By whom the said consistory-members were deposed, decidedly must be: *By the Classis. Grounds:*

a) The action proceeded from the Classis. Classis appointed its delegates with the mandate to act as circumstances demanded.

b) It was the Classis, who, through its authorized delegates, executed the decisions of Classis. The delegates summoned the consistories; the delegates called the congregational meeting; the delegates then led all the meetings relative to this matter.

c) The minutes of these meetings are signed only by the seven delegates.

d) The holding of a consistory-meeting at Sioux Center was prohibited.

(2) That notwithstanding all this, the meeting at which the consistory-members were deposed, was not a purely classical one. *Grounds:*

a) It consisted of the delegates of Classis, who, however, had summoned to meet with them the consistories of Hull, Lebanon, and Sioux Center represented by all their elders (of the lastnamed consistory also the deacons), and their pastors.

b) All those present were given the right to vote.

c) Only the brethren who were deposed were not present when the deposition was decided upon.

b. Your Committee declares, and advises Synod to declare, that:

(1) Classis Sioux Center, through its delegates, usurped for itself an authority which belonged to the consistory; and

(2) That it used this usurped authority in a manner, which is in violation of the demands of justice and fairness. *Grounds:*

- a) The Classis had not the right to set the consistory aside and itself prescribe a three-fold consistory-meeting, and call a congregational meeting at Sioux Center, without concerning itself about the approval or disapproval of the involved consistory, as it in reality has done.
- b) The Classis had no right to annul a legal congregational meeting, despite the protest of many, and to demand an election by free ballot for consistory-members. This is contrary to Article 22 of the Church Order. Still Classis did so.
- c) The Classis had no right to prescribe an election, the manner of which was contrary to the Act of Incorporation. Still Classis did it. Article VI of the Act of Incorporation required that the voting be out of a list of names double the number of officers to be elected, the list to be previously announced.
- d) The Classis had no right to demand of the consistory, that this body should not meet. Still Classis has indeed done so.

c. Your Committee declares, and advises Synod to declare, that the delegates of Classis have made mistakes in the following matters:

(1) The refusal to declare valid the protest signed by 81 (eighty-one) members of the congregation abovenamed. *Grounds:*

- a) The protest came there in a legal way.
- b) The entire question of reconciliation was related precisely to that protest. For in that protest grievances were lodged against the execution of the decisions of Classis, the execution of which Rev. De Leenw specifically advocated. Besides, this document of grievances contained

a point of protest against the minister himself and other brethren in the congregation who agreed with the minister.

- c) It was the last opportunity, which they could grasp to protest before the consistory-members were deposed and the decisions of Classis executed.

- (2) The debaring from the meeting of the deposed brethren even before they were deposed. *Grounds:*

- a) They were at first considered members of the consistory of Sioux Center, and had the full right to vote along with the others present.

- b) The meeting had not the right to debar them from the meeting as accused party before they were deposed.

- (3) The removal of the censure of S. Postema, which could only be done by the consistory. *Grounds:*

- a) The censure was applied to him justly, because he had made accusations which he could not prove and still refused to withdraw.

- b) It was never decided by the consistory to cancel the censure.

d. Respecting the consistory of Sioux Center before the deposition, your Committee declares, and advises Synod to declare:

- (1) That it did wrong by presenting to Classis a protest against the minister, of which the latter was not informed. What is referred to is the following: At the consistory-meeting of March 11, 1921, it was decided to give to some consistory-members full power to act respecting the Sioux Center matter at the meeting of Classis soon to be held. These members of the consistory formulated a protest containing accusations against the pastor, of which the latter had no knowledge, and submitted the same to the Classis.

- (2) That it did wrong by announcing to the congregation the congregational meeting at which the voting by free ballot was to be held.
- (3) That it did wrong by calling a meeting of the consistory during the sessions of Classis at Hull, Iowa, March, 1921, of which Rev. De Leeuw and his fellow-delegate to Classis had no knowledge and by sending through this meeting a protest to Classis, which had never been discussed at a legal meeting of the consistory.
- (4) That it, however, must not be forgotten, that it was made impossible for the consistory to hold a legal consistory-meeting, after the Classis had adjourned, since they bowed to the demand of Classis not to meet as consistory until the delegates should have made their appearance.

C. *Judgment of the Material Side of the Matter.* Thus far we have dealt with the formal, church-governmental side of the matter. Concerning the material side your Committee can be brief, since the matter is by its very nature chiefly a formal, church-governmental question. Merely three points shall be discussed:

- (1) Your Committee declares, and advises Synod to declare, that the Classis did wrong by recognizing from the very beginning of this case, the right of existence of the party which protested against the consistory, and by striving to have said party represented in the consistory. *Grounds:*
 - a) At the Doon Classis, March, 1920, the Classis advises that the Sunday school shall be reopened, without stating as condition that the appointment of Sunday school teachers is to be subject to the approval of the consistory (cf. *Toelichting*, p 11).
 - b) The grievances which were presented by several members of the congregation against the nomination of consistory-members, which had been made by the consistory in the fall of 1920,

were written upon printed pamphlets, so that all the protesting parties presented grievances which were verbally alike. This betrayed co-operation of a party in the congregation. Besides, the chief objection of all was that there was a party in the congregation which, as such, was not represented in the nomination. The Classis recognized the right of existence of said party in the congregation, by demanding that it be represented in the consistory.

- c) Party-spirit in a congregation is an evil, which is not uprooted but made worse by granting it a right of existence and by having it represented in the consistory.
- (2) The Committee declares, and advises Synod to declare, that the Classis itself, through its delegates, has made it impossible for the deposed brethren to reconcile. *Grounds:*
- a) Said brethren protested against the demand of Classis to nullify a legal congregational meeting, and to hold an election by free ballot. Besides, there was a matter of protest against the minister and other brethren who were on his side.
 - b) As has already been stated, the possibility or impossibility of the reconciliation was most vitally connected with this protest. For the minister was also on the side of those who wanted an election by free ballot. And how could they ever reconcile with a minister, who soon was to help execute the Classical decisions which violated every form of church government?
 - c) This protest, however, was not received by the delegates, but referred to the consistory-meeting, which was no longer permitted to be held.
- (3) The Committee advises Synod to declare that the only ground which the Classis can advance for its deposition of the consistory cannot be accepted as ground by Synod. *Grounds:*

- a) The ground is unwillingness to execute the decisions of Classis, namely, (1) To nullify a legal congregational meeting; (2) To hold an election by free ballot.
- b) In the above named ground the Classis violated the rules of Reformed Church Government, as your Committee has pointed out in its consideration of the formal side of the matter.
- c) The demands which were made were of such a nature, that submitting under protest was an impossibility.

D. Taking all these things into consideration, your Committee advises Synod to declare that the deposition of the consistory of Sioux Center was illegal. *Grounds:*

- a) The whole transaction, as circumscribed above, testifies of an assumption of rights by the Classis and an arbitrary encroachment upon the rights of the consistory.
 - b) There was no material grounds for the deposition.
- (4) With respect to Rev. De Leeuw your Committee advises to adopt the following:
- a) That many of the personal grievances lodged against the pastor of Sioux Center were of small importance and but little proof was adduced to substantiate them. Without doubt it may be said that there was an ultra-conservative element in the congregation which viewed the minister with a great deal of distrust.
 - b) That the accusation as though Rev. De Leeuw supported the discontented faction over against the consistory has not been definitely proven, although appearance was sometimes against him.
 - c) That Rev. De Leeuw, however, throughout the whole case, has stood with the Classis in all its actions against the consistory; and accordingly he is indeed co-responsible for the injustice

inflicted upon the old consistory by the Classis from a church-governmental point of view. In the entire history of the deposition he was at one with the Classis, and it is clear that he has always fully approved of the deposition.

Your Committee is of the opinion that it has hereby answered the protests submitted with regard to this point, even though it has not referred to these protests severally.

II. INTRUSION BY OTHERS.

A. *History of the Case.* After the deposition of the consistory-members, as was to be expected, matters did not remain in *statu quo*. The deposed consistory-members were recognized as the legal consistory by a large portion of the congregation, and together with these, they separated for the purpose of meeting as a congregation by themselves. They sought advice from brethren who served as ministers in Classis Orange City. New developments were the result of all this. Without going into all details we bring the following to your attention:

- (1) Some of the ministers belonging to Classis Orange City acknowledged those who had gone out as congregation and consistory of Sioux Center, and administered the Word and the Sacraments in their midst.
- (2) The Classical Committee of Classis Orange City took the same stand toward the portion that had gone out and appointed Dr. R. L. Haan and Rev. M. Vander Heide as counsellors, afterwards termed "spokesmen."
- (3) The ministers, Dr. R. L. Haan and M. Vander Heide now served as counsellors or spokesmen for the portion that went out, from April, 1921, until November, 1921. After this lastnamed date the portion that went out obtained Rev. L. Ypma as a pastor of their own.
- (4) Rev. De Leeuw and his consistory protested against all this and Classis Sioux Center also sent a protest to Classis Orange City, but the desired result was not obtained.

B. *Judgment.* The Committee advises Synod to declare the following:

- (1) That from a Church-governmental point of view the deposed consistory-members and the families which continued to acknowledge them as consistory, made a mistake when they went out immediately upon the deposition. If possible they should have submitted to the decision of Classis Sioux Center under protest, until the Synod had given its decision. However, we should realize that this mistake was the necessary consequence of the illegal deposition of the consistory-members by the Classis and the election of others in their stead. This made it impossible for the members, who protested against these actions, to remain in the midst of the congregation.
 - a) Because the protesting brethren could not celebrate the Lord's Supper with and under an illegally installed consistory, which they would have recognized thereby.
 - b) Because the oft repeated assertion that their remaining in the church would have resulted in body-blows is by no means improbable.
- (2) That the ministers who ministered the Word and the Sacraments in the Hall, and Dr. R. L. Haan and Rev. M. Vander Heide, who served as counsellors or spokesmen, and the Classical Committee of Classis Orange City all made a mistake from a Church-governmental point of view, since they maintained their own opinion over against a decision of the Sioux Center Classis. With regard to this point, however, it must be said that the former was a well-nigh inevitable consequence of the latter. As a result of the illegal actions of Classis Sioux Center, that portion of the Sioux Center congregation, which separated itself, would have been ruined had no aid been extended.

III. ADVICE.

Having weighed all matters carefully and taking into consideration the present state of affairs at Sioux Center, your Committee comes with the following recommendations:

- (1) Synod declare that the Sioux Center matter is now legally in the same status as before the deposition had taken place.
 - a) The deposed consistory-members are legal members of the consistory at Sioux Center.
 - b) The consistory-members, chosen in February, 1921, whose installing the Classis then forbade, should now be installed.
 - c) The consistory-members chosen since that time shall now retire.
- (2) Synod declare that Rev. De Leeuw and the elder who remained with him must make a hearty confession before the congregation of the part they took in the illegal actions of Classis Sioux Center. This also means that they express agreement with the recommendations given above under 1, a, b, c. Classis Sioux Center must make written confession of its unchurch-governmental actions anent the congregation of Sioux Center, which confession shall be read to the congregation.
- (3) Synod declare that if it should prove necessary, with a view to the welfare of the congregation to organize another congregation, then Synod advises that the outgoing, newly-organized congregation receive financial aid from the old congregation in procuring church property.
- (4) Synod declare that Rev. L. Ypma has transgressed our Church Order by accepting a call which was not issued in a legal manner.
- (5) Synod appoint a committee to carry out these decisions *in loco* and to serve with advice.
- (6) Finally it is decided that the conditions in Sioux Center are to remain in *statu quo* until the Committee gathers with the brethren.

Approved.

INHOUD

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