

Acts of Synod
1926
of the
Christian Reformed Church

In Session
June 9 to June 28, 1926
at
Englewood, Chicago, Ill. U.S.A

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NOTE ON THE TRANSLATION

The official Acts of Synod 1926 include sections in both the Dutch and English languages. Wherever the English language was used, this transcript reproduces those sections directly from the official Acts of Synod 1928. The reader will be able to identify where translation or reproduction of the original occurs.

The translation was made for the Synodical Interim Committee, but it is not an official, accepted translation of the original. In all instances where translation has been made, this should be checked against the original.

The pagination of this volume follows that of the official Acts for convenience in referring to the original.

ACTS OF SYNOD
OF THE
CHRISTIAN REFORMED CHURCH

In Session from June 9 to June 28, 1926

At Englewood, Chicago, Ill.

FIRST SESSION, WEDNESDAY MORNING, JUNE 9

ARTICLE 1

The delegates assembled Wednesday morning, June 9th, having met for an Hour of Prayer the previous evening. For this solemn occasion the President of the previous synod, the Rev. I. Van Dellen, addressed the gathering on the theme "The Preservation of the Unity of the Spirit." The text for this sermon was Ephesians 4:1-3.

ARTICLE 2

At 10 o'clock the Rev. I. Van Dellen calls the synodical sessions to order. He requests that Psalm 89:7, 8 be sung; reads Ephesians 4:1-16, leads in prayer, and delivers the following address:

"Worthy Brethren - -

"It is my privilege to greet you this morning in this new beautiful church building, and in this great world city.

"Again and again synod has met in various parts of this city, so broad in its interests. Chicago had significance very early for our ecclesiastical life, and this is increasingly true. After Grand Rapids it is the largest center of our church community. And the flourishing congregations in this area are beginning to realize more and more that they have a high calling here. They do not float like drops of oil upon the waters of this

sea of people, but through a healthy Americanization, adjust themselves to their environment, and give in many areas - I mention only education and evangelism - an example for other churches.

* * * * *

Here we feel the pulsebeat of a great metropolis. Chicago is like a giant ant heap. It swarms and teems in seeming confusion. Every one is active and busy. You notice this the moment you leave train or ship, even though you yourself may be a citizen of no mean city. A proclamation can proceed from Chicago to synod. Here the word of the wise king is addressed to you: "Whatever thy hand findeth to do, do with thy might" (Eccl. 9:10). Consider this, if you hear, perhaps till deep in the night, the noise of train and streetcar and automobile.

"As I say this, I confine myself to the image of the anthill. There is also in Chicago something of the troubled sea, which according to Isaiah's descriptive word, cannot rest, and whose waters cast up mire and dirt" (Is. 57:20). There is no cessation day or night. Well then, do not be like that sea, but follow the example of the ants in summer. They work hard and long. But when nightfall comes, they retire. Do what your hand finds to do with all your might; not above your might, for that is futile. Body and soul in harmony with God's ordinations, need rest. If you are to remain fresh, and do good work, time must be found for rest, and equally important, to communicate in quiet solitude with your God.

* * * * *

"There is much work to be done. The Agenda forms a sizable volume; much larger than the Acts of some years past.

"Whoever studies the Agenda is struck by the rich variety.

"You find in it thorny questions. Old problems reappear. You will again have to wrestle with the

problem of the relationship of church and college, and that of the unions and the associations of employers. There is also the unpleasant subject that deals with the right of classes and synods in the deposition of consistories. And finally you will have to pass judgment on numerous protests, which especially deal with the well-known decisions of the previous synod in the matter of the dogmatic dispute, that troubled the churches.

"There is less pleasant work. And this will continue. We are in the militant church, and we know in part and prophesy in part. May the King of the Church grant wisdom, and guard from immature decisions. A pronouncement of the majority without something more does not solve problems. What we need is decisions, which rest upon good, convincing grounds. Let it be evident at all times that we realize that we are bound to the accord of ecclesiastical communion, as we possess this in Confessions and Church Order.

"Meanwhile there is very much in the Agenda that encourages. Since 1918 our synods have struggled with extremely difficult questions. Especially where repeatedly the personal element was so strong in the foreground, it became extremely painful to make decisions. We have years of heavy conflict behind us. And therefore it is more surprising and cause for rejoicing that the churches, judging by the Agenda, seek to progress comprehensively and energetically. Everywhere the attempt is made, on the one hand, to preserve the trust committed to us, and on the other hand, to make the best use of the talents given us.

"It appears that we have entered a new stage. It is noteworthy that you will have to judge concerning various translations of the English Bible; concerning the principles, which must guide us in the work of evangelization; concerning the regulations for our catechism classes; concerning literature for our youth; concerning expansion of our Theological School, and concerning the methodology of missions, especially in relation to the work in distant China.

"It is a cause for gratitude that such subjects are presented for consideration. It points to healthy development.

We will proceed carefully. We do not accept indiscriminately what is offered us, especially not where it pertains to translations of God's Holy Word. We realize that more than every before it is necessary for the training of our youth, to let principle be the watchword. And to attain this we seek the best means. We will not allow ourselves to be led by a fixed conservatism, but desire that in the catechism room and society meetings, and no less in the training of future ministers of the Word, to reckon with the demands of our time. And no longer do we withdraw into our isolation, but leave our tent to cast the net of the Gospel into the rich waters of the American multitude, and to plant the banner of the cross among the nations, which are still in the shadow of death.

"There is work, much work. For the most part it is difficult work. You are in need of much grace and wisdom. However it is also glorious work, because it is the work of the Lord. You are coworkers with God. It is a great honor to be engaged in that work. More excellent work does not exist. Your work is of greater significance than that of the captains of industry in this large world city. Therefore work with all your might. And direct your gaze toward the great Shepherd of the sheep, who also in the midst of most difficult labor assures you: I am with you always, even unto the end of the world."

ARTICLE 3

The credentials are presented, from which it appears that the following brethren have been delegated to synod and are present:

Classis California

Ministers - J. Cupido, J. De Jonge, P.J. Hoekenga
Elders - J.H. Bosscher, H. Schaapman, J.D. Brummeler

Classis Grand Rapids East

Ministers - W.P. Van Eyk, H. Schultze, W. Groen
Elders - M. Berghege, B. Sevensma, G. Brander

Classis Grand Rapids West

Ministers - P.A. Hoekstra, J.M. Ghysels, G. Hoeksema
Elders - A. Dykstra, J. Hekman, J.G. Vanden Bosch

Classis Hackensack

Ministers - J. Smitter, D. DeBeer, H. Bouma
Elders - H. Cole, A. DeVries, J.H. Van Hassel

Classis Holland

Ministers - D. Zwier, J.L. Heeres, H. Keegstra
Elders - A. Tien, A. DeGroot, C. Woldring

Classis Hudson

Ministers - A.J. Rus, R. Veldman, J. Walkotten
Elders - A. Kuipers, C.A. Hetteema, A. Tanis

Classis Illinois

Ministers - H. Bel, J.J. Hiemenga, J.J. Weersing
Elders - G. Ottenhof, G. Bossenga, G. Dekker

Classis Muskegon

Ministers - B.H. Einink, L.J. Lamberts, G. Goris
Elders - G. Trap, A.J. Wibalda, G. Dornbos

Classis Orange City

Ministers - T. DeBoer, G.W. Hylkema, L. VanLaar
Elders - H. DeVries, K. DeVries, H. Bruxvoort

Classis Ostfriesland

Ministers - F.H. Wezeman, J.H. Beld, H.C. Bode
Elders - A. Clevering, P. Limburg, B.H. Lindeman

Classis Pacific

Ministers - A.B. Voss, H. Vander Woude, J. Mulder
Elders - G. Ramerman, G. Kok, P. VandenBerg

Classis Pella

Ministers - H.J. DeVries, C. Spoelhof, D.D. Bonnema
Elders - J. Stek, A. Dekker, E. Koops

Classis Sioux Center

Ministers - M.M. Schans, J. Haveman, W. Kok
Elders - J. TenHarmsel, P. Nieveen, W. DeBoer

Classis Wisconsin

Ministers - J.M. Voortman, W. DeGroot, H. Moes
Elders - F.A. Voskuil, J. Bergsma, F. Visser

Classis Zeeland

Ministers - E.J. Krohne, D.R. Drukker, K. Bergsma
Elders - A.H. Bosch, N. Frankena, J. Potgieter

ARTICLE 4

Synod votes for officers as follows:

President	Rev. W.P. Van Eyk
Vice-president	Rev. H. Keegstra
First Clerk	Rev. G.W. Hylkema
Second Clerk	Rev. C. Zwier

ARTICLE 5

The officers are seated and after a word of thanks the President reads the public declaration of agreement to which all the delegates respond with their assent.

ARTICLE 6

The morning session is concluded with thanksgiving by the Rev. H. Keegstra.

SECOND SESSION, WEDNESDAY AFTERNOON, JUNE 9

ARTICLE 7

The Wednesday afternoon session is opened with the singing of Psalm 86:6. The Rev. G.W. Hylkema leads in prayer.

ARTICLE 8

The time for the sessions is determined as follows:

Morning sessions, from 8:30 to 11:45, with a recess from 9:45 to 10:00

Afternoon sessions, from 1:30 to 5:45, with a recess from 3:15 to 3:30.

See also Article 92, below.

ARTICLE 9

The President announces the following appointments:

1. Committee for appointing Committees of Preadvice - the Revs. J. Cupido, P.A. Hoekstra, D. Zwier, J.J. Hiemenga, L. Van Laar, J. Mulder, M.M. Schans, K. Bergsma, and Elders B. Sevensma, A. De Vries, A. Kuipers, G. Dornbos, A. Clevering, J. Stek, J. Bergsma.
2. Committee for Reception of Deputies - the Rev. P.A. Hoekstra, Dr. H. Beets, Dr. S. Volbeda.
3. Obituary Committee - the Revs. B.H. Einink, P.J. Hoekenga, and Elder A. Dykstra. (See Article 67, below.) (Cf. Article 20, below.)

ARTICLE 10

The following reports are read and received as information and approved:

Synodical Committee (Supplement I, A)
Synodical Treasurer (Supplement II, B)
Curatorium (Supplement II)
General Fund Home Missions (Supplement III)
Christian Reformed Board of Missions (Supplement IV)
Jewish Missions, I. General Fund; II. Paterson Mission; III. Chicago Mission (Supplement V)
Emeritus Board (Supplement VI)
Church Help Report (Supplement VII)
Publication Committee (Supplement VIII)
Committee on Immigration (Supplement IX)
South America Report (Supplement X)
Seamen's Home and Immigration Report (Supplement XI)
Federation R. YM Society (Supplement XII)
American Bible Society (Supplement XIII)
Committee Improvement Public Worship (Supplement XIV)
Articles of Incorporation (Supplement XV)

In connection with the report of the Synodical Treasurer, the Revs. D. Zwier and J.M. Ghysels are directed to determine the assessment for synodical expenses. (Cf. Article 50, below.)

The reports are given to the respective committees of preadvice.

ARTICLE 11

The committee for appointing committees of preadvice moves that the work be divided into nine rubrics as follows:

1. Theological School and College Matters -

The ministers B.H. Einink, J.J. Hiemenga, J. Cupido, J. Mulder, and W. Kok; the Elders J. Hekman, J. Ten Harmsel, A. Clevering, A. Tien, and A. De Vries. Advisers, Prof. L. Berkhof and President J. Broene

2. A. Mission Matters (Home Missions and Canada) -

The Ministers J. Smitter, P.J. Hoekenga, T. De Boer, and H. Vander Woude; the Elders G. Dornbos, A. Dekker, N. Frankena, F. Visser, and G. Brander. Adviser, Dr. H. Beets

2. B. Mission Matters (Indian, China, Jewish Missions) -

The Ministers J.L. Heeres, W. Groen, F.H. Wezeman, G. Goris, and D. DeBeer; the Elders A. Tanis, H. Bruxvoort, J.H. Bruxvoort, G. Bossenga, and A. De Groot. Adviser, Dr. H. Beets

3. Publication Matters -

The Ministers E.J. Krohne, L.J. Lamberts, C. Spoelhof, and J.H. Beld; the Elders M. Berghege, H. Cole, J. Stek, J. Potgeiter, and J.D. Brummeler.

4. A. Church Order and Emeriti Matters (excepting the three mentioned under 4, B) -

The Ministers P.A. Hoekstra, R. Veldman, J.M. Voortman, and A.B. Vos; the Elders J.H. Van Hassel, C. Woldring, H. Schaapman, W. De Boer, and G. Kok. Adviser, Prof. W. Heyns

4. B. Church Order Matters (Deposition of Consistories, Authority of Classical Committees, Ministers Serving Non-ecclesiastical Institutions) -

The Ministers D.R. Drukker, M.M. Schans, H.J. DeVries, J.M. Ghysels, and H. Moes; the Elders H. DeVries, A.J. Wibalda, P. Vanden Berg, G. Dekker and B.H. Lindeman. Adviser, Dr. S. Volbeda

5. A. Protests (the Sioux Center Matter) -

The Ministers H. Bel, G. Hoeksema, K. Bergsma, D.D. Bonnema, and J. Walkotten; the Elders A. Dykstra, F.A. Voskuil, G. Trap, and B. Sevensma.

5. B. Protests (The Danhof-Hoeksema Matter) -

The Ministers A.J. Rus, W. De Groot, J. Haveman, H. Bouma, and J. De Jonge; the Elders A. Kuipers, A.H. Bosch, K. De Vries, P. Limburg, and E. Koops. Adviser, Dr. C. Bouma

5. C. Protests (excepting those mentioned under 5, A and 5, B) -

The Ministers J.J. Weersing, H. Schultze, L. Van Laar, and H.C. Bode; the Elders J.G. Vanden Bosch, G. Ramerman, P. Nieveen, J. Bergsma, and C.A. Hetteema. Adviser, Dr. M. Wyngaarden

The first named of each committee of preadvise shall serve as president and the second as reporter.

Thus accepted and approved.

ARTICLE 12

An invitation tendered by the churches of Chicago to a sightseeing tour through the city is gratefully accepted. In connection with this the synod also accepts the invitation of the Board of the Helping Hand Mission to inspect the Mission. It was decided to recess on Wednesday afternoon for this purpose.

ARTICLE 13

This session is concluded with thanksgiving by the Rev. D. Zwier.

THIRD SESSION, FRIDAY MORNING, JUNE 11

ARTICLE 14

This session is opened with prayer by the Rev. D.R. Drukker.

ARTICLE 15

The roll is called. It appears that several members are absent.

ARTICLE 16

The minutes of the first and second session are read and approved.

ARTICLE 17

Professor Dr. S. Greijdanus, delegate from the Gereformeerde Kerken in Nederland, is presented by Dr. H. Beets to the synod. Synod accepts the credential letter and listens with interest to the address of the Professor. Cf. Supplement XVIII. Dr. C. Bouma gives an appropriate response.

ARTICLE 18

The Rev. J.B. Vanden Hoek addresses the synod as representative of the National Christian Association. The Rev. P.A. Hoekstra replies with a few well chosen words, assuring the delegate of the continued interest of the Christian Reformed Church of America in the great and peculiarly difficult work of the National Christian Association in its fight against the menace of secretism. The synod renews its recommendation of this work and urges the churches to continue its support of this cause.

ARTICLE 19

Dr. Bowlby of New York, General Secretary of the Lord's Day Alliance of the United States, is introduced by Dr. H. Beets. Dr. Bowlby addresses the synod on the work being done by the alliance which he represents, and requests the support of our churches in this work. Dr. H. Beets assures Secretary Bowlby of our interest in the cause represented by the Lord's Day Alliance. The request for the support of our churches in this work is referred to the Committee on Church Order, A (Article 57, below, next to last item).

ARTICLE 20

The President announces the following Committee for Appointment of Committees:

The Revs. J.M. Ghysels, W. Groen, J. Smutter, L.J. Lamberts; and the Elders J. Hekman, H. De Vries, G. Dornbos (Cf. Article 9 above. See Report, Article 113, below.)

ARTICLE 21

Report of the Committee of Preadvice for Mission Matters B is read by the reporter, the Rev. W. Groen.

It is proposed as follows:

- I. In re the Agenda, page 27: "The classis requests the synod to bring into practice, as much as possible, the principle laid down in the decision of 1902, with reference to the Board of Missions (retirement every two years of one third of the members) in regard to all deputies. Classis Orange City."

Your committee advises now to apply the principle referred to in the above overture to membership in the Board of Missions.

Grounds:

- 1) The missionary enterprises of our church are so extensive that much time is required to become acquainted with them;
- 2) The men with most love and enthusiasm for missions are desirable for membership upon the board;
- 3) The work of the board requires experienced men;
- 4) Under present conditions the membership in the board changes because of the removal of members from one classis to another.

It is so decided.

- II. In re the Agenda, page 28: "Classis California overtures synod to appoint a committee, to study and give advice in the matter of a highly desirable change in the status of missionaries on the Indian field, who, because of their present official relation to the churches sending them, cannot be given full recognition by the classis in which they labor. Classis California."

Your committee advises the synod to act according to this overture; and to charge the committee which shall be entrusted with this matter to study and give advice concerning the status of the missionaries in foreign fields as well.

It is so decided. (For committee members, see Article 113 below.)

III. In re the report of the Committee on South America, Supplement X, the committee advised:

- a) To accept the report of the Committee for South America, together with the financial statement of the Treasurer of the Committee;
- b) To again appoint a Committee for South America; (Article 113 below).
- c) To decide that we continue our support until the next synod;
- d) To instruct the committee to report in detail to the Synod of as to the situation of the Hollanders in South America: their prospects as to church-life, and the desirability of continuing our support.

Adopted.

IV. Seamen's Home, etc. Your committee advises to recommend this work to our churches for support by voluntary contribution to the amount of \$6,000 per year.

Accepted.

V. Your committee advises the synod to approve the following brethren who have been duly chosen by their respective classes as members of the Christian Reformed Mission Board:

Classis California - Rev. J. De Jonge; secundus, Rev. J. De Jong;

Classis Grand Rapids East - Rev. H. Guikema; secundus, Rev. H. Dekker;

Classis Grand Rapids West - Rev. H.J. Mulder; secundus, Rev. J.O. Bouwsma;

Classis Hackensack - Rev. H. Bouma; secundus, Rev. D. De Beer;

Classis Holland - Rev. J.L. Heeres;

Classis Hudson - Rev. S.S. Vander Heide; secundus, Rev. J.H. Monsma;

Classis Illinois - Rev. Z.J. Sherda; secundus, Rev. A.H. Brat;

Classis Muskegon - Rev. J. Dolfen;

Classis Orange City - Rev. W. Meyer; secundus, Rev. J. Paauw;

Classis Ostfriesland - Rev. H.C. Bode;

Classis Pacific - Rev. P. Jonker, Jr.; secundus, Rev. J. Mulder

Classis Pella - Rev. I. Van Dellen;

Classis Sioux Center - Rev. J.C. De Bruyn; secundus, Rev. M. Monsma

Classis Wisconsin - Rev. S.G. Brondsema; secundus, Rev. H. Ahuis;

Classis Zeeland - Rev. W.D. Vander Werp; secundus, Rev. G.J. Vande Riet.

The synod approves these appointments.

- VI. Your committee advises, at the request of the Mission Board, that the synod grant its approval to the opening at the opportune time of a second mission station in Tsingkiang, a walled city, from fifty to sixty miles away from Jukao, with an estimated population of at least 25,000. The city is surrounded by a large constituency. No evangelistic work is now done there except by Southern Baptists. It is recommended as a mission station by the China Mission force in view of the arrival of several workers this year. (On map marked Tsing Kiangsien.) See further, for China Mission proposals, Art. 42.)

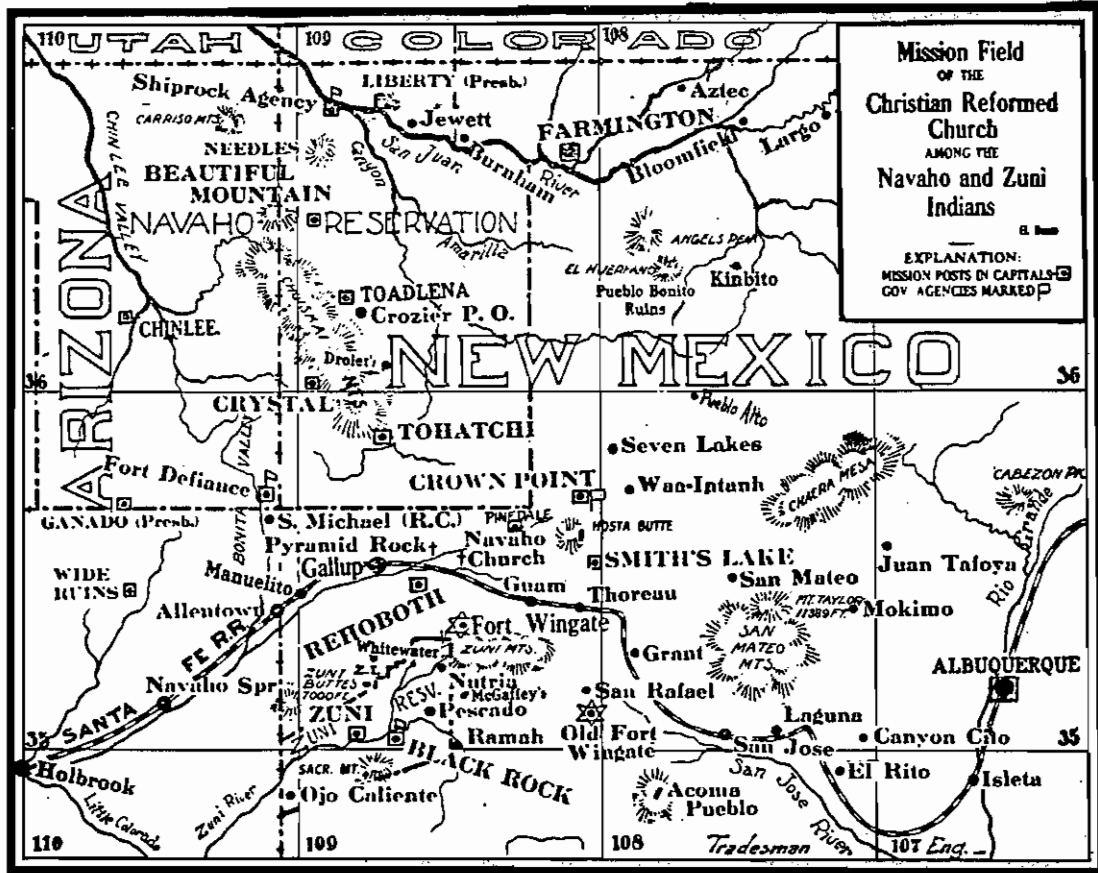
It is so decided.

- VII. The board plans to transfer campworker Oppenhuizen from Tohatchi to Drolet's Place, Nahaschitty, (see map) some twenty miles north of Tohatchi. A home for him, his interpreter, and a little chapel is to be erected there at \$8,000.

Your committee recommends this on the following grounds:

- 1) There is urgent need of a home for the campworker (now housed unsuitably in the basement of the church at Tohatchi);
- 2) The new location will enable us to more adequately occupy our mission territory there, between Tohatchi and Toadlena;
- 3) There is quite an Indian population there, accessible both summer and winter. It is desirable to have our workers live as closely to it as possible.

It is so decided.





VIII. The board plans to place a worker at Smith's Lake - some fourteen miles from Crown Point and part of the Crown Point territory. If buildings there, now owned by Seventh Day Adventists, cannot be taken over, it is planned to erect buildings there like at Nahaschitty. Your committee recommends this on the following grounds:

- 1) The work is getting too much for our Crown Point worker who has regularly worked there;
- 2) In winter time Smith's Lake is not easily reached from Crown Point;
- 3) Several of our converts and interested Indians and others are living in the vicinity;
- 4) We need to offset the propaganda of the Adventists;
- 5) The salary of the worker as well as a suitable worker seem available.

The above recommendation is accepted.

IX. The board plans to place a worker at the Charles H. Burke School, before long to be opened in the old Fort Wingate buildings. This will involve building a home for the worker. Your committee recommends this on the following grounds:

- 1) The Fort Wingate School will be of great importance, since pupils from all kinds of tribes will be instructed there, also as to higher grades, thus enabling us to influence many with our principles;
- 2) The offsetting of the efforts of the Roman Church demands this activity from our side;
- 3) We have assumed responsibility for this post as per arrangement with the Indian Committee of the Home Missions Council;
- 4) The new school is found in the very heart of our Indian Mission territory, about ten miles from Rehoboth. It is very essential for us to control the situation there.

It was so decided.

X. The classes Hackensack and Hudson respectfully overture synod to grant an annual sum of \$7,000.00 for the maintenance of the Paterson Hebrew Mission.

Classis Illinois: The classis requests synod to grant

an annual sum of \$15,000.00 for the Jewish Mission at Chicago.

Classis Illinois: The classis requests that synod recommend a special collection to the churches for the purchase of the mission building for Jewish Missions.

Your committee advises the synod:

- a) 1. To appropriate \$7,000.00 annually for the Paterson Hebrew Mission.

This advice was accepted.

In connection with the previous decision it was further decided to appoint a committee to investigate in regard to the Paterson Jewish Mission, whether it is desirable to continue financial support of this cause.

- a) 2. To appropriate \$9,000.00 for the Chicago Jewish Mission, but if a spiritual leader and a matron are appointed at Chicago, to appropriate \$15,000.00 annually for the Chicago Jewish Mission.

Also this advice was accepted.

- b) To advise our churches to contribute 80 cents per family annually for Jewish Mission, and that this contribution be raised to \$1.15 as soon as the appropriation of \$15,000.00 is accorded to Classis Illinois.

It was so decided, and further, that whenever a request for funds is made to the synod in behalf of Jewish Mission, the classis making such request shall submit to the synod not only a detailed financial report, but also a detailed statement of the budgets on the basis of which the request is made.

- c) To apply all special offerings to the appropriations mentioned above.

It was so decided.

- d) To grant the request of Classis Illinois for special offerings by our churches in behalf of a new building for Jewish Missions in Chicago.

It was so decided.

- XI. Overture Fremont I: "Synod should give its moral support to the Mission Training School in Chicago in order that this institution may be expanded into a full-fledged Bible School.

Grounds:

- a) A Bible School is needed. Many of our young men are presently studying at institutions which are not Reformed, and will in time be lost for the church, or will exercise all kinds of harmful influence in the congregations.
- b) Since Chicago is a center where much mission work is done, it is desirable to have such a Bible School there."

Your committee agrees with the sentiment that some need of missionary training course exists and advises synod to express itself as agreeing with this sentiment; but whereas Classis Illinois has taken steps toward the establishment of a missionary training school, your committee advises synod to take no action, but to await overtures from Classis Illinois.

The synod accepts the above advice.

(Continuation of Report on Missions, Article 42.)

ARTICLE 22

This session is concluded with thanksgiving by Professor J.G. Vanden Bosch.

FOURTH SESSION, FRIDAY AFTERNOON

ARTICLE 23

The Rev. J.M. Voortman announces Psalm 119:3, and leads in prayer.

ARTICLE 24

The report of the Committee of Pre-advice concerning Publication Matters is taken up, the Rev. L.J. Lamberts, reporter.

The report of the Publication Committee (Supplement VIII) deals first of all with:

I. The Printing Plant

The printing plant is now free of all debt. A mortgage of \$1,500.00 still owing at the time of the last synod, could be paid off soon thereafter. To some of the personnel a raise in wages had to be granted, because for operations which demand a knowledge both of English and Dutch, especially true for linotype work, besides we had to reckon with the fact that the supply of qualified persons is not great. With a view to this, a second linotype has been purchased, which can now serve and will be increasingly useful, and which gives us opportunity to train a suitable person as an operator. In this way we will obtain greater independence, and the danger decreased that through the absence of a single worker because of illness or some other reason, the entire plant will not be brought into jeopardy.

The committee advises that all that is said under Point I concerning the printing plant be received as information.

It is so decided.

II. Condition of the Papers

Concerning our papers, we are happy and grateful to be able to report that they are in a prosperous financial condition. While financial profit is not a prior purpose for the existence of the papers, nevertheless the significance of a profit should not be discounted. It is well known that at the present time church papers are struggling to exist. Several for financial reasons had to discontinue publication, and others, only with great difficulty, hold their head above water. Our papers in contrast were able to contribute a greater amount into the treasury of the Theological School and Calvin College than ever before. Instrumentally we can be grateful to writers and their productions, to our manager, and our energetic Field Agent, Mr. J. Van Ess, and to many of our ministers who rightly considered it important

that in each family of their church at least one of our church papers is read. All this reflects favorably the life of our people within the church community.

As to the number of readers it can again be reported that there is progress for there are approximately 50 more Wachter and 1,550 more Banner subscriptions. The total number of subscriptions now amounts to 8,100 for De Wachter and 9,300 for The Banner.

A complaint came from Canada that the subscription rates there are higher than one must pay in the States. This higher rate was due to higher postal rates, namely, 1 cent for each issue, or 50 cents per subscription per year. Although equalizing the subscription price meant that readers in Canada paid less than the cost price, the committee nevertheless, in consideration of circumstances, decided to do this.

The committee advises that everything under Point 2 be accepted as information. But it advises at the same time that the synod approve the equalization of the subscription price for De Wachter readers of Canada, even though this means a loss, provided it continues only so long:

- a) As Wachters are sent to Canada to promote the work of Home Missions there; and
- b) As the readers there are not yet too prosperous financially.

Grounds:

- 1) By means of De Wachter mission work is promoted, but
- 2) When once the church is established there, and the readers are more prosperous, they should pay the full subscription price.

Accepted.

III. Contents of the Papers

The contents of our papers, as far as the columns is concerned, has remained the same, with the exception that a new column "Out of the Scriptures" has been added, with a skilled writer, the Rev. I. Van Dellen as editor. In consideration is an enlargement of The Banner

by four pages with the addition of several columns corresponding with De Wachter columns "Church Life," "Out of the Scriptures," and "The Question Box." Naturally this could at the earliest, begin in the late summer, and very likely it would be best to proceed no further than the distribution of one enlarged issue per month. To accomplish this it would be necessary to obtain an extra press and likewise a folding machine and some extra help.

Referring to the third paragraph - contents of our papers - your committee advises that synod approve the addition of a new column "Out of the Scriptures" to De Wachter, and the enlargement of The Banner with four pages. Your committee judges that the latter should be done as soon as possible, and then not just once per month, but weekly.

Ground: The readers of the Banner should receive just as much reading material as the readers of De Wachter.

Accepted.

IV. Advertisements

The committee received a complaint that our papers allow too much space for advertisements. The same complaint has since come from another source. Concerning this matter it should be observed:

- a) That both of our papers give considerably more reading materials than any other church paper that we know of, so that there is no right in supposing that because of our advertisements we are sacrificing reading material. The space taken by advertisements is added space, so that no one suffers any loss.
- b) That without advertisements our papers would produce little profit, unless the subscription price would be increased, because the subscription price is only slightly higher than the cost price, while now since the last synod \$12,000.00 could be paid into the account of Calvin Seminary and College; and this surely is not insignificant in meeting the budget of that Institution;

- c) That also the advertisements are of interest, perhaps not for all readers, nevertheless for some, for one this one and for others another.

At times remarks have been made concerning this or that advertisement, and that at times something has slipped through that should have been disapproved, the committee does not deny. Nevertheless it is convinced that the manager is deeply concerned about accepting advertisements which conflict with the character of our papers or with any pertinent synodical decision.

Point 4 deals with the advertisements and the complaints heard concerning them. In connection with this your committee calls attention to an instruction from Classis Grand Rapids West which could not be taken up in the Agenda. This instruction reads thus:

"The synod take steps to reduce considerably the pages of advertisements in our church papers, the Wachter and The Banner.

"Occasion for overture: A want ad in our church paper De Wachter for an advertising agent.

"Reasons for overture:

- 1) The number of pages of advertising matter is sometimes larger than the number of pages of other reading matter;
- 2) Sometimes very important articles have to be laid aside for a considerable time because of the large number of advertisements in the papers;
- 3) The purpose of a church paper, we think, should not be commercialization, for example, to get money for our Theological School, but especially to enlighten the minds of our people concerning the things of our church life."

Your committee advises the synod to instruct the Publication Committee to establish a rule concerning the space that may be used for advertisements, and which the "Business Manager" must follow.

-Accepted.

V. Editors

In keeping with the mandate of the previous synod the committee on appointments provided for the appointment of co-editors. All those presently serving were reappointed with the exception of the one for the Banner column "Our Doctrine." All have also accepted that reappointment, and excepting Rev. G.J. Vande Riet, have continued the work till the present. Rev. Vande Riet, however, requested some months later, because of circumstances, to be relieved of the editorship of the "Young People's Department." When efforts to dissuade him were unsuccessful, the committee acquiesced in his request and was fortunate in finding Rev. L. Trap as a capable successor. For the column "Our Doctrine," to replace Rev. H. Kuiper, who already before the previous synod had asked to be relieved, first Rev. Van Halsema, and when he also declined, Rev. D.H. Muyskens was elected, by whom that important column has since been cared for in an excellent manner.

In the matter of the appointment of editors and co-editors, the previous synod decided "to revise the rule of the Synod of 1918 (Acts 1918, Art. 22, II, 1) in this manner that the synod shall appoint only the editor-in-chief of De Wachter and The Banner, and that the Publication Committee in consultation with the editors-in-chief shall appoint the co-editors" (Acts 1924, p. 81).

This decision appears to mean a revision of the entire rule of Synod 1918, so that it is now to be viewed as completely terminated. Then also the clause would be deleted in which the Publication Committee is mandated to serve synod with nominations for editors and co-editors. However this is not clear. To play it safe, the committee has come prepared, so that, in case it is required, it can present to synod nominations for editors-in-chief.

Your committee advises:

- a) That approval be given to the appointment of the Rev. D.H. Muyskens as editor of the column "Our Doctrine," also to the appointment of the Rev. L. Trap as editor of "The Young People's Department;"

- b) That the Publication Committee be mandated to present henceforth nominations for the Editors-in-chief. By this the rule of 1924 will be more carefully defined.

-Accepted.

VI. Publication Committee

The retiring members of the Publication Committee at this time are the brethren Bergsma, Hoekstra, and Hulst.

- a) That synod reappoint the brethren Hoekstra and Hulst.
- b) It appoint Mr. M. Hoffius in the place of the Rev. K. Bergsma. Since the last named became editor of one of De Wachter columns, he cannot be reappointed (Cf. Acts 1922, p. 48, Art. 33).

-So Decided.

VII. The Administration

The books of the manager have again been audited by the Public Accountant, Mr. W.P. Dreyer. In his report, covering the two years from January 1, 1924 to December 31, 1925, he declares that he has found them "in perfect condition and everything in balance." This report has already been presented to your gathering in its entirety. (Cf. Supplement VIII)

Your committee has studied the report of Mr. W.P. Dreyer, Public Accountant, and advises that also this be received as information.

-Accepted.

VIII. Concerning the report about providing of English Sermons (Agendum, p. 169), your committee is of the opinion that the brethren should receive a vote of thanks for the work they have done. Your committee advises, however, not to discontinue the work as the brethren suggest, but to appoint a committee composed of men living in Grand Rapids and vicinity, and instruct it to supply as much new material as possible.

Grounds:

- a) There are churches that need new material regularly;

- b) A committee with a membership of a number of men from Grand Rapids will be able to approach many of our ministers and ask them for sermons.

-It is so decided.

(Publication Report continued, Article 44 below; also Article 111).

ARTICLE 25

Synod proceeds to vote for Editors-in-chiefs for De Wachter and The Banner. As Editor of De Wachter Rev. H. Keegstra is reelected, and as Editor of The Banner, Dr. H. Beets.

ARTICLE 26

Prof. W. Heyns concludes this session with a prayer of thanksgiving.

FIFTH SESSION, MONDAY AFTERNOON, JUNE 14

ARTICLE 27

The Rev. H.C. Bode announces Psalm 81:12 and leads in prayer.

ARTICLE 28

The Rev. P.A. Hoekstra, chairman of the Committee Church Order Matters A, requests that the materials for "Order of Public Worship" and "General Treasurer" be given to another committee. The Committee Mission Matters B is mandated to prepare these two matters. (Cf. Art. 43, below, and also Art. 49.)

ARTICLE 29

The roll is called. All members are present. In place of Mr. G. Dekker, delegate of Classis Illinois, Mr. J. Hofstra is present, and he expresses his agreement with the Public Declaration.

ARTICLE 30

The Minutes of the Friday session are read and approved.

ARTICLE 31

The report of the committee in re Theological School and Calvin College is taken in hand. The Rev. J.J. Hiemenga reads the report.

I. A. Lengthening of the Seminary Course of Study to Four Years

Your committee advises to retain a three-year course as heretofore, and not to add a fourth year.

Grounds:

- 1) The Seminary Faculty itself has changed its opinion and has petitioned the Board of Trustees not to add a fourth year. (See report of Board of Trustees, pages 15 and 16);
- 2) The Board of Trustees has adopted this recommendation of the Seminary Faculty, and consequently does not favor the extension to four years;
- 3) The general sentiment of the church is against it, as appears from the instructions to synod of at least eight classes.

It was so decided.

- B. a) The committee advises the synod to adopt the proposed curriculum, and also the material found in the Report of the Curatorium pertaining to the new curriculum.

The synod so decides.

II. A. Reduction of the Number of Curators

The committee also had, besides the instructions printed in the Agenda, also the instruction of Classis Illinois. The proposed plan of Classis Illinois is as follows:

"Besides the already named principles regarding the school which must be maintained, the following facts also must be reckoned with:

- a) The school is the school of the churches. Hence all the churches have a similar interest in the school;
- b) The entire church has the responsibility of seeing that the teaching be in harmony with our confessional writings;

- c) All the churches should therefore be represented in the board of the school;
- d) Let the synod therefore choose a Curatorium in which each church is represented through its classis.

At present there is a general desire for a decrease in the number of curators. Your committee is of the opinion that, in keeping with that which is mentioned above, this decrease must be brought about not by appointing a curatorium from the classes which are in the environs of the school (this of course would militate against our principles and against right and fairness), but by decreasing the number by one-half.

Therefore your committee proposes the following regulation:

- 1) The synod decrease the number of curators by one-half, with the understanding that each classis shall have one representative;
 - a) A smaller number can perform the work just as well as a large number;
 - b) The expenses would be decreased considerably;
 - c) The workload of the curatorium would be (in case the synod should appoint such a board) reduced considerably;
 - d) The curatorium would by this means be in a position to devote itself more to the so necessary promotion of the spiritual, moral, and intellectual concerns. It would give the curatorium more time to have oversight on the quality, the purity, soundness of the instruction; on the personnel of the school, professors as well as students; on the examinations, and the declaring of candidacy.
- 2) In addition to this curatorium let the synod appoint a committee or board charged with all the financial and administrative interests of the school. This committee shall be composed of capable and trusted businessmen of our church. (Under administrative interests the reference is exclusively to material interests);

- a) Competent businessmen are the preferred persons to deal with material matters;
- b) With the expansion of the school there is urgent need for a better and more central administration. At present there is too much conflict and confusion;
- c) Out businessmen are the logical persons to determine the best way of allocating monies;
- d) Also earlier our church had along with the curatorium a Board of Trustees. The need for this is much greater now than then.

Recommendation of the Advisory Committee:

- 1) Not to reduce the number of curators for the present;
- 2) The appointment of a committee to make a study of the problem of delegation to curatorium in connection with the plan proposed by Classis Illinois, and other possible solutions, and to submit a plan to the next synod.

This advice is accepted.

II. B. Method of Appointing Curators (See page 12, Agendum)

Your committee advises: To continue the present method of appointing curators.

Grounds:

- 1) The proposed change would reduce the contact with the school;
- 2) Every classis is entitled to be represented on the board, inasmuch as the school is the institution of the church.

This advice is adopted.

III. Separation of Church and College

Your committee advises:

- 1) Synod accept the advice of her committee, as it is found on page 41 of the synodical agendum;

- 2) Since the school as a whole is the school of the Christian Reformed Church, the method of financing the institution remain as it is;
- 3) To take no action at this time with respect to the request of Classis Pella, Agendum, p. 17;
- 4) With respect to the request of Classis Ostfriesland (see page 17, Synodical Agendum), the committee advises:

To refer Classis Ostfriesland to Acts of Synod 1922, Article 20, 2a and b.

This advice is adopted.

IV. The Appointment of a Professor for the Chair of Practical Theology.

Your committee advises:

- 1) With respect to overtures of Classis Orange City and Classis Pacific (Agendum, pp. 17 and 18), your committee refers synod to Acts of Synod 1922, page 14.

It was so decided.

- 2) Synod add names to the proposed nomination.

It was so decided.

The matter of nominations for this Chair was tabled. (See Art. 36, sub XIII.)

Theological School report continued, Article 36, below.

ARTICLE 32

This session is closed with thanksgiving by Elder P. Vanden Berg.

SIXTH SESSION, TUESDAY MORNING, JUNE 15

ARTICLE 33

The Rev. W. Kok is invited to open the session. He announces Psalm 89:1 and leads in prayer.

ARTICLE 34

The minutes of the previous session are approved.

ARTICLE 35

The roll is called. All members are present.

ARTICLE 36

Report Theological School continued - Compare Article 31 above.

V. Protest of Mr. L. Beuving

Mr. L. Beuving objects to the privilege granted to students that they are licensed to speak in our churches. The reply of Classis California did not satisfy Mr. Beuving. Your committee advises:

Synod express that, with respect to said privilege, Acts of Synod 1920, page 45, Article 12, there is no principle at stake, inasmuch as students are not granted to "preach" but to "speak" in our churches, and that this privilege is beneficial as well for the student as for the churches, especially for our smaller churches in our land.

The synod so decides.

VI. Report of Curatorium, page 14, I, 1 and 2:

"Inasmuch as the synod has not defined the right of the curatorium to grant graduates of the seminary license to preach, and inasmuch as the curatorium is of the opinion that definiteness in this matter will be to the profit of our churches, the curatorium recommends to the synod that curatorium be given the right to grant license to:

- 1) Such graduates of the seminary who are pursuing theological studies with a purpose of entering the gospel ministry, and
- 2) Such graduates of the seminary who are serving our churches in an administrative or teaching capacity at Calvin College or at the seminary."

Your committee advises its adoption.

This advice is accepted.

VII. Report of Curatorium, page 17-a, 3:

"In connection with an overture of the Theological Faculty to the Board, the curatorium decides: To advise the synod to open the seminary to all who wish to pursue theological studies, upon the grounds adduced by the faculty:

- a) In principle it seems indefensible, to deny admittance to one who has in general fulfilled the prescribed requirements, and who wishes to take a course in theology, simply because he does not declare that it is his purpose to become a candidate for holy service in the Christian Reformed Church;
- b) According to our catalogue our school states as its purpose "both to make a scientific study of theology and to prepare young men for the ministry;"
- c) The expressed purpose of the Theological School, to be first of all a training school for future ministers, would not in the least be abridged by such a regulation;
- d) Although it appears that there are no definite prescriptions by which such instances are covered, nevertheless there have been in the past matriculations of this nature (e.g. the case of Mr. I. Adams, cf. Acts of Synod 1898, Art. 42; and that of Mr. Van Heest, who studied at our school in 1923-24). Currently the case of Mr. Haggai who is taking a few courses;
- e) Even now there seems to be a case (if the faculty is properly informed) of a college student, who does not plan to become a servant of the Word, and who nevertheless according to his testimony, desires to follow the theological course at our school. To close the door to such a person, seems neither advisable, nor capable of defense;
- f) The faculty does not know of a single Theological School where such an opportunity is not available. Even the Theological School of the Netherlands Reformed Churches at Kampen is guided by the following regulations:

'It is permissible that someone not a member of the Reformed Church be admitted in the Theological School as student and studies theology;

'Whoever takes the candidate examination must be a confessing member of a Reformed Church;

'To study at the Theological School one does not need the permission of the curators. Whoever has a diploma of a secondary school is enrolled by the

professors. The examinations are conducted not by the curators, but by the professors. The curators have oversight concerning the teaching and life of the professors.'

- g) The matriculation of such students (most likely only a few) could occur without any increase in expenses. Rather the tuition of such students would help in carrying the expenses;
- h) To prevent all confusion of such students with those admitted by the curatorium as prospective candidates for the service of the Word in the Christian Reformed Church, they would be classified as 'special students'."

The following safeguards are proposed in connection with this matter:

- a) If students who entered upon the study of theology without any intention of their studying for the ministry, should change their mind in the course of their study and decide to become candidates for the ministry in the Christian Reformed Church, they shall have to submit to the regular examinations before the Board of Trustees and shall not be able to graduate unless they have met all the requirements both of the pre-seminary and of the seminary course.
- b) Such students shall pay tuition at the rate of those college students that are not studying for the ministry in the Christian Reformed Church, and shall not be entitled to any refund if at any time during their seminary course they should decide to become candidates for the ministry of our church;
- c) They shall not be licensed to preach in our churches.

Your committee advises its adoption from a to h included, and also the proposed safeguards a to c included.

This advice is adopted.

VIII. Report of Curatorium, page 18-4:

"The board overtures synod to give its approval to the following suggestions, presented by the theological faculty:

"With an eye to the great difficulties often experienced by the faculty when students from schools other than Calvin College seek admission to our Theological School, the faculty comes to the curatorium with the question, whether it can be given some latitude in regard to the pre-seminary course? By insisting on the requirements of this course too strictly we are driving some students to other seminaries. This also explains some of the unpleasant experiences which we have had with Grundy Center. With an eye to possible improvement in this, the faculty offers the following suggestions to the Curatorium:

- a) That to students who seek enrollment in the Theological School, no different (or more) requirements be made than those which obtained when they began their college work, either at our college or elsewhere;
- b) That where successive required courses differ, the faculty be given the right in a given instance to recognize the requirements of the one or the other course, whichever seems best, especially in times of transition from one course to another;
- c) That the faculty be allowed to make the following substitutions:
 - 1) Economics or Political Science in place of "Sociology;"
 - 2) Inorganic Science or Physiological Experimental or Genetic Psychology in place of "Organic Science;"
- d) Concerning religious education, four hours of Reformed Doctrine shall be absolutely required, but with the freedom to substitute other courses in Bible Study for Biblical Archaeology and the course in Calvinism (for students not coming from Calvin College);
- e) That it be left to the discretion of the faculty to make substitutions up to six semester hours for students who have not taken their college course at Calvin College.

Point c) must be understood to mean six semester hours in addition to those mentioned under point c).

Your committee advises its adoption.

The synod adopts the above overtures.

IX. Report of Curatorium, page 18-5 (Tuition)

- 1) That the general tuition rate be revised to \$75.00 a year; because our present rate is lower than that of any other college in this state, and because our tuition is not higher than that of some elementary schools and it is lower than that of our Grand Rapids Rapids Christian High School, and finally because our expense as an institution has increased. (Against this recommendation Curators Keegstra and Vander Werp filed their negative vote.)
- 2) That \$50.00 each per year shall be charged for two students from one family.
- 3) That students living west of the Mississippi River and east of the Ohio River shall be charged \$50.00 a year, and that for all such students that minimum rate per year shall be \$40.00 each for two from one family.
- 4) For students from Montana, Wyoming, Colorado, and New Mexico, and points west of these states the rate of tuition shall be \$25.00 per year.
- 5) A married man who established his home here for one semester next preceding date of enrollment is considered to have his residence here, while the residence of minors follows that of their parents or legal guardians.
- 6) The gymnasium fee of \$5.00 shall not be included in the tuition fee.
- 7) Laboratory fees in all departments shall be increased to \$3.00 per course per semester. In addition a breakage ticket of \$5.00 per course per semester shall be required of students electing Chemistry.
- 8) That a laboratory or "practice" fee of \$3.00 per semester be charged all students (this applies particularly to Normal Students) who register for a practice teaching course.

The board concurs in the opinion of the theological faculty that the tuition of the theological students should not be raised:

- a) Because, in distinction from college students who are trained for all kinds of positions in civil and social life, the seminary students are preparing themselves exclusively for the service of the churches;
- b) Many of the seminaries of our land require only a nominal tuition of their students, or none at all. The situation is quite different from that in the colleges;
- c) To demand more of the few students we have would bring very little additional revenue.

Your committee advises its adoption both with respect to the college and seminary.

The synod adopts these recommendations.

X. Report of Curatorium, page 19

6. The board, at the request of both the college and seminary faculty, overtures the synod to take the necessary steps to change the official name of our school to Calvin College and Seminary.

Reasons:

College Faculty: Our present name is too clumsy.

Seminary Faculty:

- a) This name is already in common use;
- b) It is by far a better choice than the cumbersome name, Theological School and Calvin College;
- c) The college has already preceded us by speaking exclusively of Calvin College.

Your committee advises to retain the present name of the institution.

Grounds:

- 1) The reasons given for a change are insufficient. The only reason given by the college faculty is that the present name is too clumsy. The seminary faculty has not expressed itself, and consequently the reasons given in the report do not belong there;
- 2) Our theological School would (in the proposed change of name) lose the prominent place to which it is entitled and which lives in the minds of our people.

It is so decided.

XI. Report of Curatorium, pages 19 and 20.

7. Two requests of the Executive Committee of the Christian Reformed Board of Missions are hereby referred to your honorable body with the recommendation of the curatorium that they be granted:
 - 1) That seminary candidates who are expecting to be sent out by our churches as foreign missionaries be exempted from the existing rule that they can not be called until a month after their graduation. Because of this rule there is not sufficient time allowed to have called extended, accepted, the candidates examined and ordained, and arrive in China in time for the opening of the Language School the first days of October, - a very necessary thing. It is also difficult to arrange for acceptable steamship accomodation at the last moment, knowing, of course, that there is always a possibility that the candidate might fail in his final classical examination.
 - 2) That those who graduate from our seminary and expect to be sent out as foreign missionaries, but who intend to take a post-graduate course elsewhere before they sail, be declared candidates by the curatorium as soon as they have finished their studies at our school, so that they can be called during the course of the year they are studying elsewhere, and cannot alone be sent out amply in time as stated above, but also are enabled, if deemed wise, to do some deputation work during the interval.
8. The pension allowed Prof. F.M. Ten Hoor is \$1,800.00 per annum. But this matter now calls for your attention.
9. The board recommends that henceforth none of the teaching staff (college) but Professors and Associate Professors be eligible to pensions.
11. The board recommends both Prof. C. Bouma and Prof. M. Wyngaarden for reappointment for the term of six years.

Your committee advises the adoption of numbers 7, 8, 9, and 11.

The recommendation under point 7 is adopted, and it is decided that this ruling go into effect immediately.

The recommendations under points 8 and 9 are also adopted.

The recommendation under point 11 is tabled for the present. (See Article 63 below.)

XIII. Report of Curatorium, pages 20, 12 and 13.

The board nominates for the Chair of Practical Theology: The Rev. H.J. Kuiper, Pastor of the Broadway Church, Grand Rapids, Mich., and the Rev. Dr. J. Van Lonkhuyzen, Pastor of the First Church of Chicago.

The Board presents as nominees for the Second Chair in the Department of Systematic Theology: Prof. L. Berkhof, Professor of Exegetical Theology, New Testament, and Rev. H. Schultze, Pastor of the Sherman Street Church, Grand Rapids, Mich.

Your committee refers to Art. 1, b, 1 and to Art. 4, 2, of this report.

Accepted as communication.

Theological School Report continued, Article 63.

ARTICLE 37

This session is closed with thanksgiving by Elder H. De Vries.

SEVENTH SESSION, TUESDAY AFTERNOON, JUNE 15

ARTICLE 38

Rev. Einink leads in prayer, after synod has sung Psalm 68:17.

ARTICLE 39

Dr. H. Beets introduces Rev. R. K. Atchison, representative of the Associate Presbyterian Church of North America, who brings the greetings of his church body to the synod and speaks of the ideals for which his church stands.

Rev. P.A. Hoekstra expresses the appreciation of the synod of the kindly sentiments voiced by the speaker.

ARTICLE 40

Mr. Koshaba, a native Assyrian, introduced by Dr. Beets, represents the Near East Relief and pictures the sad conditions which this organization is seeking to alleviate.

The Stated Clerk responds to the message of the brother, and the motion prevails that the request for support from our churches for the Near East Relief be laid in the hands of the Committee for Church Order A. See Article 57 below, last item.

ARTICLE 41

Rev. P.A. Hoekstra introduces Dr. P.J. McDonald, fraternal delegate of the Synod of the Ref. Presb. Church, who brings the greetings of his church to our assembly, and tells the synod of the principles for which his church stands, as well as the various activities of the Reformed Presbyterian body along the lines of political reform and christian education.

Dr. H. Beets replies to the good message brought by Dr. McDonald, pointing to the various points of agreement of the two Calvinistic church bodies with each other. The Stated Clerk also introduces Rev. J.L. McLaughlin, of the American Bible Society, who enlightens synod as to the importance and magnitude of the work of the society which he represents.

In reply Rev. J.C. De Korne gives testimony to marked results in the Chinese mission field due to the use of gospels published by the American Bible Society.

Finally Dr. Beets presents Rev. C.M Loomis, representing the Interdenominational Benevolent Association. After hearing Rev. Loomis, the Committee on Missions advises as follows:

- 1) To appoint a committee of inquiry to gather facts concerning the Interdenominational Benevolent Association;
- 2) To instruct this committee to present its findings to our consistories by letter.

This motion prevails. (Committee members - Art. 113 below.)

ARTICLE 42

Synod continues discussing the report of the Committee on Missions (Art. 21 above) pertaining to the Agendum Report XVII, on "The Existing Presbyterian Churches in China" (p. 184 ff.), a report prepared by the China Mission force. At the suggestion of the Advisory Committee of Synod, opportunity is given to our missionary, Rev. J.C. De Korne, to further explain the situation in the Chinese mission field with reference to church affiliation. He pleads that the solution presented under 2(c), Agendum, p. 220, be adopted by the synod as the proper solution of this problem. The Advisory Committee advised synod to refer to a committee, to report in 1928, all the matters contained in pages 184-221, with the exception of the matters referred to under d and e below.

It is so decided.

In re the ecclesiastical position of the ordained Missionary in China, the Committee (pp. 212-214) advises the synod to declare:

- a) That such a missionary shall retain both his membership and his office as minister in the church sending him to China;
- b) That he be permitted to accept associate membership in the Chinese Church as long as that is necessary for the development of that church and such membership is desired by the Chinese Church.

Grounds:

- 1) Thus the sending church retains full authority over the life and doctrine of its missionary;
- 2) In this way the sacraments can be properly administered in the Chinese Church during the time that she has no ordained men of her own.

Synod so decides.

In re the unordained missionary in China the committee advises the synod to declare:

- a) That in matters dealing directly with Church organization, doctrine, discipline, and with the administration of the sacraments, unordained missionaries have an advisory but no decisive voice;

- b) That in matters of general missionary administration, the disbursement of funds, the preparation of reports, and all matters not specifically ecclesiastical, unordained missionaries have a decisive as well as advisory voice in the Mission;
- c) That unless the Board of Missions specifies differently each unordained missionary will have his or her own status in the Mission, co-ordinate with the ordained missionaries.

Grounds:

- 1) Since unordained missionaries do not hold an ecclesiastical office, they have no right to exercise ecclesiastical functions;
- 2) Since they have a definite appointment from the Board, they have a right to share in shaping the policies to which they must try to give expression;
- 3) The work of unordained doctors, teachers, and woman evangelists is of such a nature that it cannot well be controlled by the ordained men.

Synod so declares.

The Christian Reformed Board of Mission reports that it has not completed the task committed to it by the Synod of 1924, namely, to revise the missionary manual. Your committee advises synod to accept this information and to instruct the Board to continue its work.

It is so decided.

The Board reports similarly relative to a system for pensioning unordained workers. Your committee advises synod to accept this information and to continue its work in this matter.

It is so decided.

The Board also reports that at its annual meeting of June 8, 1926, it decided to submit to our China force the question: "How many workers are needed to adequately occupy the field in the Kiang-su Province allotted to us?" This with a view of determining how many more mis-

sionaries may or should be sent till the Synod of 1928. The Board trusts synod will grant liberty to the board to act in this matter as providential circumstances and should missionary policy allow. The policy of the board has been to send out only as many workers as there are supporting churches.

Your committee advises synod:

- 1) To approve the action of the board;
- 2) To grant the board the liberty which it desires.

It is so decided.

ARTICLE 43

To the above committee was assigned also (Article 28, above) the matter: "Improvement of Our Public Worship." Supplement XIV. The committee advised as follows:

To your committee has been assigned the report of the committee on the Improvement of Our Public Worship. This committee makes an urgent request "to take a definite stand in the issue raised by the report of Classis Illinois" and to reaffirm "the principle adopted at previous synods that a uniform order of services is desirable and necessary." If this request is granted the committee promises "to eliminate or alter those features of its proposed plan against which serious objections have been raised and provide a new plan, more flexible than the one presented to the Synod of 1920."

Your committee advises synod:

- a) To express itself as favoring a uniform but flexible order of worship for our churches.

Grounds:

- 1) Denominational unity is expressed by unity of worship as well as by unity of doctrine and of discipline;
- 2) Our Church Order contains a number of provisions regarding our public worship which imply the necessity of unity and uniformity in public worship. (Art 16, 20, 56, 57, 58, 62, 63, 66, 67, 69, 76, 77, 78);

- 3) In the past contributions to uniformity in liturgy have been made, such as the forms for Baptism, Lord's Supper, etc;
 - 4) There is a growing sentiment for a better order of worship;
 - 5) The uniformity sanctioned by custom and tradition is gradually being broken.
- b) To instruct the existing committee to labor in the manner suggested above.

The advice of the committee is accepted.

ARTICLE 44

Synod acts on the remaining material submitted by the Committee on Publication. (Compare Article 24 above.)

I. Faith, Prayer and Tract League

In connection with the overtures of Classis Wisconsin, Orange City and Sioux Center (Agendum, p. 31, etc.) it is moved that the synod give its moral support to the tract work conducted by the Faith, Prayer and Tract League, and that synod recommend this work to our churches for financial support.

So decided.

II. The Publishing of Committee Reports

Your committee recommends that synod adopt what Classis Pella proposes (Agendum p. 34) regarding the enforcement of the rule made by former synods (1918, 1920) regarding the timely publication of the reports of various committees.

This matter is left on the table and a motion prevails that a suggestion offered by Dr. Beets be referred to the Committee on Publication.

This suggestion is that synod instruct its committees which are charged with the task of preparing material for a succeeding synod to have their reports in the hands of the Stated Clerk not later than January preceding the meeting of synod and that this part of the Agendum be issued separately and previous to a second part containing the overtures originating in the various classes. (See Article 111, Sub. I, below.)

III. Psalter Without Hymns

In accordance with the overtures of Classis Pella and Wisconsin (Agendum, p. 31) your committee advises that synod ask the publisher to publish also a Psalter (large edition) from which the hymns - except those mentioned in Article 69 of the Church Order - are eliminated.

Synod so decides.

IV. Correction of the English Rendering of our Liturgical Forms and of the Confessional Standards

Classis Grand Rapids West and Classis Pacific request synod (p. XXX, Agendum) to provide a translation of our Liturgical Forms in English which shall incorporate the corrections found in the latest Dutch translation. Your committee advises not to enter in upon the matter at present.

Ground: A committee has been appointed to revise the Liturgical Forms and is waiting to see what the Reformed Churches of the Netherlands are going to do in this respect. (See Agendum, Report XV, p. 182.)

Synod so decides. (See Article 113 and 146.)

V. Classis Pacific asks whether it would not be advisable to have perfect agreement (volkomene overeenstemming) between the Holland and English translations of our Confessional Standards. Your committee advises synod not to enter in upon this matter.

Grounds:

- a) No instances have been given by Classis Pacific showing that the translations differ in such a measure that the sense of both is not the same;
- b) The differences, which there may be in the two translations, are scarcely important enough to call for a revision in which not only our church but also the other Reformed Churches would have to take part.

Synod so decides.

VI. Literature for Young People

In connection with the report of the Committee for Literature for Young People (Report SIV, p. 179, Agendum) your committee advises:

- a) That the work of the committee be approved;
- b) That a vote of thanks be given for the work that was done;
- c) That the same committee be continued. (See Article 113 below.)

Synod so decides.

VII. Which Version of the English Bible is to be Used.

In connection with the report (p. 1 of the Agendum) of the Committee in re the adoption of the Authorized or the American Revised Version as the official version of the American speaking congregations, your committee advises:

- a) To give the committee a vote of thanks for the report that has been rendered;
- b) To refrain from adopting either the Authorized Version or the American Standard as the official version of the Bible in our churches;
- c) To recommend, however, the American Standard Version to our churches.

Grounds for recommendation under b:

- 1) Before we adopt an official translation, we should determine whether the Greek text which forms its basis is correct or not, and this we cannot do very well. The Synod of 1916 has already pointed to this difficulty (Acts of Synod 1916, p. 30).
- 2) By accepting an official version we condemn the use of the other.

Grounds for recommendation under c:

- 1) As the children of this country are growing accustomed to the language of the American Standard Version, the Authorized Version will no doubt eventually be replaced by the other,

especially after other publishers than those who now have it copyrighted may put it on the market;

- 2) There is a closer similarity between the Holland Bible and the American Standard than there is between the Holland Bible and the Authorized Version.

This advice is accepted.

VIII. Improvement of Catechetical Instruction

With respect to the report (Agendum, p. 43) of the Committee on Improvement of Catechetical Instruction and the Overtures of Classis Orange City and Pella (Agendum, p. XXIX) which have a bearing on this matter, the committee advises:

- a) That synod extend a vote of thanks to the committee for the work it has done;
- b) That synod appoint a permanent "Committee for Education," comprised of men who have shown their interest and ability in this line of work in the past. In accordance with the Overture of Classis Orange City this committee will have the task of interesting itself in the instruction of our youth as it is given in and by our churches and of searching for means by which this instruction may be furthered. This committee will be expected to make a study of the needs arising in this sphere and to serve the congregations with information and advice.

Grounds:

- 1) The churches evidently are not ready as yet to adopt the series of textbooks recommended by the committee;
- 2) Textbooks that could be recommended to churches in which all the children attend the Christian Schools cannot be recommended to those in which none or but a small part of the youth enjoy this privilege;

3) Unless the list of books adopted by synod proves to be the most suitable and the very best for every congregation a synodical decision as to textbooks might soon become a dead letter.

4) New needs and problems are bound to arise.

Synod so decides.

(Publication Committee Report continued, Article 111, below.)

ARTICLE 45

Elder J. Stek concludes this session with thanksgiving.

EIGHTH SESSION, WEDNESDAY MORNING, JUNE 16

ARTICLE 46

The Rev. J.J. Hiemenga announces Psalm 89:1 and leads in prayer.

ARTICLE 47

The minutes of Tuesday's session are read and approved.

ARTICLE 48

The roll is called. All members are present.

ARTICLE 49

To the Committee on Missions B was entrusted, Article 28 above, also the matter contained in "Report of the Committee in re General Treasurer." See page 163, etc., of Agendum. Synod takes action as follows:

"The committee appointed by the Synod of 1924 in re a General Treasurer offers the following instruction to synod:

A. The committee has made a careful study of the existing financial system of our church, and also of the proposal of Classis Grand Rapids East for a General Treasurer. An analysis of these two, and of the proposal for a unified financial system, made in 1924 to the General Assembly of the Presbyterian Church, has led the

committee to the conclusion that it would be inadvisable at this time to adopt the plan proposed by Classis Grand Rapids East.

Reasons:

- 1) The committee believes that the church is too small to warrant the great expense that might be involved in the central control of its funds;
- 2) It believes that the permanent investments of the church are not large enough to demand the full time of a financial expert;
- 3) In view of the fact that the Presbyterian Church Committee on Financial Unification found legal obstacles to the placing of all funds in the hands of a single treasurer, the committee fears that it might be legally impossible to give the control of the funds of the various corporate boards of the Christian Reformed Church to one individual or to one supervisory board;
- 4) The committee believes that the funds of the several boards should be controlled by the several boards themselves;
- 5) It is convinced that the object of Classis Grand Rapids East, namely, the systematizing of our financial system, may be accomplished by the introduction of greater uniformity of accounting into our present system.

Your committee advises that the conclusions under A be adopted on the grounds mentioned.

The conclusion was adopted.

B. The committee appointed by the 1924 synod also proposed:

- 1) That the classical treasurer be retained;
- 2) That the various boards, with their officers, (including their treasurers) be retained.

Your committee advises that 1) and 2) under B be adopted.

The advice was accepted.

Your committee advises that 3) under B (see Agendum, p. 164) be not adopted for the following reasons:

- a) The introduction of the bookkeeper would simply add another wheel to our already complicated machinery;
- b) The bookkeeper at Calvin College is now so occupied that he cannot well assume the added duties which the acceptance of this proposal would impose on him.

The advice of the committee is accepted for reasons given.

ARTICLE 50

Rev. J. Noordewier, Synodical Treasurer, addresses the gathering and announces that he because of the infirmities of age desires to discontinue his work as treasurer. The chairman thanks him for his faithful service for so many years and wishes him God's blessing. (Cf. Article 113, Appointment.)

Upon the advice of Rev. Noordewier the Synodical Assessment is set at 70 cents per family. Cf. Article 10, above.

ARTICLE 51

Rev. P.A. Hoekstra introduces Dr. G.K. Flack of the Chicago Tract Society. Dr. Flack outlines the work being done by the Tract Society and pleads for the continued interest and support of our churches.

Rev. P.A. Hoekstra responds to the message of Dr. Flack and a motion prevails that our churches continue to endorse the work carried on by the Chicago Tract Society.

ARTICLE 52

This session is closed by Elder C.A. Hettema.

NINTH SESSION, THURSDAY MORNING, JUNE 17

ARTICLE 53

Rev. A.J. Rus announces Psalm 105:1 and leads in prayer.

ARTICLE 54

The synod takes up the report of the Committee on Church Order and Emeriti Matters, Section A. Rev. R. Veltman reports.

I. Report of the Synodical Committee

Your committee calls to the attention of synod the fact that the term of the Stated Clerk has expired and thus must again appoint someone.

Accepted as information and referred to the Committee on Appointments.
(Cf. Article 113, below.)

II. Report of Deputies for Examinations

A. The following deputies report their attendance at the classical examinations and admittance to the Service of the Word and the Holy Sacraments:

Dr. Y.P. De Jong, Revs. E.J. Krohne, and L.J. Lamberts, the examination of candidate A.H. Selles, Classis Holland;

Revs. E.J. Krohne, J.L. Heeres, and Dr. Y.P. De Jong, the examination of candidate S. Struyk, Classis Grand Rapids East;

Revs. D.H. Kromminga, F. Schuurmann and H.J. Heynen, the examination of candidates W. Kok, M. Monsma, and M. Van Dyke, ph.D., Classis Sioux Center;

Revs. G. Hoeksema, E.J. Krohne, and J. Bruinooge, the examinations of candidates R.J. Bos and John J. Holwerda, Classis Muskegon;

Dr. Y.P. De Jong, Revs. J.L. Heeres and J.A. Rottier, the examination of candidates W. Alkema and J.J. Triezenberg, Classis Grand Rapids East;

Revs. J. Haveman, A. Wassink, and J. Gulker the examination of candidate D.D. Bonnema, Classis Pella;

Revs. A. Keizer, E.J. Tuuk, and E.J. Krohne the examination of candidates O. Holtrop and R.J. Karsen, Classis Muskegon;

Revs. H.H. Heynen, J. Haveman and F. Schuurmann the examinations of candidates I.J. Couwenhoven and G. Zylstra, Classis Pella;

Revs. H.J. Heynen, H.J. De Vries and F. Schuurmann, the examination of candidates B. Van Someren and M.H. Van Dyk, Classis Sioux Center;

Revs. F. Schuurmann, J. Haveman and H.J. Heynen the examination of

candidate J.M. Dykstra, Classis Orange City;

Revs. H.J. Heynen, E. Kooistra and D.H. Kromminga the examination of candidate C. Huissen, Classis Sioux Center;

Revs. D.H. Kromminga, J. Haveman and A. Wassink the examination of candidates A. A. Koning, K. Tebben and Prof. F. Wezeman, Classis Ostfriesland;

Revs. J. Timmermann, E.J. Krohne and Dr. H.H. Meeter the examination of candidate J. Beebe, Classis Hackensack;

Revs. J. Haveman and A. Wassink the examination of candidate J.G. Plesscher, Classis Ostfriesland (Rev. D.H. Kromminga legitimately absent);

Revs. J.L. Heeres, J. Bruinooge and E.J. Krohne the Colloquium Doctum of Rev. R.B. Kuiper, who had come from the Dutch Reformed Church, Classis Grand Rapids West;

Drs. H.H. Meeter, Y.P. De Jong and Rev. J.L. Heeres the examination of candidate James Putt, Classis Zeeland;

Revs. A. Keizer, E.J. Krohne, and Dr. H.H. Meeter the examination of candidate H. Dykhous, Classis Grand Rapids West;

Dr. Y.P. De Jong the examination of candidate J. Gritter, Classis Muskegon.

(The Stated Clerk reports that he had given sufficient information regarding the examination in the church papers. Dr. H.H. Meeter reports that during the time of his vacation he did not receive the papers and was not personally informed.)

Advice of your committee: Approval.

At the same time your committee advises synod, in view of the last instance, to decide that henceforth each deputy for examination shall receive personal notification.

B. The following deputies gave approval to deposition from the office of the Service of the Word and the Holy Sacraments:

Revs. H.J. Heynen, J. Haveman and D.H. Muyskens advised deposition of Rev. C. Vriesman from his office, Classis Pacific;

Dr. Y.P. De Jong, Revs. J. Bruinooge and J.M. Vande Keift advised deposition of Rev. H. Wierenga from his office, Classis Zeeland;

Revs. A. Keizer, J.A. Rottier and J. Bruinooge advised deposition of Revs. H. Danhof and G. Ophof from their office.

Grounds:

- a) Insubordination to ecclesiastical authority;
- b) Public schism.

Revs. J. Bruinooge, E.J. Krohne and J.M. Vande Keift advised

that candidate B. Danhof not be permitted to take the classical examination.

Ground:

The deputies refer to the Classis' Minutes of Classis Grand Rapids West.

Advice of your committee: Approval.

Accepted.

III. Report of the Committee regarding Public Profession Questions,
Agenda, p. 62.

This matter was recommitted to the committee for more precise formulation. At the same time the committee received the mandate to insert in the formulation the word trust or confidence. See further Article 58 below.

IV. Report of the Committee Regarding the Divorce Question (Agenda,
pp. xxxlv and 183)

There is an instruction from Classis Illinois, which reads as follows:
"The synod, having received as information the answer of the Netherlands Reformed Churches regarding our request for enlightenment in a well-known divorce question:

- a) Thank the Netherlands Reformed Churches for its detailed and thorough advice given us;
- b) Insofar as it relates to our question, synod see to it that in the Committee of Preadvice both sides present in 1916 (Cf. Acts of Synod 1916, Article 48) be represented.

Your committee also found on page 183 of the Agenda, a very brief report by the committee appointed by the last but one synod, which is of the opinion that it should wait until the Netherlands Reformed Churches have dealt completely with this question. While that synod has indeed given an answer to our question presented to it, yet because of the importance of the question regarding the Biblical ground(s) for divorce, it judges that its work should be postponed for the present, until the whole matter is finally settled.

Advice of your committee:

- a) Synod thank the Netherlands Reformed Churches for its detailed and thorough advice given us;
- b) Since we have received sufficient advice concerning our point in question from the above named synod, we need not await her final decisions concerning the whole matter;
- c) Continue the committee, and upon its request, and in keeping with the instruction of Classis Illinois, add two members, so that its composition will be above any suspicion.

Accepted. (For these committee members, see Article 113.)

V. Instruction from Classis California (Agenda, Page xxxv,) in re divorce: "What to do with the certificate of someone transferred from the Reformed Church in the Netherlands, of whom the wife obtained a divorce on scriptural grounds (adultery) and who afterwards is married to the woman with whom he had committed adultery, and dealt with by his consistory, now manifests sorrow and wants to confess his sin.

Advice of your committee: That the certificate not be accepted, but to adopt a waiting attitude, until the synod in regard to the divorce question shall have stated its position.

Ground: This case is very closely related to that question.

VI. Instruction from Classis Holland (Agenda, page xxxiv): "The classis asks synod to express itself as to whether someone, having received a divorce on unbiblical grounds, and having withdrawn from the fellowship of the church, after serious demonstration of sorrow and confession concerning this, may again be received into the church, since all efforts to reestablish the marriage relationship with the partner remained fruitless."

Advice of your committee: In this case, upon confession of guilt, reinstatement into the fellowship of the church can take place.

Grounds:

- a) The person referred to is not remarried;
- b) Manifests sincere sorrow that all efforts have been made to re-establish the marriage relationship with the partner;
- c) There is no continued living in sin.

Accepted

VII. Instruction from Classis Sioux Center (Agenda, Page XXXV): In which it requests synod to give a more detailed statement and further particulars of point 3a of the five points which the Synod of 1918 adopted unchanged from the report of the committee in the matter of the so designated Members by Baptism and Baptized Members Censure "that before a consistory proceeds to the exclusion of unfaithful covenant members, an announcement must be made to the congregation with a call to prayer for them".

Grounds:

- a) Point 3a speaks very generally of an announcement to the congregation without giving any indication as to the content and form of it;
- b) Neither is it stated whether or not the name of the concerned person should be given in the announcement. This should not remain uncertain, the more so since earlier the Synod of 1900 decided, that at the announcement and call to prayer the names must be mentioned;
- c) A more clearly defined and detailed statement of the words "an announcement" in point 3a would be conducive to the firmness and unity of a settled policy in this weighty matter;
- d) In the censure of confessing members the content of the announcements is clearly stated.

Advice of your committee: To insert after "an announcement", "without mentioning the name".

Accepted

Further in regard to this matter it was DECIDED that the decision of the Synod of 1918 in this material and the changes made above will appear in its entirety in the Acts of 1926.

(See Acts 1918, p. 180), 3a to be read thus: "an announcement

to the congregation, without mentioning the name, with a call to prayer for them must take place".

VIII. Belated Instruction from Lamont in re Resignation of Membership.

The consistory requests repeal of the decision, taken at the Synod of 1918 (see Acts 1918, Art. 53, gl, p. 66) in which it has judged that a person has the ecclesiastical freedom to affiliate with the church as institute as well as to determine whether he shall remain a member; a person can no longer be an object of church discipline if he persists in resigning his membership.

Advice of your committee: Since there is not sufficient time to judge this matter principally, a committee be appointed by the synod, which shall make a fundamental study of this matter in order to report at the next synod.

Ground: Regarding this there is a great deal of differing opinion in the church.

Decided not to take up this matter again.

IX. Overture in re Worldly Amusements (Agendum, pp. xxxv and xxxvi).

Classis Grand Rapids West requests Synod to utter a strong warning against worldliness and take a definite stand against the popular evils of card-playing, theatre attendance (including movies), and dancing.

Grounds:

- a) An increasing number of our members indulge in these forms of amusement;
- b) They are contrary to the Word of God, bear the stamp of worldliness, endanger the spiritual and moral welfare of those who indulge in them, and have always been condemned by Reformed moralists as a whole;
- c) If our Synod takes no definite stand in these matters, the evil will spread and soon become too general to be eradicated.

Classis Pacific supports the overture of said Classis, and Classis Illinois requests that a competent committee be

appointed which shall thoroughly investigate this problem with special reference to the question, whether habitual indulgence in these amusements becomes a disciplinary matter.

Your committee advises: That synod appoint a competent committee of investigation, to draw up a statement, uttering a strong warning against worldly amusements as card-playing, theatre attendance (including movies), dancing and other forms of worldliness to report during the session of this Synod.

In connection with the above advice the following overture of Classis Illinois was read:

"I. Preamble.

- "1) It is the belief of Classis Illinois that the indulgence in worldly amusements, such as theatre- and movie-attendance, dancing and card-playing is becoming a serious problem in the life of the Church. It is an incontrovertible fact that these worldly amusements are increasingly indulged in, especially by the youthful members of the church in the larger cities. That this indulgence is detrimental to spiritual development, impedes religious progress, undermines individual piety and devotion, and of necessity jeopardizes the spiritual life of the church, needs no argument.
- "2) How to deal effectively with this deplorable situation baffles many a consistory. Although traditionally the Reformed Churches have always been opposed to the above named amusements, they have never taken an official stand or formulated a definite policy by which the consistories might be guided in combating this evil.
- "3) Classis believes that the time has arrived that this problem of worldly amusements should be thoroughly investigated and intelligently studied, in order that the church may come to a clear and definite policy as to proper methods to be employed to cope with this situation as may with God's blessing stem the tide of worldliness which is sweeping over the Church.
- "4) It is furthermore the opinion of Classis that the object of this investigation and study should not only be of a negative character, but also of a positive nature. Namely, that also ways and means should be found

whereby wholesome amusements and recreation may be provided for our young people.

"II. Classis, therefore, overtures synod to appoint a competent committee which will have the time and opportunity to make:

- a) The necessary study and investigation of the above named amusements in order to determine their true nature and character in the light of Scripture.
- b) To advise whether habitual indulgence in these amusements becomes a disciplinary matter.
- c) To outline principles of policy which the church may adopt to combat this particular spirit of worldliness.
- d) To find ways and means whereby our young people may be provided with wholesome amusements.
- e) To submit its findings and recommendations to the Synod of 1928."

This overture is adopted by Synod instead of the advice offered by the committee. It is also decided to have the above-named decision re "Worldly Amusements" printed so that the delegates may make this decision known to their respective classes and consistories without delay. See further Art. 120.

Continued Report Church Order, Art. 57.

ARTICLE 55

This session is concluded with thanksgiving by Elder A. Tien.

TENTH SESSION, THURSDAY AFTERNOON

ARTICLE 56

Prof. W. Heyns announces Psalm 119:7, and leads in prayer.

ARTICLE 57

Continuation of dealing with the Report Church Order and Emeritus matters (See Art. 54, supra).

X. Instruction of Classis Wisconsin (Agenda, page XXXVI).

A clarification is requested concerning the word "gamblers" which appears in the communion form in the section dealing with offensive sins, which are of such a nature that whoever knows himself to be tainted by these sins, is warned to abstain from the Table of the Lord.

Grounds:

a) There are communicants who take part in card games for prizes, bowling in the bowling alleys, and frequenting poolrooms, and not consider this unlawful and sinful;

b) Those who love Reformed ethics, over against this, judge that such recreations are dangerous for the spiritual life of communicants and destructive for youths. They are offended by it;

c) For the welfare of the church it is necessary that the synod make a definite declaration, based upon Holy Writ.

Advice of your committee: Not to enter upon the above-named instruction, since the classis does not come to synod with a concrete case.

Accepted.

XI. Report of the Committee in re Articles of Incorporation.

The Synod of 1924 (see Acts, Art. 77, P. 95) decided to refer to the committee for this matter, the changes given to the Committee of Preadvice of the synod for consideration, with full authority to determine the final reading.

Advice of your committee:

a) Approval of the present reading;

b) Print the mentioned reading in its entirety in the Acts.

Accepted.

(See Supplement XV.)

XII. Report of the Committee re Unions, etc. (Agenda, p. 89 V.V.)

The Synod of 1924 (See Acts, p. 100 v.v.) mandated this committee.

to engage in a basic study of the position for the church to take, particularly regarding the Unions, and generally toward a variety of organizations in the social area, such as associations of employers, contractors, employees, merchants, etc., especially desirable, because in this matter there is little clarity and wide diversity of opinion in our churches. Your committee supports the conclusions reached in the report (See Agenda, pp. 117, 122 and 123):

1) Concerning the question as to whether it is in conflict with our Christian principle, that members of the church presently are members of organizations in the social area when the well understood purpose of such enterprises is not in conflict with the general principles of right, laid down in God's Word;

That every Christian must be considered free to cooperate with his neighbor in each lawful area of communal life, and that he as a member of society has a perfect right to cooperate in such a general enterprise or that he may unite himself with others in such an organization;

2) Concerning the question as to how the nature of responsibility must be viewed, proceeding from the solidarity of the unions and similar groups;

a) That a Christian who is a member of a social organization, whatever its nature, is obligated, as honoring God, faithfully to exert his Christian influence and to contend for right and fairness;

b) That he by acquiescence or also by passive observation, becomes personally fully responsible for that which is sinful in the decisions and practices of the organization to which he belongs:

c) That he is only personally free of guilt, if he has protested in all seriousness against such dealings which go beyond the boundaries of justice and according to ability has attempted to stem the evil;

3) Concerning the question: How must the church deal

with members who are faced with the problems which arise out of the conflicts of social life, and has affiliated with one or another organization;

a) That the Church of Christ is called upon through its power of the keys to keep itself pure over against such as have affiliated with organizations which in their essence conflict with God's Word;

b) That the church over against those who have affiliated with organizations which in their essence are not in conflict with God's Word, but in which much is found that is objectionable and in conflict with our Christian principles (such as employers and employees organizations), must continually engage in instruction and warning;

c) That church discipline of members, presently members of such organizations, can be considered only when it appears that they are accessories and equally guilty in dealings that are in conflict with the law of God.

Advice of your committee: Although, as stated previously, the committee approved the conclusions of the report, it advises synod to give serious consideration to postponing its final judgment on this matter for two years, so that the churches may have ample time to give this very important question mature thought.

Grounds:

a) The report was not published early enough so that it could be discussed thoroughly and dealt with in the minor assemblies;

b) The matter in question in its application touches so deeply into practical life.

Accepted.

We also received a letter from brother K. Van Wyk of Denver, Col., in which he declares his desire to return to the decisions of the Synod of 1904, and states his opposition to accepting the advice of the committee.

Advice: Receive it as information.

So decided.

XIII Emeriti Matters.

A. The following classes request the approval of synod in the granting of honorable emeritation to the respective ministers:

Classis Holland, Rev. A. Keizer; Classis Ostfriesland, Rev. J. Gulker; Classis Grand Rapids East, Rev. K. Poppen; Classis Hudson, Rev. P. Yff; Classis Illinois, Rev. G. D. De Jong; Classis Muskegon, Rev. J. Homan and Rev. R. Posthumus; Classis Wisconsin, Rev. H. J. Haarsma and Rev. P.W. De Jonge; Classis Orange City, Rev. J. A. Gerritsen; Classis Grand Rapids West, Rev. J. P. De Vries; (the latter two by classical committees because of the difficulty of the classes meeting before synod).

Advice of your committee: Approval
Accepted.

B. Your Committee advises approval of the interim subsidy as paid out by the Board:

Rev. A. Keizer	\$1,000.00
Rev. J. Gulker	1,000.00
Rev. K. Poppen	1,000.00
Rev. P. Schut	400.00
Rev. J. Homan	1,000.00
Rev. P. Yff	1,000.00
Rev. G.D. De Jong	1,000.00
Mrs. H. Walkotten	800.00
Mrs. Vander Heide	800.00
Mrs. J. Vissia	500.00

Accepted.

C. The Board informs us that the following have departed this life:

Mrs. K. Kuiper, Rev. H. Tuls, Rev. P. Yff, Mrs. H. Huizenga, Mrs. J. Stadt, and Mrs. H. Walkotten.

Advice: Receive as information.

Accepted.

D. Further the board states, that whereas a widow, who received subsidy, presently is not a member of the Christian

Reformed Church, the board felt compelled to discontinue her subsidy.

Advice: Approval.

Approved.

E. The report of the board also includes the report of the treasurer, whose books were audited and found in good order.

Advice: Receive as information.

Received as information.

F. Regarding the requests for subsidy for the following two years, your committee advises, after having benefited from the board's judgment and making a few changes, to contribute the following amounts:

Rev. A.J. Brink	\$1,000.00
Rev. A. W. Meyer	1,000.00
Rev. E. Van Korlaar	1,000.00
Rev. T. Van't Loo	1,000.00
Rev. J. Keizer	1,000.00
Rev. R. Vande Kieft	1,000.00
Rev. F. Fortuin	1,000.00
Rev. H. Van Wesep	1,000.00
Rev. W. Kole	1,000.00
Rev. A. Keizer	1,000.00
Rev. K. Poppen	1,000.00
Rev. G.D. De Jong	1,000.00
Rev. J. Gulker	1,000.00
Rev. J. Homan	1,000.00
Rev. H. J. Haarsma	1,000.00
(and subsidy of \$500.00)	
Rev. P.W. De Jonge	1,000.00
(and subsidy of \$500.00)	
Rev. P. Schut	400.00
Rev. J. Plesscher	600.00
Rev. J. B. Vanden Hoek	1,000.00
Rev. J. P. De Vries	1,000.00
(and subsidy of \$300.00)	
Rev. P. Kosten	500.00
Rev. J. A. Gerritsen	1,000.00
Mrs. M.J. Bosma	600.00
Mrs. J. Schultz	200.00
Mrs. M. Temple	500.00
Mrs. P. Van Vlaanderen	300.00
Mrs. J. A. Kett	300.00
Mrs. A. Van Houten	300.00
Mrs. L. Rietdyk	300.00
Mrs. J. B. Jonkman	500.00

Mrs. P. Van Vliet	600.00
Mrs. A. Dekker	600.00
Mrs. J. Gruessing	600.00
Mrs. H. Heyns	700.00
Mrs. C. Cooper	600.00
Mrs. M. De Boer	400.00
Mrs. E. Breen	600.00
Mrs. J. Groen	600.00
Mrs. F. Stuart	800.00
Mrs. M. Vander Heide	800.00
Mrs. J. Vissia	500.00
Mrs. H. Tuls	800.00
(and subsidy of \$500.00)	
Mrs. J. Robbert	800.00
Mrs. P. Yff	500.00
Mrs. T. Jongbloed	500.00
Mrs. G. Hoefker	600.00
Total	\$35,000.00

Your committee calls to the attention of synod, that whereas the Synod of 1922 decided (see Acts 1922, p. 65) to set the average salary at \$1500.00, and as a rule to pay out two thirds of this, and whereas, with a view to the decision of 1922 (p. 210) where it is said that the classes shall determine the amounts, all classes, according to the accepted rule, made applications \$1,000.00 or more, the board at present cannot possibly control these requests, and the assessments will necessarily have to be increased.

Accepted.

G. If the above mentioned subsidies are to be paid out, the assessment will have to be not less than \$2.00 per family.

Advice: Approval.

Approved, and it is also decided that this assessment will be retroactive as of July 1, 1926.

H. Your committee calls the attention of synod to the fact that three members must be elected at this time. The retiring members are: Mr. A. Rosbach, Rev. H. M. Vander Ploeg, and Rev. J. Smitter.

Receive as information and referred to the Committee on Appointments. (See Art. 113)

I. Instruction of Classis Zeeland re Pension System. (Agenda, p. XLIII)

"Whereas the rules for the emeriti do not give general satisfaction, and the subsidy takes no account of the years in which the church was honorably served, have the synod change the rules in such a way that there shall be a pension system in accord with the number of years served by the emeriti (their widows and orphans), but also, that in case in the judgment of classis in which they resort, it might appear that it is not sufficient, they shall have the right to apply for the needed amount."

Advice: Not to pursue this instruction.

So decided.

J. Your committee advises synod to empower the board to negotiate a loan, when this seems to be necessary.

It was decided to empower the board to negotiate such a loan in an amount not to exceed \$5,000.00.

XIV. Instruction of Classis Wisconsin re Rev. D. Weidenaar (Agenda, p. XLIII).

The pastor of the congregation at Plover, Wisconsin, suspended on the double ground of perjury and theft. Seemingly the classis was ready for deposition, but was hindered because the deputies were not present. Added to this, just before the classical meeting, the brother concerned became insane and was taken to our institution at Cutlerville, where he is presently being cared for.

In connection with the above-named circumstances the classis comes to synod with the following instruction:

The classis presents the case of Rev. D. Weidenaar to synod for decision.
Grounds:

- a) Classis cannot, in the given circumstances, lift the suspension of Rev. Weidenaar. The grounds for this lie in the history of the past year;

- b) Neither can the classis, under the given circumstances, proceed with the case of Rev. Weidenaar without aggravating his condition;
- c) Even should the suspension be lifted, under the given circumstances, one would not have the courage to declare him eligible for a call;
- d) In agreement with the advice of Dr. Mulder, it would not be advisable to continue with the case, even less to declare him eligible for call. The case also includes financial matters related to this.

Advice of your committee:

- a) On the grounds here presented, let his relationship remain in status quo, as long as he is not responsible;
- b) Grant Rev. D. Weidenaar an annual subsidy of \$550.00 from the Emeritus Fund.

Synod meets in executive session and accepts the advice of the committee.

XV. Overtures in re Reduction of Delegates to Synod (Agendum, p.xxxvii-xl).

The Agendum contains overtures in favor of reducing the number of delegates to synod from six to four from Classes Grand Rapids East, Grand Rapids West, Hackensack, Hudson, Muskegon, California, Sioux Center, Wisconsin, and Zeeland. There are also overtures opposed to this reduction from Classes Ostfriesland, Orange City, and Pacific.

Your committee advises synod not to reduce the number of delegates to synod from six to four on the following grounds:

- 1) This decrease in number would tend to centralization of power in the hands of too small a group, an idea quite opposite the spirit of our Reformed principles which is democratic;
- 2) While it must be admitted that it takes many ministers and elders away from their work, yet the educational and inspirational value, both to the delegates themselves and to the church as a whole,

justifies the larger number as also the extra expense involved, which is comparatively small. We estimate it to be about from 10 to 15 cents per family for a period of two years;

- 3) The sense of denominational solidarity is strengthened considerably, a condition most desirable in view of the great distances separating us. In this manner a closer contact with the churches is maintained;
- 4) The number of delegates is not so excessively great that the body should become unwieldy;
- 5) While it may be admitted that sixty delegates might be a sufficient number to transact the business, the increase in agenda demands a large enough number from which a sufficient number of efficient committee-members may be selected to do the work adequately.

Adopted.

An Overture of the Burton Heights Consistory in re Election of Delegates to Synod, suggested the following method:

(1) Ministers - To be nominated as follows: The primari from those who for the longest period have not attended a meeting of synod, and the secundi from those next following. The secundi of one year shall become the primari of the next. This shall also include ministers coming from other classes of our church. Those coming from other churches and those entering the ministry shall date their turn from the time of reception or ordination. No ministers who have been less than one year a member of classis shall be eligible.

(2) Elders - For nominating elders the churches shall be divided into three classes on the basis of the statistics of the Yearbook. Class 1 shall include all churches with a communicant membership of ninety-nine or less; Class 2 of one hundred to two hundred ninety-nine; Class 3 of three hundred or more. The churches shall be arranged in alphabetical order and shall nominate in that order. In a given period of time Class 1 shall nominate once,

Class 2 twice, and Class 3 thrice. The classes shall be revised every fifth year. Reasons:

- 1) This seems to us the most fair and just way of delegating. It will prevent delegating repeatedly the same brethren to synod as is now so frequently the case;
- 2) The Synod of 1902 expressed its opinion that it would be more desirable that there would be a greater diversity of delegation. It seems time that we come to this;
- 3) It will acquaint more of our elders and ministers with the general work of the Church;
- 4) It will promote the feeling of love, respect, appreciation and fraternity among us;
- 5) It will increase the interest of the churches in our synodical meetings;
- 6) This method is followed with favorable results in other Reformed Churches.

Your Committee advises synod not to adopt this overture.

Grounds as to 1: It eliminates all choice of classes; It will not promote the welfare of the churches.

Grounds as to 2: It is contrary to Reformed principles to let a larger church rule over a smaller church; it conflicts with Article 84 of our Church Order.

The Synod adopted this advice.

In connection with a request of Classis Illinois for a report presented to this classis concerning a change in the basis of representation to the synod, "to refer it to the committee which synod will appoint in this matter", synod decided not to deal with this request.

Ground: This matter is not before this synod.

XVI. Overture Classis Grand Rapids West in re Choir Singing (Agendum, p. xxxvi-xxxvii).

"Synod revise the decision of the Synod of 1904 (Acta pp. 41 and 42) in re choir singing in our public worship, and take a definite stand on this question, either by prohibiting it altogether (except as an aid to congregational singing) or leaving the matter entirely to the local congregation.

Grounds: The present ruling disapproves of choir singing, but does not prohibit it. As a consequence it can be appealed to by those opposed to it, while at the same time it leaves a loophole for those who wish to introduce it. This can not be conducive to the welfare and peace of our churches".

In connection with this overture the consistories of Lagrave Avenue, Grand Rapids, Mich., and Third Paterson, N.J., urgently request Synod to leave the matter in question to the discretion of the local consistories, and in no case to place an absolute ban on special choir singing.

Reasons:

- 1) The overture plainly concerns an indifferent matter, that is, it is neither prescribed nor condemned by the Word of God. It has always been the policy of Reformed Churches to uphold the principle of christian liberty by legislating as little as possible about such matters. May we not refer here to Art. 32 of our Confession of Faith?
- 2) The argument, frequently advanced, that special choir singing has a tendency to silence congregational singing, does not hold in every case. The Lagrave Ave. church has had some special choir singing for years, but we confidently affirm that its congregational singing has not suffered.
- 3) In several churches an organ voluntary is wont to be played while the offering is being received. Is it not at least as well that a choir sing at that time? It is our experience that the latter practice is even more edifying than the former.
- 4) If there is special musical talent in a church, it

would seem to tend to the glory of God to use it in public worship. If it is not so employed, those possessing this talent may be tempted to use it in other churches, or even in the service of the world. There are such cases on record.

- 5) Choir singing is so well established and so highly appreciated in at least a few of our churches, that a ban on it would surely lead to difficulties, and possibly even to some defection. Would it not be a pity to have this occasioned by a matter which is plainly not one of Reformed principle?

Your committee advises synod to declare, that although it would discourage the introduction of choir singing in public worship (except as an aid to congregational singing) it leaves the final decision with regard to this question to the local consistories.

Grounds: It has been the custom in some churches for many years;
It belongs to the province of the local consistories.

Adopted.

XVII. Instruction of Classis Sioux Center in re instituting Particular Synods. (Agenda, p. xli).

"Seeing there are voices heard in our churches favoring the establishing of Particular Synods, and the synod is officially asked to take the necessary steps to effectuate these". etc.

Advice of your Committee: Not to pursue this instruction.

Ground: This matter is not before the synod.

Accepted.

XVIII. Overture in re Candidature of Mr. B.K. Kuiper (Agendum, p. xli), who requested Curatorium to declare him a candidate. The following action was taken by the Board of Trustees: That it has no jurisdiction in this matter, since Mr. Kuiper has not pursued his theological studies at our seminary and in no way is connected with this institution, and that it refers Mr. Kuiper to Classis Hackensack, in whose midst he is residing and which has

jurisdiction over him in this matter. Of this classis, some side with the action of Curatorium, others are opposed to it, for which reason Classis Hackensack overtures synod to give its decision.

Your committee advises synod to declare that if Mr. B.K. Kuiper is to be declared a candidate, the Curatorium is the proper body having jurisdiction in this matter. Cf. Acta 1900, Art. 39, IX, a, "Inasmuch as the church has as a rule entrusted the candidature for the ministry to the Curatorium, every one who desires to serve our church must enter the ministry in this manner".

Accepted

XIX. Instruction of Classis Pella in re Moving Minister (Agenda, page xliii), in which classis requests synod to establish a general rule, as to when a minister who is going to another congregation, becomes the responsibility of the new congregation, salary, etc.

Advice: As soon as he has preached his farewell in the church he is leaving; unless another arrangement is reached between him and his new consistory (e.g. taking a vacation).

Accepted.

XX. Overture in re Place of Next Synod (Agendum, page xl.)

(1) Of Classis Grand Rapids West: "Classis recommends to synod that henceforth all synodical meetings be held in Grand Rapids. Grounds:

- a) Lodging can be provided for many of the delegates in the dormitory;
- b) Better facilities in the way of Synodical Acta, etc., can be furnished by the school library".

(2) Of Classis Ostfriesland: "Classis expresses its disapproval to synod of the movement to have all future synodical meetings in Grand Rapids, as proposed by Classis Grand Rapids West for self-evident reasons.

(3) Of Holland, Mich.: The request to meet there the next time.

Your committee advises as to 1 and 2: That it is the privilege of each synod to determine where the next synod shall meet.

As to 3: To accept the invitation of Holland with thanks and appoint Central Avenue as the calling church.

It was so decided.

XXI. Overture of Classis Grand Rapids East in re the Christian Reformed Sunday School Association of the Middle West (Agendum, page xlv), requesting synod to take cognizance of its existence and constitution, and to instruct the Association as to the relationship in which it stands to the church and what authority it has. An expression by the synod as to the rights and authority of the Association, affiliated with the Michigan Council of Religious Education, was considered advisable, since at various times the propriety of such affiliation has been questioned, and one occasion the right was challenged.

Your committee advises synod to declare: (Acta 1918, pp. 53 and 137):

- a) That each local Sunday School is under the supervision of the local consistory;
- b) That there is no relation between the Sunday School Association and the church at large; and
- c) Hence, that synod has no jurisdiction in this matter to determine what authority the Association has.

So decided.

XXII. Instruction of Classes Zeeland and Grand Rapids West in re Otsego, Michigan (Agenda, page xlvi), in which synod is asked to grant the named congregation freedom, upon its request, to transfer to Classis Grand Rapids West.

Grounds:

- 1) Geographically it does not belong to the territory of Classis Zeeland;
- 2) It can more easily be reached from Grand Rapids than from Classis Zeeland.

Advice: Synod grant the request of the Otsego congregation on the grounds given above.

Accepted.

XXIII. Instruction from Classis Pella re the Debt of Los Angeles (Agendum, Page XVIII) in which classis asks synod to express itself as to who is responsible, Classis Pella or Classis California for the debt of Los Angeles, consisting in assessments for the Theological School, etc., and owing already before the division of both classes.

Advice of your committee: If the congregation continues in arrears, both classes are responsible pro rata, according to the number of families at the time of division.

Grounds:

- 1) The debt dates even before the time of division;
- 2) Art. 13, C.O. synodical decision Acts 1900 and 1902, in which synod has stated that each classis is responsible for the full amount of this assessment.

XXIV. Instruction from Classis Orange City in the matter of Repayment to the Student Fund (Agendum, page xviii), in which the classis requests synod to express itself regarding Article 19 of the C.O. relating to repayment to the Student Fund and to serve the churches with advice and enlightenment in order to attain more uniformity in this matter.

Advice of your committee: Not to grant this request, but refer the classis to the Acts 1888, Art. 66, where this matter is left to the freedom of the classis.

Accepted.

XXV. Lord's Day Alliance of the United States, whose object is "the Preservation and Extension of the First Day of the Week as a Time Set Apart for Rest, Worship, Religious Education and the Service of God". (See Art. 19 above)

Your committee advises synod:

- a) To give the organization its moral support;

b) To appoint Dr. H. Beets as a member of the Advisory Council.
It is so decided.

XXVI. Near East Relief (See Art. 40 above).
Your committee advises that synod advise our consistories to take up one more offering for this cause.
It is so decided.

ARTICLE 58.

XXVII. The matter of Public Profession questions (Art. 54 above) is tabled.

ARTICLE 59.

This session is concluded with thanksgiving by Elder H. Cole.

ELEVENTH SESSION, FRIDAY MORNING, JUNE 18

ARTICLE 60

This session is opened by Rev. H. Scultze. The assembly sings Psalter No. 200, and Rev. Schultze leads in prayer.

ARTICLE 61.

The minutes are read and approved.

ARTICLE 62

The roll is called. All members are present.

ARTICLE 63.

Synod continues discussing the report of the Committee on Theological School and Calvin College (See Art. 36 above) as follows:

I. Your committee recommends that Part I of the report of the Curatorium, submitted to you for information, be accepted as such, with the exception of Article 10. With respect to Article 10 your committee advises synod to ask Curatorium how this article has to be interpreted.

since the Synod of 1924, Art. 26, IV, pages 22, 23, has decided to the contrary. Your committee is not able to harmonize these two.

It was so decided.

II. Instruction of Classis Sioux Center (Agendum, p. 15-B), and instruction Classis Ostfriesland (page 16) with respect to the financing of Theological School and Calvin College.

Your committee advises to leave the method of financing the school unchanged. Grounds:

- 1) Separation of Theological School and Calvin College with respect to finances is most difficult, because buildings, heat, light, library, equipment, etc., is used by both seminary and college;
- 2) It is impossible to estimate exactly what proportion of the salaries of the college professors must be applied to the work exclusively for students that prepare for the ministry, since other students attend the same classes and receive the same instruction;
- 3) As far as the local importance of Calvin College is concerned, the fact is, that the center of our church has contributed much more than the more remote churches, as is evident from the large amount of money contributed by the center of our church for our present campus, the main building, the dormitory, and the new library, to be erected;
- 4) That students who do not study for the ministry also attend Calvin College, does not necessarily add to the expense, but rather to the income of the school, because of the amount of tuition paid by such students;
- 5) The regular assessment of \$3.50 per family can not be regarded as "too high" for our higher education.

The advice was adopted.

III. Instruction of Classis Pella (Agendum, p. 17) also with respect to finances.

Your committee advises to answer Classis Pella:

- 1) That the assessment of \$3.50 per family can not be

- regarded as being a heavy burden upon our churches;
- 2) That there is no attempt at the present time to raise the assessment;
 - 3) That ways and means have been devised to obtain what Classis Pella desires,
 - a) the raising of tuition;
 - b) creating endowments for special chairs in the college.
- It was so decided.

IV. Instruction of Classis Pacific (Agendum, p. 18) in re the cancellation of a debt of \$1,000.00.

Your committee advises:

- 1) That synod should not cancel any such debt, but express as its opinion that,
 - a) Where churches cease to exist, collection of debt of such churches becomes impossible;
 - b) Where churches have diminished in membership or number of families, the assessments are to be computed according to the number of families actually belonging to such churches;
 - c) That with respect to actual debt, the classes assist the weak churches in the payment thereof, and,
 - d) That synod allow ample time to such churches or classes to pay such debts.

So decided.

V. A. Re-appointment of Dr. C. Bouma and Dr. M. Wyngaarden (Report of Curatorium, p. 8, Article 11).

B. Your committee recommends:

- 1) The re-appointment of Dr. C. Bouma for a period of six years;
- 2) The re-appointment of Dr. M. Wyngaarden for a period of six years.

The recommendation is accepted. (Cf. Articles 35, 75, and 88.)

VI. Since synod has decided to adopt the proposed curriculum, and since synod has also decided not to ask the present seminary faculty to teach the added courses;

- (1) Your committee advises now to approve the recommendation of the curatorium to appoint a sixth professor for the seminary;
- (2) Approve also the arrangement made by the curatorium to (a) divide the Department of Systematic Theology into two parts, thus creating two chairs, the one in Dogmatics and related subjects, the other in Ethics and Apologetics and related subjects (Report of Curatorium, page 17a), (b) to give Dr. C. Bouma the privilege of selecting one of the two proposed Chairs of the Department of Systematic Theology (see p. 15 of Report of the Curatorium), and to ask Dr. Bouma to announce his decision as soon as possible.

Synod so decides. (Continued in Articles 66 and 82.)

ARTICLE 64

This session is closed with thanksgiving by Hon. A. Dykstra.

TWELFTH SESSION, FRIDAY AFTERNOON

ARTICLE 65

The assembly sings Psalter No. 413, and Rev. P. J. Hoekenga leads in prayer.

ARTICLE 66

The Committee on Theological School and Calvin College is instructed to serve Synod with nominations for a sixth professor for the seminary. (See Article 82 below).

ARTICLE 67

The Obituary Committee reports with Rev. P.J. Hoekenga reporting.

"Worthy Brethren:-

"Since the previous synod no less than seven ministers were taken from our churches by death.

"Rev. Herman Tuls was taken by the Lord to himself on November 1, 1924. He was about 45 years old, and served the gospel approximately 18 years with blessing. Owing to increasingly serious illness, he had to ask for emeritation about a year before his departure; and that last year was not only a year of great suffering for him, but was also a time in which through his confident faith, he was of blessing to many.

"Rev. Jacob Vissia died September 10, 1924. He did not reach a 40th year. Since 1919 he was no longer in active service, having received meritation because of illness. In the eight years of gospel-service he had almost always carried a great cross of suffering. Little was heard concerning him; but those who know him more intimately, mourn his early departure.

"Rev. Gerhard Ludwig Hoefker departed April 1, 1925. He attained a lifetime of 60 years and served a good 31 years in the service of the Lord and his church and that with rich blessing. Those who knew him will never forget the friendly-serious and always substantial-calm "Pastor" Hoefker.

"Rev. Meine Vander Heide was relieved very unexpectedly of his post on April 25, 1925. With his rich gifts of head and heart he served very faithfully the Lord and his church for 20 of the 50 years of his life-span. Why could he not work longer? That we must not ask, but leave to the Lord.

"Rev. Henry Walkotten was released May 17, 1925. He reached the age of 62 years, of which 32 were granted him to preach the gospel. Faithfully he labored with his gifts for the Lord's cause, and not only did he serve several congregations, but also was serviceable in the area of missions.

"Rev. Tjeerd Jongbloed died January 4, 1926. A stroke brought an end to his labors, and became the cause of his death. He reached the age of 59 years, and during 29 of these years he served the gospel in the Gereformeerde Kerken in The Netherlands and here. Also he

rests from his labors and enjoys the gracious reward prepared for God's servants.

"Rev. Peter Yff was called home March 29, 1926. He lived only 32 years. Accepted for the gospel ministry in 1920, already in 1925 he had to ask for emeritation because of illness. Why our God wanted to make use of the gifts granted this youthful brother for such a brief time, we do not know.

"Truly, in the departure of these brethren, who with us, for a shorter or longer period, have labored with us in the gospel, there is a call to which we may not remain deaf; a call in particular to ministers of the gospel. It is this: Work in faithfulness for the Lord and his church, while it is still for you the day of work!

"Further let the synod declare:

"That it acknowledges the wisdom and goodness of God, who in his sovereignty took these seven brethren out of their field of activity and family relationships;

"That it expresses its profound sympathy to the sorrowing families and beseeches the consolations of the Lord for them;

"That it appreciates with gratitude the labors performed through these brethren in the militant Church of God upon earth, and rejoices in the confidence that they have entered the triumphant part of God's church.

Your committee,
B. H. Einink
P. J. Hoekenga
A. Dykstra."

These resolutions are approved.

ARTICLE 68

It is decided to give Brother H. Wierenga the opportunity to address the synod when his case is dealt with. (Cf. Art. 78)

ARTICLE 69

This session is closed by Elder H. Bruxvoort.

THIRTEENTH SESSION, MONDAY AFTERNOON, JUNE 21

ARTICLE 70

This session is opened with the singing of Psalm 119:3. The Rev. H. Vander Woude leads in prayer.

ARTICLE 71

The minutes of Friday's sessions are read and approved.

ARTICLE 72

The roll is called.

ARTICLE 73

Synod takes in hand the Report of the Committee on Home Missions and Related Matters, read by Rev. P. J. Hoekenga.

1. Reorganization of Home Mission Work.

The Agendum contains overtures from Classes Holland, Muskegon, Orange City, Pella, and Grand Rapids East, all proposing plans for the reorganization of our Home Mission work. These overtures are found on pages xix-xxiii.

In substance, these overtures are in entire accord; and your committee is of the opinion that such reorganization as therein proposed is highly necessary and should be effected. The experience of the last few years has undoubtedly clearly shown that this work cannot be carried on in the manner that it has been carried on, without causing increased confusion and without working harm to the cause. Proper co-operation is lacking, and impossible in our present method.

Following mainly the suggestions contained in the overtures referred to, your committee offers the following plan, and advises its adoption:

1. The whole field for Home Missions should be divided into districts, combining the work of two or more classes, which have special common interests for geographical and other reasons. All the work of Home Missions should be directed by a General Home Mission Committee, which also takes over the work of the present Committee for the General Fund.

This plan, therefore, would mean that there be Classical Home Mission Committees, District Home Mission Committees, and a General Home Mission Committee.

- (1) The Classical Home Mission Committees
 - a) Each classis elects a committee, which functions as heretofore;
 - b) This classical committee is to co-operate with the other classes of the district to which it belongs, through the District Committee.
- (2) The District Home Mission Committees
 - a) The District Home Mission Committee shall consist of from four (4) to six (6) members;
 - b) Each classis shall elect one member (two in case less than four classes belong to a district) of its Classical Home Mission Committee to be members of the District Committee, and to be responsible to the classes;
 - c) The District Committee regulates the work of the district by:
 - 1) Arranging the work properly among the missionaries in the field;
 - 2) By selecting new fields and deciding what must be done there;
 - 3) Bringing about more uniformity in salaries of missionaries and subsidy received from the General Fund;
 - 4) Expenses involved in the district meetings to be borne equally by the classes of the district.
- (3) The General Home Mission Committee
 - a) The General Home Mission Committee shall consist of one member from each district, and be

- elected by the District Committee from its own members;
- b) The Director of Missions shall be member ex officio, and Secretary of the General Committee;
 - c) This committee shall have supervision of the entire Home Mission work by:
 - 1) Furnishing advice to the District Committees when necessary;
 - 2) Having charge of the General Fund;
 - 3) Making such arrangements that all the work is proportionately done and that no part of it is either neglected or duplicated.
 - d) Through the Mission Director the General Committee shall prepare complete statistics of the following:
 - 1) What is done by each classis and in each district for its own field;
 - 2) How much subsidy is needed for weak churches and what they actually receive;
 - 3) What the salaries should be of the home missionaries;
 - 4) How much is received by each classis and for each district from the general fund.
 - e) On the basis of these data the General Committee shall prepare a budget for Home Mission work before each synod;
 - f) The General Committee shall appoint a treasurer.
- This plan was adopted by synod.

2. Your committee, after very careful consideration of the matter from every possible angle, advises that the following Home Mission Field Districts be formed:

- (1) The Atlantic Coast District -
 - Classis Hudson
 - Classis Hackensack

- (2) Lake Michigan East District -
 - Classis Muskegon
 - Classis Grand Rapids East
 - Classis Grand Rapids West
 - Classis Holland
 - Classis Zeeland
- (3) Lake Michigan West District -
 - Classis Illinois
 - Classis Wisconsin
- (4) The Midwest District -
 - Classis Ostfriesland
 - Classis Pella
 - Classis Orange City
 - Classis Sioux Center
- (5) The Pacific District -
 - Classis California
 - Classis Pacific

Synod approves of the above grouping of Home Mission Field Districts (Compare Article 112, below.)

II. Canada Mission Matters

In re Canada Synod decides:

- 1) That Western Canada be committed to the care of the Pacific District.
- 2) That Central Canada be committed to the care of the Midwest District. Should special needs arise in Winnipeg and vicinity, the General Home Mission Committee can make provision for these. (Compare overture of Orange City, pp. xxv, xxvi.)
- 3) That Eastern Canada be committed to the Lake Michigan East District, with these provisions:
 - a) Two or three men should be called for the mission work in Eastern Canada, one in charge of the work at ports of disembarkation, and one or two to labor in the Province of Ontario;
 - b) The Home Mission Committee for Eastern Canada shall ask one or more classes of its district

- to assign to one or more churches the right and duty to extend calls for laborers in that field;
- c) A maximum of \$8,000 should be appropriated from the General Home Mission Fund for the work in Eastern Canada.

(Provision c was made pursuant to the Instruction of Classis Grand Rapids East which reads, "The Classis overtures synod to take charge of the work in Canada. Reasons:

- a) The financial expense involved in the Canadian work is too large to be borne by one classis;
 - b) The Canadian field is outside of the United States and is a foreign mission field;
 - c) The organization of new churches in Canada will benefit the whole denomination").
- 4) The General Home Missions Committee, through the Mission Director, should establish close contact with the Churches and Immigration Bureaus of the Netherlands in regard to people migrating to Canada and the United States.

This advice is adopted.

- 5) Your committee further advises synod that, if the above plan for the reorganization of the Home Mission Work is adopted, the General Home Mission Committee be instructed to prepare "Rules and Regulations" governing the home mission work of the Christian Reformed Church, to be laid before the Synod of 1928 for final approval. For the next two years the above plan for the reorganization of our home mission work, if adopted by synod, contains also the essential rules that should guide Classical, District, and General Committees in the pursuance of their respective tasks.

Also this advice was adopted by synod.

III. Subsidies from the General Home Mission Fund.

Your committee had to consider:

- a) The Report of the Committee for the General Fund of Home Missions;

- b) The overtures of classes requesting subsidy, some of which are found on page xxvi of the Agendum;
- c) The report of the Eastern Home Mission Board in re Holland Immigration work at Hoboken.

A (1) Your committee is convinced that the following amounts for subsidy are needed to carry on the work of Home Missions effectively in the fields referred to, and advises synod to so decide:

Classis California	\$ 5,000 per annum
Classis Hackensack and Hudson	2,000 per annum
Classis Muskegon	2,500 per annum
Classis Orange City	6,000 per annum
Classis Osfriesland	3,500 per annum
Classis Pacific	4,000 per annum
Classis Pella	2,500 per annum
Classis Sioux Center	2,000 per annum
For Eastern Canada	8,000 per annum
For the Work at Hoboken	1,000 per annum

Total \$36,500 per annum

Synod so decides.

A (2) It should be remembered that it depends somewhat upon conditions whether in some fields this sum is needed. We refer you to the overture of Classis Pella, which contained the words, "if necessary". Also it is impossible to say whether the work in Canada will develop so that this amount is needed, or perhaps more. It looks to us that Classis Pacific may need more before another two years are passed. We would suggest, therefore, that the General Home Mission Committee be authorized by synod to add or to subtract from the amounts promised if changed circumstances should make it necessary.

Synod so decides.

B As to ways and means to obtain this amount we would say that approximately \$2.00 per family annually must be contributed, which ought not to be difficult to obtain, so that we would suggest that synod leave this entirely to the discretion of the General Committee and the Mission Director.

Synod so decides.

IV. Combining weak churches into one field of labor.

Your committee favors that part of the overture of Classis Orange City which proposes to combine weak churches, which cannot support a minister nor offer a sufficient field of labor for a minister. It is sadly true that often "large amounts of money and effort are spent for weak churches so that very little pioneer work occurs."

Your committee advises synod to pass the following resolution in regard to this: "In every Classis and Home Mission District strenuous efforts should be made to combine two or more small, weak, and subsidized churches into one field of labor with one minister, on the grounds that thus:

- a) Much more work can conveniently be done by one minister;
 - b) Expenses will be greatly reduced;
 - c) The results of this experiment are very gratifying."
- Accepted.

V. The Committee on Immigration. (Report, Agendum, pp. 263, 264.)

Your committee advises that synod decide:

- a) To accept the report of this committee (Supplement IX);
- b) To reappoint a committee, this in view of the fact that at present the Home Mission work is in a period of transition with respect to its organization;
- c) That in order to facilitate co-operation between this committee and the General Home Mission Committee, one member of the Committee on Immigration shall be member ex officio of the General Home Mission Committee and report annually to this General Committee.

Synod so decides. (See Article 113 for names of members.)

VI. American Bible Society.

The advice of your committee is that in re the American Bible Society:

- a) The report of our delegate to the American Bible Society be approved (Agendum, p. 61);
- b) That the delegate be re-appointed (see Article 113 below);
- c) This work be heartily recommended to our churches for continued support.

It is so decided.

VII. Church Aid

(Supplement VII)

The report on Church Aid shows that during the years 1924-1925 the contributions for this cause amounted to about \$15,800, and that only \$8,725 was paid back by churches which had received aid, making a total of \$24,525 received. Also that the amount owed to this Fund by churches helped through "Church Aid" is about \$65,000, and the requests for assistance are numerous.

Considering these many and urgent requests for help, it seems imperative to your committee that something must be done to increase this fund and make Church Aid more efficient. We therefore advise:

- a) That synod instruct classes to urge all churches which owe Church Aid to pay back what they owe as soon as they can no longer be classified as "struggling churches", in order that such churches as are now clamoring for aid may be assisted in their struggle;
- b) That synod request that larger contributions be made for this greatly-needed cause.

Synod so decides.

VIII. Rochester, Minnesota

The Classes Ostfriesland, Orange City, Sioux Center, and Wisconsin make overtures to synod to provide ways and means for a spiritual adviser to labor among the afflicted members of our and other churches who seek medical care at the Mayo Brothers' Clinic at Rochester, Minn. (Agendum, pp. xxiii-xxv).

After a very careful and lengthy consideration of these overtures, your committee decided to advise synod to state that: While realizing the necessity that some spir-

itual work be done in Rochester for the sick and their relatives, synod declares that this work ought to be carried on by the neighboring churches or classes. (Compare Article 112 below.)

IX. Report of the Committee in the Matter of Evangelization or City Missions (Agendum, pp. 50-60).

The Synod of 1924 (Acts of Synod 1924, Art. 68) instructed this committee "to determine upon and to formulate some definite principles which will be the basis in the work of Evangelization, and will indicate the Reformed standpoint of our church in this phase of mission work", etc.

The report now before synod not only shows that the committee considered this instruction a very important one, but a careful perusal of it must convince any Reformed man that here we have indeed a thorough and clear study of the principles and problems involved.

Your committee advises synod:

- a) To extend a vote of thanks to the brethren of this committee for the exhaustive study they made of the subject of evangelization, and the clear statement of principles and methods for this work as found in their splendid report;
- b) To urge all our churches which are engaged in evangelization-work carefully to study this report, and to be guided by the principles set forth and the methods described therein.

Accepted.

X. Mission Work in New York City (Agendum, pages xxvi, xxvii). Classis Ostfriesland overtures synod to carry on more mission work in our large cities, and suggests first New York.

Your committee advises synod not to accept the suggestion of this overture on the self-evident ground: That we are already doing a great deal of work of this kind and that it is continually branching out.

This advice is adopted.

ARTICLE 75

The following communication of Dr. C. Bouma is received by synod:

"June 21, 1926.

"To the Synod of the Chr. Ref. Church, met at Englewood, Chicago, Ill., June, 1926.

"ESTEEMED BRETHREN:-

"Allow me to express my appreciation of your decision to tender me a re-appointment as incumbent of the Chair of Systematic Theology at our Theological School.

"I hereby accept this appointment, and in response to your offer of choice allowed me between the two chairs which by your recent decision were created in the department of Systematic Theology, I hereby express my preference for the Chair of Ethics and Apologetics.

"May God's indispensable approval and benediction rest upon this decision for the advancement of his kingdom in our midst.

"Your brother in Christ,
"Clarence Bouma"

ARTICLE 76

This session is closed with thanksgiving by Elder J. Ten Harmsel.

FOURTEENTH SESSION, TUESDAY MORNING, JUNE 22

ARTICLE 77

The Rev. P.A. Hoekstra announces Psalm 86:6, and leads in prayer.

ARTICLE 78

Synod takes in hand the report of Committee V-C Protests.

I. H. Wierenga's Appeal. (Compare Article 68 above).

A. There are legally before synod a communication of H. Wierenga containing four appeals and an answer of

Classis Zeeland to said appeals. These appeals are: first, from the action of Classis Zeeland (Dec. 23, 1924) entering upon a consideration of his case; secondly, from the action of Classis Zeeland (Dec. 23, 1924) approving the advice given to the Consistory of Jamestown by the Committee appointed by the classis on the 12th of November, 1924; thirdly, from the action of Classis Zeeland (Feb. 4, 1925) adopting a part of the report of the committee appointed December 23, 1924 to investigate the Wierenga case; and fourthly, from the suspension decision adopted at the combined meeting of the consistories of Jamestown and Zutphen (Feb. 20, 1925).

A. Brief Historical Review of the Case

On the 11th of August, 1924, some of the consistory members of Jamestown expressed their disagreement with sentiments expressed by Rev. H. Wierenga in a sermon on Lord's Day 38, preached the 3rd of August. No definite action was taken, however, until August 28, when it was decided to consult the Classical Committee about this matter. The Classical Committee was not consulted, due apparently to the fact that no committee was appointed to carry out this decision. September 22 the matter was again discussed and the consistory's objection to the pastor's teachings were formulated. Elder De Kock was instructed to call in the aid of Zutphen's consistory. This decision, to meet with Zutphen, was apparently not carried out. October 13 Rev. Wierenga lodges his protest against the objections to his sermon as formulated by the consistory, September 22. At this consistory meeting another decision was adopted to meet with the Zutphen consistory. In response to the consistory's request, the consistory of Zutphen met with that of Jamestown on the 20th of October, but refused to aid them on the grounds that the consistory had not yet answered the protest of Rev. Wierenga. November 11 the consistory decided to ask the classis (to be convened Nov. 12, 1924) to appoint a committee to aid them in their difficulties. The classis accedes to their request, and appoints Revs. Krohne, Van Vessem and Vander Werp, and Elders Bosch and Dragt.

This committee, on December 1, advises the consistory of Jamestown to ask the pastor to preach again on Lord's Day 38, but then in the spirit of our catechism and stressing the positive and spiritual significance of the day. The pastor preaches again on Lord's Day 38 on the 7th of December, but the consistory is still dissatisfied and meets with this special committee the 11th of December, which gives the advice that the pastor be forbidden to preach for the time being, and that a special meeting of classis be called, if no satisfactory agreement can be reached between pastor and consistory. The consistory calls for a special session of classis. Against this decision Rev. Wierenga serves notice that he will protest. The special classis of Dec. 23, 1924, approves of the work of the committee, against which action Rev. Wierenga lodges a protest. The classis appoints a special committee (Revs. Fortuin, Bergsma, Rottier, and Elders Goodyk and Smit) in whose hands the Wierenga case is placed. The committee submits its report to the classis (Feb. 4, 1925) and that part of the report which dealt with the method of procedure was adopted. Against this adoption the Rev. Wierenga serves notice that he protests. On the 11th of February the consistory places its pastor before the questions as advised by classis. One week later a reply is received from the pastor, but it proves to be unsatisfactory. Therefore, the consistory calls in the aid of the consistory of Zutphen. And on that combined meeting of the consistories (Feb. 20) the suspension decision was adopted. A special meeting of classis is called for. The classis meets on the 6th of March (1925). At this classis meeting the committee (Revs. Oostendorp and Vande Riet, and Elder Smit) reports the reply to the three protests of Rev. Wierenga, which had been placed in this committee's hands on the 4th of February. It is at this classical meeting also that the deposition took place.

B. *Consideration of the various appeals contained in the communication of H. Wierenga.*

- (1) The first appeal is from the action of Classis Zeeland

entering upon a consideration of his case (Cf. pages 1-3 of said communication).

a) Your committee calls the attention of the synod to the following facts that bear directly upon this appeal:

- 1) The protest was present at said classical meeting. Cf. Art. 5 of classical meeting of December 23, 1924, "Also the minutes of the consistory, concerning the case, are read. And also the protest of Rev. H. Wierenga against the calling of a special session of classis."
- 2) The consistory had repeatedly discussed this matter with its pastor, but to no avail, Cf. minutes of the consistory of Jamestown, August 11, 1924, Art. 4, "and so the gathering had to be concluded, after having at length attempted to convince the minister...." Cf. further the minutes of September 22, 1924, Art. 6, "Once again it was discussed at length, since there is difference between members of the consistory and the minister, but still without reaching agreement."

The above is accepted as a communication.

b) Your committee recommends that synod do not sustain Rev. Wierenga in said appeal.

Grounds:

- 1) Although Classis Zeeland erroneously stated that the protest had not been submitted to its meeting December 23, 1924, and its officers should have been aware of its presence upon the table, nevertheless Rev. Wierenga is morally not altogether without responsibility for the error of the classis in not considering the protest at the proper time, since he was a delegate at said classical meeting and did not waive his rights, and since he knew of the presence of the protest upon the table and failed to call the attention of the classis to it:
- 2) Since this error did not touch the essential matter in this controversy between Rev. Wierenga and his consistory, it was not of sufficient importance to invalidate classis' procedure in this matter;

- 3) Cases that cannot be finished in the minor assembly shall be dealt with in the major ecclesiastical assembly (Cf. Art. 30, C.O.)

Synod so decides.

(2) The second appeal is from the action of Classis Zeeland (Dec. 23, 1924) approving the advice given by its committee to the consistory of Jamestown (Cf. Wierenga's communication, pp. 308).

- a) Your committee calls the attention of the synod to the following facts that have a direct bearing upon this appeal:

- 1) There is no evidence that the consistory in a formal way had answered the protest of its pastor. It should be observed, however, that the consistory had already discussed these matters at length and in vain with its pastor (cf. above). The consistory was conscious of its inability to proceed with the case, because on the 13th of October it adopted a motion asking the aid of Zutphen's consistory; and on the 11th of November it decided to ask classis for a committee to aid it (Cf. minutes of the consistory meeting of October 13, Art. 8, "The decision of a previous meeting to meet with the consistory of Zutphen, it was decided to also implement this," etc. Confer also minutes of November 11, Art. 8, "Decided to request at the meeting of classis, a committee to come over and aid us as consistory in the difficulty which we now face....")
- 2) Rev. Wierenga had promised, in the presence of the consistory and of the committee, on December 1, 1924, that he would preach on Lord's Day 38 again as indicated by Rev. Van Vessum. (Cf. Supplement signed by the whole committee, and containing a report of its work on December 1, "This sermon was discussed at length and in detail, in a fraternal manner, with Rev. Wierenga, and finally Rev. Van Vessum asked Rev. Wierenga if he would once again preach on Lord's Day 38 and then in the spirit of the catechism, pointing

to the positive side and emphasizing the hallowing of the Day. Rev. Wierenga answered this question affirmatively. The consistory acquiesced in this....");

- 3) The sermon preached on December 7 did not remove the objection of the consistory (cf. minutes of consistory, December 8, 1924, Art. 9, "Since the same difficulties after the preaching of Sunday, December 7, still exist").
- b) Your committee recommends synod not to sustain H. Wierenga in this appeal.
Grounds:
 - 1) Though no formal reply to the pastor's protest had been submitted, nevertheless the consistory had repeatedly discussed the matters contained in the protest with its pastor (cf. above), had definitely formulated its objections to his sermon and had been unable to convince the pastor of his alleged error. Subsequent to the lodging of his protest (he protested on October 13), the Classical Committee, together with the consistory, on December 1 discussed these matters thoroughly with Rev. Wierenga (cf. quotation from Supplement). A formal reply to said protest would, therefore, have been but mere form;
 - 2) In view of the development of the case in which the pastor persisted in his alleged error, and the consistory became involved in ever-increasing difficulties, the advice of the committee was expedient and justifiable.
Synod so decides.

The remainder of the Wierenga case, viz., (3) Third appeal; (4) Fourth appeal; (5) Requests contained on pages 30 and 31 of Wierenga's communication, and II., other protests in Wierenga's case, were referred back to the Committee (see Art. 131 below).

II. The Pella Case

A. Your committee informs synod that there is upon the table of the synod a report of the committee appointed by the Synod of 1924 to assist Classis Pella in bringing

the difficulties existing in the First Church of Pella, Iowa, to a satisfactory conclusion.

B. Your committee recommends that synod accept the report, file it, and thank the brethren for the work accomplished.

Synod so decides.

III. Rev. Kamps' Appeal

A. Your committee begs to inform the synod that in the matter of the Kamps' appeal there are two items before the synod, namely:

(1) A statement of Classis Zeeland, which reads as follows:
"That classis call the attention of synod to the fact that Rev. H. Kamps referring to page 59, Acts 1924, desires more light on this matter. The classis makes no declaration concerning this:

- 1) Because Rev. Kamps' complaint concerns Classis Ostfriesland;
- 2) Because he has the right to appeal to synod personally; and
- 3) Since classis does not have sufficient light to support him in his appeal to synod."

(2) An appeal by Rev. Kamps to this body from the decision of the Synod of 1924 (see Acts of Synod 1924, p. 59, Art. 61). Rev. Kamps complains that though he has been declared a minister in good standing, he is not entitled to all the emoluments and prerogatives of his office. Hence he requests synod either to declare him emeritus or to request Classis Ostfriesland to reopen his case and to bring it to a satisfactory issue in order that he may be entitled, in case of need, to support from the Emeritus Fund.

B. Your committee recommends synod to declare that:

(1) Since the case of Rev. Kamps vs. Classis Ostfriesland has been before synod repeatedly (1918, 1920, 1922, 1924) and the case was finally disposed of by the Synod of 1924, and inasmuch as Rev. Kamps in his present appeal presents no new material on the basis of which synod would be warranted to reconsider his case, synod cannot accede to his request;

(2) In the matter of his emeritation synod calls the brother's attention to Acts 19:14, Article 72, "If any minister of the Word by reason of age, sickness or otherwise is unable to perform his duties, his request for emeritation is presented by him to his consistory and by them to classis, which decides on it, subject to the approval of synod."

The recommendations are adopted.

IV. The appeals of the Los Angeles Consistory

A. The appeal of Los Angeles Consistory from the action of Classis California in re New Year's Day Worship.

1. Information

There are legally before us the protest of the Consistory of Los Angeles accompanied with a letter of explanation, a reply to this protest from Classis California, extracts from classis minutes in re this matter, and an answer to said protest from Classis California.

There are some ten persons in the Los Angeles church who have protested some eight times against the consistory to the classis in recent times. In two of these protests the aggrieved were sustained by classis and the consistory has appealed these to synod.

The first of these concerns the non-observance of divine worship on New Year's Day, 1925. The consistory holds that since the congregation is so scattered, it is impracticable to hold services both Old Year's and New Year's, and therefore resolved to hold New Year's service on Sunday morning. Seven men protested against this. The consistory replied reasonably, but the men went to the classis claiming that the consistory violated our Church Order, Article 67. The classis took the following decision:

"The answer of the consistory given the protestants regarding not holding the New Year's Day service is as far as this particular Article (C.O. 67) from an historical viewpoint completely justified, but the classis is of the opinion that also here Article 86 has weight, and the churches are not at liberty to depart from established rules.

The above was accepted as a communication.

2. Your committee recommends that synod declare that though the observance of New Year's Day with proper religious exercises cannot be considered equally important as divine worship on Sunday, and though the consistory is better acquainted with local conditions than the classis and can better judge as to the desirability of having worship on such days, nevertheless synod cannot sustain the aggrieved consistory in this matter against Classis California on the ground that Article 67, K. O., states without qualification, "The churches shall observe in addition to Sunday, also New Year's Day."

Adopted.

B. The appeal of the Los Angeles Consistory from the action of Classis California in re Choir Singing.

1. Information

In re this matter, the following documents are upon the synodical table: Protest of the consistory of Los Angeles, with a letter of explanation; reply to this protest from Classis California; extracts from the classical minutes in re this matter; and copy of the protests against the consistory.

The consistory is of the opinion that in the case of Los Angeles, with all its distractions from church and divine worship, choir-singing is a positive help and very profitable; while the Classis California is of the opinion that "the well-being of the church is to be sought in strict adherence to the Church Order." See the minutes of Classis California, February 25, 26, 1925, Article 30 concerning singing of anthems:

"Classis declares that a consistory regarding the matter of a 'choir' is free to act for the profit of the church, although the committee nevertheless is of the opinion that the welfare of the congregation must be sought in the directions indicated by the Synod of 1904. This advice after thorough discussion, and having heard also the protestants, was accepted by the classis."

ARTICLE 31.

In connection with the two named matters

against which members of the Los Angeles congregation entered protests, another member, in a legal way, presents the question to the Classis: 'Is our Church Order, as found in the Acts of Synod of 1920, unreservedly binding and to be abided by, or is it merely a suggestion or regulation?' Classis decides to declare that this question has been answered in the decision concerning the protests regarding the celebration of New Year's Day.'

ARTICLE 39.

Two of the protesting brethren again come to the session and ask to be informed as to the meaning of the decision of classis in the matter of choir-singing. Various members of classis express their sentiments, in which they declare that the decision is to be understood as meaning that one is to remain or come to agreement with our ecclesiastical regulations.

After these decisions of Classis California (February 26, 1925) the consistory did not remove its choir. The protestants therefore again brought this matter to the classis, which took, on September 16, 1925, the following decision:

Concerning the choir-singing in the public services classis declares:

- a) That the members of the Los Angeles congregation, who concerning this matter, have presented their protests to the consistory are to be sustained in their protests, upon the grounds of the Church Order and synodical rulings;
- b) That the consistory is admonished to return to the relevant decisions; and allow no choir to sing by itself;
- c) That, however, the choir, also according to those decisions, can very well serve in giving leadership to the singing of the congregation, if the consistory considers this edifying and more profitable (Minutes of Classis California, September 16, 1925, Art. 24.) From this action of the classis the consistory appeals.

Synod decides that, as long as a rule against choir singing (not for the purpose of leading congregational singing), was in existence, this rule was to be upheld, so that synod sustains the decision of Classis California.

V. The Hanenburg Case

- A. The following documents in re Mr. Hanenburg's report are on the synodical table:

1. Protest of Mr. Hanenburg, accompanied with a letter of explanation.
2. The letter written to the pastor-elect, which letter occasioned all these difficulties.
3. Letter by which Mr. Hanenburg expressed confession as required by synod.
4. The consistory's announcement of his confession.
5. Explanatory letter of the Consistory of Edgerton.
6. An explanatory letter of Classis Orange City.

B. Historical Review

Mr. Hanenburg had, prior to the synodical meeting of 1924, written a letter to the pastor-elect of the Edgerton Christian Reformed Church, informing him that there were irregularities in his election. The pastor-elect submits the letter to the consistory, which takes disciplinary measures against the brother (January, 1923). He is placed under censure. Brother Hanenburg carries his case to the Synod of 1924, which decided (cf. Acts, p. 56);

"That the consistory of Edgerton must be satisfied if Brother Hanenburg has confessed his error before his consistory, that he with his uncharitable judgment of his consistory he did not approach his consistory, but Rev. Vander Ark, at that time still residing in Manhattan."

Mr. Hanenburg's censure is increased by the consistory in November, 1924. In March, 1925, the consistory decides to request classis for permission to increase censure on the grounds, "Public offence in the midst of the congregation."

To the classis, convened at Edgerton on the 23rd of March, 1925, Mr. Hanenburg submits the following confession:

"Worthy Fathers and Brethren: Since I have given further thought concerning the demand of classis of this morning, that I should acknowledge my error in writing directly to Rev. Vander Ark, instead of approaching the consistory, I have thus

come to the conviction that the classis is right in this. For this reason I now want to acknowledge this, although I did not do this with wrong motivations."

On the basis of that confession the consistory, without further consultation with Mr. Hanenburg, lifted the censure and made the following announcement:

"The congregation is informed that brother T. Hanenburg to our gratitude through confession has satisfied the consistory, by which his censure is lifted and he is restored to all the privileges of the congregation and henceforth there should be no more discussion concerning this matter."

Your committee finds two requests in the documents submitted by Mr. Hanenburg:

1. To reopen the decision of Synod of 1924, cf. "I once again approach synod with the question of reconsideration of the previous synodical decision in this matter."
2. To declare that injustice had been done to him by the Consistory of Edgerton.

C. Your committee recommends:

1. That the synod do not accede to the first request given under B1 above. *Grounds:*
 - a) The classis and the consistory were satisfied with the acknowledgement of his sin by Mr. Hanenburg, and therefore the case, as it was before Synod of 1924, is settled;
 - b) Mr. Hanenburg presents no new material antedating Synod of 1924.*Synod so decides.*
2. That the synod declare:
 - a) That the consistory should retract publicly its announcement relative to Mr. Hanenburg's confession.
Ground: It implies a confession that Mr. Hanenburg has not made and does not want to make, since

he is not conscious of guilt in that particular sin, namely, "caused offense in the midst of the congregation;"

- b) That the consistory should announce the confession as made by Mr. T. Hanenburg.

Ground: To imply more in the announcement than what was actually confessed, involves an injustice to the confessor;

- c) That the consistory leave this matter in status quo.

Ground: The consistory has expressed satisfaction with the confession made.

Synod so declares.

VI. Report on the Scholten Case

- A. Your committee informs synod that there is before the synod a report of the Synodical Committee appointed in 1924 in re the protest of Mr. N. Scholten and others vs. Classis Grand Rapids West (cf. Acts 1924, pp. 111 and 156). Having investigated the case in loco the committee has reconciled the parties involved. This committee reported to Classis Grand Rapids West and advised as follows: "We advise the classis to reconsider its decision and to declare:

1. That because of the careless procedure of the consistory, ^{h a d} the name of Scholten as the person who has brought in a protest against the nomination of Schaafsma became known. This procedure of the consistory was wrong, and the cause of the beginning of the turmoil;
2. That Scholten should have acknowledged that he did wrong in threatening the consistory that he would present the protests at the congregational meeting, as he also did;
3. That the two women, Mrs. Scholten and Mrs. Kramer, did no wrong in giving testimony at the consistory meeting, concerning what they knew as to the protests of Scholten against Schaafsma's nomination. They were legally called as witnesses:

4. That the adopted position of the consistory, as though Scholten, Mrs. Scholten and Mrs. Kramer had been living in an unreconciled condition with Schaafsma, could not be supported with facts;
5. That regarding the above the classis declare that the censure of Scholten, Mrs. Scholten and Mrs. Kramer, was unlawful."

There is also before the synod a communication of Kalamazoo II requesting synod not to approve of the advice of the committee, but merely to accept the report as read. *Reasons* for this request are:

1. After the censure was lifted, the aggrieved parties have severed connection with the Christian Reformed Church;
2. The consistory would in case of approval protest;
3. Classis Grand Rapids West merely accepted it as read.

B. Your committee recommends:

1. That the request of Kalamazoo be not granted.

Grounds:

- a) The reasons offered by Kalamazoo II are insufficient to warrant dropping the case;
- b) The committee is entitled to know whether their action carries synodical approval;
- c) The advice of the committee is sufficiently grounded to warrant it. Cf. the advice of the committee.

2. That the synod accept the report, approve of the work of the committee and thank the committee for it.

The recommendation was accepted.

VII. Report on Protest of F. Vander Veen

A. Your committee submits the following information relative to the matter:

1. The following DOCUMENTS were placed in the hands of your committee:
 - a) Protest of Mr. F. Vander Veen

- b) Report of advisory committee in the case of F. Van der Veen against Kalamazoo II (signed by H. J. Kuiper and P. A. Hoekstra);
- c) Request of Vander Veen for explanation of classical decision;
- d) Vander Veen's communication in regard to the request of classis to state in writing what was not clear to him;
- e) Report of committee of classis concerning Vander Veen's three questions;
- f) Minutes of Classis Grand Rapids West bearing on this case.

2. Historical Review

About three years ago three men brought charges against the preaching of the minister of Kalamazoo II to the consistory and appealed to classis. In this case Van der Veen was witness. These men were censured and left the church. When this matter was finished, the consistory interpreted that Vander Veen was also censurable. He was censured. He appealed to classis. Classis upheld Vander Veen's appeal. Consistory then lifted censure. Then the consistory discussed the whole question with this brother and in June, 1924, he and Kalamazoo II were reconciled. At this meeting Vander Veen was not satisfied by the consistory as to objections against certain teachings of the minister, yet he agreed that these were not of such a nature that he could not worship there, and promised to attend church. Consistory was satisfied with this. Afterwards the brother again neglected divine worship. He was admonished for this constantly, and finally, March, 1925, the consistory censured him.

Grounds:

- a) Neglectful in the use of the means of grace, the preaching of the Word;
- b) Does not heed the admonition of the consistory;
- c) Refuses to receive a committee of the consistory again.

The brother protested at classis against the first step of

censure. Classis held his protest ungrounded. After that Vander Veen came with a request for further explanation of classis' decision. He was told to put it in writing. The brother then sent a written request containing three questions with regard to the previous decision of classis. (Cf. p. 4). After considering this, classis decided not to answer these questions. (Cf. p. 5). In the meantime Kalamazoo II, in January, 1926, asked permission to increase censure, which classis granted. At the following classis, May, 1926, the brother protested against the action of classis and consistory with regard to this. He was heard. Classis decided to maintain the position of the previous classis granting increase of censure. The brother now appeals to synod.

B. Your committee advises synod to uphold classis upon the following grounds:

1. The brother brought up nothing new after the reconciliation. It was his duty to abide by that reconciliation;
 2. The grounds of his censure are just;
 3. The brother offers no evidence to prove his accusations.
- The advice was adopted.*

ARTICLE 79

Prof. S. Volbeda closes with prayer.

FIFTEENTH SESSION, TUESDAY AFTERNOON

ARTICLE 80

Rev. D. D. Bonnema announces Psalm 25:1 and leads in prayer.

ARTICLE 81

Dr. S. Greydanus addresses the synod in a cordial farewell. He directs synod to the great dangers which surround us, dangers which affect both purity of doctrine and threaten godly living, and to the problems with which we must unitedly

wrestle, and expresses the hearty wish that in the future there may be mutual living together and progressive laboring of the two sister churches and thus be supportive in the battle for Christ's Church and Kingdom. ✓

The president speaks hearty words of appreciation to the distinguished delegate, and wishes in name of our churches God's blessing and leading as he continues his journey and in his weighty task for the Churches in The Netherlands.

The assembly beseeches God's blessing upon the distinguished guest by rising and singing Psalm 134:3.

ARTICLE 82

Synod continues discussing the report of the Committee in re *Theological School and Calvin College*. (Articles 63 and 66.)

- VII. Increase of salaries (see page 20 of the Report of Curatorium, Art. 10). "The Board recommends to synod that the salaries of our Theological Professors be raised from \$3,000 to \$3,500 per annum.

Your committee advises to accept this recommendation.

Synod adopts this advice with the following *amendment*: "The Financial Committee devise means to raise the addition to the budget by means of endowments and special gifts. Should the committee fail to raise enough for the addition, then synod shall raise the ~~a~~ssessment for the school to \$4.00 per family after January 1, 1928." =

- VIII. *Instruction of Classis Illinois* in re qualification of candidates for professorship in the seminary. Classis Illinois desires that no man shall be appointed who has not had a complete college course.

Your committee advises:

Synod establish as a general rule that in the appointment of professors for the seminary only such men be

considered who have had a full college course or its equivalent.

Grounds:

- A. In the development of our seminary special care should be exercised to raise its educational standards;
- B. Our college has the same requirement for the professor who teaches Bible and related subjects;
- C. Students, admitted to our seminary, are required to have a college degree. Professors should at least have a training equivalent to that of the students;
- D. Present educational standards make such a requirement essential, also for our seminary.

Synod so decides.

IX. Nominations for the Chair of Dogmatics and Practical Theology.

Your committee having been instructed by synod to add names to the proposed nominations for the Chair of Dogmatics and the Chair of Practical Theology, and

Having carefully considered the Acts of Synod 1922, page 13, "in eventual appointment of professors synod shall preferably choose someone who is currently a Minister of the Word in a congregation," and

Acts of Synod 1924, page 21, "The rule shall be to appoint only such men who have specially prepared themselves for the subject they are to teach. In case a year or more for special preparation might be necessary, synod shall appoint such a person to begin his work after one or two years," submits the following nominations:

- A. For the Chair of Dogmatics:
Prof. L. Berkhof, Rev. H. Schultze, Prof. S. Volbeda
- B. For the Chair of Practical Theology:
Rev. Henry J. Kuiper, Dr. J. Van Lonkhuyzen, Dr. Y. P. DeJong, Rev. Herman Kuiper.

ARTICLE 83

Synod meets as a committee of the whole to discuss the nominations submitted.

The nominations under a) were discussed, and a motion prevailed that the nomination be closed.

After Dr. S. Greydanus led in prayer, synod proceeds to elect by ballot a Professor for the Chair of Dogmatics. The result of the ballot showed Prof. L. Berkhof elected for this chair.

It is decided to notify Prof. Berkhof by a committee. The Vice-President and Second Clerk are entrusted with this task.

In re this appointment the following resolution is also passed:

"Because of the fact that Prof. L. Berkhof has already served as Professor at our Seminary for a number of years, synod offers him the appointment of Professor in Dogmatics for life."

It is also decided that the consideration of the nomination under b) for the Chair of Practical Theology be deferred until synod shall have received reply from Prof. L. Berkhof. (Report continued, Art. 100.)

ARTICLE 84

This session is concluded with thanksgiving by Elder G. Ottenhof.

SIXTEENTH SESSION, WEDNESDAY MORNING, JUNE 23

ARTICLE 85

Rev. D. De Beer announces Psalm 119:3 and leads in prayer.

ARTICLE 86

The minutes of the Monday and Tuesday sessions are approved.

ARTICLE 87

The roll is called. All are present.

ARTICLE 88

Dr. M. J. Wyngaarden (Art. 63) hands in his decision with reference to his re-appointment for six years for the

chair of Old Testament Exegetical Theology in our Theological Seminary. The communication in which Prof. Wyngaarden states that he accepts the appointment is as follows:

"To the Synod of the Chr. Ref. Church, convened at Englewood, Chicago, June, 1926.

ESTEEMED FATHERS AND BRETHREN:

"Since the great Head of the Church has, through your esteemed assembly, in his good pleasure, seen fit to renew the appointment of your humble servant, for the Chair of Old Testament Exegesis and related subjects, he hereby, after due consideration, recognizes in this appointment a charge from our Lord and Master, Jesus Christ.

"May the work be performed acceptably to the Master. May it enable our future ministers increasingly to behold the treasures hidden in God's Revelation, the ancient setting in which these treasures were given, and their modern application,—both to the problems of the thought and of the life of today. To that end the continued intercession of the synodical delegates and of our Church at large is earnestly requested.

"Furthermore, this may be as good an occasion as any to voice the hope that a sabbatical year, or rather, a sabbatical semester be extended to the professors, for research, whether in the ancient Holy Land or elsewhere, in order that our apprehension of the meaning of God's Word, or its bearing for our day, may be deepened and widened, under the illumination of the Holy Spirit.

"With fraternal greetings, your brother in Christ,

Martin J. Wyngaarden."

ARTICLE 89

Synod takes up the report of the Committee of Preadvice re Appeals against the Three Points and Protests against the deposition of Officebearers in connection with this.

The President gives the gavel to the Vice-President, Rev. H. Keegstra. The following is read:

"Report of the Committee of Preadvice re Appeals against the Three Points and Protests against the deposition of officebearers in connection with this.

Esteemed Brethren:

"Your committee has the honor to report the following:

"The first question which we as committee felt we were facing, concerned the acceptability of the received documents. Having dealt with this point, your committee was convinced that the material of the acceptable documents concerns a two-fold matter, hence our advice relating to these legal documents is two-fold. The first is dealing with the appeals and requests concerning the well-known Three Points established by the Synod of 1924; the second is dealing with the protests against the deposition of office-bearers and the rejection of a candidate who refused to conform to the particular synodical declaration.

Our report therefore is divided as follows:

- I. The Acceptability of the Received Documents;
 - A. The enumeration of the received documents
 - B. The determination of the acceptability of these documents.
- II. Dealing with the Documents Declared Acceptable;
 - A. Appeals or requests re the "Three Points" established by the Synod of 1924;
 - B. Protests against Classes Grand Rapids East and Grand Rapids West re the deposition of office-bearers and the rejection of a candidate who refused to conform to the synodical decision in the matter of the "Three Points."
- I. The Acceptability of the Received Documents
 - A. Enumeration of the received documents

The following documents have been given to your committee. For the most part these are appeals and protests. The other documents are elucidations and a few instructions from the concerned classes.

Document 1: Protest against Classis Grand Rapids West and Appeal to synod by Rev. J. De Haan in the matter of its refusal to admit candidate B. J. Danhof to the candidates-examination and in the matter of deposition of the ministers H. Danhof and B M. Ophoff and their consistories. G

Document 2: Protest of A. Douma, Randolph, Wisconsin, against the deposition of the ministers H.D., H.H., and G.O., with their respective consistories, and appeal of the same against the Three Points of the Synod of 1924.

Document 3: Protest and Appeal of P. Jacobsma, Rock Valley, Iowa, against the deposition of ministers H.D. and H.H., and against the Three Points of the Synod of 1924.

Document 4: Protest and Appeal of F. De Jong, Rock Valley, Iowa, against idem, idem.

Document 5: Protest of the consistory of "Eastern Avenue protesting Christian Reformed Church" against a decision of Classis Grand Rapids East regarding the lifting of censure imposed on three brethren. (Also elucidation from the classis.)

Document 6: Appeal and Request from Rev. B. H. Spalink concerning the synodical decision of 1924 regarding the "Three Points." (Also answer to this from the Committee of Classis Muskegon.)

Document 7: Protest and Appeal of C. Wassink, Sioux Center, Iowa, against the deposition of ministers H.D., H.H., and G.M.O., and against the rejection of candidate B.J. Danhof, and also against the "Three Points" of the Synod of 1924. (Besides an answer from Classis Grand Rapids West on this.) ✓

Document 8: Appeal and Request from K. Kooiker, Boyden, Iowa, against the "Three Points."

Document 9: Protest of W. Kooiker, Boyden, Iowa, against Classes Grand Rapids East and Grand Rapids West concerning the deposition of the ministers H.D., H.H., and G.M.O., with their respective consistories.

Document 10: Protest of A. Van Duyn, of Rock Valley, Iowa, against Classis Grand Rapids West concerning the deposition of the ministers H.D. and G.M.O., with their consistories, and the rejection of candidate B.J. Danhof.

Document 11: Appeal and Request of the consistory of Middelburg, in re the "Three Points."

Document 12A: Appeal of P. Aukema, Byron Center, Michigan, concerning the "Three Points."

Document 12B: Protest of P. Aukema against Classis Grand Rapids East concerning the deposition of Rev. H.H. and his consistory.

Document 12C: Elucidation from Classis Grand Rapids East on various protests against it.

Document 13: Appeal of P. Bareman and two other elders of the Fourteenth Street, Holland, Michigan, congregation, against the "Three Points."

Document 14: Appeal of D. De Boer, Rock Valley, Iowa, against idem.

Document 15: Appeal of L. Gorter, Rock Valley, Iowa, against idem.

Document 16: Appeal of T. Hoekstra, Rock Valley, Iowa, against idem.

Document 17: Appeal of S. Ooima, Rock Valley, Iowa, against idem.

Document 18: Appeal of Tim Kooima, Rock Valley, Iowa, against idem.

Document 19: Appeal of B. Lems, Rock Valley, Iowa, against idem.

Document 20: Appeal of Gerrit Lems, Rock Valley, Iowa, against idem.

Document 21: Appeal of J. Pater, Rock Valley, Iowa, against idem.

Document 22: Appeal of W. Streandstra, Rock Valley, Iowa, against idem.

Document 23: Appeal of B.G. Timmer and ten other members of the Fourteenth Street, Holland, Michigan, congregation against the "Three Points."

Document 24: Appeal of C. Van Zanen, Grand Rapids, Michigan, against the "Three Points."

Document 25: Appeal of B.J.W.C. Duits, Sioux Center, Iowa, against the "Three Points."

Document 26: Documents of Classis Grand Rapids East concerning the Eastern Avenue Hoeksema case, such as copies of classical minutes, etc.

Document 27: Appeal and Request of Rev. H. Danhof in re the "Three Points."

Document 28: Protest of the consistory of the "Prot. Christian Reformed Church" at Kalamazoo against Classis Grand Rapids West in the matter of the deposition of that consistory.

Document 29: Protest of members of the "Prot. Christian Reformed Church" at Kalamazoo against Classis Grand Rapids West in the matter of the deposition of Rev. H. Danhof and his consistory.

Document 30: Appeal of the consistory of the "Prot. Christian Reformed Church" at Kalamazoo in the matter of the "Three Pointst."

Document 31: Appeal of members of the "Prot. Christian Reformed Church" at Kalamazoo in idem.

Document 32: Protest of the consistory of the "Prot. Christian Reformed Church" at Kalamazoo against Classis Grand Rapids West in the matter of the depostion of Rev. H. Danhof.

Document 33: Elucidation and instruction of Classis Grand Rapids West in the matter of protests received against the deposition of Revs. H.D. and G.M.O., and of their consistories.

Document 34A: Appeal of J.J. Stuursma and three other brethren in the matter of the "Three Points."

Document 35B: Protest of idem against the deposition of the ministers H.D., H.H., and G.M.O., with their respective consistories.

Document 36: Protest of Rev. P. De Koekkoek against Classis Grand Rapids West in the matter of the deposition of Rev. H. Danhof.

Document 37: Protest of the consistory of the "Eastern Avenue Prot. Christian Reformed Church" against Classis Grand Rapids East in the matter of the deposition of that consistory and its minister. (With elucidation and advice of Classis Grand Rapids to the synod.)

Document 38A: Appeal of M. Stouwie, Leighton, Iowa, in the matter of the "Three Points."

Document 38B: Protest of M. Stouwie, Leighton, Iowa, against Classes Grand Rapids East and West in the matter of the deposition of the ministers H.D., G.M.O., and H.H. with their respective consistories.

Document 39: Appeal and Request of Rev. D. Jonker and Elder A. Hirdes in the matter of the "Three Points."

Document 40: Idem of Jan Broek, Sioux Center, Iowa, in the matter of idem.

Document 41: Request of D. Kort and R. Regnerus, Oak Lawn, Illinois, concerning the "Three Points."

Document 41A: "Duplicate" of Document 41, forwarded by the Stated Clerk of Classis Illinois.

Document 42: Appeal of Albert Kraayenbrink, Sioux Center, Iowa, in the matter of the "Three Points."

Document 43: Idem, Art Buyert, Sioux Center, Iowa, in the matter of idem.

Document 44: Idem, Nick Buyert, Sioux Center, Iowa, in the matter of idem.

Document 45: A document not addressed and unsigned with the heading, "Concerning the deposition of the ministers Danhof, Hoeksema, and Ophof."

B. Determination of the acceptability of these documents

1. Your committee advises synod to lay aside the following documents as unacceptable:

- a) Documents 2,3,4,7,8,9,14,15,16,17,18,19,20,21,22,25,40, 42,43,44, and 45.

Ground: These documents are not addressed to synod.

Accepted.

- b) Documents 5,27,28,29,30,31,32, and 37.

Ground: Since these protesting or appealing parties are outside our ecclesiastical communion.

Accepted.

c) Document 38B.

Ground: Since synod cannot deal with a protest against a classis when it does not appear that such a protest has been at the classis against which it is directed.

Accepted.

2. Your committee advises synod to declare the following documents acceptable and deal with them further:

Documents 11, 12A, 13, 23, 24, 34A, 39, 41; also documents 6, 1, 10, 12B, 34B, 35, 36.

Grounds:

- a) These appealing or protesting parties have the right of appeal in the orderly way, since they are in our ecclesiastical communion.
- b) These parties have satisfied the formal requirements for an appeal to synod.

Accepted.

II. Dealing with the Documents Declared Acceptable

The above declared-acceptable documents divide into two groups. First, Appeals and Requests in the matter of the "Three Points" established by the Synod of 1924. Secondly, Protests against Classes Grand Rapids East and Grand Rapids West in re the deposition of office-bearers (and rejection of a candidate) who refused to conform to the decision of synod in the matter of the "Three Points."

Received for information.

SECTION I

Dealing with Appeals and Requests in re the "Three Points" Established by the Synod of 1924.

Of the above declared acceptable documents the following are here discussed: Documents 11, 12A, 13, 23, 24, 34A, 38A, 41, and 6.

Document 11: An appeal and request of the consistory of Middelburg, Iowa, in re the "three Points."

Eludication.

This is not a protest but an appeal and request directed to synod by the consistory motivated by objections to the "Three Points" which arose in the bosom of the congregation. Evidently the existing disquiet concerning this matter in the midst of the congregation at Middelburg led the consistory to turn to synod with this "earnest supplication."

The content of this appeal may be summarized as follows:

- 1) The consistory expresses as its judgment, that the "Three Points" are "incomplete and in composition far from faultless," and submits to synod, to clarify this, in succession a question concerning each of the "Three Points";
- 2) Evidently the consistory is also of the opinion that our people were not ready for the establishing of these "Three Points";
- 3) And the consistory in passing, suggests to synod, to declare that only the Three Forms of Unity are to be viewed as the basis of our ecclesiastical communion.

Advice.

Your committee advises synod to answer the consistory of Middelburg as follows:

ADVICE 1:

The synod is unable to share your judgment that the "Three Points" are "incomplete and in composition far from faultless." It may well be granted, that from the nature of the case a more detailed explanation of the "Three Points," the meaning of the synod undoubtedly could have been clarified, but the consistory must consider that it was not the intention of the synod to give such a broad explanation. It had only, occasioned by certain protests against the views of the ministers H. and D., and the testing of the tenableness of these views, to determine upon what ground of Scripture and confession the position of our church is.

In answer to your appeal against the first of the "Three Points" the synod would observe:

A. That by the formulation of Point 1 (Acts 1924, Art. 132, pp. 145, 146) the distinction between "Common Grace" and what you prefer to call "Special or Covenantal Grace" is in no way minimized.

B. That the synod has not confused the goodness of God toward all people (Common Grace) and the goodness of God in the proclamation of a well-meant offer of salvation to all who hear the preaching of the gospel. This is clearly evident, among other things, from the fact that of the eight quoted Scriptures, (under Point 1) there are six that refer to the goodness of God toward all creatures, while the other two are directed toward the goodness of God which is evident from the well-meant character of the offer of the gospel for every one to whom the invitation comes. These two kinds of texts are also clearly differentiated and even divided by the transition sentence (Acts 1924, p. 126): "Also texts which point out that God comes to all with a well-meant offer of salvation, prove this."

C. That ~~is~~ is completely correct, that the citations from the confessional writing under Point 1 (Acts 1924, p. 127) refer exclusively to the goodness of God evident in the well-meant character of the invitation of the gospel for every one to whom the call of the gospel comes, but that these citations adequately prove that which had to be proved under Point 1. The consistory should be well aware that the synod faced the false proposition that all grace of God in the absolute sense of the word is limited to the elect alone. The synod now demonstrated that, besides saving grace, there is also a certain grace, goodness, or favorable attitude of God revealed toward a group of people which is broader than the group of the elect, and that this among other things clearly appears from the fact that God well-meaningly calls every one to whom the loving invitation of the gospel comes.

D. That in the presentation of the loving invitation

of the gospel also to many thousands who are not saved, and thus evidently have not been elected, the synod points out and rightly so, a certain goodness or grace of God. To be sure, this grace must never be confused with special grace, which is irresistible and saving, and which the elect alone receive, (as the synod also carefully stated - Acts 1924, p. 145) but nevertheless this grace is an unmerited favor of God revealed to sinners and this is rightly called grace. While it is true, that the saving or special grace is solely the portion of those who are called inwardly and efficaciously, the eternal call which extends to a wider circle, is also proof of a grace of God, that is, of a favorable attitude of God, which the sinner without merit, receives. ✓

E. That your appeal in this connection to four Reformed writers does not cover the point in question and thus is not relevant. You refer the synod in this connection, e.g. to a statement of Joh. à Marck in his Merch der Christ. "Gotgeleertheit," Hoffddeeel XXIII, Cap, VI en VII. But what is said there about "Zealots of Common Grace" argues correctly against those who want to make special or saving grace general, a position of which there is not only no trace found in the synodical declaration, but against which the distinction between special and common grace is the first line of attack. Precisely what is maintained in the synod's Point 1 you can find in the same connection, proved in Marck's Merch. See, namely, his distinction there between the external and the internal call. The difference between the two is very great, so Marck avers, and then he presents to prove this, among other statements, the following significant grounds:

"...while the one flows from the General Goodness of God, and the other from his Special Grace and Eternal Election:

"...the one regarding Many Reprobates, but the other regarding only the Elect." (à Marck, Merch der Chr. Gotgel., Hoofdeeel CCIII, Cap. III).

Your appeal against the second of the "Three Points" is summarized by you in the following question: "How can synod speak of the general operations of the Spirit in restraining sin, on the basis of the confessions?"

In answer to this let it suffice, that synod is unable to see a possible difficulty in this. The consistory should notice that:

1. This restraint of sin by God does not exclude the use of second causes.
2. These "general operations of his Spirit" are to be sharply differentiated from the special or saving operations of the Spirit, a difference clearly pointed out by synod with the word "general" and by the addition of "without renewing the heart" (Acts 1924, p. 146).
3. This restraint of sin solely through the "general operations" of God's Spirit can be demonstrated. Indeed, as God in creation worked through his Spirit, so he still works through that same Spirit in the work of providence. And since, after man's fall, that work of the Spirit has not ceased but continues, so also the checking of sin is to be attributed to the general operations of God's Spirit. For this restraint of sin the only sufficient cause is not Satan, and still less the misnamed "organic character" of sin, but only the restraining grace of God.
4. It is unreasonable to demand, that the expression "through the general operations of the Spirit" must be found literally in the confessions. After all, the synod gave with this and other expressions an accurate interpretation of the confessions, and thus could not be content to merely repeat the confessions literally. That moreover, this expression is grounded in the confessions, as well as in the Scripture and in the consciousness of recognized Reformed theologians, the synod demonstrated in the quoted proofs.

And concerning your appeal against the third point, namely, that the declaration about civil righteousness should have been dealt with in greater detail, synod remarks that:

a) It was not the intent of synod to deal broadly with civil righteousness; it was only its task, over against the clearly declared denial of this by the ministers D. and H., to maintain that such a civil righteousness also is found in the non-elect, which is what synod then did.

b) The broader delineation of this truth will, undoubtedly through the study of this doctrine of Common Grace, which study was urgently held before the leaders, be promoted.

ADVICE 2:

Concerning your further contention that "our people as a group was not ready for the declaration of these elements of the Common Grace dogma, and no less for the declaration of the dogma itself," synod remarks that also in this it does not share your feelings. The reaction, which appeared against these points on the part of some of our people, and which in this connection, you called attention to, is in no way proof for your contention. Reaction came also after the decisions of the Synod of Dordt, after the decisions of our synod in the matter of the Hanssen-question, after the decisions of the Netherlands Synod of 1926 in the case of Dr. Geelkerken and his views on Genesis 2 and 3. Reaction as such proves nothing for the truth or validity of the position against which some react.

Also concerning your reference in this connection to pp. 149 and 150 of the Acts of 1924, synod calls attention to the fact that in these pages the discussion concerns "the standpoint of the church regarding the teaching of general grace or common grace in all its branches," and thus over the formulation of a possibly completely delineated dogma; while in the "Three Points" the subject is three truths, which as such, apart from a possible dogma

of Common Grace are clearly expressed in Scripture and Confession and have always been present in the Reformed consciousness.

ADVICE 3:

Finally concerning your request or suggestion that the synod declare "that only the Three Forms of Unity are to be regarded as the basis of our church communion," and "that the so-called three points shall not be forced upon the congregation against its will," the synod points out:

1. That surely no demonstration is needed to show that the Synod of 1924 did not add a confessional writing to the Three Forms of Unity, but that its declaration concerning the specific points is to be regarded as a further interpretation of these confessional writings in so far as this concerned the disputed points in 1924.

2. That such a further interpretation given by the synod is the official and thus for our church communion the authoritative interpretation of the confessional writings. Without denying any one his legal right of presenting appeals, it still holds true, that every office-bearer and member must conform to such a declaration. This holds true for the Netherlands Reformed Churches in the dogmatic decisions of the Synod of Assen in the case of the Geelkerken dispute. This holds true, no less, for our church communion in the decisions of the Synod of 1924 concerning the three points.

3. That as soon as one puts his own explanation of the confessional writings in these matters above the official interpretation of the synod, one has in principle touched upon the confessional character of the church. He who claims to uphold the confessional writings, but thinks he can place his personal explanation of these above the interpretation of the synod, stands formally in this, precisely where many stand, who think they can hold to a modernistic view of the truth in the confessional writings of their church. And instructive example of this is Dr. J.H. Scholten, father of Modernism in the Netherlands, who in his *Leer der Hervormde Kerk* (Teaching of the Reformed Church) presented and purported

to show the real meaning of the Three Forms of Unity. If every member of the church may consider his own explanation of the confessional writings as valid, also when this militates against the official interpretation of the synod, then the accord of church communion has lost all meaning and power.

Finally synod declares its desire and hope that through this rather extensive answer, the difficulties presented by the consistory may have been removed.

So decided. (Continued, Article 93.)

ARTICLE 90

SEVENTEENTH SESSION, WEDNESDAY AFTERNOON

ARTICLE 91

Rev. G. Goris opens this session. He announces Psalter No. 345 and leads in prayer.

ARTICLE 92

Decided to meet from now on in the afternoon sessions at 1 o'clock. And also to gather in the evening from 7:30 till 10 p.m. (cf. Art. 8, supra).

ARTICLE 93

Dealing with the report of the Committee re Appeals V B, (Art. 89, supra) is continued.

Item 12A. Appeal of P. Aukema against the decision of Synod of 1924 regarding the "Three Points."

Elucidation. Brother Aukema speaks of "protesting," referring to the three points "but since it is not permitted to protest against decisions of one synod at the following synod, this item should be considered as an appeal. The brother expresses his difficulties in the following two assertions:

a) No church gathering has the right to make decisions concerning doctrines which do not contain fundamental truths:

b) The ~~C~~onfessional writings may not be used as a criterion or standard by which to judge doctrinal differences.

How absolute the brother wants this second assertion to be considered, but also to what conclusion it leads him, may appear from the following conclusion which he draws in his appeal: "Thus, if indeed it were true that the Three Points were not only scriptural, but also fundamental, even so, upon the ground of point b) the decision of Synod regarding them (three points) would definitely have to be judged as unscriptural and thus also, in the true sense of the word, unreformed."

Advice. The Synod declares that the objections of Brother P. Aukema against the declaration of the "Three Points" by the Synod of 1924 are unfounded, since

1) It is the right of the ~~S~~ynod to decide whether a disputed point in doctrine is of sufficient importance to determine an official interpretation of Scripture and Confession concerning it;

2) Every Reformed person should agree, that the Three Forms of Unity which are based upon God's Word, are in our church group the basis of agreement for church communion, and the contrast between Scripture and Confession asserted by brother Aukema is false.

Accepted.

Item 13. Appeal of P. Bareman and two other Elders of the Founteent Chr. Ref. Church of Holland, Mich., against the "Three Points".

Elucidation. Also these brethren speak of a protest. Synod should consider this as an appeal. However, no request is found in this appeal.

The position of these brethren is that the "Three Points" are in conflict with Scripture and Confession.

Advice.

A. That Synod declare that it considers the objections presented by the brethren P. Bareman and others against the "Three Points" unfounded. Grounds:

1) The brethren do not consider the grounds from Scripture and Confessions adduced by the Synod of 1924 for its decision regarding the "Three Points";

2) By placing alongside the proofs of Synod 1924, taken from Scripture and Confession, another listing of supposedly opposite proofs (as the brethren do), nothing is proved for the position that the "Three Points" are unscriptural or unreformed.

3) The objections of the brethren rest in part on misunderstanding and confusion.

B. At the same time, let Synod decide, in view of the elements of misunderstanding and confusion appearing in this protest, the brethren

1) Be encouraged to seek a correct balance between the scriptural-confessional line of human responsibility as well as divine election in their presentation;

2) Point them to the fact, that their claim is incorrect, as though the Synod had used the expression "good in God's sight". If the Synod had used this expression, it could have given occasion for misunderstanding, since the expression "good in God's sight" usually is employed as a synonym for "good in a saving sense". However, Synod did not use this expression. The Synod did maintain that also civil good deeds are in God's estimation civil good. And that this is a Biblical standpoint appears unequivocally from II Kings 10:29,30, cited by Synod as its first reference under point 3, where the ungodly Jehu (who certainly will be held by no one as one of the elect) God says, "Because thou hast done well, in executing that which is right in my eyes...."(Acts 1924, p.132);

3) As to the rest, refer to Synod's answer, given above, to the appeal of the Middelburg consistory, in which various elements of Synod's decision in 1924 are elucidated.

4) Finally, advise that serious and unprejudiced study be made of the decision of Synod 1924 concerning the "Three Points".

Accepted.

Item 23. Appeal of B.G. Timmer and ten other members of the Forteenth Chr. Ref.Church of Holland, Mich., concerning the "Three Points".

Elucidation. This item is literally the same as that of P.Bareman et al., dealt with above as item 13.

Advice. That Synod give the same advice as given to the brethren dealt with in item 13.

Accepted.

Item 24. Appeal of C. Van Zanen against the "Three Points".

Advice. That Synod disregard this writing of brother Van Zanen. Grounds:

- 1) The brother employs several improper expressions;
- 2) The brother does not present one ground for his unfounded charges.

Accepted.

Item 34A. Appeal of J.J. Stuursma and three other brethren against the synodical decision of 1924 in the matter of the "Three Points".

Elucidation. This item has two parts. The first is an appeal against the "Three Points", the second is a protest against the deal of Classes G.R. East and West in the matter of the deposition of the ministers D. and H. The second is dealt with below(as item 34B). Here we deal with the first part (item 34A).

The objections of the brethren are summarized as follows:

Regarding point 1 the brethren have objections against the standpoint "that God in the preaching of the Gospel grants grace to all who hear it".

Regarding point 2 the brethren declare that indeed "the restraint of the sinner" is taught in the Confessions, but that this is something quite different from "a restraint of sin, and that by the operations of the Holy Spirit".

Regarding point 3 the brethren declare that they do indeed believe in the existence of civil righteousness, but object to the position that civil righteousness is good in God's sight.

Advice. That Synod declare that it considers the objections of the brethren against the "Three Points" unfounded, and show this by pointing the brethren to:

a) For their objection against point 1, refer them to the answer given above to the consistory of Middelburg regarding this. (See Item 11, Advice Ad 1, on point 1.)

b) For their objection against point 2 to the answer idem. (See Item 11, Advice Ad 1, on point 2.)

c) For their objection against point 3 to the answer given above to brother P. Bareman and others. (See Item 13, Advice B.2.)

Accepted.

Item 38A. Appeal of M. Stouwie, Leighton, Iowa, regarding the "Three Points".

Elucidation. This protest is in its content identical with 34A, just dealt with.

Advice. That Synod give the same response as in Item 34A. (See above.)
Accepted.

Item 39. Appeal and Request of Rev. D. Jonker, supported by Elder A. Hirdes, both of Rusk, Mich.

Elucidation. Rev. Jonker declares that he has serious objection against the "Three Points" and urges the Synod

to recall the three points. One of his elders supports him in presenting this appeal.

a) Regarding point 1 the brethren maintain that this point implies that God shows grace also to the reprobates, and that this cannot be harmonized with Scripture and Confession;

b) Regarding point 2 the brethren claim that the restraint of sin is indeed acknowledged by them, but that this restraint is not to be attributed to the general operations of God's Spirit, but to God's providence.

c) Regarding point 3 the brethren declare that the proposition "that the unregenerate, or more particularly the reprobates, can do civil good, is (therefore) not to be harmonized with Scripture and Confession"

Advice. Synod declares, that

1) The brethren in their appeal continually proceed from the unadmitted position that there is only one kind of grace and consequently all grace is special grace. This precisely is denied by the Synod, and the brethren would have to produce proof that this view is unscriptural and not confessional;

2) The enumeration of texts and confessional statements in the appeal of the brethren in no way constitutes proof for the untenability of the "Three Points";

3) The bold claim "that the unregenerate, or more particularly the reprobates, can do civil good, is (therefore) not to be harmonized with Scripture and Confession" demonstrates that the objecting brethren seemingly have not seriously considered the scriptural and confessional proofs cited by Synod for point 3;

4) For the rest, the objections of the brethren are for the most part the same as similar objections named in the item of Middelburg's consistency, already answered above. (See above advice on item 11.)

Therefore Synod declares that it considers the objections of Rev. D. Jonker and Elder A. Hirdes unfounded and declines their request to recall the "Three Points".

Accepted.

Item 41. Request of the brethren Dick Kort and R. Regnerus regarding the "Three Points".

Elucidation. This request contains a variety of loose statements. The arguments is incoherent. For the rest, the brethren speak of their sorrow that the ministers D. and H. are ~~no~~ outside our church communion and request the Synod to reconsider the "Three Points".

Advice. That Synod declare that it does not enter into the request of the brethren Kort and Regnerus, seeing no grounds are presented for this request.

And concerning a few statements in this request on the "Three Points", Synod refers the brethren to the answers of these, given above, to other objecting parties, in particular to the consistory of Middelburg (Item 11) and to brother P. Bareman et.al (Item 13).

Accepted.

Item 6. ~~Objection~~ and Request of Rev. B.H. Spalink regarding the "Three Points" established by the Synod of 1924.

Elucidation. The brother presented this item to Classis Muskegon, and this Classis prepared an answer, which your Committee had opportunity to examine. Your Committee has granted Rev. Spalink his request to enlighten the Committee as to his position.

The objections of Rev. Spaling are not directed to the content of the "Three Points", but only against the authoritative declaration of these by the Synod of 1924. In this respect the protest is different from all the items so far dealt with. The brother declares specifically, "that he believes that the three points of the Synod's conclusions as to their content are thoroughly Reformed and Scriptural". He is however of the opinion that on one side the Synod of 1924 misunderstood the brethren D. and H., and

vice versa the ministers D. and H. misunderstood the "ThreePoints" of the Synod of 1924 and apparently still misunderstand. Since the brother finds the blame for the latter misunderstanding in the Synod (1924), he now comes with the request that the Synod "reconsider the Common Grace controversy", and take such steps which may lead to the reinstatement of the deposed ministers and consistories and to the restoration of Benjamin Danhof in his rights as a candidate for the ministry in the Christian Reformed Church.

The Argumentation of Rev. Spalink is summarized as follows:

(a) The synodical conclusion in the first point is not in conflict with the views of H. and D., contained in their writings, against which there was protest at the Synod of 1924. The brother attempts to prove this thesis by quoting a fourfold citation from Langs Zuivere Banen (Along Pure Paths), in which, according to him the ministers D. and H. say precisely the same as that declared by the Synod in point 1.

(b) The synodical conclusion contained in point 1 is also not in conflict with the real point in question. Here the brother argues, that the real point at issue is the question whether God shows His grace to the reprobates with the purpose of increasing their punishment yes or no. That this is the real point at issue the brother seeks to prove with a few statements in the writings of the ministers D. and H.

(c) By not entering this precise point in question, the Synod has made itself guilty of unfair treatment over against the brethren H. and D., and thus has been the contributory cause of misunderstanding, confusion and division in the Church. The Synod has not attempted to fully understand the standpoint of the brethren, and as a result the Three Points do not constitute a refutation of the doctrine of the brethren H. and D.

(d) The reason why the brethren D. and H., notwithstanding that there is no conflict between their views and the "Three Points", nevertheless did not agree to these "Three Points", lies in the fact, that

they misunderstand the synodical declaration contained in the "Three Points". This misunderstanding is however caused by the failure of the Synod of 1924 to clearly refute the real point in question.

(e) One of the main points upon which the misunderstanding between D. and H. and the Synod, focusses in the following: The Synod understands common grace as a disposition or attitude in God, while D. and H. view common grace, which the sinner enjoys, and thus something benefiting the sinner in his historical existence. The brother shows by repeated statements in his missive that he considers this a point of great importance.

Advice.

A.Synod answer these assertions as follows:

(1) Synod judges that the synodical conclusion in the first of the "Three Points" is substantially in conflict with the view proposed by the ministers D. and H., as indeed the citations of the Synod of 1924, from the writings of D. and H. on the one hand, and from Scripture and Confession, on the other hand, demonstrate. The statements of D. and H. in "Langs Zuivere Banen" cited by Rev. Spalink do indeed seemingly show much similarity with the standpoint of the "Three Points", but this semblance must be judged in the light of reality, that both public opinion in our church group, and the brethren D. and H. themselves from 1924 to the present time, maintain that the position of D. and H. is incompatible with the position of the Church as expressed by the Synod. Further, this conflict can be clearly seen in the opposition of the concerned brethren against the "Three Points" and the sharp attacks since the Synod of 1924 directed by them against these points.

(2) The actual point in question is not what Rev. Spalink purports it to be. The actual point in question was precisely that contained in the synodical "Three Points", especially point 1. The question as to with what purpose God shows goodness to all creatures, has as such, never been in discussion between the brethren H. and D. and the Synod.

The point at issue concerned the question whether "besides the saving grace of God, manifested solely to the elect to eternal life, there is also a certain favor or grace of God, which He shows to all His creatures in general" (Acts 1924, Art. 132). To this question the Synod answered definitely "yes", and the concerned brethren just as definitely "no". From this the split originated. This was the actual point in question. The difference between the Synod and the ministers D. and H. was thus also not what Rev. Spalink claims under "e", as if the Synod should interpret the conscious grace as a disposition of God and the brethren D. and H. would view this grace as enjoyed by the sinner. The difference between the concerned parties was precisely whether such a general goodness or grace (let it be as disposition in God, or as enjoyed by the sinner) exists, yes or no. So it appears that the claim of brother Spalink, as if the Synod of 1924, through neglect on its part to clearly refute the actual point in question, became the contributory cause of the supposed misunderstanding by the ministers D. and H., once and for all is unfounded.

(3) In this light the alleged ground for the charge of Unfair treatment, laid at the door of the Synod of 1924, also falls. The Synod of 1924 after having differentiated various points, limited itself to only three points over against the brethren D. and H. It did this on three carefully weighed grounds, to be found in the Acts 1924, p. 124. Further it granted the brethren D. and H. together no less than three hours to elucidate and defend their position before the entire Synod. To fulfill patience completely, the Synod finally did not even demand that the brethren declare their agreement with the "Three Points". And that not because it did not have the authority for this, but limited itself to the statement concerning the doctrine, in the hope that the concerned brethren, after a time of reflection, they would in their speaking and writing would ally themselves with the position expressed

the "Three Points". In this hope the Synod was disappointed, but the "fairness" of the Synod was lifted beyond all legitimate suspicion.

B. The Synod:

(1) Decide, on the ground of the 1-3 argumentation, to reject the request of Rev. Spalink.

(2) Refer the brother to Synod's answer given to the protests dealt with above, in particular that to the consistory of Middelburg.

Accepted.

SECTION II

DEALING WITH PROTESTS AGAINST CLASSES G.R. EAST AND G.R. WEST IN RE THE DEPOSITION OF OFFICEBEARERS WHO REFUSED TO CONFORM THEMSELVES TO THE SYNODICAL DECISION REGARDING THE "THREE POINTS" AND IN RE THE REFUSAL OF CLASSIS G.R. WEST TO ADMIT CANDIDATE B.J. DANHOF TO THE PEREMPTOIR EXAMINATION.

Here the following items are to be discussed: 36, 1, 10, 12B, 34B, 35.

Item 36. Protest of Rev. P. DeKoeckoeck against Classis G.R. West regarding the deposition of Rev. H. D.

Elucidation. This protest contains two matters, viz. the method followed in the procedure which led to the deposition, and the grounds for the deposition.

Regarding the method followed the claim is that the "transactions of the Classis have been amazingly brief in the case". "Classis made an unconditional demand". "Rev. H. D. gave a complaining answer, and immediate deposition followed". Can this claim be substantiated? Not in the light of history. The uninitiated may understand it so if he takes note of the dates of the official announcement of the official invitation to the former consistory of the Chr. Ref. Church of Kalamazoo I, and of the deposition - January 16, 1925, and January 25, 1925 - the initiated does not judge thus. Before the Synod of 1924 there was already a conference between the ministers H. D. and

J. K. Van Baalen and already there was a protest presented to Classis G.R. West by Rev. J. K. Van Baalen dealing with the opinions of Rev. H.D. At the Synod of 1924 this protest was dealt with and the brethren were also admonished.

Because of the importance of the matter, the profit of the churches, the unrest in the congregations and the attitude of Rev. H. D. after the Synod, it was necessary that there be "an unconditional demand". It was right and the duty of Classis to discern, when postponement had already been granted to answer, whether (Rev.) H.D. was willing to conform to the Synodical decision or not.

The claim "(Rev.) H. Danhof gave a complaining answer" is not accurate. Fact is he gave an evasive answer. The Classis had to have a clear answer.

That the deposition must have been preceded by suspension is not the situation. This is the opinion of the brother. He says, "The customary suspension was dispensed with and the extreme penalty was exacted." The Classis does not share the brother's viewpoint. It has said: "There are but three reasons why suspension should precede deposition":

- "a) When the facts are not thoroughly known, and suspension is decided on to give time for fuller investigation".
- "b) When there seems to be some hope that time to consider and possibly to repent is desired by the erring brother or can possibly do some good, even if not desired".
- "c) When the body that has authority to depose is not in session".

According to Art. 79 C.O. it is the task of the Classis to depose.

The protesting brother also has objections to grounds upon which H. D. was deposed. He says, "But the submission mentioned here has to do with the decision of the church assembly after an examination of a respondent concerning his views on doctrines contained in the confessional standards. And Rev. H.D. did not refuse to be examined or to submit as such, but under the circumstances of the moment he could not submit".

Now the fact is thus: Rev. H.D. was given permission to answer Classis in writing. In the written answer given he refused to answer the questions in a direct manner. The first refusal was not the last. After that first refusal the Classis again asked them and then demanded "an unequivocal" 'yes' or 'no'. To this Rev. H.D. refused to reply.

Regarding the ground "public Schism" it is the opinion of brother De Koekkoek that in the "Standard-Bearer the brethren only say what they intended to do." They were planning to train criticism on that which Synod had established.

This claim does not coincide with that written in the Standard-Bearer, Vol. 1, No. 1, "As to content this periodical will confine itself to that which during the last years has been taught and published by the ministers H. and D. Our viewpoint underwent no modification and return is unthinkable." The editors of this paper judge that no Reformed can possibly sign these declarations of the Synod without modification and a realization of their actual implications."

Advice. Synod declare that it considers the protest of Rev. De Koekkoek against Classis G.R. West regarding the dposition of Rev. H.D. unfounded, since:

1) As soon as Synod had established the three points, these were the officially valid interpretation of our Confessions regarding the disputed points; and

2) It is the right of Classis, according to the Formula of Subscription, to interrogate Rev. H. D. as it did, "And....if at any time the consistory, classis or Synod upon sufficient grounds of suspicion, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith....we do hereby promise to be always willing and ready to comply with such requisition, under penalty above mentioned". (Formula of Subscription.)

Accepted.

Item 1. "Appeal to Synod in re decision of Classis Grand Rapids West, January 1925, regarding the case of Candidate B.J. Danhof and the deposition of Rev. H. Danhof and Rev. G. M. Ophoff with the consistories of Kalamazoo I and Hope Chr. Ref. Churches," By J. De Haan.

FIRST SECTION. Elucidation.

Rev. J. De Haan claims, that the Classis upon the request of the consistory of Coopersville should have examined Candidate B.J. Danhof in agreement with the regulations for this peremptoir examination of the Synod of 1920. He is of the opinion that the Classis by its failure to conduct the examination is guilty of transgressing Art. 84, C.O., "No church shall in any way lord it over any other church....".

The grounds which Classis stated for the refusal to examine, according to Rev. J. De Haan, don't hold water, and have no relationship to this case. Moreover he views the dealings of Classis to be "a disciplinary action on the basis of the three points".

The Classis required that the Candidate would conform himself to the decision of the Synod of 1924 regarding the "Three Points" before proceeding to the examination. The grounds for this procedure were:

"1) If the brother should refuse to acquiesce in the foregoing demands, his examination would be of no avail;

"2) In case the brother should acquiesce before he is examined, the examination would not take place under the tension which now exists.

Advice. Synod declare that it considers the grounds presented by Classis Grand Rapids West sufficient for the action of Classis in this matter. And furthermore that Rev. J. De Haan in this connection is wrong in speaking of "disciplinary action on the basis of the three points", since putting the question to brother Danhof regarding his agreement with the three points was a part of the examination of the candidate, and beyond this the brother by his public statements had given the Classis a ready occasion to place precisely this matter in the foreground.

Concerning his appeal to Art. 84 C.O., Synod declare that in this matter there is not in the least any thought of

one church lording it over another.

Accepted. (Continuation, Art.96 infra)

ARTICLE 94

This session was closed with thanksgiving by Rev. J. Cupido.

EIGHTEENTH SESSION, WEDNESDAY EVENING

ARTICLE 95

This session is opened with prayer by Rev. K. Bergsma, after the singing of Psalter No. 116

ARTICLE 96

Continuation of dealing with Section II of the Report of the Committee in re Protests against the Three Points, etc. (Art.93.)

Item 1. Appeal by Rev. J. De Haan.

SECOND SECTION. Elucidation.

In the matter of the deposition of the ministers H.D. and G.M.O. with their consistories, Rev. J. De Haan claims that Classis G.R. West did not have sufficient grounds to procede to the deposition of these office-bearers, since the Synod according to him had not meant that the three points would be placed before office-bearers for agreement. At the same time he claims that he doubts whether a Classis has the right to depose a consistory.

Advice. Concerning the first claim, Synod declare that it considers the protest of Rev. J. De Haan against Classis G.R. West regarding the deposition of Rev. H.D. and G.M.O. with their consistories, unfounded.

Grounds: The same two given for the advice regarding the protest of Rev. De Koekkoek. (Item 36).

Concerning the second claim Synod declare that there is no further need to explore this point, since the brother refers only briefly to this point and presents no grounds for his claim.

Accepted.

Item 10. Protest of A. VanDuin against Classis G.R. West regarding the deposition of the ministers H.D. and G.M.O. with their consistories and the rejection of Candidate B.J. Danhof.

Elucidation. The brother claims that Classis has no right to depose a consistory. He declares that the Synod of 1924 stated regarding the named ministers that they: "they are reformed in the basic truths of the Reformed Confession". "And now, even if one views the three points as a clarification of the Confession, nevertheless the Synod declared them Reformed". By the refusal to admit to the peremptory examination the Classis has transgressed a Synodical decision - 1918 or 1920 - "The only requirement that may be demanded of a candidate is that he is willing....to sign the formula." And that the candidate was willing to do

Advice. Synod declare that the well-known declaration of the Synod of 1924 does not exclude that the brethren had differing sentiments, which was also clearly stated in the same connection by the Synod. It spoke of "the differing sentiments of the ministers D. and H." Acts 1924, p. 147.)

Concerning the point of the refusal of admitting the candidate to the examination, Synod refer the brother to the advice under the protest of Rev. J. De Haan. (Item 1).

And further Synod does not feel the need of entering into several claims of brother Van Duin, for which he presents no grounds.

Thus accepted.

Item 12B. Protest of P. Aukema against Classis G.R. East regarding the deposition of Rev. H.H. and his consistory.

Elucidation. This protest contains the following matters: A. Is an historical introduction; B. Is the actual point of protest against the suspension of minister and consistory of the (former) Eastern Ave.

Grounds for the protest against the Classis are:

- a) The Classis might not, through the consistory, demand of the minister the well-known promise, "Because it did not touch any fundamental matters". And also the Synod might not make such decisions;
- b) The Classis omitted a clause of Art. 31 C.O., viz., "unless it be proved to conflict with the Word of God." Classis has answered this protest of the brother. That answer did not satisfy the brother. Now he protests at the Synod.

The protest at Synod contains two matters:

- 1) He complains that the Classis has not satisfied him in its answer to his protest regarding point b) of the protest against the Classis - viz. the omission from Art. 31 of the named clause;
- 2) The Classis places the decisions of the Synod above God's Word.

From the answer of Classis to the brother it is apparent that Classis was well aware of the omission from Art. 31. However, it denies that the omission could justify the behavior of the consistory and the minister. The omission does indeed grant the right to review any decision that is in conflict with God's Word or with the articles of this C.O. The Classis has frequently reminded the brother of this. The well-known clause, however, gives no one the right or the liberty to disregard the synodical decisions. There is a way for review.

The claim, "The Classis places the decisions of the Synod above God's Word" is not proved by the brother. That he should have done. According to the Classis the "Three Points" are scriptural and confessional. And such decisions are settled and binding. (Art. 31 C.O.) In case the "Three Points" are not scriptural and confessional, and the Classis is convinced of this, it must ask for review in the right way. That way is also open for the brother if he is convinced that this is the case with the "Three Points".

Advice. Synod declare that the Classis has answered brother P. Aukema satisfactorily and therefore rejects the protest of the brother on the same grounds.

Accepted.

Item 34B. Protest of J.J. Stuursma and three other brethren against the deposition of Rev. H.D., H.H., and G.M.O., and the deposition "afzetting" (this is their expression) of their respective consistories.

Elucidation. The brethren protest against the dealings of Classes G.R. East and G.R. West regarding the three named ministers and their consistories, and designate this action, also in regard to Classis G.R. East, continuously as "deposition". This is naturally less accurate, since Classis G.R. East has declared that the consistory resorting under it had "broken the church relationship".

The claims of the brethren are as follows:

- 1) That the ~~Classes~~ by dealing with the concerned ministers simply disregarded "the decisions of Synod and did what Synod did not want to do", since yhe Synod itself had declared that the brethren were Reformed in the basic truths;
- 2) That the deposition of the concerned ministers by the ~~Classis~~ was illegal, because in these cases there was no thought of "a gross sin" in doctrine or life, and rather because Art. 79 C.O. requires that a minister be first of all suspended by the consistory;
- 3) That the "deposition" of the concerned consistories is illegal, because also here there was no thought of "gross sin", and because the ~~Classis~~ does not possess this power of deposition.

Advice. Synod declare that this protest is unfounded. Grounds:

- 1) The pronouncement of the Synod of 1924 concerning the ministers D. and H. "being Reformed" "in basic truths, as these are formulated in our Confessions"

did not exclude that the brethren had differing sentiments; on the contrary, the presence of such differing sentiments in the concerned ministers was very explicitly expressed by the Synod in that same connection. (See Acts 1924, p. 147.)

- 2) The concerned ministers were indeed substantially guilty of a "gross sin" (Art. 79, C.O.), viz. of false doctrine and of public schism, both in Art. 80 C.O., defined as "gross sins", worthy of being punished by suspension or deposition from office.
- 3) Although under normal circumstances suspension of a minister is performed by the consistory (Art. 79 C.O.) it is nevertheless the right and also the duty of the Classis, in case the consistory is neglectful, to do its duty and to deal with this matter.
- 4) The deposed (or declared outside the church relationship) consistories had made themselves guilty of insubordination and public schism, and were thus under judgment according to Article 80 C.O. as well as by the Formula of Subscription.
- 5) Not only did Classis G.R. East possess the right to declare concerning the well-known consistory that it had placed itself outside the church relationship, but also Classis G.R. West possessed the right to depose the concerned consistories, since Art. 36 C.O. gives the Classis jurisdiction over the consistory, and from Articles 79 and 80 C.O. and from the Formula of Subscription it is clearly apparent that censure of officebearers consists of suspension and deposition.

Accepted.

Item 35. Protest of three members of Comstock, viz. A. Sportel, M. Izenbaard, and H. Schaap against the dealings of Classis G.R. West regarding the deposition of the ministers H. D. and G. M. O.

Elucidation. The claims of these brethren are in summary form, nearly the same as those of Rev. P. De Koekkoek, contained in Item 36 above.

Advice. Synod answer the brethren that what is stated above under Elucidation and Advice on Item 36, and declare that on the grounds given there, the protests of the brethren against the dealings of Classis G.R. West are unfounded.

Accepted.

ARTICLE 97

A motion to adjourn prevails. This session is closed with prayer by Rev. A.B.Voss.

NINETEENTH SESSION, THURSDAY MORNING

JUNE 24

ARTICLE 98

Rev. William De Groot opens this session. He announces Psalm 119:1 and leads in prayer.

ARTICLE 99

The Minutes of Wednesday's session are read and approved. The roll is called.

ARTICLE 100

Prof. L. Berkhof (Art. 83) presents a letter in which he accepts the appointment to the Chair of Dogmatics. Prof. Berkhof's answer is as follows:

"Chicago, Ill., June 24, 19

"To the Synod of the Chr. Ref. Church,
in session at Chicago, 1926.

"Worthy and Honorable Fathers and Brethren:-

"Allow me first of all to express to your esteemed gathering my hearty thanks for the new token of trust given me in the appointment to the chair of Dogmatics. I make no secret of it, that this appointment, even though honorable and attractive, did place me before a somewhat difficult choice. Profoundly convinced of the importance of the task to which you appointed me, I have in the brief time I allowed myself taken this appointment in prayerful consideration.

Had the voice of the Church spoken less clearly, I very likely would not have the freedom to accept the appointment. Now that it spoke so clearly, I do not dare to resist the friendly and withal strong urging, and thus accept the appointment. May the King of the Church grant His blessing on this decision.

Fraternally,
L. Berkhof."

ARTICLE 101

Synod now proceeds to the appointment of a professor for New Testament subjects, and goes into executive session for this. The following nomination is made by Synod: Rev. H. Schultze and Dr. H.H. Meeter. Dr. H. Beets leads in prayer, after which Synod proceeds to vote. The balloting shows that Dr. H. H. Meeter is chosen. Dr. Meeter, who is in Grand Rapids, is notified and promises to send his answer as soon as possible. (See further Article 117.)

ARTICLE 102

It is decided to postpone nominations for the chair: Practical Subjects, until Dr. Meeter has decided regarding his appointment.

ARTICLE 103

The Stated Clerk reads the Letters of Call addressed to the professors in Theology: Prof. L. Berkhof, B.D.; Prof. C. Bouma, A.M., B.D., Ph.D.; Prof. M.J. Wyngaarden, A.M., B.D., and Rev. H.H. Meeter, D.D. The formulation is approved.

ARTICLE 104

Synod now deals with the report of the Committee on Church Order Matters, IV B. Reporter, Rev. M.M. Schans.

The report of this Committee is read on the question:

I. "Can a Classis Depose a Consistory?" (Agenda, pp. 125-162.) The reporter informs that Rev. H. Moes

is not in accord with the views contained in the material under point 1 and that he reserves the right to present his own conception and to present and defend it on the floor of Synod. After lengthy discussion, the following substitute motion is accepted:

"a) Synod thanks the Pre-advisory Committee on *Deposition of Consistories* for its excellent work, and decides that the report be taken up in the Acts, ~~Supplement~~ XVI);

"b) In connection with this report, and in answer to protests received, Synod upholds Classis Grand Rapids West in its action of deposing the consistories of Kalamazoo and Hope. *Grounds:*

- 1) Article 36 of the Church Order gives the Classis jurisdiction over the consistory;
- 2) Articles 79 and 80 of the Church Order, and the Formula of Subscription state plainly that censure of office-bearers shall be suspension or deposition from office."

A few brethren brought in a protest against the above decision.

"The undersigned protest against the above decision regarding the deposition of consistories by one of our Classes. Although grateful that the Synod did not accept the conclusion with the grounds, of the Report of the Committee of Preadvice, they cannot agree with the decision in the concrete case, that was connected with this, because according to their convictions such a deposition of consistories:

- 1) Conflicts with the principles of Church relationship according to Scripture and Confession;
- 2) Negates the office of believers, which in such instances should become operative;
- 3) Also the Articles of the Church Order adduced for this is not required;
- 4) In principle assails the duty of reformation.

D. Zwier,
D.D. Bonnema,
H. Keegstra,
G.W. Hylkema."

"I protest against the motion just accepted regarding the deposition of consistories by Classis Grand Rapids West, on the following grounds:

In my view this is:

- 1) a denial of the right of reformation;
- 2) attacking the office which Christ has instituted;
- 3) a principle of persecution of the faith.

J. Ten Harmsel."

ARTICLE 105

Discussion of Church Order Matters continues:

II. In consequence of an instruction of Classis Sioux Center, the Synod of 1924 decided "to appoint a Committee to study the nature, the purpose and the authority of a Classical Committee". The report of the Committee appointed for this is found in the Agendum, page 171.

(1) Your Committee of Preadvice has studied this report and presents a brief résumé of it.

A. In the Netherlands Reformed Church there is in each jurisdiction a "Classical Meeting" and a "Classical Administration". The Classical meetings are held only once each year and then gather under the leadership of the Officers of the "Classical Administration". Its main task is the appointment of members of the "Classical Administration". Further, they may discuss and deliberate all kinds of matters concerning religious and ecclesiastical life but are without authority to make binding decisions, and they are not qualified to concern themselves with matters of ecclesiastical administration. On the other hand, the "Classical Administration", consisting of a President, Assessor, and Secretary, with several ministers and half the number of elders, is the body that possesses the ecclesiastical rule. It meets four times each year, with special sessions as often as necessary, and has no legislative power, but does have directive and administrative power.

(Prins: Het Kerkrecht der Ned.Herv. Kerk, p.96ff,102ff.)

In the foregoing we have an example of what Classical Committees must not be.

B. Regarding Classical Committees the point of departure must be the definite principle that they must answer to the nature, purpose, and authority of committees in general. The name, Classical Committee, demonstrates this clearly. This principle is presently acknowledged and applied in the Reformed Churches.

C. As to their nature and character Classical Committees are only servants of the Classes. This implies that they may never take the place of a Classis, or possess the rights of a Classical meeting. Also, that they may not take an independent place alongside a Classis. They are and remain servants of the Classes, receive their mandate from their Classes, and are required to be responsible to their Classes. The Classes can approve and ratify their actions; but, if a Classis judges that its committee has exceeded its authority, then such a Classis is not bound by the actions of its classical committee, but can disapprove and annul such actions.

D. The purpose of the Classes in having classical committees is in general, to serve the Classes in carrying out the classical decisions, or in promoting classical matters to do that which the Classes themselves cannot do between classical meetings. Especially ad interim there are matters which require attention, guidance and direction. To promote such matters, each Classis can appoint various deputies; and in this way the classical committee also serves.

E. The authority of classical committees is not like that of ecclesiastical meetings, e.g. of consistories or Classes. These have ecclesiastical power in dealing with all matters legally before them. However, Classical committees have only derivative authority, which is limited to the mandate

which the ~~C~~lassis gives it. The description of that mandate can be broad or more limited; each ~~C~~lassis itself determines the measure of authority of its classical committees; but beyond the mandate of the ~~C~~lassis a classical committee has no authority at all.

F. From the foregoing it follows, that it is very desirable and even necessary, that each ~~C~~lassis give its classical committee a thoroughly circumscribed mandate. There is need for the ~~C~~lasses and the classical committees, that in so far as possible, there should be a careful description of the duty and the authority of the classical committees. Should a ~~C~~lassis fail to do this, so that there is uncertainty regarding duty and authority, and then there would be mistakes made by the classical committee, then the ~~C~~lassis would for the most part have to blame itself. In case a ~~C~~lassis therefore desires that its classical committee shall have the authority, e.g. besides considering and approving minister-credentials, to call for a special or earlier session of the ~~C~~lassis, when special circumstances might require this, then it must by classical decision give its committee such a mandate.

(2) Your ~~C~~ommittee advises ~~S~~ynod to declare:

- a) Receive the report of the ~~C~~ommittee appointed in 1924, for information, and thank it for its evidently thorough work;
- b). (1) Regarding classical committees, the principle must be maintained that they must answer to the nature, purpose and authority of committees in general;
- (2) As to their nature and character, they are only servants of the ~~C~~lasses, and that they never (as the ecclesiastical Administrators of the Reformed Church of the Netherlands do), may substitute for a ~~C~~lassis, nor may assume an independency alongside a ~~C~~lassis;

- (3) The purpose of the ~~Classis~~ in appointing a classical committee is that it serve the ~~Classis~~ in the promotion of classical matters between the classical meetings;
- (4) The authority of classical committees is limited to the mandate which the ~~Classis~~ entrusts to it.

Accepted.

ARTICLE 106

Continuing discussion of Church Order Matters:

III. Classis Wisconsin and the Consistory of Coldbrook each brought an instruction to ~~Synod~~, with the request that ~~Synod~~ would determine the status of ministers who serve in non-ecclesiastical institutions, as e.g. those of mercy and education.

Although there is no mention of concrete cases brought to ~~Synod's~~ attention in the above-named instructions, ~~Your~~ ~~Committee~~ nevertheless advises ~~Synod~~ to appoint a ~~Committee~~ to study this matter and report to the next ~~Synod~~. Grounds:

- 1) All instances occurring among us are evidently not covered by C.O. Articles 12 and 13;
- 2) Such instances cause no small difficulty for the ~~Classes~~ that must deal with them;
- 3) For orderly progress in ecclesiastical life it is desirable that we attain clarity concerning this.

Accepted. (For Committee members see Art. 113.)

Elder Bossenga closes the meeting.

TWENTIETH SESSION, THURSDAY AFTERNOON

ARTICLE 107

Rev. D.R. Drukker announces Psalm 84:1 and leads in prayer. Prayer was requested especially for our ~~Missionary~~, Rev. J. C. De Korne, who submitted to an operation and is being cared for in a Cleveland hospital.

ARTICLE 108

Synod proceeds to consider the two reports (Majority and Minority Reports) of the Committee V A, in *re* Sioux Center Case.

Hon. A. Dykstra reads and elucidates his *minority* report. **Supplément XVII**

The *Majority* report, read by Rev. G. Hoeksema, is now taken up for consideration. It reads as follows:

(1) We advise Synod to accept the report of the Synodical Committee in *re* Sioux Center, appointed by the Synod of 1924 (Agendum, p. 73), and to thank the Committee for its work.

So decided.

(2) Your Committee feels constrained to make a few remarks in connection with the latter part of the report referred to under (1). We do this that Synod may grasp intelligently the problem before it.

In the latter part of this report reference is made to a legal agreement drawn up between Sioux Center I and Sioux Center II, and the Synodical Committee of 1924 (page 86 of Agendum, 1926). This legal agreement once more submits the Sioux Center problem to this Synod for final adjudication, and it is in connection with the question how Synod should adjudicate in this matter that the following documents have been addressed to Synod, and therefore placed in the hands of your Committee:

A. A Request from Sioux Center I to consider the Sioux Center case anew.

B. A document from Sioux Center II, requesting Synod to declare the Request of Sioux Center I out of order.

C. A second longer document from Sioux Center II, intended as an answer to the Request of Sioux Center I, to be considered if Synod declares the Request of Sioux Center I properly before this body.

D. The protest of Sioux Center I, sent to Synod, 1924.

E. An evaluation and criticism (oordeel) of the Request of Sioux Center I by the Synodical Committee of 1924.

to bring the Sioux Center case to a speed conclusion

F. An overture from Classis Orange City, requesting Synod "De Sioux Center zaak op het allerspoedigst te be-
eindigen".

We have carefully considered all these documents, and in addition, we have repeatedly sought and profited by the counsel of Rev. D. H. Kromminga, the secretary of the Synodical Committee of 1924, and we have heard the following witnesses:

From Sioux Center I: Rev. M. M. Sehans, Mr. W. Bierema, Mr. A. Yonker, Mr. A. S. De Jonge, Mr. H. Kiel, and Mr. S. Sijbersma.

From Sioux Center II: Rev. L. Ypma, Mr. W. Wasink, and Mr. Vreeman.

From these and other brethren we have received various documents to be used as information, but not addressed to Synod.

In regard to the legality of Documents "A" to "F" above, the big question is: Is the Request of Sioux Center I legally before Synod? Or, in other words, has Sioux Center I a right to request another consideration of the Sioux Center case by Synod? If not, several of the other documents, as "C" and "D" are automatically withdrawn.

Sioux Center II, in document "B", asks Synod, "het Request van de hand te wijzen". This document must therefore first be considered, to help determine the question whether the Request of Sioux Center I is legally before this body.

Your Committee feels constrained to make a practical remark at this point. The Sioux Center case presents a very confused and tangled situation. Synod will not succeed in disposing of the matter properly, unless it considers the various questions that come before it *in the proper order*. There are really only four big questions before us:

- a) Is the Request of Sioux Center I legally before this body;

to deny the request.

- b) Shall the Request be granted, or, in other words, shall the decision of Synod 1924 (Acta p. 45, c, 3 a, b, c,) be rescinded. If so, the old protest of Sioux Center I is again before Synod;
- c) Shall Synod of 1926 approve or disapprove of the organization of Sioux Center II and the regulations of the Synodical Committee of 1922;
- d) What decisions shall the Synod pass to settle decisively the Sioux Center problem.

I. We now consider only the first question: Is the Request of Sioux Center I legally before this body?

Sioux Center II disputes this in document "B". We quote (p.2, col. 2, par.2), "We question the right of Sioux Center I to protest in this, and request your honorable body not to consider this material of Sioux Center I under the title of "Request". There can be no doubt that Sioux Center II means not merely that the Request should not be granted, but that Synod shall refuse to consider it.

We give the grounds adduced by Sioux Center II and our judgment respecting them:

Ground 1 (p.3, Col.1, par.1), (While) the material is not a "Request" but in reality a protest as its content clearly shows".

There is an element of truth in this ground, considered merely as an assertion of supposed facts. Considerable material found in the "Request" does not properly belong there. In parts it discusses the Sioux Center case before 1924, and protests against Synod of 1922 and the action of the Synodical Committee of 1922. In other words, it covers, in parts, the same ground as the protest of 1924. But Synod of 1924 ruled that protest out of order. Therefore the only material that can properly be included in this Request, is the request to reconsider or rescind 1924, and the grounds for this request. All the rest of the material can perhaps later be used as information, but it must be ruled out of the Request by Synod.

There remains the question whether, as Sioux Center II maintains, the Request proper is really a protest.

In our opinion it would make no material difference if it was. (All our judgment on ground 2 below.) And in effect this Request is undoubtedly a protest. Just as would a protest, so also this Request, seeks to have 1924 reconsidered and rescinded.

The fact remains, however, that the very heart and kernel of this document is in form a request, not a protest. We quote, p.1, "The First Christian Reformed Church at Sioux Center, Iowa, turns to your body with the earnest prayer that you will once again reconsider the Sioux Center question". This is plainly in form a request. Ground I of Sioux Center II against its legality is therefore incorrect.

Ground 2 of Sioux Center II (p.3,col.1, par.3) "(while) Sioux Center I lacks all right of protest, since it deprived itself of this by the decision of the congregational meeting of Sept. 28, 1922, and while the Synod of 1924 dealt accordingly".

We must distinguish here whether Synod of 1924 justly decided that the Sioux Center I group had deprived itself of the right of protest by its congregational vote, is a question we cannot now consider. It is for the present out of order. The fact is Synod of 1924 did so decide. And the question before us is: Can Sioux Center I protest against that decision or request a reconsideration of it?

Your Committee holds that this right should not be denied them. To do so would even set a dangerous precedent. It would mean that a legal consistory was denied the right to protest *even once* against a decision of the previous Synod.

We mention Article 31 of the Church Order in this connection. True, it refers first of all to appeals from a minor to a major assembly. But it no doubt lays down fundamental principles that should and do protect the rights of all who protest, even though it be against one Synod to the following Synod. We quote two phrases from said Article 31:

- a) "If anyone complains, . . . he shall have the right to appeal", etc. Anyone, therefore, who is a mem-

ber of the Christian Reformed Church, can protest to the proper body against a decision by which he considers himself wronged.

- b) "Unless it be proved to conflict", etc. This is a very important Protestant principle. No member or consistory may be held to be permanently bound by a certain decision unless he be given at least one opportunity to prove it is incorrect.

In this connection, just a word as to the supposed danger of endless protesting to which Sioux Center II refers in Document "B", p. 2. We remark,

- a) This is the first time Sioux Center I protests against or requests reconsideration of 1924;
- b) Even its former protest has never been given consideration in a material way;
- c) Even if there were something here of the supposed evil of endless protesting, Synod would have no right to rule out the Request on that ground. Whatever certain "authorities" may have written on the subject, the fact remains that our Church Order does not limit the right of protest to one opportunity to be heard. Church History gives many examples of "running protest" from one Synod to another. Only loss of membership can deprive anyone of the right of protest.

Ground 3 of Sioux Center II against the legality of Request, (while) Sioux Center I already had opportunity to present its objections to Synod," etc. (See Document "B". p.3,col.1,3.)

Your Committee is of the opinion that this ground also does not hold. The Acts of Synod 1924, p. 45, (3), show plainly that this is not true. The material of the protest of 1924, in other words, the objections of Sioux Center I have not been considered at Synod.

If it be meant that certain delegates at Synod of 1924 from Sioux Center I had an opportunity to voice their opinion of the decision to declare the protest out of order, this is no doubt true. But (a) even they could not bring the real objections of Sioux Center I before Synod; and

(b) their opportunity as individuals does not rob the consistory as an official body of the right of protest.

After weighing these grounds, your Committee desires to remark that Sioux Center II cannot consistently take the position that this Request is not legally before Synod. If this were the case, then Synod could not adjudicate in this matter. But Sioux Center II also, in the legal agreement drawn up, agrees to the following:

"(b) It is hereby declared to be the intention of all of the parties to this agreement that the entire matter of the controversy between first and second parties as to the organization of a church corporation and financial settlement between second parties and first parties shall be submitted for final adjudication to the 1926 Synod of the Christian Reformed Church of America", etc.

And may we point out in this connection that also our Synodical Committee of 1924 is a party to this agreement. And in their report to Synod they say (Agendum, p. 84), that in their opinion "opportunity for the first congregation to reach Synod must not be cut off). We remark that Sioux Center I can reach the ear of Synod, and that Synod can adjudicate anew in this matter only if the Request is declared legal.

In agreement with the argumentation given above, your Committee advises Synod to declare:

- 1) That all such parts of "Request" of Sioux Center I as are not properly a request for reconsideration of 1924 (Acts, p. 45, 3,) are ruled out as not legally before Synod at this time.

So decided.

- 2) That the Request proper, (including grounds given), is legally before Synod. *Grounds:*
 - a) This Request comes to Synod from a legal consistory;
 - b) The Synodical Committee of 1924 submits this document to Synod as part of its report. (See Agendum 1926, p. 84);

- c) A copy of the Request was sent to the consistory of Sioux Center II.

So decided.

- 3) That only such parts of Document "C" as refer directly to the question whether 1924 shall be reconsidered are at this time legally before Synod.

So decided.

II Shall the Request be granted?

In its first intent, and after Synod has ruled certain parts out of order, this Request is a plea to this Synod to rescind the action of 1924, in rejecting the protest of Sioux Center I as not legally before it, without entering into its material contents. We quote from Request (p.11, VI, a), "Protest legally presented for consideration are rejected without examination. (See Acts, p.45,c,3)."

We quote the decision referred to: "C. Your Committee judges that the Synod should reject three of the above named items with-consideration of the materials contained in them, viz....."

And then (3) "The protest of the first congregation at Sioux Center against the organization of Sioux Center II and against the regulations for this made by the Synodical Committee in re Sioux Center.

Your Committee is of the opinion that the grounds upon which this decision rests do not justify the action taken. We shall quote and discuss each of these grounds separately.

Ground "a": At a congregational meeting held September 28, 1922, the Sioux Center congregation decided withall votes except one, to implement the advice of the Synodical Committee. And now it surely will not do that persons who themselves have decided to accept the advice of the Synodical Committee proceed to protest against that advice.

Sioux Center I, in its Request, contends that this ground does not hold, because the vote referred to was taken by the Sioux Center I group under protest. Your Committee agrees with this position. In order that the Synod may intelligently follow the argument we shall first

give the facts in the case, and then seek to show that, in the light of these facts, ground 1 does not hold.

The first question therefore is, did group Sioux Center I vote as they did under protest? Let us shed a little historical light at this point, so that Synod may know what is meant by group Sioux Center I.

Synod of 1922 decided that the old (deposed) consistory of Sioux Center I should be re-instated. This took place September 3, and the services that day partook largely of the nature of reconciliation services. There is now only one church and one consistory.

On September 5 the former Sioux Center II group requests separate organization. The Synodical Committee approves this request, and later decides, among other things, that a pro-rata division of the property should be effected. On September 28 the congregation of Sioux Center (there is only one congregation) is placed, by the consistory, before the question whether it will accept these regulations of the Synodical Committee. At this meeting the former Sioux Center I and Sioux Center II groups first each vote separately and then the whole congregation. And the particular point now before us is that group Sioux Center I voted as they did under protest. The following facts plainly show that:

Group Sioux Center I assumed a persistent attitude of protest.

A. On September 5, the Synodical Committee of 1922 placed before group Sioux Center I the request of group Sioux Center II for separate organization. In a written answer, group Sioux Center I pleads with the other group not to carry out these plans, and expresses its willingness to try to remove difficulties still remaining by means of fraternal discussion. This answer shows the attitude of the Sioux Center I group, and paves the way for protest, as soon as some definite action is taken.

B. On the 11th of September, when lists for separate organization are presented to the consistory by group Sioux Center II, Mr. A. S. De Jong and W. Tamminga pro-

test orally at consistory against the proposed organization. That same evening organization is agreed to by consistory.

C. On the 18th of September representatives of group Sioux Center I manifest the attitude of protest in a two-fold way.

(1) Mr. A. S. De Jong enters at consistory a written protest against the proposed organization. Sioux Center I claims this protest was never answered (Request, p. 7, C, 5 and 6). Sioux Center II claims it was answered (Document "C", col. 1, par. 4). The minutes of the consistory, September 18, read: "Art. 3. Decided to answer the (italics of Comm. brethren as follows: "The consistory seems to have intended this as a general answer to all who protested that evening, also to Mr. De Jong. But there is no decision in the minutes to send Mr. De Jong personally a written answer to his protest, nor is there evidence that this was ever done.

(2) Four brethren, representing fifteen, enter oral protest at consistory against the separate organization of group Sioux Center II.

D. Congregational meeting of September 28. (Let us briefly explain the situation.) On the 25th the congregation is called together by the consistory to decide whether it would accept the regulations of the Synodical Committee of 1922, including pro rata division of the property. Group Sioux Center I gets time to consider till the 28th. That evening group Sioux Center I first meets alone. Then, in presence of all there is a threefold manifestation of the attitude of protest.

(1) The standpoint of group Sioux Center I is given through the reading of a document, previously prepared by a committee of 22, and accepted by group Sioux Center I. There is no sure evidence that group Sioux Center II knew that it had been accepted by group Sioux Center I, nor that this was told them officially by the chair, but in the opinion of your Committee the whole situation suggested this, and allowed no other conclusion.

The minutes of the meeting, as approved by the consistory

simply read: "Art. 2, Report of the Committee of Preadvice is read". And minutes of the congregational meeting of September 25 read: "Rev. De Leeuw states that those who remain in the church cannot at the present time respond to the question asked them; further they have appointed a committee of 22 persons as a committee of preadvice to serve the following meeting with advice". (Art. 4.)

There is one other point of dispute as to this document. Sioux Center II says (Doc. "C", p.2, col.2), "Reference in this is also made about the division of church properties; that division was at that time lauded as equitable". This claim of Sioux Center II is not in accordance with the facts. The document of the 22, representing the whole Sioux Center I group, speaks of "the financial burden", (p.1); of the duty for Christ's sake "to suffer loss and wrong" (p.2). Finally, "We bow before God's providential ordering, and remain quiet, to cast out fretful impatience, yet continuing with might and main to protest against the injustice done to us by people under God's providence." (p.2)

Surely this is not praise of the pro-rata division of property, as Sioux Center II claims. The document does, in a following sentence, recognize that the methods of the appraisers were fair and just. "As to the appraisal of property by a committee, as designated by the Synodical Committee, your Committee acknowledges that this method of appraisal is fair and just".

(2) A second action of protest at this congregational meeting was the reading, in name of the group Sioux Center I, of a document by A.S. DeJong. "Further as answer a protest is read by Mr. De Jong". Thus the official minutes, Art.2:

"Answer to the consistory of the Christian Reformed Church at Sioux Center, Iowa, to its question, whether the future First Christian Reformed Church of Sioux Center, Iowa is willing to help in implementing the Synodical Committee's regulations for the organization of a Second Christian Reformed Congregation:

"Esteemed Brethren:-

Since in our judgment, in harmony with the reconciliation reached by both parts of the Christian Reformed Congregation of Sioux Center, Iowa, on Sunday, September 3, 1922, there might be no talk of separation, on scriptural ground, as demonstrated in our decision of September 5, 1922, and our petition at your consistory meeting of September 11, 1922, and further posited in our protest before your consistory meeting of September 18, 1922, based upon John 17:21 and I Cor. 1:10, so we now notify you, that we will, seeing your answer to the last named, which in no part satisfies, proceed with our protest for conscience's sake.

Secondly we bring to your attention our decision, that we will, under protest, as mentioned, for the Lord's will, for the welfare of the congregation, abide by the regulations made by the Synodical Committee, relative to the organization of a second Christian Reformed Congregation."

We call special attention to the following phrase: "S we now notify you, that we will, seeing your answer to the last named, which in no part satisfies, proceed with our protest for conscience's sake." This evidently points to future action of protest, presumably at Synod.

(3) A third manifestation of the protest spirit just before the vote: "This decision may not cancel our protest". Sioux Center II claims this remark was made before the vote of group Sioux Center I. In the Request of Sioux Center I it is claimed this remark was made before the final vote. All seem to agree it was made. Sioux Center I also claims the answer was given, presumably by the chair, "Naturally not; what we do here, we do under protest; we proceed with our protest". Sioux Center II's representatives do not remember that such an answer was given.

In the opinions of your Committee, the foregoing plainly shows that group Sioux Center I assumed a persistent attitude of protest from the very beginning to the very

evening of the organization. We add, however, that from a technical viewpoint, there is much to criticize. This is due not merely to inexperience and the strange situation, but also to the fact that the Sioux Center I group, when it uses the word protest, very often does not refer to some specific written document, but merely to their general attitude of protest which will culminate in a written protest to Synod, 1924. A good example of this is given in the "protest" of September 28, from which we quoted above. This document is the only written protest of the group Sioux Center I as such. If they had only said in this document, "we hereby protest" we would have had a protest in the formal sense. But they did not do this. They merely state, "that we shall proceed with this protest". These words refer to an oral protest of four members, of September 18. The result is that it is very difficult to point to one single document sponsored by the whole group as their protest.

The strong "group consciousness" of these brethren leads them, without any hesitation, to speak of "our protest", when perhaps they referred back to a document or oral protest of only a few men, as in the example just given.

It is perhaps also a technical mistake that the protest sent to Synod of 1924 comes to that body as a protest from the consistory and congregation of Sioux Center I. For it was historically a group of individuals of the still united church that protested. This protest of September 28 is now incorporated in the protest sent to Synod. In other words, the consistory and congregation calls this their own. It would perhaps have been more correct from a technical viewpoint, if the protest of 1924 had been sent in as coming merely from a group of individuals in the church. On the other hand, it must not be forgotten that this group of members in the still-united church was being dealt with and acted as the future congregation (and some of them consistory) of Sioux Center I. It is therefore surprising that when they do appear before Synod, they do not come as a group in Sioux Center I, (they were no

longer merely such) but as the consistory and congregation of Sioux Center I.

Another technical mistake made is that the "protest" of the group, Sept. 28, is not signed. They evidently felt no need of special signatures, as, in their opinion, everybody understood it represented the standpoint of their group. Moreover, the consistory accepted it as such, without asking for signatures.

Finally, it must be said, that in spite of technical flaws, these two plain facts remain:

- a) Group Sioux Center I assumes a persistent attitude of protest, even to the very night of organization;
- b) There is a written protest of Mr. A. S. De Jong, and a written group protest, submitted to and received as such by the consistory, a protest that points to future action, presumably at the Synod.

We also add that Both Sioux Center II and the Synodical Committee of 1924 admit that the contention of Sioux Center I is true. In Document "C" of Sioux Center II we read (p.3,col.2, par.2): "Then further their so-called protest is nothing more than a promise that for the profit of the congregation, they will abide by these regulations of the Synodical Committee, and an announcement that they will protest. (*Italics of your Committee*) We add here that an official notice of protest, even if given only verbally, would have been sufficient to legalize some kind of protest at Synod of 1924.

We also give here the opinion of the Synodical Committee of 1924, whose secretary, Rev. Kromminga, was also secretary of the 1922 Committee: "Before that separation, there was upon the consistory's motion and congregational decision, a contractual basis laid. That contractual basis also implied that the protestants would maintain the right of protest, but that for the present they would abide by the implementation of that which their protest elicited." (Judgment, p.12)

The question now to be decided is:
Does this fact that Sioux Center I group voted as it did under protest, invalidate

ground a) of Synod 1924 (Acts, p.45,3). It reads in part: "and now it surely will not do that persons who themselves have decided to accept the advices of the Synodical Committee, proceed to protest against those advices". This is not said, let us well understand, in ignorance of the fact that the Sioux Center I group had repeatedly assumed an attitude of protest. Both the Committee of Pre-advice, which drew up this ground, and Synod as a body knew at least some of the facts we have just exhaustively reviewed. (See Agendum 1924, Report of Synodical Committee, 1922, pp. 9, 10, and 11.)

The view of Synod of 1924 seems to have been that the vote to submit automatically deprived the protestants of their right to protest later on. That, it would seem, was the view of the Synodical Committee of 1922. In their report (Agendum 1924, p. 11) we read:

"Your Committee judged that the protest of Sept.18,1922, lapsed, as a result of the decision of the congregational meeting on September 28,1922, taken with all votes save one, to implement the advices of the Synodical Committee. "It further declared that the new consistory of the congregation Sioux Center I, which as a consequence of the organization of the second congregation began to function, had no right to protest against the organization of the second congregation".

The work of this Committee was approved by Synod of 1924. It would seem, therefore, that Synod took the same view. In its opinion, the fact that the vote of September 28 was taken under protest makes no difference. *Once having voted to carry out the regulations of the Synodical Committee, the right of protest is by that very action lost.*

We believe this reasoning is fundamentally false. Had the vote to submit been a vote freely taken, without protest and without outside pressure, matters would be very different. But the Synodical Committee had decided a new church was necessary. The Synod had led in that direction. The Synodical Committee insisted upon a pro-rata division of property.

Sioux Center I group felt that all this was wrong and unjust. But if they refused, they would seem insubordinate to those in authority and perhaps be expelled from the denomination. So they, as good loyal people, vote to submit, but reserve the right of protest at the next Synod. And now the answer Synod of 1924 gives them is: by submitting you have lost the right of protest. Your Committee holds that this is a mere dictum, unsupported by rule or precedent, fundamentally false, and in its effect unjust to the people of Sioux Center I.

We hold that a vote to submit under protest, if not rejected as being out of order, automatically guarantees the right of protest to those thus voting. The consistory received the protest; it thereby received the vote of group Sioux Center I as being a vote to submit under protest. Therefore the right to protest at Synod of 1924 cannot now consistently be denied by Sioux Center II.

It must also be well remembered, that Sioux Center I group voted as they did in the firm conviction that they must submit or leave the Church. We quote from the document of the Committee of 22, September 28:

"It appeared to your committee that from this (not-submitting) would result in expulsion from the church relationship. Implied in this view, in our opinion, would constitute resistance to the Synod, and eventuate in breaking of the church relationship". And then follows the advice of the committee to submit (under protest), "seeing we can find no other church communion that demonstrates so pure a revelation of the body of Christ".

These good people were mistaken, of course. No congregation or group can summarily be ruled out of the Church because they refuse to submit to the rulings of a synodical committee. Nor did the committee officially, as a body, take such a stand. But your Committee has in its possession a letter written by the President of the Synodical Committee of 1922, dated September 15, 1922, in which the alternative, "submit or sever relations with the Church" is very plainly stated. We give the following quotation,

"But if a congregation desires to remain in the church relationship and live in communion with the congregations composing

this church relationship, then it cannot proceed to oppose such unanimous advice, given in the broadest assembly of our churches, as was given in Sioux Center."

One more remark in this connection. The Synodical Committee of 1922, in its report to Synod (See Agendum 1924, p.10) says: "The 25th and 28th of September, the group which would remain in the church, resolved under protest to acquiesce in the implementation of the advices of the Synodical Committee, because it judged that the organization of a second congregation would be effected anyway, but without undergoing any changes of personnel in the consistory of the First congregation, and that in that case that congregation would founder."

This gives a good picture of the sad plight of group Sioux Center I. A consistory favorable to the Sioux Center II group (its leaders) and favorable to separation, was in office. The Synodical Committee declared, a new church was necessary. Therefore group Sioux Center I must choose between seeming insubordination and yet seeing the organization of the new church effected, while they remained under a consistory not favorable to them, or submitting under protest, and then also getting their own group in the consistory. They chose the latter, as the lesser of the two evils, and in the spirit of loyalty to the Church.

A. In consideration of the above, your Committee advises Synod to declare that ground "a" of the decision of Synod of 1924, p. 46, does not hold. *Grounds:*

- 1) It does not mention the fact that the vote referred to was taken under protest, a fact which invalidates the whole argument presented in ground "a"; for
- 2) A vote to submit under protest, if not rejected as out of order, automatically reserves the right of protest to those thus voting.

Adopted.

B. Ground "b" of 1924 (Acts, p.46): "The consistory of the First congregation has itself cooperated in the organization of the Second congregation by attesting on the date

of organization several families and a few persons to the Second congregation.

We advise Synod to declare that the ground does not hold.

Ground: Some kind of protesting action had been repeatedly taken, making it unnecessary to protest anew at each new stage of the proceedings.

Adopted.

C. Ground "c" of 1924 (Acts, p. 46), "De Synodale Commissie heeft geen copie van dit protest ontvangen".

Your Committee recognizes the fact that courtesy, to say the least, would have led Sioux Center I to submit such copy to the Synodical Committee. Sioux Center I also frankly admits that it should have done so (Request, p. 2). We do not believe, however, that so weighty an action as the complete rejection of a whole protest from a consistory and congregation of our church, should be taken on such a ground. We advise Synod to declare that ground "c" does not hold, since:

- 1) It is very doubtful whether it can be said that there is a well-established usage demanding such copies be sent to committees appointed by Synod, who as such must report of their work, and who therefore are and can always be heard in their own defense;
- 2) There is no evidence that the Synodical Committee raised any objection on this point; indeed, we are assured that it did not.

Adopted.

D. If the above advices are adopted, we advise Synod to rescind the decision of Synod of 1921 (Acts, p. 45, c, 3).

Grounds: The grounds given under "a, b, and c" are either incorrect or not of sufficient weight to justify rejection of the protest.

Adopted.

E. The decision to rescind, as above, technically leaves the question whether the protest of 1924 was legally before Synod still an open question. We therefore advise Synod to declare: The protest of Sioux Center I was

The Synodical Committee
did not receive a
copy of this protest

legally before the Synod of 1924, and since the ~~Synod~~ erroneously rejected it, it is now legally before ~~the~~ Synod of 1926.

Ground: It is a legal protest from a Christian Reformed congregation.

Adopted.

III. We now face our third main question: *Shall Synod of 1926 approve or disapprove of the organization of Sioux Center II and the regulations of the Synodical Committee of 1922?*

In seeking to give advice in this matter, your Committee does not follow, in its report, the order of argumentation found in the protest. This document is now two years old; some new light is given in the Request; and moreover, much history has been made since 1924 that cannot be undone. We feel certain that we shall do justice to the body and spirit of the protest, and that we shall give Synod a clearer grasp of the situation if, instead of following the protest word for word, we follow the historical line, beginning with the Synod of 1922.

We shall have to criticize the Synodical Committee of 1922. And before we do this, we wish to make plain that it had a difficult task, largely because Synod of 1922 did not in every respect decide wisely.

First, there seems to have been too much a feeling at that Synod that, with the re-instatement of the deposed consistory, the big question had been settled. The fact is, however, that that very re-instatement raised the new problem whether the two groups could and would permanently dwell together under one roof. Instead of facing this question squarely, Synod passed the following decision (Acts 1922, p. 151, III, 3):

"Synod declare that, should it appear necessary for the well-being of the congregation that a new congregation shall be organized, the outgoing newly-organized congregation be financially assisted by the old congregation in acquiring new properties".

This was, we fear, a most unfortunate decision:

- a) It suggests the idea and possibility of a new church being necessary, but decides nothing definite. Wisdom, it would seem, would have dictated either to decide a new church was necessary, or to say nothing about it, but leave the question to later developments;
- b) Synod does not decide *who shall decide*, whether a new church is necessary. Is it sufficient that one group demands it? Or must Classis decide, as Art. 38 of the Church Order stipulates? Or must the Synodical Committee decide? This later on becomes a point of dispute.
- c) Synod gives advice of financial aid in case a new church is organized. No doubt Synod had a right to advise. But it is also true that in doing so, it trod on dangerous ground, since church property is a matter of local autonomy. The result of the decision has been that (1) the group that wanted to get out could almost demand financial aid, appealing to Synod in support of their demand; (2) the group that desired a reunion of the two churches must pay, or seem insubordinate to Synod. If Synod had said nothing about the matter, there might have been less desire on the part of one group to be organized separately.
- d) It also deserves mention that Synod appointed a committee "which in loco shall serve with advice in implementing all these decisions" (Acts, p. 152, (5)). A committee with merely advisory powers could not successfully grapple with the situation.

We now turn to the history in Sioux Center shortly after Synod of 1922. The main facts are well known. The old consistory is re-instated. Certain parties make proper confession, as Synod had decided. On September 3 there is a service of re-union and reconciliation in the church.

Two days later, at the request of group Sioux Center II, and contrary to the pleas of group Sioux Center I, the Synodical Committee decides a new church is necessary. A pro-rata division of property is decided on by the Committee. Group Sioux Center I finally submits to the or-

ganization, and to the financial regulations of the Committee, under protest. At first they carry out the plan leading to division of property. Later they refuse and appeal to Synod.

Such are the main facts. When one digs a little deeper into the details, however, the wisdom of the Committee seems open to much question.

(1) The Committee did not have a clear understanding with both parties on what basis they were re-united. Would they try for a time to work in harmony? Or was there a possibility, yes probability, that they would at once after September 3 part company again?

On this question, the Committee did not steer a consistent course. On Aug. 31 (Thursday) it decided a new church is necessary. It even takes steps to effect this *at once after September 3* (p. 5 of Minutes, Art. 7). Group Sioux Center I must be induced to see it that way, too, and Monday evening, Sept. 4, a congregational meeting is to be held for that purpose. The following evening we find the Committee even discussing provisional financial terms with the consistory in the Hall (p. 7 of Minutes, Art. 5).

Then the following morning (Saturday), the Hall consistory states, "that it, in harmony with the Synodical decision, wish to continue as one congregation with the others" (Art. 2, p. 8, and Art. 3). They ask what must be done if it later appears that cooperation is impossible. After deliberation the answer is given that then the Committee can again be reconvened.

It is at this point that the Synodical Committee should have demanded that the Hall group declare itself whether it was agreed with the plan and spirit of the consistory. There was reason to fear that the group, in distinction from the consistory, was not at all ready to re-unite permanently, and later history at once proved this.

But the Synodical Committee seems to have felt no need of a congregational meeting of the Hall group to express itself. On the basis of the statement of the consistory they now change their whole plan, *without rescinding the previous decisions*. That same day various deci-

sions are reached with respect to the amalgamation of the various societies in the two churches, the finances, the books, the status of Rev. Ypma (wachtgeld*) and other matters, all implying the general idea of re-union to stay together at least for a time. The consistory in the church is acquainted with these decisions. They agree, except on one minor point. There is no evidence that they (the Sioux Center I group) were ever told of the other plans (for immediate separation) discussed less than twenty-four hours before with the Hall group, and plans that had never been rescinded.

And so the Sunday of reconciliation arrives. But there is a tense atmosphere. And Sunday is hardly over, but group Sioux Center II asks for separate organization. Group Sioux Center I is pained and grieved, at least most of them. The new consistory cannot really demand of its group (Sioux Center II) to give the plan of re-union a good try-out, for it knew all the time that it was not sure of its own group. And the Committee, after a weak attempt to keep the groups together, decides on Tuesday to lend its authority to the plan for separate organization, a plan that still lay, unrescinded, on its own minutes.

We merely remark that a wrong was done here to Sioux Center I that should be remembered in the final settlement. And the blame for this wrong lies partly with the Sioux Center II group consistory, which should never have contracted to stay together, without getting the approval of its own group. But most of the blame lies with the Synodical Committee.

- a) It did not steer a consistent course;
- b) It should have demanded an expression of opinion from the Hall group in distinction from its consistory;
- c) It should have rescinded the decisions looking forward toward immediate separation before it began working in the opposite direction;
- d) It should have told Sioux Center I the full facts.

*Temporary pay

(2) Another great mistake of the Synodical Committee was its decision that there should be a pro-rata division of the property. We quote from the minutes of the Committee (p.16, Art. 4):

"For the further regulation of this matter, the following directions are stipulated", and then f)

"The sums of money that will be paid to the outgoing congregation shall be in proportion to the total value of the properties, as the number of families which transfer if to the number of families of the entire congregation".

We believe that this act of the Synodical Committee of 1922 deserves the disapproval of Synod. Reasons:

- 1) The Committee had only advisory powers. Here it acts as if it has "full power". Notice the words, "Shall be in proportion", etc.
- 2) The Committee goes much further than Synod had gone (merely help, no pro-rata division);
- 3) Even if Synod had decided on a pro-rata division, it would have been fundamentally wrong, yea, illegal. Committee therefore goes further than Synod could have gone.

This pro-rata regulation is the root of nearly all the troubles that follow. We believe that it should be plainly repudiated by this Synod. We, therefore advise that the following decision of Synod of 1924 be rescinded (Acts, page 56, A): Synod declare that the Synodical Committee in re Sioux Center faithfully acted in keeping with its mandate".

A. Grounds for rescinding: This is not true. It had no "mandate" authoritatively to stipulate a pro-rata division of the property.

We call attention, in this connection, to Art. 28 of our Church Order. "The Consistory shall take care that the churches, for the possession of their property, and the peace and order of their meetings, canclaim the protection of the authorities...". The principle of local autonomy in financial matters is, we think, plainly implied here.

B. Finally, in regard to the legality of the organization of Sioux Center II, your Committee advises that Synod take no further action in this matter. *Reasons for advice:*

- a) The contention of Sioux Center I, that it is contrary to God's Word to separate immediately after reconciliation is not, in our opinion, proved by them;
- b) The technical question whether the advice of the Classis should have been sought before organization (see Art. 38, Ch. Order) is in this case not easily answered. The whole matter of Sioux Center was, in a general way, in Synod's hands. Synod of 1922 may have intended that the Synodical Committee should judge whether a new church was necessary. Thus the Committee interpreted its charge, and Synod of 1924 approved its work;
- c) If any mistakes have been made in this connection, it is now too late to rectify them. History cannot be undone, and even Sioux Center I does not ask or expect the dissolution of Sioux Center II.

Adopted.

We now face our final problem:

IV. *What decisions shall this Synod pass to settle decisively the Sioux Center problem?*

Your Committee believes first of all that Synod should advise that Sioux Center I pay Sioux Center II the sum of \$15,000 to aid it in the procuring of new buildings.

Before presenting a resolution to that effect, we explain the principles underlying this advice.

(a) We hold that Synod should merely advise, not legislate with superior authority in financial matters. There is great danger that Synod permit itself to dictate in this particular case at this stage of the proceedings. Especially because of the legal agreement, which makes the decision of this Synod binding upon both parties. But no legal agreement can ever give a Reformed Synod the authority to dictate in local financial matters. The advice given by this Synod will be binding because both parties have previously bound themselves, not because Synod has the in-

herent authority to decide matters of local congregational finances.

(b) Synod will notice that your ~~Committee~~ does not, in the advice given above, proceed from the congregational vote of September 28, as a result of which the sum of \$24,431.95 has been set aside as Sioux Center I's debt to Sioux Center II. We do not believe that ~~Synod~~ should do so either.

It is a legal question whether that vote is binding. Sioux Center I claims it is not, because it was taken under pressure, because it was not unanimous, because it was taken under protest, and because it is contrary to the Articles of Incorporation. We do not discuss the question who is right in this controversy, nor do we believe that ~~Synod~~ should do so.

That is a question that only a civil court could settle. But both parties have agreed to stay proceedings in the civil court, and let ~~Synod~~ decide. This does not make of ~~Synod~~, however, a sort of superior civil court, nor should ~~Synod~~, in an evil moment, begin to adjudicate as such. Synod remains what it is, an ecclesiastical court, a court that must decide, *in this matter also*, in accordance with ecclesiastical and moral and spiritual principles.

Ecclesiastical principle demands that ~~Synod~~ merely advise. And general moral and spiritual principles demand that that ~~advise~~ seek to correct mistakes that have been made. If some civil court had already decided that the vote of September 28 was legal, and the full sum of \$24,431.95 should be paid, ~~Synod~~ should, of course, advise that this be paid, in accordance with the general Biblical principle that we must obey the civil magistrates.

But there is as yet no such decision. And while that point is in dispute, the two parties practically take the matter out of court. And now ~~Synod~~ must be careful not to assume the prerogatives of a civil court, nor has Sioux Center II a right to ask this. If it wanted legal points settled, it could receive the desired legal decisions only from the civil court.

By its legal agreement, Sioux Center II waives the

right to have the legal question aforementioned settled in the civil court. And the whole question of how much Sioux Center I must pay Sioux Center II is as it were removed from the sphere of civil law, and is now to be decided by an ecclesiastical court in an ecclesiastical way, and in accordance with general Christian principles of right and justice.

(c) The sum we advise is considerably lower than the original sum set by the appraisers. We believe that justice demands this. We call attention to the following matters:

- 1) The pro-rata division of property should never have been insisted upon by the Synodical Committee;
- 2) The vote was taken under protest, and the last Synod should have considered that protest and tried to correct mistakes that had been made;
- 3) Sioux Center I consistently opposed the organization of a new church. Is it fair to let those that were determined to separate ask such a large sum (\$24,000) of those that sought a permanent reunion?

(d) The sum we mention, though considerably lower than the original, is nevertheless a goodly sum, perhaps higher than Sioux Center I would originally have paid, if the matter had been left, as it should have been, to voluntary choice. Yet we believe it is just, for

- 1) Sioux Center also is co-responsible for the sad conditions at Sioux Center, that seem to render two congregations necessary where only one should be found;
- 2) The vote of September 28, aside from the question whether it is legally binding, no doubt carries with it considerable moral obligation to help Sioux Center II financially;
- 3) Historical developments, such as the Synodical approval in 1924 of all that had been done, has strengthened the feeling on the part of Sioux Center II, that it has a right to expect a goodly sum.

(e) The Synod will notice that the phraseology of the advice given above follows closely the phraseology used

by Synod of 1922. That Synod advised, "That the out-going, newly-organized congregation be helped financially by the old congregation in obtaining new properties". We purposely follow closely the phraseology of 1922, because we believe we should in principle return to 1922.

Your Committee advises Synod to pass the following resolutions:

A. Synod advises that Sioux Center I pay Sioux Center II the sum of \$20,000, to aid it in the procuring of new buildings. *Grounds:*

- a) Synod of 1922 already gave advice to the effect that some financial aid be given;
- b) Historical developments demand that a goodly sum be paid;
- c) To effect a definite settlement a definite sum must be stipulated by Synod.

Your Committee also holds that Synod should recognize the fact that the Christian Reformed Church, through some unwise and unwarranted regulations of the Synodical Committee of 1922, and through the incorrect decision of 1924, already rescinded, is partly responsible for later sad conditions at Sioux Center.

B. We therefore advise Synod to adopt the following resolutions:

(1) The Synod of 1926 requests every church in our denomination to take up a special offering for the Sioux Center I church.

Ground: The Christian Reformed Church is partly responsible for the troubles in Sioux Center.

(2) The aim of the Church is to raise at least \$7,500.

Adopted.

C. Synod appoint a committee of three, one minister and two experienced men of affairs, who shall

- a) Receive and pay out money received;
- b) Effect the drawing up of new notes in conformity with the above decisions, and the destruction of the

old notes now in possession of the Synodical Committee;

- c) See to it that legal guarantee is given by Sioux Center II that the money received from Sioux Center I and the Church shall be used only for church buildings that shall remain forever the property of those loyal to the Christian Reformed Church.

Adopted.

With respect to the decision of Synod in re Sioux Center, the following resolution was adopted: "Synod advise that Sioux Center I should pay its share of \$20,000.00, namely, \$12,500.00 to Sioux Center II within sixty days from date.

Synod further advises that the \$7,500.00 promised by the churches shall be paid Jan. 1, 1928."

The following Committee is appointed to represent Synod in the carrying out of the above advices, namely, Rev. W. Kok, and Elders H. De Vries and P. Nieveen.

Elder Ottenhof closes this session.

TWENTY-FIRST SESSION, THURSDAY EVENING

ARTICLE 109

Psalm 84:6 is sung and prayer is offered by Rev. J. Walkotten.

ARTICLE 110

The President speaks a hearty word of appreciation to Prof. W. Heyns, who has come to the close of his career as Professor in Practical Theology at our Theological School. The gathering sings Psalm 134:3, honoring the Professor. Professor W. Heyns expresses his thanks for the warm sentiments addressed to him. (See further Article 125.)

ARTICLE 111

Synod discusses the concluding part of the Report of its Publication Committee. (See Art. 44 above, especially sub.2).

I. To bring about that our Agenda may be printed earlier in the future than they have been in the past, your Committee advises Synod to adopt the following rules:

- a) The Committees which are to furnish reports to Synod are to supply copies of these reports to the Stated Clerk of Synod on or before the first of December of the year prior to Synod;
- b) The various Classes are to send their overtures to the Stated Clerk before April 21 of the Synodical year;
- c) The Stated Clerk is to do the following:
 - 1) Within three months after the adjournment of Synod, he shall write the persons who have been appointed to serve on committees, informing them on which committee they are to serve and when their committee is expected to have its report ready;
 - 2) A year before Synod meets, he will remind the committees through the church papers that he has to have the reports by December 1;
 - 3) In case a committee has failed to send in its report at the proper time, and has even neglected to state the reason for its action, he shall call the attention of the Synod to this negligence;
 - 4) He shall see to it that the part of the Agendum which contains the reports shall be published as soon as possible after January 1 of the Synodical year; and that the part which contains the overtures shall be published on or before May 1 of that same year.
- d) The Stated Clerk is to reply, in private communication, to all parties who sent appeals or protests to Synod;
- e) Since the labors of the Stated Clerk have increased in the past years, the Committee advises that his remuneration be increased from \$50.00 to \$100.00 per year.

Adopted.

II. The Executive Committee of the Federation of Reformed Young Men's Societies, as per letter of its president, Rev. H. J. Kuiper, requests that permission be given to use "not more than fifty per cent of what is now being collected in our churches for Federation literature" toward the support of a General Secretary for the Federation.

Your Committee advises Synod not to grant this request. *Ground:*

Money should not be used for another purpose than for which it has been given.

Adopted.

III. The following letter was sent to Synod:

"ESTEEMED BRETHREN:—

"Although the Synodical Committee has sanctioned the Union's request for an annual collection by our churches for the National Union of Christian Schools about a year ago, the Stated Clerk suggested that the Union repeat its request and present same to the Synod.

"Following this suggestion we herewith request Synod to recommend to our various churches that an annual collection be taken up for the National Union of Christian Schools, preferably on the Sunday previous to the annual Union meeting, which is held just before the opening of the schools in September.

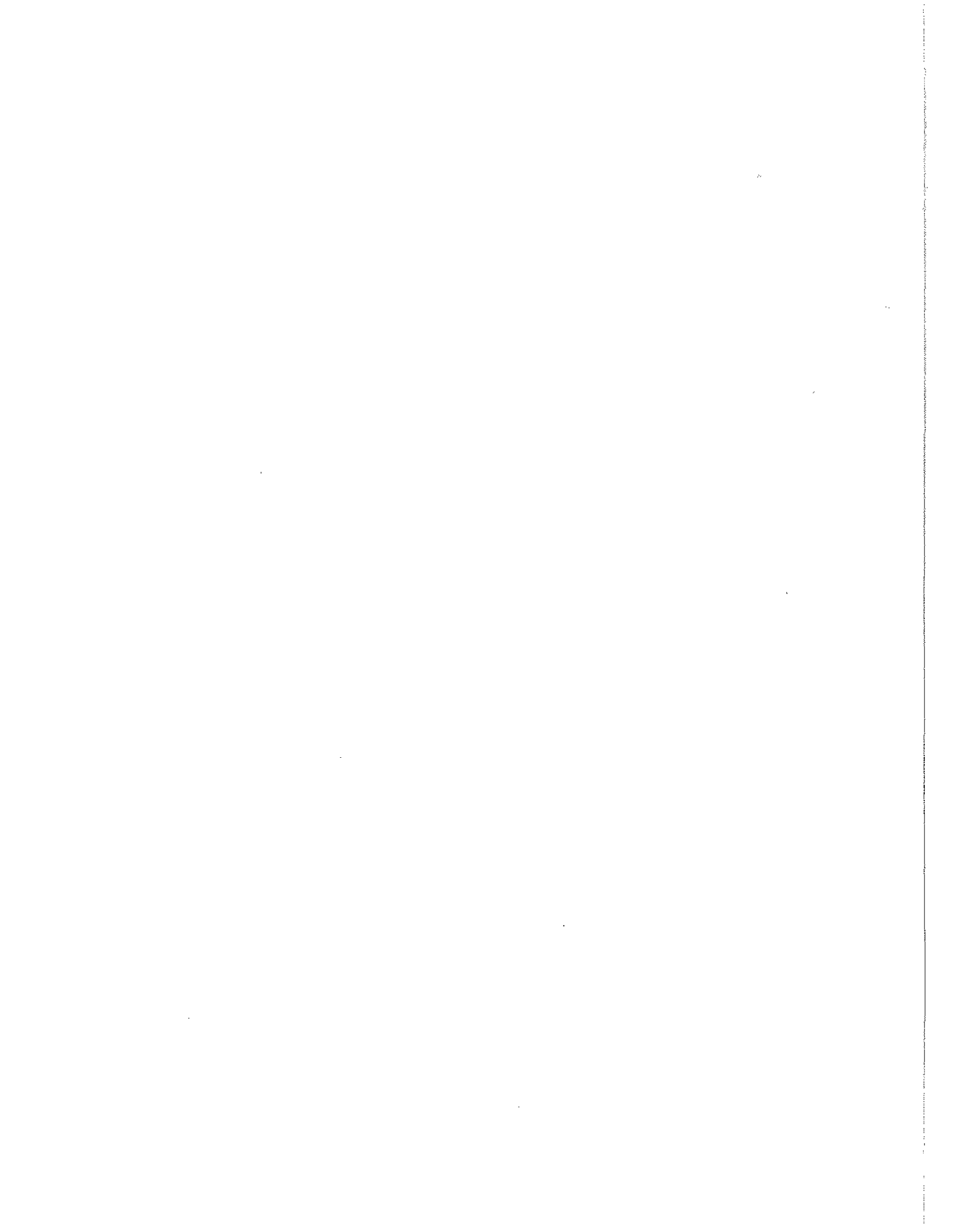
"*Reasons:* Our churches are vitally interested in the cause of Christian Education. The growth of the Christian School movement in our country, we believe, makes for a wholesome, intellectual development of our church life. We suggest that this collection be taken just previous to the annual Union meetings (just prior to the time of the opening of our various schools) since at that time attention is focused on the cause of Christian Education.

"Humbly submitted,

E. ELZINGA

President of the Exec.
Comm. of the Board of
the Union."

Your Committee recommends that this request be granted. *Synod so decides.*



Acts of Synod
1926
of the
Christian Reformed Church

In Session
June 9 to June 28, 1926
at
Englewood, Chicago, Ill. U.S.A

Volume II

ARTICLE 112

A letter of Rev. J. B. Vanden Hoek relative to opportunities for work in Rochester, Minn., (Art. 73, VIII, above) is laid in the hands of the Stated Clerk to be forwarded to the Comm. of the Midwest Home Mission District. (Art. 73, above.)

ARTICLE 113

The following report of the *Committee on Appointments* was read:

HONORABLE FATHERS AND BRETHREN:—

Your Committee on Appointments has the honor to report as follows:

I. Your Committee advises the Synod to approve the following brethren who have been duly chosen by their respective Classes as Curators:

Classis California—for four years, Rev. J. Cupido.

Classis Grand Rapids East—for four years, Rev. W. P. Van Wijk; alternate, Rev. E. Van Halsema. For two years, Rev. W. Groen; alternate, Rev. J. Bruinooge.

Classis Grand Rapids West—for four years, Dr. Y. P. De Jong; alternate, Rev. P. A. Hoekstra.

Classis Huckensack—for four years, Rev. J. Smitter; alternate, Rev. J. A. Westervelt.

Classis Holland—for four years, Rev. H. Keegstra; alternate, Rev. D. Zwier. For two years, Rev. J. L. Heeres; alternate, Rev. L. Veltkamp.

Classis Hudson—for four years, Rev. J. Holwerda; alternate, Rev. J. Timmerman.

Classis Illinois—for four years, Rev. J. J. Hiemenga; alternate, Rev. J. J. Weersing.

Classis Muskegon—for four years, Rev. L. J. Lamberts; alternate, Rev. B. H. Einink.

Classis Orange City—for four years, Rev. T. Vander Ark; alternate, Rev. H. J. Heynen. For two years, Rev. N. J. Monsma; alternate, Rev. W. Bajema.

Classis Ostfriesland—for four years, Rev. F. Wezeman; alternate, Rev. H. J. Beld. Alternate for Rev. C. Holtrop for the two-year term, Rev. A. Koning.

Classis Pacific—for four years, Rev. J. Mulder.

Classis Pella—for four years, ———; alternate, Rev. J. M. Bijleveld.

Classis Sioux Center—for four years, Rev. J. H. Geerlings; alternate, Rev. M. M. Schans.

Classis Wisconsin—for four years, Rev. W. De Groot; alternate, Rev. W. Borgman. For two years, Rev. H. Moes; alternate, Rev. J. M. Voortman.

Classis Zeeland—for four years, Rev. E. J. Krohne; alternate, Rev. M. Van Vessem.

Synod approves of above appointments, and instructs the Stated Clerk to cast a ballot electing these brethren to office as Curators of the Theological School and Calvin College.

II. Your Committee presents to Synod the following brethren who have been chosen by their respective Classes as Deputies for Examination:

Classis California—Rev. P. J. Hoekenga; alternate, Rev. J. De Jong.

Classis Grand Rapids East—Rev. J. Bruinooge; alternate, Rev. E. J. Tanis.

Classis Grand Rapids West—Dr. Y. P. De Jong; alternate, Rev. G. Hoeksema.

Classis Hackensack—Rev. D. De Beer; alternate, Rev. H. Bouma.

Classis Holland—Rev. J. L. Heeres; alternate, Rev. L. Veltkamp.

Classis Hudson—Rev. J. Timmerman; alternate, Rev. J. H. Monsma.

Classis Illinois—Rev. C. De Lecuw; alternate, Rev. J. K. Van Baalen.

Classis Muskegon—Rev. L. J. Lamberts; alternate, Rev. S. Eldersveld.

Classis Orange City—Rev. T. Vander Ark; alternate, Rev. A. Folkema.

Classis Ostfriesland—Rev. F. Schuurmann; alternate, Rev. J. H. Beld.

Classis Pacific—Rev. D. H. Muyskens; alternate, Rev. A. B. Voss.

Classis Pella—Rev. R. Bolt; alternate, Rev. H. J. De Vries.

Classis Sioux Center—Rev. J. Haveman; alternate, Rev. M. Van Dyke.

Classis Wisconsin—Rev. S. G. Brondsema; alternate, Rev. H. Ahuis.

Classis Zeeland—Rev. E. J. Krohne; alternate, Rev. M. Van Vessem.

Synod approves.

III. Your Committee also advises the following appointments:

1. *Synodical Committee*—Rev. W. P. Van Wijk, Rev. I. Van Dellen, Rev. J. Smitter.

2. *Stated Clerk*—Dr. H. Beets.

3. *Synodical Treasurer*—Rev. J. Noordewier; alternate, Mr. T. Noordewier.

4. *Church Aid Committee*—Rev. J. Manni, Rev. D. De Beer, Rev. H. J. Heynen.

5. *Commissioners for the Emeritus Fund*—for four years, Rev. H. M. Vander Ploeg, Rev. J. Smitter, Mr. A. Rosbach; alternates, Rev. J. O. Bouwsma, Rev. J. O. Vos, Mr. W. Bareman.

6. *Representative at the National Christian Association*—Rev. A. H. Brat.

7. *Commissioners for the General Fund of Home Missions*—Rev. I. Van Dellen, Rev. L. Trap, Mr. B. S. Sevensma; alternates, Rev. D. D. Bonnema, Rev. R. Veldman, Mr. C. Borrendamme. (To function until the new organization is effected.)

8. *General Treasurer of the Jewish Mission Fund*—Rev. J. L. Van Tienen; alternate, Rev. W. D. Vander Werp.

9. *Committee Relative Federation of Reformed Young Men's Societies*—Dr. H. H. Meeter, Rev. J. M. Vande Kieft, Rev. W. Groen, Mr. R. Postma, Prof. L. Berkhof, Prof. W. H. Jellema, Mr. Jelle Hekman.

10. *Committee on Publication of English Sermons*—Rev. D. H. Kromminga, Rev. P. A. Hockstra, Rev. J. M. Ghysels, Mr. J. B. Hulst, Mr. M. Berghage.

11. *Committee in re South America*—Dr. H. Beets, Dr. J. Van Lonkhuyzen, Rev. J. Wyngaarden.

12. *Representative at the American Bible Society*—Rev. L. Trap.

13. *Committee in re Status of Missionaries on Indian and Chinese Fields*—Rev. I. Van Dellen, Rev. M. M. Schians, Dr. H. Beets.

14. *Committee in re Paterson Hebrew Mission*—Rev. H. Verduin, Rev. G. Goris, Rev. H. Keegstra.

15. *Committee in re Reduction of Size of Curatorium*—Rev. J. J. Hiemenga, Rev. E. Van Halsema, Rev. L. J. Lamberts, Dr. G. Broodman, Mr. John Hekman.

16. *Committee in re Interdenominational Benevolent Association*—Rev. E. J. Tanis, Mr. A. Dykstra, Mr. E. Hoogsteen.

17. *Committee in re Agendum Report, Proposals of Local Conference of Workers in China*—Rev. W. P. Van Wijk, Dr. W. Masselink, Rev. J. Dolfen, Mr. G. Dornbos, Prof. J. G. Vanden Bosch.

18. *Committee on Public Worship*—Prof. W. Heyns, Rev. H. J. Kuiper, Rev. L. Trap, Rev. D. Zwier, Dr. J. Van Lonkhuyzen, Rev. W. Stuart, Dr. Y. P. De Jong.

19. *Committee on Amusement Problem*—Rev. E. J. Tuuk, Rev. H. J. Kuiper, Rev. R. B. Kuiper, Rev. H. Schultze, Mr. H. Hekman.

20. *Committee on Dinoree*—Prof. F. M. Ten Hoor, Dr. S. Volbeda, Rev. H. J. Kuiper, Dr. H. H. Meeter, Rev. G. Hoeksema.

21. *Committee on Education*—Rev. L. J. Lamberts, Rev. G. W. Hylkema, Rev. W. Stuart, Rev. E. J. Tuuk, Dr. H. H. Meeter.

22. *Committee on Preparation for Next Synod*—Mr. B. Oelen, Mr. J. B. Hulst.

23. *Committee on Immigration*—Rev. H. J. Heynen, Rev. P. J. Hoekenga, Rev. A. J. Brink, Mr. P. Vanden Berg.

24. *Fraternal Delegate to the Synod of the Reformed Churches of the Netherlands*—Prof. L. Berkhof.

25. *Representative at the Chicago Tract Society*—Rev. E. J. Tuuk.

26. *Committee in re Status of Ministers in employ of Educational and Philanthropical Institutions*—Prof. W. Heyns, Rev. P. A. Hockstra, Dr. Y. P. De Jong.

27. Committee for Revision of our Church Formularies (Agendum, p. 182; Cf. Art. 146, *infra*) - Dr. S. Volbeda, Dr. J. Van Lonkhuyzen, Dr. H. H. Meeter, Prof. L. Berkhof, Dr. C. Bouma.

Adopted.

ARTICLE 114

This session is closed with thanksgiving by Hon. A. H. Bosch.

TWENTY-SECOND SESSION, FRIDAY MORNING
JUNE 25

ARTICLE 115

This session is opened by Mr. B. Sevensma. He announces Psalm 119:53 and leads in prayer.

ARTICLE 116

The minutes of the previous session are approved. The Roll is called.

ARTICLE 117

A telegram is received from Dr. H. H. Meeter (Art. 101 *supra*) informing the Synod that he cannot accept the appointment to the chair of New-Testament Theology.

ARTICLE 118

Synod meets in executive session and the following nomination is made: Rev. H. Schultze, Prof. R. Stob.

After Prof. Wyngaarden leads in prayer, Synod votes from this duo, and it appears that Rev. H. Schultze is chosen as Professor in New Testament subjects. (Cf. Art. 130.)

ARTICLE 119

Nomination
From a number consisting of: Prof. S. Volbeda, Rev. H. J. Kuiper, Dr. Y. P. De Jong, and Rev. H. Kuiper, Synod, after prayer by Mr. A. Dykstra, chooses Dr. S. Volbeda as Professor in Practical Subjects. (Cf. Art. 124.)

ARTICLE 120

In accord with the instruction to ~~Synod~~ in the matter of Amusements (Art. 54, supra, sub.IX), and an eye to the threatening danger of increasing worldliness, Synod decides to declare the following:

"AMUSEMENTS

(The Committee provided a Translation which follows.) O.B.

(TRANSLATION)

In connection with the overtures of Classis G.R. West and Classis Illinois relative to participation in worldly amusements, ~~Synod~~ decided to appoint a ~~Committee~~ to study this matter and to report to the following ~~Synod~~.

Though the adoption of the overture of Classis Illinois ~~/~~

virtually includes a declaration of Synod, yet it feels constrained to declare *explicitly* that it greatly deplores the increasing worldliness in our churches, and the participation in all kinds of sinful and questionable amusements. Synod considers this to be in conflict with the holiness of the Church and with that conscientious and pious conversation which is the true adornment of the children of God. It views this as an evil that causes many to deviate from the path of piety, retards the development of spiritual life, that stifles higher spiritual aspirations, and that fills the heart of many of the children of God with sorrow.

Therefore, Synod exhorts all office-bearers in our churches to remind young and old constantly, in preaching and in giving instruction, in admonitions and in personal ministrations, and if necessary, also by means of discipline, of the word of the Apostle, "Be ye not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God".

ARTICLE 121

This session is closed by Elder C. Woldring.

TWENTY-THIRD SESSION, FRIDAY AFTERNOON

ARTICLE 122

Rev. J. De Jonge announces Psalm 25:2 and leads in prayer.

ARTICLE 123

The Rev. J. Wayer, fraternal delegate of the Reformed Church of America, is introduced by Rev. P. A. Hoekstra. Our brother conveys the sincere greetings of his Church, and in a frank and brotherly fashion expresses the hope that the two church groups may be drawn together into closer mutual understanding and co-operation in the work of the Kingdom and the maintenance of our Reformed principles.

Dr. H. Beets replies in like spirit and assures Rev. Wayer of our deep interest in the welfare and work of the

Reformed Church, and our sincere desire to stand together for the defence and propatation of our Reformed faith.

ARTICLE 124

The following communication is received in which Dr. S. Volbeda announces his acceptance of the appointment as Professor in Practical Theology: (Art.119)

"To the Synod of the Chr. Ref. Church, in session at Englewood, Ill. June, 1926.

Esteemed and Honorable Fathers and Brethren:-

Allow me to express my hearty thanks to you for the call to the significant chair of Practical Theology, received this forenoon. I wish to thank you specifically for the confidence in me, to which this call witnesses. Circumstances demand that your body prefers to know this very day of the call, how I shall decide your call. May I therefore report to you that after serious and prayerful consideration have decided to accept it and which I now do.

I am vitally conscious of the great responsibility which I now assume. It is truly no small matter to train our future Servants of the Word, specifically to the worthy service of the holy office which they hope to enter, both concerning their duty to teach in pulpit and catechism-room, and their call to rule Christ's Church with the elders, and all that pertains to it in tender spiritual care of the flock of the Lord.

Your Fellow-servant in Christ,

Englewood, Ill. June 25, 1926.

S. Volbeda. "

ARTICLE 125

Synod decides that the pension of Prof. W. Heyns (Art.110) shall be \$1,800.00.

ARTICLE 126

Decided to pay Miss A. Smith \$100.00 for her work for ~~S~~ynod as typist, and mimeographing.

ARTICLE 127

Synod expresses its hearty thanks to both our churches in Englewood for the hospitality enjoyed in their midst, as well as for the use of their buildings for its sessions.

A special word of thanks from ~~S~~ynod to the ladies, who with devotion and zeal cared for the daily lunches.

Synod requests the Revs. I. Westra and E.J. Tuuk to convey thanks to their respective congregations.

ARTICLE 128

This session is concluded with thanksgiving by Rev.H. Vander Woude.

TWENTY-FOURTH SESSION, FRIDAY EVENING

ARTICLE 129

Rev. T. DeBoer announces Morningsong:4, and leads in prayer.

ARTICLE 130

A telegram is received from Rev. H. Schultze (Art. 118) in which the Esteemed states that he accepts the appointment as Professor in the N.T. Subjects.

ARTICLE 131

Synod continues discussing the Wierenga case (see Art.78,I above).
The report reads:

(3) The third appeal is from the action of Classis Zeeland (Feb. 4, 1925) adopting a part of the report of the Committee (Revs. Fortuin, Bergsma, Rottier, and Elders Goodyk and Smit). Cf. communication, pp.8-17.

- a) Mr. W. appeals from the adoption of the advice that the following demands be placed by the Consistory before its Pastor, that he:
- 1) Confess before consistory and congregation, that he in fact has spoken and dealt in conflict with the decision of the churches:
 - 2) Promise that he henceforth in speaking and dealing will abide by the 6 points under Art. 67 adopted by our churches in 1881 as rule;
 - 3) Agree that, if he cannot acquiesce in this decision of Synod, without causing agitation in his own congregation or outside it, he will press for revision of those points in the ecclesiastical manner. (Cf. Classical Minutes, Feb. 4, 1925, Art. 9.)

Your Committee is of the opinion that the justifiability of adopting this advice depends upon three considerations:

First, whether the alleged discrepancy between his views concerning the Sabbath and that expressed by the six points of the Synod of 1881 is a fact;

Secondly, whether the six points are to be regarded as binding;

Thirdly, whether the alleged discrepancy has been pointed out to Mr. Wierenga.

In regard to the first of these considerations, your Committee is of the opinion that such discrepancy does exist. The first of these six points adopted by Synod (1881) is: "There is in the fourth commandment of the divine law a ceremonial and a moral element". Mr. Wierenga states in his sermon of Dec. 7, 1924 (cf. Brochure, p. 62), "In case you say that a part of the fourth commandment is ceremonial, then I may say to you, upon Scriptural ground, that the entire commandment is ceremonial and finds its fulfilment in Christ. The

unity of the moral law does not conflict with this. Thus the fourth commandment does not determine for us the meaning of Sunday and the celebration of it. Now one may say that it is rather surprising that such a commandment is found among the ten, but that is a fact". This first point of 1881 clearly states that the fourth commandment is part ceremonial. Wierenga feels therefore justified in drawing the conclusion that the entire commandment is ceremonial, leaving no room for an ethical element as indicated in point one of the six points of 1881.

On p. 63 of the brochure we find, "Let me begin by saying, that I believe that the entire fourth commandment has been abrogated, except in so far as it has been fulfilled in Christ". His belief in the abolishment of the fourth commandment is due apparently to his failure to recognize the ethical element in this commandment.

Your Committee finds no discrepancy between Mr. Wierenga's position and point two of the decisions of 1881.

The third point of these synodical decrees of 1881 is, "The moral element consists in the fact that a certain definite day is set aside for worship and so much rest as is needful for worship and hallowed meditation". Mr. Wierenga writes on p. 58f, "Thus, even apart from the fact that the Sabbath is abolished, as we have seen, the fourth commandment has no reference to the first day of the week. That amounts to this, whoever insists on using the fourth commandment as ground for Sabbath observance, will have to keep the seventh day of the week and in an Old Testament manner". The third point, however, (quoted above) tells us very distinctly that there is an ethical element in the fourth commandment that does bear upon a definite day appropriated for religion.

On p. 64 of the brochure we find, "Then one also sees how all difference between days falls away. For the Christian all days are Sabbath days". This, too, conflicts with the ethical element of the fourth commandment which stipulates that a certain definite day be appropriated for religion. Certainly point three of these synodical decrees

stipulates that a certain day is to be singled out and placed in a distinct class for special religious observance.

The fourth point of the synodical decrees of 1881 is, "The Sabbath of the Jews having been abolished, the day of the Lord must be solemnly hallowed by Christians".

But Rev. Wierenga stated in his sermon (cf. p.64 of Brochure), "Then one also sees that all distinction in days falls away". On page 60, "All distinction of days has fallen away". On page 60, "Nothing is sinful because it is done on Sunday", etc. On page 61, "Church discipline may not be used against any person, concerning something done on Sunday, because it is done on that day". These citations are incompatible with, "The day of the Lord must be solemnly hallowed by Christians".

Your Committee finds no discrepancy between Mr. Wierenga's conception as presented in his sermon and the declaration of point five of the decrees of 1881.

The sixth point of the synodical decrees of 1881 is, "This day must be so consecrated to worship that on that day we rest from all servile works, except those which charity and present necessity require; and also from all such recreations as interfere with worship". This is, in the opinion of your Committee, incompatible with Wierenga's contention that "nothing is sinful because it is done on Sunday". There is an imperative "must" in this sixth point, an imperative that the ethical element of the law justifies, that certainly pronounces the doing of certain things sinful because it is done on the Sabbath day. And it is just this imperative element that conflicts also with the last two of Wierenga's conclusions (p.60 ff), "No one can tell another, this you may and this you may not do on Sunday. Fifthly: church discipline may not be used against any person concerning something done on Sunday, because it is done on that day".

Advice of Committee: Synod declare that there was a discrepancy between the position of H. Wierenga and

points 1,3,4, and 6 of the decisions adopted by the Synod of 1881 in reference to this matter.

Synod so declares. (Continued, Art. 136.)

ARTICLE 132

This session is concluded with thanksgiving by Rev. C. Spoelhof.

TWENTY-FIFTH SESSION, SATURDAY MORNING JUNE 26

ARTICLE 133

Elder George Ramerman announces Psalm 31:1 and leads in prayer.

ARTICLE 134

Minutes of Friday's sessions are read and approved.

ARTICLE 135

The following nomination is made for the chair of Historical Subjects: Prof. F. Wezeman and incumbent Prf. B.K. Kuiper.

It is decided that the one receiving the lesser number of votes shall be regarded as the alternate. After preceding prayer by Dr. S. Volbeda the body votes. Result of the vote is that Prof. B.K. Kuiper is chosen as primus and Prof. F.H. Wezeman as secundus. (Cp. Art. 140.)

ARTICLE 136

Synod continues discussion of the report of the Committee on Protests No. V-C. (Compare Art. 131, above.)

II In regard to the second consideration whether these six points of 1881 are binding, your Committee deems it advisable to enter upon a discussion of Mr. Wierenga's contentions as they appear in his third and fourth protest.

(1) As to the question of "false doctrine", Rev. Wierenga appeals as follows: "That the consistory has dared doing this

regrettable

without in any way going into his objections specified to the consistory, is nothing but sad. For there the undersigned has pointed out, that neither consistory nor Classis has attempted to prove that he has sinned against the decision. He also has pointed out that the decision of the church may not be put on a level with the Confessions. And also, that Scripture is for us, finally the only deciding norm.

(2) The Consistory took this protest (dated March 2, 1925), to the Classis (meeting March 6, 1925), which answered on this point: "Regarding point 2 it would have been more accurate if the consistory had clearly defined the first ground by saying 'false doctrine with respect to Commandment IV'".

(3) Against this Rev. Wierenga protest, at the Synod: "There is a world of difference between 'false doctrine' and 'false doctrine with respect to Commandment IV'. Therefore, since the Classis, by changing the ground for suspension, in fact declared that the ground given by the consistory was not just, the Classis did not have the right to approve the suspension-decision, which was based on an unjust ground".

(4) Your Committee is of the opinion that, since the difficulty between Rev. Wierenga and his consistory arose because of his sermons on Lord's Day 38 (the fourth commandment), and continued after his second sermon on this Lord's Day, and since in this case there was no other doctrinal position contested by the Consistory than his position with respect to the Fourth Commandment, the evident bearing of the words "false doctrine" here was "false doctrine with respect to Commandment IV". And the evident bearing of "false doctrine with respect to Commandment IV", is false doctrine with respect to the Fourth Commandment as interpreted in our authoritative pronouncements.

(5) Your Committee would feel obliged to enter upon a discussion of the interpretation which Rev. Wierenga offers of various Biblical passages, and their bearing upon our authoritative doctrinal pronouncements in this matter,

if Rev. Wierenga had availed himself of the opportunity of asking the Church to revise the six points on this subject, adopted by our Synod of 1881. But Rev. Wierenga refused to ask the Synod to make the comparative study then required with his interpretation of various Biblical passages. Hence, in this procedure we may proceed immediately to the Church's own authoritative interpretations of the Fourth Commandment.

(6) Since the Jamestown Consistory and Classis Zeeland in their procedure, have made a prominent use of the above mentioned six points, it is now necessary to consider Rev. Wierenga's protest regarding them as of an authoritative character.

a) Rev. Wierenga's contention: "He also has pointed out that the decision of the church may not be put on a level with the Confessions". Evidently the brother refers to the following section from the present protest: "Nevertheless he wants it well understood that he in no way denies that in the orderly way Consistory, Classis, and Synod are to judge concerning what he has taught. But the only way is that one test his teaching by Confession and Scripture. If Consistory, Classis, and Synod then judge that his doctrine does not conform to the Confession of the Church then the proper church body upon his viewpoint has complete power to remove him from office. From the foregoing it is sufficiently evident that the specific "decision" belongs under the church regulations. That is what the Synod of 1881 literally said. That appears also from that which led the Synod to refer to the decision of Dordt. In Art. 76 of the General Regulations we read: "To the question which works the Church has listed as works of necessity, which may be done on Sunday, the Synod refers" etc. It concerns, therefore, the manner of church government, but in no way doctrine. If therefore Classis or Consistory had shown, that the undersigned had not cooperated in the government of the Church according to this Article, then one would have reason to use Church Order and this regulation against him".

b) Classis Zeeland's contention: "We must first of all deal with this matter from the standpoint of ecclesiastical law, seeing the Synod of 1881 held at Grand Rapids, Mich., decided that the six points named under Art. 67 D.K.O. and appearing in the Post Acta of the Synod of 1618-'19, are "settled and binding" for all the congregations of our Church" (Cf. Beroep, p.8).

"The six points constitute interpretation and are in complete agreement with Confessions and Holy Scripture. Proofs: Gen. 2:1-3; I Cor. 16:2; and Rev. 1:10".....seeing these six points are based on Confession and Scripture, our churches have embodied in them its Confession concerning Commandment IV.....(Cf. Answer to the communication of Rev. Wierenga to his consistory Feb. 18, 1925, Beroep, p.15).

→ Your Committee recommends that Synod declare that the doctrinal interpretation of the six points is authoritative and therefore binding. Grounds:

1) Although, as Rev. Wierenga states, they are "ecclesiastical regulations", their nature determines their authority, inasmuch as it is self-evident that they are doctrinal in character. In that sense they are, therefore, "settled and binding";

2) They constitute an interpretation of Lord's Day 38, because the same fundamental idea that the divine imperative of the fourth commandment also applies to the New Testament Church, in its observance of the day of rest and worship, is found in Lord's Day 38, and elaborated in the six points;

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"The classis calls the attention of synod to Wierenga's interpretation of the ecclesiastical regulations and expresses its conviction that the regulations with respect to the six points are doctrinal in character and present a more detailed explanation as to how the churches should interpret Lord's Day 38 and thus must not be placed in the same category with regulations which simply pertain to good order in the Lord's Church." (Answer of classis to the protest of H. Wierenga against his deposition, p.3).

- 3) The six points of 1881 are to be regarded, even as the three points of 1924, as an interpretation of our Confession. First, the Synod of 1881 did not add a new confession to the Forms of Unity, but accepted the six points as an interpretation of the confessional writings, insofar as they express the Reformed position relative to the fourth commandment. Secondly, that such an interpretation given by Synod must be regarded as the official interpretation and is, therefore, binding for every officer and member of our denominational group. Thirdly, one cannot place his personal interpretation of the Confessions or a part thereof above the official interpretation of Synod. That would make void the significance and power of the Forms of Unity.

Synod so decides.

III. A. In regard to the third consideration, whether the alleged discrepancy has been pointed out to Mr. Wierenga or not, the Synod declare:

That though formally the discrepancy had not been indicated, nevertheless the matter of difference between his position and that of our Church had been repeatedly discussed with him. (Cf. Minutes of Consistory meetings of Aug. 11, 1924, Art. 4; Sept. 22, 1924, Art. 6;)

Supplement containing the report of the Special Comm. that met with the Consistory of Jamestown (Dec. 1) and discussed matters with Rev. Wierenga: Minutes of Classis Zeeland, Dec. 23, 1924, Art. 11, "After thorough discussion of the matter it is decided to place this matter in the hands of a committee...."; and Art. 9 of the classical meeting of Feb. 4, 1925, "After thorough discussion it is decided to vote on points 1 and 2....". At those classical meetings Rev. Wierenga had been duly delegated and freely took part in the discussions.)

Synod so declares.

- B. Your Committee recommends that Synod do not sustain Rev. Wierenga in this appeal.
Grounds:
a) The Classis is justified in advising a confession of the fact of discrepancy;

- b) The Classis is justified in regarding the six points in question as binding. (Cf. decision under II.)

IV. The fourth appeal is from the suspension decision adopted at the combined meeting of the Consistories of Jamestown and Zutphen (Feb. 20, 1925) and in connection with this also ^{from} ~~form~~ the deposition decree.

A. The grounds for suspension are these: a) The proclamation of false doctrine. Art. 80 of the Church Order points to this, with these words: "Furthermore among the gross sins, which are worthy of being punished with suspension or deposition from office, these are the principal ones: false doctrine, etc." b). Insubordination, Rev. H. Wierenga has opposed the consistory, when it demanded that he act in accordance with the Formula of Subscription. See Art. 31 of the Church Order.

B. Your Committee recommends that the Synod do not sustain this appeal.

Ground: The grounds for his suspension are just, namely: (a) The proclamation of false doctrine. Mr. Wierenga's views conflict with the synodical interpretation of Lord's Day 38, as has been shown above; (b) Insubordination. Mr. Wierenga refuses to accede to the requirement of the Consistory as advised by the Classis of Feb. 4, 1925 (cf. Minutes of the special consistory meetings, Feb. 18, Art. 1, and Feb. 20, Art. 1.)

In regard to the requests contained on pp. 30-31 of Wierenga's communication, your Committee recommends that the Synod expresses itself as follows: "Although the Consistory and Classis Zeeland have made their errors, with some of which the protestant may well feel aggrieved, nevertheless the development of the case in the main sufficiently justifies the action taken by the ecclesiastical authorities, and that therefore the Synod cannot accede to the requests contained on pages 30-31 of Mr. Wierenga's communication to the Synod.

At this point a communication from the hand of Mr. H. Wierenga is read.

Synod *adopts* the recommendation of the Committee.

It is also decided that the Committee formulate an answer to the contentions and requests found in the communication of Mr. H. Wierenga. (See Art. 142). (Wierenga Case Protests continued. Art. 141.)

ARTICLE 137

This session is concluded with thanksgiving by Elder P. Nieveen.

TWENTY-SIXTH SESSION, MONDAY AFTERNOON
JUNE 28

ARTICLE 138

Elder K. De Vries announces Psalm 81:12, and leads in prayer.

ARTICLE 139

Minutes of the Saturday session are read and approved.

ARTICLE 140

A telegram is received from Prof. B.K. Kuiper stating he has received the appointment as Professor in the Historical Subjects.

ARTICLE 141

Synod discusses other protests in re the Wierenga Case. (Compare Art. 136.)

A. The following protests have been placed in our hands for consideration:

(1) That of P. Wierenga and J. Vanden Berg, together with a reply to said protest from Classis Zeeland and a statement by said Classis that this protest is illegal because it has never been addressed to Classis Zeeland.

(2) That of Mr. and Mrs. Albert Zagers, April 28, 1925.

(3) That of Mr. and Mrs. J. Z. Klooster.

(4) That of Mr. and Mrs. George G. Van Rhee.

(5) That of Mr. and Mrs. John Van Rhee.

(6) That of Mr. Lucas Van Rhee.

(7) That of Mr. D. Kuiper.

Accepted as communication.

B. (1) In regard to the protest of Mr. Wierenga and Mr. J. Vanden Berg, your Committee advises Synod that though this protest should first have been addressed to Classis Zeeland, nevertheless to answer said protest, since Classis Zeeland did not refuse to waive this technicality but answered, and since it was apparently the purpose of the protestants to bring this matter through the proper channels to Synod.

Adopted.

(2) The following grounds for said protest are submitted by the protestants:

Ground 1: The elders dissatisfied with the sermon of August 3 should have acted in accordance with Matt. 18. Your Committee recommends that Synod declare that Matt. 18 is not applicable here, since the error of the pastor was publicly proclaimed. And therefore, according to Art. 74 K. O., the matter may be called immediately to the attention of the Consistory.

Adopted.

Ground 2: The Consistory of Jamestown should have come with proof from Scripture and Confession before declaring that the pastor had erred. Your Committee recommends that Synod declare that although no written proof from Scripture and Confession was produced, it is nevertheless evident from the minutes of the Consistory that this matter was covered by the lengthy discussions. Cf Minutes of Consistory of August 11, Art. 4, and Sept. 22, Art. 6, 1924.

Adopted.

Ground 3: The Consistory of Jamestown violated legal and Christian rights by not attempting to answer the pastor's protest of Oct. 13, 1924. Your Committee recommends that Synod declare that the matter of the protest had been fully discussed by the Consistory and the special Committee of Classis on Dec. 1. (Cf. ^{containing} report of this Committee's work.) Supplement

Adopted.

Ground 4: The foregoing unjust and unchristian procedure made the whole case on the part of Classis Zceland a travesty of justice. Your Committee recommends that Synod declare that the charge of unjust and unchristian procedure is not sustained by the history of the case as presented in the minutes of the Consistory and of the Classis.

Adopted.

Ground 5: The Classis had no right to be instrumental in distributing through its committee a part of its report that the Classis had not accepted. Your Committee recommends Synod to declare that there is no evidence that the Classis was a party to the distribution of said report in the congregation of Jamestown.

Adopted.

Ground 6, Point A: The Classis should have pointed out precisely wherein Rev. Wierenga had preached contrary to the decisions of 1881. Your Committee recommends Synod to declare that though formally the incompatibility of his view as expressed in his sermon with the declarations of the Synod of 1881 had not been indicated, nevertheless the discrepancy had been repeatedly discussed with him.

Adopted.

Point B: No Synod has ever interpreted the decisions of 1881 as a part of the Confession or as an interpretation, hence it was unjust to request of him to abide by said decisions. Your Committee recommends that Synod declare that the Classis justly considered the decisions of 1881 in re this matter as an interpretation of our doctrinal standards and, therefore, it is obligatory for the members of our Church to abide by them.

Adopted.

Point C: The Classis was unjust in advising the Consistory to require of Rev. Wierenga to put forth attempts to have these decisions revised, since that implies an acknowledgement that these decisions belong to the Confes-

sions of the Church. Your Committee advises Synod to declare that since these decisions are to be regarded as an interpretation of our Confessions, the Classis was justified in advising that Mr. Wierenga, who is not in harmony with them, put forth efforts to have them revised.

Adopted.

Ground 7: The action of Classis was sufficiently hasty to condemn it. Your Committee recommends Synod to declare that in view of the many and lengthy meetings that were held both by the Consistory and the Classis relative to this matter, and in view of the increasing difficulties that a longer stay of the pastor in the congregation of Jamestown would occasion, the action of Classis was just and expedient.

Adopted.

(3) The protestants, in the concluding paragraph of their communication, express the hope that "Synod will justify this protest, condemn the action of Classis Zeeland, restore Rev. H. Wierenga to his position and instruct the church of Jamestown to remunerate him for the time he was absent from the church and for all expense incurred by him".

Your Committee recommends that Synod declare that it cannot accede to these requests, since it is unable to sustain the grounds for this protest. (Cf. answer above to the seven grounds.)

Adopted.

C. In regard to the protests indicated under A, 2-7 above, your Committee advises Synod that though these protests should first have been addressed to Classis Zeeland, nevertheless to answer these protests, since Classis Zeeland did not refuse to, waived this technicality, but answered the protests, and since it was apparently the purpose of the protestants to bring this matter through the proper channels to Synod.

Adopted.

(2) The protests are all identical, and are based upon the following grounds:

Ground 1: Such a grave matter has been too hastily dealt with. Your Committee recommends Synod to declare that in view of the many and lengthy meetings that were held, both by the Consistory and the Classis relative to this matter, and in view of the increasing difficulties that a longer stay of the pastor in Jamestown would occasion, the action of the Classis was just and expedient.

Adopted.

Ground 2: Before the Consistory and Classis have a right to declare that Rev. Wierenga had sinned, they should have tested his position with the Scriptures and Confessions. Your Committee recommends that Synod declare that in the many and lengthy consistorial and classical meetings in which this matter was discussed with Rev. Wierenga, this in effect was done.

Adopted.

Ground 3: Since Rev. Wierenga promised to keep silent about this matter and had appealed to Synod, the Classis had no right to accuse him of insubordination. Your Committee recommends that Synod declare that Mr. Wierenga definitely stated that he could not accede to the second demand placed before him (cf. p. 14 of his communication). And if one cannot and will not promise

"that he henceforth in speaking and dealing will abide by the six points under Art. 67 adopted by our churches as authoritative", his promise to keep silent on these matters is without value and cannot be used to militate against the charge of insubordination.

Adopted.

Ground 4: The consistory revealed a lack of love, when it would no longer pay him his salary and necessitated him to move. Your Committee advises Synod to declare that since Mr. Wierenga was justly deposed from office, he is no longer entitled to receive his salary, nor to live in the parsonage.

Adopted.

(3) Your Committee advises Synod to declare that in view of the fact that the grounds of the protests are not sustained, Synod cannot sustain the protests of the protestants.

Adopted.

ARTICLE 142

In connection with the letter of Mr. H. Wierenga, addressed to Synod, dated June 26, 1926 (see Art. 136 above), the following two statements were referred to the Committee (Div. V, C), namely:

A. STATEMENTS:

- a) "The fact that I promised to be silent on the question and appealed to Synod, gave Classis no reason or right to suspend and depose me" (pp. 21-24 of Appeal);
- b) "The fact that Classis said I was conscious of having sinned against the Confessions, while it had no ground for that opinion (pp. 24, 27, 28, and 29; cf. Letter, page 2)."

B. ANSWER:

a) In answer to the first statement your Committee recommends that Synod declare that Mr. Wierenga has definitely stated that he could not accede to the second demand placed before him (cf. p. 14 of his appeal). And if one can not and will not promise

"that he henceforth in speaking and dealing will abide by the six points under Art. 67 adopted by our churches as authoritative"; his promise to keep silent on these matters is without value and can not be used to militate against the proceedings in re his case.

b) in answer to the second statement your Committee recommends that Synod declare that Mr. Wierenga was evidently conscious of a conflict between his position and the doctrinal interpretation of our Confessional Standards found in the six points. This is evident from the following:

"From the above it is clear that the undersigned also could not satisfy this second demand. He feels obligated

to declare that it is his firm conviction that neither Classis nor Consistory has the right to place this demand before him. To acquiesce would signify that he places the authority of man's word above the Word of God". (Appeal, p.14.)

ARTICLE 143

Synod discusses Protests against Central Avenue Consistory and Classis Holland.

I. Protest of Harry Risselada and H. Ten Broeke concerning what they term "the matter that has been played out in the congregation of Central Ave., Holland, Mich, relative to Rev. B.H. Einink, and the injustice of this dealing".

II. Protest of H.H. Snieders against "the dealings of the Consistory of Central Ave. concerning my person".

III. Protest of H.H. Snieders against "the celebration of Holy Communion in the Congregation Central Ave..."

IV Protest of the Rev. B.H. Einink, his letter to the consistory beginning: "As the consistory knows, I have at your last meeting, again asked that the consistory pay the amount due, viz. \$504.00".

V. Protest of H.H. Snieders, H. Risselada, and H. Ten Broeke, asking the consistory "to depose deacons J. Bareman and R. Bouman from office"; and, furthermore protesting against the consistory "because the consistory, which itself accepted the compromise in 1924, has broken the same".

VI. An answer to the first protest, signed by all the Synodical delegates of Classis Holland. This answer is legally before Synod, because Classis Holland passed a motion giving its delegates full power to answer every one of these protests in name of the Classis, as occasion might arise, at the Synod.

Accepted as communication.

I. Protest of H. Risselada and H. Ten Broeke.

A. *Brief Historical Introduction to the Case.*

The friction in the Central Ave. Church, between the minister and the majority of the Consistory, had many contributing causes, some of which will be mentioned later. It came officially to a close by means of an "Agreement", dated October 2, 1924, suggested by Rev. Einink, the essential features of which are as follows:

"In order to bring about a satisfactory separation between the congregation and myself, it would be best to have a vacation of six months in order to permit me to seek another field. Classis should aid me in every way in obtaining this end, because Classis seems to deem such separation absolutely necessary.

"As part of such aid, and in the interest of justice, Classis should publish that I am not under censure or discipline, and that I am a minister in good standing. Classis, through the Church papers, should announce to the churches that the action of Classis heretofore taken, may never be construed in the light of censure, but as a practical means to bring about a peaceable solution of conditions in the congregation.

"I am willing, furthermore, to state fully what all my actions, words, and conduct have been with reference to the lawsuit brought by my son William Einink against James Bareman and another, and with reference to my refusal to call a special consistory meeting at the request of six consistory members, . . . and if by virtue thereof any grievance has been given or dissension has arisen, that I sincerely regret the same.

"If, at the end of the six months' period mentioned herein, I should not obtain another field, then I hereby agree not to oppose my release, should it then be asked, the Classis then to determine the conditions of such a release. This arrangement involves that I withdraw my protests to the Synod when I have obtained another field, or as soon as I have been given my release as stipulated above".

B. *Consideration of this appeal.*

(1) This protest deals with the decisions of Classis Holland in the case of Rev. Einink, taken at the Classical

meetings of June, August, and September, 1924, and the resulting actions of the Central Ave. Consistory.

- a) The first of these classical decisions was the advice given to the Consistory of Central Ave., June, 1924, that, because of the critical condition of the congregation, the Consistory excuse Rev. Einink of all official labor for six weeks, to which the August Classis advised the Consistory to add a few more weeks, because the case in hand had not yet reached its solution. Against this advice and the consequent action of the Consistory, in harmony with this advice, the brethren Risselada and Ten Broeke protest;
- b) The second of these classical decisions, embodied in the Agreement reached at the September Classis, by which the Rev. Einink agreed that, if he did not receive a call during a six months' vacation, he would no longer oppose his dismissal from the service of Central Ave., and by which the Consistory of Central Ave. agreed to pay his salary during this six months' vacation. Against this agreement, accepted by all the parties concerned, Rev. Einink, Consistory, and Classis, the brethren Risselada and Ten Broeke also protest.

(2) Your Committee calls the attention of the Synod to the following facts that bear directly upon this appeal:

- A. This appeal rests upon many matters of detail in which the protestants dispute the information given by the Consistory to the Classis.

In answer to the protest against the above mentioned classical decisions of June and August, Classis Holland adduces the following considerations:

- 1) The Consistory of Central Ave. came to the Classis with the request for help to better the deplorable conditions in the congregation;
- 2) The great majority of the Consistory was of the opinion that these conditions were due to the Rev. Einink and his small following;

- 3) If there had been a ground for censure, either on the side of the Consistory or on the side of the minister, it would have been the duty of the Classis to advise church discipline. But no ground for discipline was shown;
- 4) There were a great number of all kinds of things, in themselves not sufficient for discipline, but which together produced a condition in the congregation that could not be endured;
- 5) Whereas the Classis, according to Art. 11 of our Church Order, has the right in unusual cases to advise a Consistory to dismiss a minister from its service, it is difficult to see why the Classis has sinned in submitting the present advice to the Consistory, or the Consistory in following it up, and giving the minister a leave of absence of six weeks, or more, especially since the Classis attempted, at the same time, to bring about a reconciliation.

B. Furthermore, the brethren Risselada and Ten Broeke protest in this document against the classical decision of September, 1924, and the resulting action of the Consistory embodying the above mentioned agreement. In answer to this part of the protest, Classis Holland adduces the following considerations:

- 1) The committee of the Classis in this matter, after having met as many as ten times with the Consistory and the minister of Central Ave., and after having asked a confession of guilt from both Consistory and minister, failed to receive the desired confession from some of the Consistory-members, and from the minister;
- 2) Many in the congregation reproached the Classis and its Committee for proceeding too slowly, though the Classis did not allow such voices to hurry it into action;
- 3) Furthermore, the Committee had been charged with the task of striving to induce the Rev. Einnink to request the Consistory of Central Ave. to dismiss him from its service, but he did not see his way clear to consent to this;

- 4) Because of the intolerable condition in the congregation, and because the Classis had apparently exhausted every other resource, it cannot be held against the Classis and Consistory that steps were taken to proceed according to Art. 11 of our Church Order;
 - 5) Meanwhile the consequent compromise including a six months' vacation, then proposed by the Rev. Einink, and agreed to by him, the Consistory and the Classis, has been followed by a solution of this difficult case. Officially at least, minister and Consistory have parted in peace, the Rev. Einink has found a new field of labor, and peace and rest have returned in the congregation of Central Ave.
- (3) Your Committee recommends that the Synod do not sustain this appeal. *Grounds:*
- a) The conditions in the congregation could not thus continue;
 - b) The Classis had apparently exhausted every other resource before taking steps toward a release, according to Art. 11 C. O.;
 - c) The compromise suggested by Rev. Einink has proved a solution.

Adopted.

II. Protest against the Central Ave. Consistory and against Classis Holland and H. H. Snieders, in the matter of the actions of the Consistory of Central Ave., and Classis Holland concerning his person.

A. *Brief History of the Case:*

This is a protest against the manner in which Brother Snieders was removed from his position as clerk of the Consistory. He protests against the following procedure: The Consistory of Central Ave. requested Classis Holland to convene in its interests, without, however, putting a definite instruction upon its credentials to the Classis. At the classical meeting then called, June 16, 1924, some of the members of the Consistory gave oral indications of their dissatisfaction with conditions in Central Ave., and

one consistory-member gave the Classis a written explanation including, according to Br. Snieders, an accusation that his (Snieders') writing of the Consistory's minutes was carried out in an untruthful and incomplete manner, and that he had also omitted to send up a document which he should have sent. This was a document which Brother Snieders did not favor, but which expressed the wish of the majority of the Consistory for a special session of the Classis. Brother Snieders holds that the above accusations, if made at all, should have been made at the Consistory, before they were carried to the Classis. Furthermore, Br. Snieders protests that the Classis then advised the Consistory to elect a new Clerk of the Consistory, basing its advice on two grounds: first, that his writing of the minutes was untruthful and incomplete; and secondly, that he had omitted to send up a document which he should have sent. When Classis Holland looked into this protest of Br. Snieders, it revised the first ground of its advice to the Consistory to elect a new Clerk, so that this ground no longer posits that Br. Snieders wrote the consistory minutes in an untruthful and incomplete manner, but merely posits that there was a distrust of his minutes in the Consistory. However, Brother Snieders still protests against the aforesaid action of the Consistory, as advised by the Classis, in this matter.

B. Your Committee recommends that Synod do not sustain this protest. *Grounds:*

- 1) The Consistory, which had elected him as Clerk, had the right of revoking his clerkship and electing a new Clerk, if sufficient reasons presented themselves;
- 2) The Consistory was also the proper body to decide whether there were sufficient grounds to take this step, and had the right, in so far, of adopting the formulation of these grounds as presented by the Classis;
- 3) Though a subsequent Classis decided that one of the grounds upon which his clerkship was revoked needed more accurate formulation, yet the substance of this more accurate formulation was also

contained in the original grounds. The fact that there was distrust of his minutes was contained in the original ground, that he wrote his minutes in an untruthful and incomplete manner;

- 4) The grounds as corrected, are neither disproven, nor insufficient for the action of the Consistory in this matter;
- 5) Even though there may have been errors of procedure, this does not invalidate the action of the Consistory, since the Consistory was within its province in this action.

Adopted.

III. Protest of H. H. Snieders against the celebration of the Lord's Supper in the congregation of Central Ave., to be held November 2, 1924.

A. Brief History of the Case:

This is a protest after the Agreement or compromise was effected and after the following decision was passed by the Consistory, in view of the coming Communion service:

"Mr. H.H. Snieders,

Esteemed Brother:-The decision of the Consistory: That the Consistory on the basis of the compromise accepted at the Classis September 18, 1924, is reconciled. And mutually, as well as with the minister and the retiring Elders there is peace and therefore within the Consistory no objection existed nor exists to celebrating Holy Communion.

For the Consistory,
(signed) Bert Oelen,
Secretary."

In this protest, Brother Snieders alone maintains at the Synod a previous protest by himself and three other brethren at the Consistory against the celebration of the Lord's Supper, after the compromise. However, Brother Snieders, who was no longer in the Consistory at the time of the compromise, uses as his arguments the strained relations in the Consistory before the compromise was

reached, and before the above motion of common reconciliation within the Consistory was passed by the Consistory.

B. Your Committee recommends that the Synod do not sustain this protest. *Grounds:*

- 1) The Consistory was fully in the right in having the Ministration of this sacrament take place Nov. 2, 1924, since the parties concerned in the difference were willing to abide by the arrangement which came about through the mediation of the Classis;
- 2) If Mr. Snieders judged that, in spite of the compromise between the Consistory and the Minister, he still had grievances against any of the members of the Consistory, it was his duty to follow the Scriptural requirements of Matthew 18.

Adopted.

IV. The *Protest* of Rev. B. H. Einink concerning a bill for financial reward for catechetical work, was not sustained.

V. Protest of H. H. Snieders, H. Risselada and H. Ten Broeke against certain actions of the Consistory of Central Avenue, and against the decisions of Classis Holland in the matters concerned.

A. Information:

This document contains two appeals:

(1) The first protests against retaining two Deacons, J. Bareman and R. Bouman as deacons, because of two charges which are brought:

- a) An alleged lie of Bareman; and
- b) The fact that both deacons were responsible for the fact that a detective spied upon William Einink.

(2) The second protest contends that the Agreement of October 2, 1924, was broken for three reasons:

- a) The Consistory refused the Rev. Einink the use of the church building for his farewell sermon;

- b) The Consistory requested the men who had taken out the injunction to have it withdrawn, and upon their refusal, the Consistory fought this injunction in court;
- c) The Consistory advised three members of the church not to partake of the communion service, following the agreement.

B. *Consideration* of the protests contained in this communication.

(1) First appeal is from the action of Classis Holland in refusing to sustain the above protests against retaining the two Deacons, J. Bareman and R. Bouman, as deacons.

A. Your Committee calls the attention of the Synod to the following facts bearing directly upon the first ground of this protest:

- 1) There is no agreement as to the accusation which Rev. Einink made against Mr. Bareman. There are three versions of this accusation, the question of the alleged lie depending on the accusation:

- a) The version of the protestants in this document: "At the classical meeting in August and September, 1924, Rev. B.H. Einink at that time openly declared that James Bareman had hired detectives, without foreknowledge of the consistory, and without decision of the consistory, and that they had held William Einink several hours in Allegan under false arrest and accused him of having stolen money from the church safe";
- b) The version of Rev. Einink incorporated in this document: "The undersigned here sincerely before God declares that he stood before the committee of Classis Holland and the consistory of Central Ave. in August, 1924, and charged Deacon James Bareman with having hired detectives, who held William Einink under false arrest in Allegan, and accused him of having stolen money from the church of Central Ave.";

- c) The version of the Consistory: "James Bareman has not denied and did not mean to deny and does not now deny that he had hired detectives. But does indeed deny that he hired detectives to go to Allegan".

Rev. B.H. Einink has, according to the witness of Bareman, said this: "That Bareman had hired detectives to go to Allegan and really tackle William Einink". Bareman has denied this and still denies it.

That Rev. B.H. Einink did say this, several witnesses affirm, who heard Rev. Einink speak at Classis.

Now according to the form of the accusation given by the Rev. Einink, Mr. Bareman's denial was untrue. But according to the form of the accusation given by Mr. Bareman, and the Consistory, his denial was true. Your Committee is of the opinion that under these circumstances it is impossible to sustain this protest against the decision of the Consistory which is based upon its own version of the accusation, and which concludes as follows:

"The Consistory therefore declares, that Deacon Bareman is not guilty of giving false witness; and that the brethren should withdraw this accusation".

- 2) Concerning the second ground for the deposition of Deacons Bareman and Bouman, (the fact that both were responsible for the fact that a detective spied upon William Einink) the following facts have bearing:

- a) The refutation of the Consistory is to the intent that this matter was discussed at Consistory and Classical meetings, and that the whole agitation had now run its course, because the Agreement or Compromise had been effected;
- b) Your Committee recommends that Synod do not sustain this protest. *Grounds:*
- 1) The alleged lie is unproved, since there is no agreement as to the accusation which was denied;

- 2) Responsibility in this matter of engaging a detective has not been shown to be in conflict with Art. 80 C, O.

(2) Second appeal is from action of Classis Holland in refusing to sustain protest, contending that the Agreement of October 2, 1924, was broken.

A. Your Committee calls the attention of Synod to the following facts bearing upon this protest:

- 1) As to the first ground (that the Consistory refused Rev. Einink the use of the church building) the following pertains:
 - a) The Classical Committee advised the Consistory to permit Rev. Einink to use the church for this purpose;
 - b) But the answer of the Classis to the protestants, after the refusal, was that the Agreement had not been broken, since it did not cover this point;
 - c) The protestants hold that the Consistory here showed itself unreconciled.

Adopted.

- 2) As to the second ground (that the Consistory requested the men who had taken out the injunction to have it withdrawn and that, upon their refusal, the Consistory fought the injunction in court) the Classis answers:
 - a) The protestants themselves contend that this matter was not covered by the Agreement;
 - b) The Agreement does not say anything about this point;
 - c) Hence the protestants do not have the right to regard the Agreement as broken by this procedure.
- 3) As to the third ground (that the Consistory advised three members of the church not to partake of the Lord's Supper following the Agreement) the Classis answers:
 - a) The Agreement does not say anything about this point;

- b) The three brethren were not put under censure, but merely advised not to partake of the Lord's Supper, for one time;
- c) The Consistory here acted at the advice of the Committee of the Classis in this matter.

B. Your Committee recommends the Synod not to sustain this protest. *Grounds:*

- 1) Although the Committee of the Classis is to be commended for having given the advice to the Consistory to let Rev. Einink use the church for his farewell sermon, there was no provision in the Agreement of October 2, 1924, covering this matter;
- 2) There was no provision in the Agreement covering the second ground of this protest;
- 3) There was no provision in the Agreement covering the third ground of this protest.

Adopted.

C. With respect to the contention of the protestants that this refusal of the use of the church shows an unreconciled spirit of the Consistory toward Rev. Einink, this is not proven. For this protest does not prove that the Consistory did wrong in regarding the proposed step as unwise in view of the critical condition of the congregation. The Synod would therefore earnestly counsel the protestants, as well as all the other parties concerned, to endeavor to keep the unity of the Spirit in the bond of peace.

Adopted.

ARTICLE 144

This session was concluded with thanksgiving by Rev. M.M. Schans.

TWENTY-SEVENTH SESSION, MONDAY EVENING

ARTICLE 145

Rev. R. Veldman announces Psalm 119:17, and leads in prayer.

ARTICLE 146

Received a communication from the Synod of the Reformed Church in South Africa, held at Rustenburg, Transvaal, Contents as follows:

"Esteemed Sir, Dr. H. Beets,
Grand Rapids, Michigan, N.A.

Esteemed Sir and Brother in Christ:

At the Synod of the Reformed Churches, held at Rustenburg, Transvaal, March 29, 1924, and following days, the following decision was made regarding revision of our Confession: "The Synod accepted in principle the desirability of revision and referred the matter to a Committee for advice to report during this session..."

The following report was presented:-

"Your Committee advises as follows: '.....Whereas a properly detailed mandate is necessary ad hoc, Synod appoint a Committee which in consultation with the Churches in the Netherlands and North America, will make thorough study of the matter, and propose the best plan so as to come to common action in this important matter.' (Bijlage 33.)"

The committee met 4-28-'26 and now informs you, esteemed, of the Synodical decision, and will therefore be happy if you who have already made a beginning of this, would kindly inform the undersigned of progress made.

Points, which already have received our attention are a) The authority of Holy Scripture over against modern Criticism, among others, Art. 3-7 of the Confession; b) a more detailed description of the pluriformity of the Church over against the thought of the Confession Art. 29, where there is only mention of a true and a false church, and c) Revision of Art. 36 regarding the relation of Church and State. Anticipating a prompt response, Esteemed, and greeting you with best wishes, I am

Your obliging servant and
brother in Christ,
J.D. Kruger, Secretary,
Synodical Committee.

5-8-'26
Kerk Straat, Potchefstroom, Transvaal,
South Africa.

This correspondence is received as information, and referred to the Committee which in cooperation with the Reformed Churches in North America, in the Netherlands, and South Africa, will consider the revision of our Church Formulas. (See Appointments, Art. 113; cp. Agendum Report, p.182).

ARTICLE 147

Synod having finished its labors, the President, Rev. W. P. Van Wijk, addresses the assembly:

Dear Brethren:—

As Synod we have come to the end of our task. This task involved a large amount of strenuous labor. Important decisions have been made with respect to our Theological School and Calvin College. The cause of Missions—Domestic, Indian, and Chinese—has claimed a large part of our interest and attention. And we were called to deal with a large number of appeals and protests.

It affords me pleasure to be able to state that our sessions have throughout been characterized by a spirit of self-possession and calmness. This has created an atmosphere conducive to thoroughness in our work.

I wish to take this opportunity to thank all the delegates for their splendid Christian spirit manifested in our meetings, and for the unanimous co-operation in the labors that were before us. I value highly the assistance given me by the Vice-President, and make grateful recognition of the accuracy of our clerks in recording the synodical proceedings. The thorough work of our advisory committees has greatly facilitated the procedure of Synod. A word of thanks is also due to our esteemed professors and to Dr. Greydanus for their valuable advice given either in the sessions of the various committees or upon the floor of Synod. Miss Anna Smith, the clerk of Calvin College, and the committee on the printing and distribution of reports have offered valuable assistance, for which we thank them.

Above all, it is becoming that we express our deep gratitude to God, from Whom all blessings flow. May His di-

vine benediction rest increasingly upon the resolutions passed and the decisions reached. May it be granted us as churches to grow in the grace of our Lord Jesus Christ, and to become ever stronger in true loyalty to the Word of God and in consecration to His service.

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible."

ARTICLE 148

In name of Synod, the Vice-President, the Rev. H. Keegstra addresses the President and expresses the appreciation of Synod of the wise and masterly way in which the sessions were conducted.

ARTICLE 149

The President closes Synod with thanksgiving to God Who has kept and guided, and beseeches God's approval and blessings upon the manifold labors that have been completed.

W. P. VAN WIJK, President.
H. KEEGSTRA, Vice-President.
G. W. HYLKEMA, First Clerk.
D. ZWIER, Second Clerk.

True Copy,

HENRY BEETS, Stated Clerk.

Pages 215 and 216 No Copy (Blank pages)

S U P P L E M E N T S

SUPPLEMENT Ia

REPORT OF THE SYNODICAL COMMITTEE TO THE CHRISTIAN REFORMED SYNOD OF 1926

Reverend Brethren:—

The past two years your Synodical Committee had less work to perform than any two years previous, at least in so far as we recollect, an evidence that our church-life, through God's goodness, was able to pursue the even tenor of its way. There were no special appeals for assistance made to it as in former years, and no knotty problems called for solving by your Committee *ad interim*.

The Stated Clerk has repeatedly been called upon to sign applications for Communion wine. Federal Prohibition Administrators in various districts insist on having the signature attached to the blanks they pass on. At times he has also issued statements as to the standing of some of our clergymen for various uses of legitimation before authorities abroad or at home.

Correspondence has been carried on with the Reformed Churches in the Netherlands and the Reformed Church in South Africa. The first named body has, as you know, appointed Prof. Dr. S. Greydanus to represent his denomination at our Synod. We have not heard as yet from the South African brethren.

We have again appointed delegates to attend the meetings of the broader judicatories of our corresponding churches in America, but in one or two cases we met with disappointment. As you know, the going of Prof. Berkhof to the Netherlands to represent our Church at its Gen-

eral Synod has been postponed because the Synod meeting during January, 1926, was called extraordinary, and no invitations were sent out to corresponding churches to send delegates.

A number of inquiries were received from all kinds of organizations within and without the United States about our denomination, and they were answered by the Stated Clerk according to the best of his knowledge and ability.

He also placed a history of our Church in the Christian Encyclopedia now being published by J. H. Kok, of Kampen, as well as a larger history of our Church for a couple of weeklies of the Reformed Church in the United States.

We thank you for the confidence placed in us as members of the Synodical Committee, and hereby again surrender our mandate to you.

The term of office of the Stated Clerk expires this year.

Yours respectfully,

Y. P. DE JONG,

I. VAN DELLEN,

J. TIMMERMANN.

HENRY BEETS, Secretary and Stated Clerk.

SUPPLEMENT 1b

REPORT OF THE TREASURER OF SYNOD

Grand Rapids, Mich., June 15, 1926.

Esteemed Brethren:—

We are pleased to submit herewith our report of receipts and disbursements for the past two years, that is from May 31, 1924, to June 4, 1926, and wish to call your attention to the fact that we started with a balance of cash on hand of.....\$ 4,179.49

We received from Classical Assessments, interest on moneys in bank, and from other sources, the sum of..... 8,313.15

Making a total of.....\$12,492.64

Disbursements which we were called upon to make for different matters amounted to..... 9,320.61

Leaving a balance of cash on hand amounting to\$ 3,172.03

We regret to report that the receipts for the past two years have not amounted to as much as had been anticipated, owing to the withdrawal of the First Kalamazoo and other congregations, so we close our books with a much smaller balance than was the case two years ago.

Unless action is taken to reduce the number of delegates, we feel that it will be necessary to increase the amount of our assessment to 70c per family instead of 40c as it has been. We leave this to your pleasure. (See Art. 50, Acts of Synod).

Wishing you God's choicest blessings in your work, and assuring you of our pleasure to have been of service in the capacity in which we have been engaged, we are,

Yours very sincerely,

REV. J. NOORDEWIER, Treas.,

By TONY NOORDEWIER, Asst. Treas.

SUPPLEMENT II

REPORT OF THE BOARD OF TRUSTEES (CURATOR-
TORIUM) OF THE THEOLOGICAL SCHOOL AND
CALVIN COLLEGE TO THE SYNOD OF THE
CHRISTIAN REFORMED CHURCH, CON-
VENED AT CHICAGO, JUNE 9, 1926

Esteemed Fathers and Brethren:—

It is with a feeling of joy and happiness that we submit to you this report covering the past two years. It has been a rare privilege to have been a member of this Board during this interval. For, although there were matters that caused grief and sorrow, as the sudden demise of the Rev. M. Vander Heide, Curator of Classis Orange City, concerning which a suitable resolution was passed and inscribed upon the minutes, the meetings have been characterized by the spirit of brotherly love and mutual appreciation, warm congeniality and harmony in seeking earnestly and sincerely the very best for both College and Seminary. The Reverend W. P. Van Wijk was elected President of the Board in 1925, with the Rev. Dr. H. H. Meeter as Vice-President, and in 1926 the Reverend H. J. Kuiper was elected President, with the Rev. Dr. Y. P. De Jong as Vice-President, while at both meetings the Secretary and the Assistant Secretary were re-elected, namely, the Reverends J. Dolfin and H. Keegstra.

The first part of this report will contain matters of information, while the second part will contain such matters which call for the approval of or action by your honorable body.

PART I. INFORMATION

I. Special Meeting of Curatorium Contractum, September 10, 1924.

(1) The Board approved the arrangements of the courses as presented by the new Professors, Dr. C. Bouma and Dr. M. Wyngaarden.

(2) The question of what language should be used in the Seminary in the future was referred to the Seminary Faculty for its consideration and report. This was given at the next meeting, and it was decided that the language to be used in theological instruction shall be left to the discretion and judgment of the Theological Faculty, and it is instructed to act accordingly.

(3) The following arrangements were made for the installation of the new Professors, Dr. C. Bouma and Dr. M. Wyngaarden in the Bates St. church on the evening of September 10:

Prayer and Scripture Reading, the Rev. F. Doezema.

Sermon by the Rev. Dr. Y. P. De Jong.

Reading of the Form for Installation and addressing the new Professors, the Rev. W. D. Vander Werp.

Closing Prayer, the Rev. J. M. Ghysels.

(4) Upon presentation by the College President it is decided, that all students must pay a gymnasium fee of five dollars annually, which entitles them to all the privileges and benefits of the gymnasium.

II. Annual Meeting of Curatorium May 27, 1925.

(1) Approval is set upon the following:

- a) The appointment of Messrs. Van Zyl and Swets for a period of six years;
- b) Mr. Van Zyl is appointed as Director of Normal Training.
- c) Mr. Swets is appointed as Instructor in Public Speaking and Music.
- d) The salaries of Messrs. Van Zyl and Swets are set at \$2,400 per annum, upon the grounds:
 - 1) That the sliding scale will not be applied in their cases;

2) That the standard of living is very high at present.

(2) *Fifteen men*, after due examination, are declared Candidates for the ministry in the Chr. Ref. Church: William Alkema, John Beebe, Ralph Bos, J. W. Ehlers, J. Holwerda, C. Huissen, A. A. Koning, James Putt, A. H. Selles, S. Struyk, K. Tebben, H. J. Triezenberg, M. H. Van Dyk, B. Van Someren, and J. M. Dykstra.

The request of Mr. B. K. Kuiper to be declared a Candidate for the ministry is answered: "Curatorium declares itself to have no jurisdiction in this matter, since Mr. Kuiper has not pursued his theological studies at our Seminary and he is in no way officially connected with this institution; and refers Mr. Kuiper to the Classis of Hackensack in whose midst he is residing and which has jurisdiction over him in this matter". Against this action of Curatorium a protest is filed by Curator J. Smitter.

Eleven young men, after examination by the Board as to their spiritual fitness, are given permission to enroll in the Seminary next September.

Graduation is approved of: One from the Modern Classical Course, ten from the Seminary Preparatory Course (Preparatory Department), nine from the Normal Course, two from the three-year Seminary Preparatory Course, two from the Pre-Medical Course, one from the Pre-Law Course. Forty-one were given Bachelor of Arts degrees, and twenty are graduated from the Seminary.

(3) The following communication was received:

"June 2, 1925.

"The Honorable Board of Trustees,

"Theological School and Calvin College.

"DEAR BRETHREN:—It is with a feeling of regret that I am constrained to submit to you the following information.

"After careful and serious consideration I have come to the conclusion that it is best for me to resign from my present position. My present physical condition, due to overwork, and the desire to return to the active ministry, prompts me to take this action. I therefore beg of you to accept my resignation, to take effect September first, nineteen hundred and twenty-five.

"I wish to express my sincere gratitude for the confidence which this Board has placed in me, and for the support given me during these six years.

"Your Brother in Christ,

(Was signed) JOHN J. HIEMENGA, President."

After due consideration, the following recommendations of a Committee of Pre-advice was accepted:

- a) That Curatorium expresses its sincere appreciation for the valuable services rendered by Pres. Hiemenga in the development of the College; and
 - b) That Curatorium, in view of the reasons given by President Hiemenga in his letter of resignation, namely, his present physical condition and his desire to re-enter the active ministry, feels constrained to accept his resignation.
- (4) The Budget for 1925, as presented by the Board of Finance, is adopted with this proviso that it is also to include all recommendations passed at these sessions.

THEOLOGICAL SCHOOL AND CALVIN COLLEGE

Salaries	\$62,120.00
Emeriti	5,600.00
Assistants	7,580.00
Fuel	2,000.00
Laboratories—{ Chemical, \$700 } { Physical, 450 } { Biology, 450 }	1,600.00
Room Supplies	200.00
Printing and Stationery	1,000.00
Light and Power	350.00
Repairs, etc.	3,500.00
Traveling Expenses	2,500.00
Library	2,000.00
Supplies	1,100.00
Taxes and Improvements	1,500.00
Water	300.00
Insurance	500.00
Telephone	75.00
Advertising	150.00
Miscellaneous	500.00
Music	1,000.00
Lectures	300.00
Interest	4,500.00
Total	\$98,075.00

(5) The Board decides: That the unusual importance of the 50th Anniversary of the School calls for appropriate special celebration of that event. It therefore appoints a Committee of five (Dr. H. H. Meeter, Prof. Dr. W. H. Jellema, Prof. L. Berkhof, Dr. H. Beets, Mr. H. Hekman) to make all necessary preparations for the proper celebration of the 50th Anniversary of our School, and authorizes this Committee to make all necessary expenditures and instructs this Committee to devise ways and means to secure the funds for these expenditures if possible, and that the co-operation of the Alumni Association to this end be thankfully accepted. (From an oral report given by the Secretary of this Committee at the June meeting of Curatorium, 1926, we desire to mention that the only matter that remains to be cleared up is the disposal of the Semi-Centennial volumes still on hand. The Board, having heard the report, votes the above named Committee a hearty word of thanks and appreciation for the arduous labors.)

(6) Approved the appointment of Mr. Cornelisse as Physical Director for the Gymnasium at a salary first of \$1,000, then \$1,500, said salary to be drawn from the money paid by the students as gymnasium fees. (This salary was increased to \$1,600 upon recommendation of the College President at the annual meeting of 1926.)

(7) Emphatic approval is given to the action of the Supervisory Committee that henceforth no one shall be appointed for any teaching position until he has been interviewed on vital points of doctrine by the Supervisory Committee.

(8) Decided: The sliding scale shall not apply to any except to those that are holding a professorship.

Hereafter not each new appointee to the teaching staff of Calvin College shall be made a full-fledged Professor (after a period of probation), but some shall be appointed as associate or assistant Professors or as instructors, as occasion demands. At the meeting in March, 1926, it was definitely decided that there are to be four orders, the Assistants being lowest, the Instructors next, then the Asso-

ciate Professors, and finally the Professors. The Assistants will be appointed for one year, the Instructors for two years, the Associate Professors for six years, and the Professors for an unlimited term.

(9) During the past two years the Board has also been called upon to deal with the spirit of worldliness; for this spirit manifests itself among some of our students even as among some of our young people in our homes and in our churches. The Board can assure the Synod, however, that it has taken the necessary measures to remedy matters, and desires also to voice its appreciation of the work done by President Broene and the members of the Faculty along these lines, and gives its unqualified support to the Faculty in the disciplinary measures recently taken.

(10) The following was decided in the matter of Seminary Preparatory courses in High Schools and Academies: "That Christian High Schools and Academies be asked to offer the 12-hours plus 3 hours of electives now prescribed for admission to the Seminary Preparatory Course. In case it is found that such arrangements can not be made, that steps be taken so that a two-year Preparatory Course may be arranged for such students, who either must make up certain subjects prescribed for admission to our College Seminary Preparatory Course or for those who have not completed their High School work and who for other reasons would prefer to come to Calvin to prepare themselves for the ministry".

(11) The Dean and the Registrar are to receive henceforth \$250 per year for their work, and those who teach Reformed Doctrine, Introduction, etc., are to be paid \$4 for the first hour, and \$2 for each additional hour of instruction in the same subject.

(12) Prof. J. G. Vanden Bosch, having completed twenty-five years of service at our school, is the recipient of a hearty vote of thanks and appreciation for faithful services rendered.

(13) Because it was well-nigh impossible to fill the presidential vacancy before the opening of the school in

September, Prof. J. Broene is appointed as Acting President. At the March (1926) meeting, upon recommendation of the Faculty, Prof. Broene was unanimously elected to the Presidency for a term of four years, at a salary of \$500 above the regular maximum salary of Professors. He retains the right to his chair as Professor, and the Supervisory Committee is authorized to appoint an Assistant Professor for one year. At the June meeting (1926) Prof. Broene gladdened the Board by his acceptance of the appointment under two provisos: (1) He is at liberty, at the close of any academic year, to resign for reasons that seem sufficient to himself; (2) He is not expected to undertake a campaign of any kind for funds, but is to concentrate his efforts upon internal affairs.

(14) In reply to a communication from Grundy Center, the following answer was sent. The Board—

- a) Expresses its regret that some of Grundy's graduates did not have the required credits to enter our Theological School;
- b) States its belief that no discrimination has been shown in this matter. Not only the graduates of Grundy, but others also were required to make up certain branches. For instance, a graduate of Hope College and a graduate of Calvin were required to do this in the past year. Although both had received their A.B. degree, they were not permitted to go on until arrangements had been made by them to make up those credits which they lacked;
- c) Reminds the Board of Grundy College that Synod has ruled which credits a student must have before he may enter the Seminary Department, and that consequently neither the Board nor the Faculty can make changes in the meantime;
- d) Expresses the hope that the Board of Grundy College be able to arrange its courses in such a way that its graduates will find no difficulty in entering our Seminary;
- e) States that the Faculty of Calvin College has ever been glad to welcome students, and again answers the Board of Grundy College that it is willing at

any time to give full credit to Grundy College graduates to the extent that the University of Iowa is willing to give.

At the June 1926 meeting the Supervisory Committee reported that it had corresponded with the Board of Grundy College and that this had brought about good results: (1) Grundy has agreed to adapt its schedule to that of Calvin with regard to the two-year Seminary Preparatory Course; (2) that Grundy has decided to eliminate the third year of college work; (3) Third-year students of Grundy will be permitted to enter Calvin with the understanding that the transcripts of all students are to be evaluated in accordance with the rules obtaining for the resident students. Dr. Bode also expressed the opinion that several of their young men, who are now in other Seminaries, might be won back if they were permitted to enter Calvin next fall.

It is the sincere hope of the Board that the above actions may serve to produce a better feeling between the two institutions.

III. Meeting of Curatorium, March 11, 1926.

(1) The following report on the matter of establishing a Chair in English Bible at Calvin College was adopted.

I. *Desirability.*

It is not only desirable but imperative, because:

- (1) Christian Colleges must give special attention to Biblical subjects;
- (2) The attention thus far given to these subjects at Calvin has been insufficient;
 - a) Some students have been compelled to take Bible Study in the Dutch language;
 - b) Bible subjects were of necessity often taught by various persons for whom this work was a side issue;
 - c) The courses given have sometimes failed to aid especially those students who continued their studies at other institutions to maintain their Reformed principles in their new spiritual and scientific environment;

d) Due to the absence of an occupant for this chair there has been a lack of integration and proper expansion of the courses in Bible.

II. *The Field of this Chair.* Without wanting to be exhaustive, or in any way to specify in detail all courses to be given, we would mention:

- (1) Courses in Doctrine, with more emphasis concerning Scriptures;
- (2) New branches in religious history;
- (3) Courses in Introduction to the Bible, with special emphasis upon the contents of the different books;
- (4) Lectures on Calvinism.

All these courses to be taught in such a way as to meet the intellectual and spiritual difficulties of our College students in the present day.

III. *Qualifications of the Incumbent.* He should have:

- (1) A College degree or its equivalent;
- (2) A thorough theological training;
- (3) Considerable ministerial experience as pastor and teacher;
- (4) Skill as a teacher.
- (5) Personal piety and special gifts to act as spiritual father to the student;
- (6) The Lord willing, many years before him, in order to make this his life's work and at the same time he must be sympathetic to youth and youth's present-day problems.

IV. *Rank and Privileges.* He should receive:

- (1) A rank as Professor;
- (2) An appointment as in the case of other College Professors;
- (3) A salary of \$3,000 per annum, this to be eventually covered by the income of an endowment for this Chair of at least \$50,000.00.

At the June (1926) meeting it was decided that this Chair is to be known as "The Chair of Bible". It was also decided at this meeting that Dr. H. H. Meeter, who was appointed at the March meeting as Professor for this

chair, and who also accepted the appointment, shall teach those branches in Bible Study and Reformed Doctrine which are now taught; and that a course in Church History be substituted for the course in the history of China for which there is no demand; and that in Reformed Doctrine special emphasis be placed upon the doctrine concerning the Scriptures. As to superannuation and pensioning, the incumbent of this Chair will be dealt with according to the rules and regulations pertaining to the College Professors.

(2) The following report in re President's position, etc., was adopted:

A. THE TYPE OF MAN NEEDED TO SERVE AS PRESIDENT
OF CALVIN COLLEGE

This matter was considered and thoroughly discussed from every possible angle, and the conclusion was that it would be impossible to find one man that would answer equally well to all requirements, so that it was decided to place the various requirements *in the order of their importance*.

- (1) He should be a man of positive Reformed convictions and of admirable christian character, enjoying the respect and confidence of the whole Church—one whose past record is in every respect favorable;
- (2) He should be a man of high educational attainments. It is preferable that he have a degree at least equal to that possessed by any member of the Faculty. He should teach at least a short course, and should have experience as a college teacher. He should have a hearty interest in the cause of Christian Education in its widest scope, and at the same time be equally conversant with American religious and educational life. He should have the ability favorably to approach the constituency of our Church and to speak acceptably at public meetings. (The suggestion was entertained that he should bring about a closer contact between School and Church, for instance, by visiting the Classical meetings occasionally and presenting the needs of the School and pleading the cause of Higher Education);

- (3) He should be a man gifted with the talent for supervision. Under the head of supervision we have in mind more particularly: disciplinary cases that call for attention; consultation with students in re their educational and spiritual problems; the attendance upon the various committee meetings;
- (4) He should be a good administrator. Here we have particular reference to executive ability, the organizing of work so that many details of correspondence, work in the office, etc., is delegated to subordinates. He should, finally, be a man with an eye open for the soliciting and obtaining of large single contributions for the School and its interests.

B. THE DUTIES AND POWERS OF THE PRESIDENT

I. *Duties and Powers of the President and Faculty.*

- (1) Inasmuch as the Christian Reformed Church owns, supports, and controls the College, and through its Synod delegates this control to the Board of Curators, the President and the Faculty are, in the final analysis, subject to the authority of the Board of Curators, and of the Supervisory Committee as the representative of the Board. The President and all teachers are required to sign the "Formula of Subscription".
- (2) The President shall work with the Faculty of Calvin College:
 - a) in defending and developing the Reformed principles in the sphere of science (wetenschap) and education;
 - b) in shaping the educational policy of the institution;
 - c) in promoting the educational and spiritual welfare of the student-body.

The interpretation of the place and ideals of Calvin College in terms of policy and proposals to the Board of Curators belongs pre-eminently, however, to the office of President; his duty it is, also, to submit all recommendations pertaining to the matters aforementioned to the Board for final decision.

- (3) All matters pertaining to the Curriculum or Courses of Study, and all other matters purely educational, shall be determined by the President and Faculty, subject to the approval of the Board of Curators. The Board, however, reserves the right to introduce new subjects after conferring with the Faculty.
- (4) Disciplinary measures relating to *individuals* shall be left to the President with the understanding that in serious cases he shall consult the Faculty; the final decision of the President shall, however, stand; in cases where he deems suspension necessary, the approval of the Faculty shall first be obtained. In case of a difference of opinion regarding suspension, the Board of Curators shall decide, or the Supervisory Committee, when the Board is not in session.
- (5) No student-organization shall be established without the approval of the President and Faculty, and all student-organizations shall be under their strict supervision. The President and Faculty shall also have the power to terminate any student-organization which is deemed detrimental. Any student organization has the right of appeal to the Board of Curators, or the Supervisory Committee when the Board is not in session.
- (6) The President and Faculty shall have the power of jointly recommending candidates for appointment as professors, assistant professors, instructors, assistants, or as teachers of any other rank.
- (7) When a college president is to be appointed, the Faculty shall have the power of nominating the candidates, but the Board reserves the right to add to this nomination. Appointment rests with the Board of Curators.

If possible, nominations should contain at least two names. If the Board finds the nominees unsatisfactory, it may request new nominations from the Faculty. Should the Faculty be unwilling to offer new nominations at the request of the Board, the Faculty's right of nomination is automatically waived till a new election. The Faculty may at any time waive its right to nominate.

- (8) In case of dispute between the President and the Faculty either side or both may appeal to the Board of Curators, or to the Supervisory Committee when the Board is not in session.

II. *Duties and Powers Specifically of the President.*

- (1) The President shall be the head of the School, with duties and powers as defined in these articles. This does not mean that he is the autocrat of the institution with the Faculty having only advisory powers. On the other hand it does imply that he is not merely the presiding officer and executive of the Faculty. The President shall take the initiative in all important matters but shall consult and cooperate with the Faculty in the manner prescribed in these rules.
- (2) The President shall propagate our principles both in and outside of the College at all times, and shall represent the College in all its external relations.
- (3) Except by special decision of the Board of Curators, the President shall act as the medium of communication between the Board of Curators (or Supervisory Committee) and the Faculty, and between the Board (or Supervisory Committee), and the students. He is also a medium of communication between the College and the Alumni and between the College and its constituency.
In cases of complaint, petition, etc., the right of a personal hearing before the Board or Supervisory Committee is, of course, not denied.
- (4) The President shall on the first day of the Annual Meeting of the Board of Curators, and at such other times as may be requested, present to the Board a complete report on the affairs of the College. He shall also keep the Supervisory Committee informed at its monthly meetings on all important matters pertaining to the College.
- (5) The President shall be the presiding officer of the Faculty.
- (6) Should the President deem the removal of a member of the staff advisable, he shall notify the Supervisory Committee not later than the end of

the first semester. In cases of misbehavior or un-Reformed teaching, the provision regarding the time of notification does not apply. The Supervisory Committee may at its discretion consult the Faculty in the matter.

- (7) The President shall teach, but not to exceed five or six periods a week.
- (8) The President is in charge of the office and solely responsible for purely administrative matters.
- (9) The President shall to the best of his ability promote the financial interests of the School.

With the adoption of these rules, all former rules regarding the Authority and Duties of the President are abrogated.

We have already referred to the appointment of Prof. J. Broene to this position and his acceptance of the same.

(3) The Educational Secretary, the Rev. J. Vander Mey, was instructed to seek contributions and gifts for endowments of the Chair in Bible and for the proposed New Chair in the Seminary.

(4) The following request of the Theological Faculty was granted:

"The Faculty requests that the Curatorium authorize the Faculty to grant the degree of Th.B. to all students who successfully complete the three-year theological course, with the following stipulations:

- a) An average standing of not less than B- (B minus) must be received throughout the entire course; one
- b) Any one who fails in or another course, or has a 'condition', is not to be considered;
- c) If a student has one or two standings below D, it is left to the judgment of the Faculty, whether he can apply for a degree;
- d) All the candidates for the Th.B. degree must successfully pass an oral examination before the entire Faculty sometime during the second semester of the last year;
- e) It will not be possible to make the same work in the Seminary count for more than one degree".

(5) It was decided to call to the attention of the churches that, according to Synodical decision, students are not allowed to serve in the churches until the beginning of their second year of Theology. Also, Curatorium requests the Classes not to accord to the students of other Seminaries preaching privileges which the students of our own Seminary do not have. A copy of these resolutions was sent to all the Stated Clerks of the Classes.

In case students violate the rule with regard to their license, the Supervisory Committee is authorized to take away the liberty of preaching for the time of three months.

IV. Annual Meeting of Curatorium, May 26, 1926.

(1) Continuation of preaching permits is granted to Messrs. F. Bronkema, J. C. Rozendal, C. Van Til, O. Holthrop, P. Berkhout, W. H. Rutgers, and P. Steen.

(2) A Grand Rapids family, friends of the School, present to the Board their offer to erect on the Campus a Library Building, in harmony with the architecture of the present buildings, to cost, according to architects's estimate, between \$50,000 and \$60,000. The President of the Board in name of the Curatorium accepts the offer in a most hearty expression of thanks and appreciation. Afterwards a suitable resolution of acceptance was adopted, a copy of which will be sent to the family; a Library Building Committee appointed, consisting of Mr. John Hekman, President; Mr. J. Vanden Berg, Mr. B. Hertel, Mr. N. Brander, and Mr. Gilbert Daane, with the following as advisory members: Prof. L. Berkhof, President, J. Broene, and Librarian Prof. R. Stob. This Committee was authorized to arrange suitable plans and to control all matters necessary to the erection of the building, as also to make the necessary expenditures for the same out of the funds contributed by the donors.

(3) After due examination, the following eight men were declared Candidates for the ministry: N. De Vries, R. Frens, A. Jabaay, J. R. Kamps, J. Kruithof, H. Vande Kieft, A. Van Dyken, and H. Wierenga.

(4) After the usual examination, preaching permits,

dated September 1, 1926, were granted to: Messrs. Joe Belten, Clarence Groot, Dewey J. Hoitenga, Jacob T. Hoogstra, Jacob Kooyers, Henry Rikkers, Marvin Vander Werp, and Peter Vos.

(5) Upon examination Certificates of Permission to enter the Seminary in September were granted to Frank De Jong, Menzo Dornbos, John Geels, John Hanenburg, Cornelius Witt, and Leonard Verduin.

(6) The List of Graduates, as presented by President Broene, is confirmed. Six from the Pre-Seminary Course, three from the Pre-Medical Course, one from the Seven-Year Pre-Seminary Course, twenty-one from the A.B. General College Course, two from the A.B. Course in Education, and twenty-eight from the Normal Course.

(7) It is decided to refer the duty of regulating the preaching of the students in the congregations to the incumbent of the Chair of Practical Theology.

(8) In connection with a communication received by the Theological Faculty from Prof. Sebestyen of Hungary inquiring whether it would be possible for us to aid one or more of their students, who might desire to study at our institution, the Board decides:

- a) to offer such a student (or students) free tuition at our School;
- b) to authorize the Faculty to place an official communication in our Church papers, acquainting the people with the request of Prof. Sebestyen, and soliciting voluntary donations for the purpose;
- c) to leave the further carrying out of these decisions to the Faculty, which shall report annually to the Board.

(9) The Curatorium concurs with the President (College) in the opinion that the present form of self-government (Dormitory) be continued.

(10) The Board takes cognizance of the fact that the goal is reached in establishing the *Rinck Memorial Fund*, and joins the President (College) in his wish that it may serve as long as our College lasts to keep green the memory of one of Calvin's best teachers.

(11) Special gifts—of Mr. Martin Meeter (\$600 for adding to the equipment of our Physical Laboratory), and of Hekman Brothers (\$500 for the purchase of books) were gratefully taken notice of.

(12) The Board decides to enter into a three-year arrangement with the Board of the Oakdale Christian School whereby we can use that school as a practice school for our Normal students. The consideration is to be \$1,000 annually.

(13) The request of Prof. R. Stob for leave of absence during the second semester of the coming academic year (1926-'27) is granted.

(14) The Budget for 1926, as presented by the Board of Finance, is adopted.

PROPOSED BUDGET FOR 1926

Supplies—

General	\$ 1,100.00
Music	100.00
Normal	550.00
Gymnasium	650.00
Biological Laboratory.....	565.00
Chemical Laboratory	700.00
Physical Laboratory	450.00
Repairs and Upkeep.....	500.00
Fuel	2,000.00
Light, Power and Gas.....	350.00
Water	300.00
Telephones	75.00
Printing and Stationery.....	1,000.00
Furniture and Fixtures.....	400.00
Lectures	500.00
Miscellaneous	300.00
Interest	2,000.00
Insurance	500.00
Traveling	2,700.00
Taxes	1,500.00
Advertising	75.00
Library—College	1,300.00
Library—Seminary	650.00

Salaries—

College	44,700.00
Seminary	16,000.00
Office	3,500.00
Janitors	4,100.00
Educational Secretary	3,000.00
Gymnasium	1,800.00
Library Attendants	600.00
Emeritus	6,200.00

\$98,165.00

Sources of Income—

Assessments	\$ 70,000.00
Tuition	16,000.00
Wachter and Banner.....	4,000.00
Miscellaneous	300.00
Interest	4,000.00
Cash on Hand.....	15,000.00

\$109,300.00

(15) The following appointments have been made:

Professor Peter Hockstra, Ph.D., for an unlimited period; his six-year term is about to expire.

Professor Henry J. Ryskamp, A.M., for an unlimited period, since his six-year term is about to expire.

Assistant P. G. Berkhout, as Instructor.

Assistant J. R. Bos, as Instructor.

Mr. M. Houseman, to teach a course in Physics.

Miss Grace Peterson, Assistant in the Chemical Laboratory.

Miss Johanna Timmer, Assistant Librarian and Advisor to the girl students.

(16) At present the following Standing Committees are serving:

Buildings and Grounds—The Rev. W. P. Van Wijk, Messrs. Nicholas Brander and Benjamin Hertel.

Board of Finance—The Rev. W. D. Vander Werp (President), the Rev. H. Keegstra (Secretary), Mr. Tony Noordewier (Treasurer), Messrs. C. Borrendamme, A. H. Bosch, J. Hekman, B. J. Jonkman, and G. J. Rooks.

Supervisory Committee—The Rev. W. D. Vander Werp (Chairman), the Rev. L. J. Lamberts (Secretary), the Revs. W. Groen, J. L. Heeres, and H. J. Kuiper.

(17) The following financial statement covering the two years 1924 and 1925 is herewith attached as information given by the Assistant Treasurer:

FINANCIAL REPORT OF THE THEOLOGICAL SCHOOL AND CALVIN COLLEGE

1924-1925

College Account

Balance, Jan. 1, 1924.....	\$20,250.34		
Receipts, Classical	64,583.94		
Receipts, General	23,121.79		
		\$107,956.07	
General Expenses	\$82,827.81		
Paid on Mortgage.....	10,000.00		
		92,827.81	
Balance in College Account....			\$ 15,128.26

Dormitory Account

Board Receipts	\$ 4,114.17		
Room Rent	2,151.75		
		6,265.92	
Expenses, Board	3,575.84		
Expenses, General	745.94		
		4,321.78	
Balance in Dormitory Acct....			1,944.14

Endowment Funds

Present Value	72,598.29		
Total Loans	63,444.16		
			9,154.13
Balance, Funds to be loaned			\$ 26,226.53

Building Funds

Total Due on Buildings.....	\$80,031.88		
Mortgage and Notes Payable..	67,750.00		
Deficit.....		12,281.88	
College Music Clubs—Deficit		202.50	
Cash Balance, in Bank.....	5,882.41		
Cash Balance, on Hand.....	7,859.74		
		13,742.15	
			\$ 26,226.53

College Account

Balance, Jan. 1, 1925.....	\$15,128.26	
Receipts, Classical	65,854.51	
Receipts, General	31,576.27	
	<u>\$112,559.04</u>	
General Expenses	93,319.34	
Adj. G. R. Chr. High School..	3,000.00	
	<u>96,319.34</u>	
Balance in College Account....		\$ 16,239.70

Dormitory Account

Balance, Jan. 1, 1925.....	1,944.14	
Board Receipts	12,327.66	
Room Rent	4,739.25	
	<u>19,011.05</u>	
Expenses, Board	12,363.98	
Expenses, General	4,227.80	
	<u>16,591.78</u>	
Balance in Dormitory Acct...		2,419.27

Endowment Funds

Present Value	77,402.44	
Total Loans	57,184.83	
	<u>20,217.61</u>	
Balance		\$ 38,876.58

Building Funds

Total due on Buildings.....	65,225.94	
Amt. Unpaid, Chr. High.....	17,000.00	
	<u>82,225.94</u>	
Mortgage and Note Payable..	67,750.00	
	<u>14,475.94</u>	
Due from Dormitory Students	108.00	
Cash Balance, in Bank.....	23,042.15	
Cash Balance, on Hand.....	1,250.49	
	<u>24,292.64</u>	
		38,876.58

**PART II. MATTERS REQUIRING APPROVAL AND
ACTION OF SYNOD.**

(1) Inasmuch as the Synod has not defined the right of the Curatorium to grant graduates of the Seminary license to preach, and inasmuch as the Curatorium is of the opinion that definiteness in this matter will be to the profit of our churches, the Curatorium recommends to the

Synod that Curatorium be given the right to grant license to:

- 1) such graduates of the Seminary who are pursuing theological studies with a purpose of entering the Gospel ministry;
- 2) such graduates of the Seminary who are serving our churches in an administrative or teaching capacity at Calvin College or at the Seminary.

(2) At the annual meeting (1925) a report of the Committee in re Seminary Development was adopted by the Board and presented to the churches per its official report. At the March and May meetings a somewhat revised plan was submitted by the Theological Faculty. This new plan was adopted by the Board with the following decisions:

- 1) The advice not to extend the Seminary Course to four years is adopted;
- 2) Curatorium adopts the curriculum proposed by the Faculty with this amendment that three semester hours of Comparative Religion be substituted for three semester hours of Apologetics;
- 3) The Synod is hereby overtured accordingly.

Curatorium also decided that the new chair is to be called: The Chair of Ethics.

We want to bring to your attention the opening paragraph of the former report as well as a recommendation that was attached thereto. The opening paragraph reads: "Our starting point is, of course, the generally felt need of new branches of study. Your Committee recommends, after careful consideration, that the following branches be added to the curriculum: Biblical Theology, Apologetics and Comparative Religion (including History of Religions). This selection is based on (1) the intrinsic value of these subjects; (2) the attention which they command in the theological world of today; (3) the demand of our students".

The recommendation referred to reads: "Your Committee also recommends that Prof. Bouma shall be ac-

corded the privilege of selecting one of the two proposed chairs in Systematics".

The report of the revised plan, and which is hereby submitted for your consideration, with the Board's recommendation for adoption, reads:

To the Board of Trustees of Theological School and Calvin College, in session March, 1926.

DEAR BRETHREN:—

The Theological Faculty comes to your honorable body with a proposal bearing upon the improvements in the curriculum which were adopted by you at your meeting of May-June, 1925, and which will, accordingly, come before the Synod of 1926.

The Faculty is pleased that the report of your Committee of 1925 in re Development of our Seminary was received so favorably and adopted so unanimously at your meeting of last year. Your body is well aware that these proposals originated largely with the Faculty, and it is therefore unnecessary to repeat that the Faculty is in hearty accord with those decisions.

Upon further reflection, however, the Faculty has come to the conclusion that there is one element in the proposed plan which is subject to serious objections. This is the element of the extension of the theological course from three to four years. In regard to this matter the Faculty is frank to state that it has come to a somewhat different conviction. Believing that your honorable body will share this conviction once the matter is properly presented, we now come to you to submit a somewhat revised plan. The Faculty is of the opinion that it is possible to introduce the new branches and to combine this and all the other desirable features of the proposed curriculum as adopted by you last year, with the elimination of this undesirable element, namely, the lengthening of the course from three to four years.

Our reasons for holding to the inadvisability of increasing the theological course from three to four years are the following:

- 1) No Seminary in the country has such a requirement;
- 2) In the Netherlands the course does often run over three years, but this usually includes propædæutic studies such as we have in our College;

- 3) In view of 1 and 2 it would appear neither wise nor fair to our students to require more than a three-year course;
- 4) The Seminary must not fail to recognize the element of competition that inevitably enters into a student's choice of Seminary. Even now Princeton is drawing some of our students;
- 5) If such standard Seminaries as Princeton, McCormick, and Hartford can cover an acceptable course in three years, there is no reason why we cannot do so;
- 6) So far the proposal of a four-year course has met with an adverse reception among the students and in the church at large. The suggestion of some Classes to make the fourth year optional, would, if put into effect, render the entire plan worthless and would frustrate the very purpose of the proposed improvement.

In view of these considerations we now submit the following revised plan and proposed curriculum to you. The introduction of the new subjects, as well as those other desirable features which met with your approval in 1925, have been incorporated in the proposed curriculum and plan as outlined, and the three-year course has been retained. All this is brought about chiefly by a slight reduction of hours in all departments, which—contrary to our advice of last year—we consider preferable to the introduction of a fourth year.

As the elimination of this undesirable element in the proposed plan of last year would also necessarily involve revision and recasting, as well as elimination, of various elements contained in the report as adopted by your body last year, the Faculty in the new proposal has incorporated all the features approved by your body last year, and has given the whole of the plan a new form, incorporating the necessary eliminations and revisions. The Faculty would therefore suggest that the following proposal be considered as a whole, and that it be substituted for the one adopted last June and to be submitted to the coming Synod.

PROPOSED CURRICULUM

	I.		II.		III.	
	1st Semester	2nd Semester	1st Semester	2nd Semester	1st Semester	2nd Semester
O. T.	Hebrew 3 O. T. Hist. 2	Hebrew 3 O. T. Hist. 2	Heb. Ex. 2 O. T. Isag. 2	Exegesis 2 O. T. Isag. 2	O.T. Bib. Th. 3	Exeg. 2
N. T.	N. T. Hist. 2	Herm.-Ex. 3 N. T. Hist. 2	N. T. Exeg. 2 N. T. Isag. 2	N. T. Isag. 2	N. T. Exeg. 2	N.T. Bib.Th. 3
Hist.	Gen. Ch. H. 3	H. of Miss. 1	Gen. Ch. H. 3	Am. Ch. His. 2	Gen. Ch. H. 3	Chr. Ref. H. 2
Dogm.	H. of Doct. 3	Prol. Dogm. 3	Dogm. 3	Dogm. 3	Dogm. 3	Dogm. 3
Eth.-Apol.		Encycl. 3	Apolog. 3	Apolog. 3	Ethics 3	Ethics 3
Pract.	Appl. Hom. 1 Homil. (incl. Lit.) 3	Appl. Hom. 1	Appl. Hom. 1	Appl. Hom. 1 Cat.-Poin. 3 or Comp. Rel. 3	Appl. Hom. 1 Miss. Pr. 3 Meth. or Elec. 3	Appl. Hom. 1 Eccl. Pol. 4
Total Hours....	17	18	18	18	18	18

Taking our point of departure in the desired introduction of courses in Biblical Theology, Apologetics, and Comparative Religion (such introduction having met with your approval, See Art. I. 1, of Report of your Committee in re Development of Seminary, 1925), the Faculty proposes:

1. That with the introduction of these new courses the whole of the curriculum be drawn up in such a way that none of the present courses are eliminated, and at the same time various desirable features (contained in the adopted plan of 1925) are introduced. This can be done by a reduction in the amount of time devoted to most of the other courses. The proposed curriculum incorporates all these elements.

The outstanding features of this proposed new curriculum are:

- 1) The new courses in Biblical Theology, Apologetics, and Comparative Religion are incorporated;
- 2) Courses in Missionary subjects are provided for as follows:
History of Missions; required for all;
Miss. Principles and Practice, and Comparative Religion; these courses to alternate respectively with the senior elective and Catechetics-Poimenics, so that prospective missionaries will take the former, and those preparing for the home ministry the latter;
- 3) The periods to last one full hour instead of 45 minutes;
- 4) The maximum number of hours for all classes is 18. This is a decided improvement over the present curriculum, in which each class has 22 hours;
- 5) Provision is made for a three-hour (one semester) elective in the senior year. This allows the student at least a little choice in the selection of his course. Princeton allows 12, McCormick 26, and Hartford 30 semester hours.
- 6) The reduction is greatest in the department of Practical Theology, but as far as applied Homiletics is concerned, this reduction may—from the nature of the case, in the discretion of the professor in charge—be compensated for by various measures,

such as the introduction of a personal conference hour, the demanding of at least one written sermon in addition to the one required in applied Homiletics, etc.

II. That with the introduction of this new course the department of Systematics be divided into two parts, thus creating two chairs, the one in Dogmatics and related subjects, and the other in Ethics and Apologetics and related subjects, and that accordingly a second professor be appointed in the department of Systematic Theology.

Reasons:—

- 1) The courses in Systematic Theology are, both by reason of the number of hours and by reason of the nature of the subjects, such that no one man can do full justice to them. This is, in a sense, already the case with the present curriculum, and will become doubly true with the introduction of Apologetics and Comparative Religion;
- 2) The urgent need of original constructive study in the fundamental problems of Systematics, especially Apologetics, makes such a division of labor not only desirable but even imperative;
- 3) If the department of Systematics is assigned a second chair, a more equitable distribution of all the work will be effected;
- 4) Such an arrangement would be in harmony with the wishes expressed in the overtures to the 1924 Synod in re the appointment of a sixth professor.

NOTE.—These reasons are substantially the same as those assigned by your body as grounds for a similar decision last year. See Report of your 1925 Committee in re Development of the Seminary. (p. 3.)

Respectfully submitted,

The Theological Faculty,

L. BERKHOF, Rector.

(3) In connection with an overture of the Theological Faculty to the Board, the Curatorium decides: To advise the Synod to open the Seminary to all who wish to pursue

theological studies, upon the grounds adduced by the Faculty:

Grounds:-

- a) In principle it seems indefensible, to deny someone admittance, who has fulfilled the established requirements, and who desires to take a course in theology, simply because he doesnot declare that his purpose is to become a candidate for the sacred ministry in the Christian Reformed Church;
- b) According to our Catalog our School states as its purpose "both to make a scientific study of theology and to prepare young men for the ministry";
- c) The declared purpose of the Theological School, to be first of all a training school for fusture ministers,would not be in the least abridged by such a regulation:
- d) Although there seem to be no definite regulations which would cover such instances, yet there have been in the past matriculations of that nature (e.g. the case of Mr. I.Adams, cf.Acts of Synod 1898, Art.42; And that of Mr. Van Heest,who studied at our School in 1923-'24). Further Mr. Haggai who takes a few courses.
- e) Even now there seems to be a case (if the Faculty is correctly informed) of a College student who does not aspire to the gospel ministry, but whso nevertheless, according to him, desires to take a theological course at our School. To close the door for such a person, does not seem reasonable, nor capable of defense.
- f) The Faculty knows of no Theological School where such an opportunity is not available.Even the Theological School of the Netherlands Reformed Churches at Kampen is guided by the following regulations:
"It is allowed, that someone, not a member of the Reformed Church, be admitted to the Theological School as a student to study theology.
Whoever takes the candidate's examination must be a confessing member of a Reformed Church.

To study at the Theological School one does not need the permission of the Curators. Whoever has a diploma from a gymnasium (secondary grammar school?) is registered by the professors. The examinations are conducted not by the Curators but by the Professors. The Curators supervise the teaching and conduct of the Professors".

From a private communication from Dr. T. Hoekstra, Kampen).

- g) The matriculation of such students (very likely few in number) could take place without an increase in costs. Rather the tuition of such students would help to decrease costs;
- g) To prevent any confusion of such students with those admitted as prospective candidates for the gospel ministry in the Christian Reformed Church, they would be designated as "special students".

The following safeguards are proposed in connection with this matter:

- a) If students who entered upon the study of theology without any intention of studying for the ministry should change their mind in the course of their study and decide to become candidates for the ministry in the Christian Reformed Church, they shall have to submit to the regular examinations before the Board of Trustees, and shall not be able to graduate unless they have met all the requirements both of the Pre-Seminary and of the regular Seminary Course;
- b) Such students shall pay tuition at the rate of those College students that are not studying for the ministry in the Christian Reformed Church, and shall not be entitled to any refund if, at any time during their Seminary Course, they should decide to become candidates for the ministry in our Church.
- c) They shall not be licensed to preach in our churches.

(4) The Board overtures Synod to give its approval to the following suggestions presented by the Theological Faculty:

With a view to the great difficulties which the Faculty oftentimes faces when students from schools other than Calvin College, seek admittance to our Theological School, the Faculty comes to the Curatorium with the question whether it can be allowed some freedom with respect to the Pre-Seminary course. By a strict insistence on the requirements of the course, we drive some students to other Seminaries. This also explains many of the unpleasant experiences we have had with Grundy Center. With a view toward possible improvement in this matter, the Faculty proposes to the Curatorium the following suggestions:

- a) That to students, seeking admittance to the Theological School, no different (greater) requirements be presented than those which obtained, when they began their College work, be it at our College or elsewhere;
- b) That when consecutively required courses differ, the Faculty be given the right, in a given instance, to let the requirement of one or another course apply, whatever works best, especially in times of transition from one course to another.
- c) That the Faculty be permitted to make the following substitutions:
 - 1) "Economics" or "Political Science" instead of "Sociology";
 - 2) "Inorganic Science" or "Physiological, Experimental", or "Genetic Psychology" instead of "Organic Science";
- d) Concerning religious instruction, four hours of Reformed Doctrine are definitely required, but that freedom be given, to substitute for Biblical Archaeology and the course in Calvinism, other courses in "Bible Study". (For students, not coming from Calvin College);
- e) That it be left to the wisdom of the Faculty, to make substitutions for a total of six semester hours for students who did not take their College Course at Calvin College.

Point c) must be understood to mean six semester hours in addition to those mentioned under point c).

(5) *Tuition.* The following is submitted for your approval and adoption upon recommendation of Curatorium:

- 1) That the general tuition rate be revised to \$75.00 a year; because our present rate is lower than that of any other college in this State, and because our tuition is not higher than that of some elementary schools, and it is lower than that of our Grand Rapids Christian High School, and finally because our expense as an institution has increased.
(Against this recommendation Curators Keegstra and Vander Werp filed their negative vote.)
- 2) That \$50.00 each per year shall be charged for two students of one family;
- 3) That students living West of the Mississippi River and East of the Ohio River shall be charged \$50.00 a year, and that for all such students the minimum rate per year shall be \$10.00 each for two from one family;
- 4) For students from Montana, Wyoming, Colorado, and New Mexico, and points West of these states, the rate of tuition shall be \$25.00 per year;
- 5) A married man who establishes his home here for one semester next preceding date of enrollment is considered to have his residence here, while the residence of minors follows that of their parents or legal guardians;
- 6) The gymnasium fee of \$5.00 shall not be included in the tuition fee;
- 7) Laboratory fees in all departments shall be increased to \$3.00 per course per semester. In addition a breakage ticket of \$5.00 per course per semester shall be required of students electing Chemistry;
- 8) That a laboratory or "practice" fee of \$3.00 per semester be charged all students (this applies particularly to Normal students) who register for a practice teaching course.

The Board concurs in the opinion of the Theological Faculty that the tuition of the theological students should not be raised:

- a) Because, in distinction from College students, who are trained for all kinds of positions in civil and social life, the Seminary students are preparing themselves exclusively for the service of the churches;
- b) Many of the Seminaries of our land require only a nominal tuition of their students, or none at all. The situation is quite different from that in the Colleges;
- c) To demand more of the few students we have would bring very little additional revenue.

(6) The Board, at the request of both the College and Seminary Faculty, overtures the Synod to take the necessary steps to change the official name of our school to *Calvin College and Seminary*. *Reasons:*

(College Faculty): Our present name is too clumsy.
(Seminary Faculty): a) Deze naam is reeds veelszins in gebruik;

- b) Hij is verre te verkiezen boven den omslachtigen naam, Theological School and Calvin College;
- c) Het College ging ons reeds lang voor door uitsluitend van Calvin College te spreken.

(7) Two requests of the Executive Committee of the Christian Reformed Board of Missions are hereby referred to your honorable body with the recommendation of the Curatorium that they be granted:

- 1) That Seminary candidates who are expecting to be sent out by our churches as foreign missionaries, be exempted from the existing rule that they cannot be called until a month after their graduation. Because of this rule there is not sufficient time allowed to have calls extended, accepted, the candidates examined and ordained, *and arrive in China in time* for the opening of the Language School the first days of October,—a very necessary thing. It is also difficult to arrange for acceptable steamship accom-

modations at the last moment, knowing, of course, that there is always a possibility that the candidate might fail in his final classical examination;

- 2) That those who graduate from our Seminary, and expect to be sent out as foreign missionaries, but who intend to take a post-graduate course elsewhere before they sail, be declared candidates by the Curatorium as soon as they have finished their studies at our School, so that they can be called during the course of the year they are studying elsewhere, and cannot alone be sent out amply in time as stated above, but also are enabled, if deemed wise, to do some deputation work during the interval.

(8) The pension allowed Prof. F. M. Ten Hoor is \$1,800.00 per annum. But this matter now calls for your attention.

(9) The Board recommends that henceforth none of the teaching staff (College) but Professors and Associate Professors be eligible to pensions.

(10) The Board recommends to Synod that the salaries of our Theological Professors be raised from \$3,000 to \$3,500 per annum.

(11) The Board recommends both Prof. C. Bouma and Prof. M. Wyngaarden for re-appointment for the term of six years.

(12) The Board nominates for the Chair of Practical Theology: the Reverend H. J. Kuiper, Pastor of Broadway church, Grand Rapids, Mich., and the Rev. Dr. J. Van Lonkhuyzen, Pastor of the First Chicago church.

(13) The Board presents as nominees for the Second Chair in the Department of Systematic Theology: Prof. L. Berkhof, Professor of Exegetical Theology, New Testament, and the Rev. H. Schultze, Pastor of Sherman St. church, Grand Rapids, Mich.

Respectfully submitted,

JOHN DOLFIN, Secretary.

SUPPLEMENT III

GENERAL FUND, HOME MISSIONS

Esteemed Brethren:-

The Committee of the General Fund presents to you the enclosed financial report. It runs from June 1, 1924 to May 20, 1926. Received during those two years \$35,882.81. With the favorable balance of \$62.21, the receipts are \$35,945.02.

The disbursements were \$32,950.40, so that there is \$2,994.62 in the fund. However one should take note that no subsidy has been disbursed for the last quarter. The amount still expected from the various Classes is \$4,900.00. If this is to be disbursed, then there is a deficit of \$1,905.38 in the fund. If the Synod grants the received requests, then it must devise ways and means to disburse the promised amounts.

Also in the next two years expenses will increase, since Classis California will no doubt have to call more missionaries, and the Classis itself is still young and weak.

Respectfully submitted, the Committee of the General Fund of the Home Missions,

J.H. Monsma, President.

B. Sevensma, Secretary.

I. Van Dellen, Treasurer.

SUPPLEMENT IV

REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS TO THE SYNOD OF 1926.

Reverend Brethren:—

The Christian Reformed Board of Missions has the honor of reporting to you about its labors since the Synod of 1924. Allow us, as usual, first to take up matters concerning our Indian Field, then regarding our work in China, next of our Board and its Secretary, then the reports of the Board's Treasurer covering the last two fiscal years, and finally Proposals to be laid before Synod. (For the latter see the report of the Advisory Committee. Arts. 21 and 42 of the Acta).

I. OUR INDIAN FIELD.

Since the last Synod the work has been continued at each of our five Mission posts in the order given: Rehoboth, Crown Point, Toadlena, Tohatchi, Zuni, and since September 1, 1925, also at Farmington, N. M., to which place the Rev. L. P. Brink moved his family at the time. At about that same time the Rev. H. Fryling became responsible exclusively for the work at Black Rock, four miles east of the Zuni village, while Rev. Hayenga, in September, 1925, took charge of the mission work in the Zuni Pueblo. We can be very brief regarding our Indian work at this time, since the Questionnaire which you will find at the end of the Agendum for the 1926 Synod gives all kinds of detailed statements about buildings at our various posts, as well as about the activities carried on at our various stations.

We should note here that the Rev. J. W. Brink, after faithfully laboring at Rehoboth for about twelve years,

felt moved to accept a call to work among our own people in the great Northwest, while Dr. E. H. Beernink has signified his intention to us of terminating his work under our Board coming July. Several of our Rehoboth workers have gone, but others took their place. Several young people have confessed the Lord at our Rehoboth station.

At Crown Point work has been carried on as usual, and for details we refer you to the Questionnaire.

That also applies to Toadlena, except to state that Mr. J. C. Kobes, a graduate of the Los Angeles Bible Institute, has been appointed as our missionary at Toadlena, and is giving a good account of himself at this place.

In Tohatchi the brethren Bouma and Oppenhuizen have been holding the fort amid somewhat discouraging circumstances on account of competition of another body, far more persistent in its propaganda efforts than the Seventh Day Adventists, who have been at work at Smith's Lake in the Crown Point territory. Brother Bouma has left for Lynden, Wash., and we bid him Godspeed, thanking him for his labors. We invoke God's blessing upon the Rev. William Goudberg, who was solemnly set aside for the work of the ministry at Tohatchi, May 25, 1926, in the Central Ave. church, Holland, Mich. As you know, he, as well as Brother Oppenhuizen, are supported by the Classis of Holland.

As already alluded to above, the Rev. Calvin Hayenga took charge of the work at Zuni in September, 1925, assisted by Mr. Bert Sprik, who continues in charge of the work among the young people. Brother Sprik also holds services from time to time at a neighboring place called Whitewater. Both of our men visit the farming villages, and at times are encouraged by promises of success, while at other times they find reasons for discouragement, in part also due to the propaganda carried on by the church which, ever since the year 1629, has been trying to christianize the Zunies. School has been held by two teachers, one teaching in the old chapel and another in the old Y. M. C. A. building. Part of the old building has been torn down in order to make room for the new church and school and quarters for unmarried workers, which

are being erected now. As you know, the Synod of 1924 kindly approved of our plans concerning this complex of buildings, whose cost was estimated at \$25,000, and the outlook is that the expenses will be limited very closely to that sum. Some \$20,000 of this is in our treasury already.

A home has also been built for Rev. Fryling at Black Rock, costing \$6,957. It has been found necessary also to dig a well at Zuni. It was estimated that it would cost about \$500, but we had to go as deep as 410 feet before a fine current of water was struck, and the expenses meanwhile were brought to about \$2,000. But it was either a question of leaving a dry hole, or going ahead, and the Board feels happy that a good current of water has gladdened our workers.

There have been some exciting times in Zuni, at one time due to the fact that four Hopi brethren had been invited to come and tell what Christ had done for them. This made some Zunies angry, but we trust that their testimony-bearing, as well as the labors of all our workers, will not be in vain.

At Farmington, as already stated, Rev. L. P. Brink began his labors September first. The greater part of the months of October, November, and December he spent out East, soliciting funds for the buildings of the new Farmington Mission, and we are glad to be able to report that he has put up fine buildings for himself and for his assistant, Mr. J. C. Morgan, as well as a chapel. We may well congratulate ourselves on the fact that \$10,000 was sufficient to obtain these valuable buildings.

September 1st, Mr. Morgan entered upon his duties, and we have been told that he has shown himself an able, energetic and untiring worker. He has done a great deal of camp work within forty miles of the post, besides assisting in services at Ship Rock, Towao, Toadlena, Tohatchi, Rehoboth, and Fort Defiance. As to the work of Brother Brink we refer to the Questionnaire. He and Mr. Morgan are planning to hold a number of camp meetings during the summer.

At Albuquerque and Santa Fé our brother, M. Vander

Beck is no longer serving. He has become missionary-pastor connected with the Presbyterian Church, U. S. A. His place has been taken by Mr. Simon A. Lay, toward whose salary we contribute the amount of \$500, whereas we have also been continuing our support to the amount of \$250 per year of Mr. Cell, connected with the Sherman Institute at Riverside, Calif. The Secretary of Missions has been trying hard to place one of our men at one or both of these places, but hitherto unsuccessful.

At Fort Wingate work has not yet been started, although the Government seems to be preparing to open there the Charles H. Burke School. Through arrangement with the Indian Committee of the Home Missions Council we are allowed to place a worker there entirely under control of our Board.

II. OUR CHINA FIELD.

The Questionnaire will also give you detailed information concerning this field. We have many reasons to praise the Lord for prospering us in this undertaking. While there have been wars and rumors of wars to the north and to the south of our Mission Field at Jukao, our missionaries and our mission property thus far escaped the ravages of war, and we trust the Lord will continue His protecting mercy.

We are sorry to have Miss Angie Haan laid up by illness. She has been recuperating in Kuling, in a mountainous region, hoping she may be restored, but according to the report of Dr. Huizenga it will be impossible for her to locate permanently at Jukao, so that her recall to America seems to be inevitable. Otherwise the health of the workers has been preserved remarkably.

It will no doubt gladden you as it gladdened us, that through the goodness of God and the liberality of His people, the Board expects to have several new workers sent out this fall. The two Grand Haven churches rallied to the support of Dr. R. H. Pousma. No doubt Spring Lake will join Grand Haven before long in assuming this responsibility.

The churches of Central Ave. and 14th St., Holland, Mich., consented to become responsible for the salary of Candidate Selles, who is to be ordained on June 17th. There is every prospect that the church of Drenthe will assume the support of Candidate J. R. Kamps. The three Kalamazoo churches are getting ready to extend a call to Candidate N. De Vries. We expect these brethren and their beloved ones to sail within a couple of months and to be enrolled at the Language School at Nanking, as our other workers will be.

The First church of Wellsburg, Iowa, assumes support of Miss Lillian Bode, whom we expect will sail with the De Korne family when they return during the last days of August.

The Hospital work is progressing most encouragingly, and we are very happy to report that the use of the means of grace has been blessed unto the baptizing of several Chinamen as members of the Church of Christ. On November 23rd, 1925, three men, Messrs. Lee, Liow, and Dzow, made public confession of their faith in the Lord, and were baptized as the first fruits of our China mission work. Recently Dr. L. S. Huizenga wrote: "Last Sunday we examined 12 persons, one of whom was Mr. Wang, 67 years old. For thirty years Mr. Wang served as a Buddhist priest".

Hitherto our work has been carried on in five places, three inside of Jukao City, one just outside the west gate, and one at Ding Yen, some ten miles distant. The work at Ding Yen was authorized by the China workers during May, 1924, at about the time the official opening of the Hospital took place.

Recently a survey has been made to find other centers of work in the counties for which we have become responsible, and which, as you will notice from the Questionnaire, are supposed to contain far over a million souls.

The report of the Treasurer will show that considerable money has been spent in erecting buildings, but hitherto we have been able to retain a good balance in our China Mission treasury, largely owing to the fact that the policy of the Board is to send out workers only as fast

as we can find supporting churches. We are sure this is placing the work on a sound basis financially. If we had only done so from the beginning with our Indian work, we would not have had to struggle with a deficit the way we have been. (See below.)

III. THE WORK OF THE BOARD AND THE SECRETARY.

Since the Synod of 1924 your delegates for mission work have duly attended to the change permitted by the last Synod, namely, to exchange the name, "Board of Heathen Missions of the Chr. Ref. Church", for that of "Chr. Ref. Board of Missions". This was attended to during the fall of 1924 by the filing of a certificate of amendment to the Articles of Association, sent to the Secretary of the State of Michigan. (Executive Comm. Meeting, Nov. 19, 1924, Art. 26.)

The Board met in regular session twice, and the Executive Committee met as a rule every two months and sometimes oftener, under the presidency of the Rev. W. D. Vander Werp. We are happy to report that we always met in the best spirit of fraternity and co-operation, and a great deal of business has been transacted, not alone at the Board meetings once a year, but at the Executive Committee meetings, which usually took a whole day's session. At different meetings we have been aided by the advice of missionaries who happened to be in or around Grand Rapids.

We were also greatly helped in transacting business by the fact that the Board has been trying to systematize the work on the field. The China force is holding monthly meetings. In Zuni and Rehoboth are Local Conferences, and the whole work among the Indians is reviewed and proposals are made by the General Conference, which meets from time to time.

Mimeographed reports of the meetings of the Board and of the Executive Committee are sent to the workers abroad, and also, and especially, to the Board-members, so that they can keep their respective Classes in touch with the work abroad and at home. This mimeographing, of

course, means a great deal of work, but we believe it is productive of good results.

The above named work of mimeographing is in charge of the Director of Missions, who also carries on all the correspondence of the Board and of its workers, and it is amazing what a great deal of correspondence is constantly carried on and necessary, as the work increases and workers are added to the force.

The Secretary has also been preaching in our churches practically every Sunday, and in many cases, not alone giving three sermons, but also addressing the Sunday Schools of congregations which he serves.

He has attended various mission feasts, and addressed various meetings throughout the denomination. He has been regularly attending the meetings of the Foreign Missions Conference and Home Missions Council, as per directions of Synod. Last year he spent some time at the meeting of the Friends of the Indians in Philadelphia. He also attends the meetings of the Indian Committee, and has been put on the Executive Committee of the Home Missions Council, as well as its Committee on Hebrews and Literature. That means that a quiet influence for good can be exerted in this way. It takes some years before these different avenues of usefulness open themselves. He deems it part of his duty, however, to the interests of the Kingdom of God, in its broader sense, to try to make himself useful in these interdenominational organizations.

For that reason he also consented to represent our Sunday School Association of the Middle West, with President J. Broene of Calvin College, as member of the Executive Committee of the Michigan State Council of Religious Education, and last fall was put on the Board of Trustees, which is really the steering committee of the organization, and on which several people of our religious bringing-up have a place.

During the last two years some attention has been paid to the work at Hoboken, as well as to the work among the Jews, particularly in Paterson. Attempts have also been made to promote the interests of the cause of Home Mis-

sions, although through lack of a central organization, it was not very easy to function in any definite way, but the Home Missions Conference in Chicago, December, 1925, was attended, and Toronto was visited in the interests of the Canadian immigration situation. Conferences have been held with the authorities of the Canadian churches so as to arrange, if possible, for a promotion of the cause of our Holland-Reformed immigrants entering Canada, without hardening our churches too much. Recently four successive Sundays were spent within the bounds of the Classis Muskegon in order to arouse the churches to take new interest in Home Mission work and obtain the sum of \$2,000 for the erection of a portable church of the Muskegon Classis to aid in its Home Mission work.

A few articles have been written on the Home Mission cause, and several on the cause of Missions in a general or more specific sense.

The Secretary has been endeavoring to obtain funds to wipe out the Indian Mission deficit, and was able to obtain in the neighborhood of \$7,500 for this purpose. The Indian deficit arose some years ago not alone because of adverse financial conditions in the West, but especially because after the China work was started, quite a number of our congregations which used to take two or four offerings per year for the Indian work exclusively, switched one or two of these offerings to China. While expenses of the Indian work were going on as usual, the income was considerably cut into. Moreover, building operations have been going on among the Indians right along, and still more will be needed, so that we are afraid that there will be a continuation of the deficit for some time until the building period has ended. Attempts are being made to place the work also on at least something of the basis of the China work, by obtaining churches to pay the salary of the individual workers among the Indians, namely, Graafschap, Miss Van Zanten's salary; Sherman St., Dr. Beernink's salary; and Grandville Ave., the three Rehoboth teachers. Several of our Sunday Schools and other societies support Zuni and Rehoboth school children.

Considerable money has been handled by the Secretary

during the last two years, as a result of special appeals in general or to individuals, among them a few gifts of from \$300 to \$500. Several parties were persuaded by him to undertake the support of workers in China. In addition to the continuation of the support of Mr. Mierop by a brother and sister in Grand Rapids, five brethren in Detroit were persuaded to assume responsibility for the support of Mr. J. C. Morgan at Farmington. Mrs. H. Peerebolte contributed \$2,000 to the Board as a memorial fund to her husband, and others are being labored with for the same purpose, while we know some parties have already remembered the cause of Missions in their wills.

Very recently \$1,000 was received from the Michigan Trust Co. under the last will and testament of the late Ellen Vanden Berge-De Jong, the twelfth paragraph of whose will reads as follows: "I give and bequeath the sum of \$1,000 unto the Board of Heathen Missions of the Chr. Ref. Church, Grand Rapids, Mich., to be used in the furthering of the Indian mission work being done in America by that Church, as a tribute in loving memory of my mother, Jozina Verlinda Vanden Berge". Incidentally we might say that another \$1,000 from the same source was entrusted to the Board to be used in furthering the Jewish mission work in America, as a tribute in loving memory of Mrs. De Jong's brother, Michael Vanden Berge. Of course, this last named check will be turned over to our Jewish Mission authorities.

Considerable work is done by the Secretary in reaching the young men and young women of our Church. Quite a number have volunteered for Kingdom purposes.

Sorry to say, we find it difficult to have young men or young women give themselves for the cause of Indian work, and still less for entering upon Indian Government service to aid our workers at the various posts. It seems distance lends enchantment to the view, and the essential oneness of the mission task of the Church does not always seem to be realized. But we hope for better days to dawn.

In a more direct way the cause of Missions has been promoted, not alone by the maintenance of the Grand Rapids Missionary Alliance, but also by the organizing

last year of four Women's Missionary Unions, of the women of our churches, respectively in Grand Rapids, Holland, and Muskegon, Mich., and in Chicago, Ill. The chief purpose of these Unions is to hold public meetings twice a year of a devotional, educational, and inspirational character, in order to promote better acquaintance among the women of our various churches, to increase knowledge of, and united prayer for God's Kingdom, to stimulate a spirit of systematic and liberal giving for a definite purpose, as well as ways and means to reach the objectives named above. The Director of Missions is advisory member of the Executive and Program Committees of these organizations, which promise to become very useful. We hope that similar societies may be organized among our men, as well as among our women in other cities.

We also call attention to the work of the Secretary devoted to the Missionary Monthly, *De Heidenwereld*, which helps the cause financially as well as educationally and inspirationally.

Sorry to say, the Board is not ready to submit a draft of a new "Manual of Missions" (p. 63, Acta 1924) largely because our China work is still in its formative period, nor has it been able to present a definite proposal as to a system of pensioning unordained workers (Acta,).

Finally, allow us to report that your Board at its annual meeting, June 8, 1926, decided to submit to our China Mission force the question: How many more workers are needed to adequately occupy the field in the Kiangsu Province allotted to us?—this in view of determining how many more may or should be sent till the Synod of 1928. We trust Synod will give us liberty to act in this matter as providential circumstances and a sound missionary policy allow. As already expressed in our report to Synod, our policy has been to send out only as many workers as we can get supporting churches for.

Respectfully submitted,

HENRY BEETS, Secretary.

(For Proposals of Board, see Arts. 21 and 42).

IV. REPORTS OF THE BOARD'S TREASURER.

ANNUAL REPORT CHRISTIAN REFORMED BOARD OF
MISSIONS, 1924

RECEIPTS

Indian Work

For Rehoboth	\$21,157.79	
For Zuni	3,089.93	
For Other Stations.....	151.20	
For Crown Point.....	\$ 146.20	
For Toadlena	5.00	
For Special Purposes.....	4,950.07	
For Rehoboth (Special).....	98.55	
For Deficit	1,159.17	
For Camp Worker's Home.....	2,063.30	
For New Zuni Building.....	1,530.34	
For Personal Gifts.....	45.00	
For Hospital	53.71	
For General Fund.....	27,291.52	
For Salaries	4,583.35	
		\$ 61,223.86

Foreign Work

For Salaries	10,173.75	
For General Fund	16,416.55	
For Personal Gifts.....	180.00	
		26,770.30

Other Mission Causes

For Jewish Missions.....	127.00	
For Miss J. Veenstra.....	275.00	
For Gen'l Fund, Home Missions	20.00	
For Helping Hand Mission,		
Chicago	10.00	
For Cutlerville	15.00	
For Bethesda	10.00	
		457.00

Total Receipts for all Funds.....	\$ 88,451.16
Balance in all Funds, per Annual Report, 1923.....	54,652.54
Grand Total.....	\$143,103.70
Total Disbursements during 1924.....	105,209.36
Balance in all Funds, December 31, 1924.....	\$ 37,894.34

Standing of the Several Funds

For Training School.....	\$ 436.52
For Rehoboth Medical Missions.....	1,000.00
For Room in Zuni Hospital.....	43.71
For New Zuni Building.....	1,530.34
For China Hospital.....	60.00
For Foreign Missions.....	46,848.90
For Indian Fund (Overdrawn).....	12,025.13

JOHN DOLFIN, Treasurer.

Muskegon, Mich., Jan. 16, 1925.

Audited books and accounts and this
report verified.

A. J. WIBALDI,

FRED L. WINTER,

Auditing Comm. of Classis Muskegon.

DISBURSEMENTS DURING THE YEAR 1924

Indian Missions

Annual Board and Committee Meetings.....	\$ 259.78
Secretarial and Office Expenses.....	188.13
Traveling Expenses, (Workers, Inspection, etc.)	547.30
Literature, Conference Reports, etc.....	32.09
Insurance Premiums	472.50
Freight Bills	156.74
Missionary Personal Gifts.....	45.00
Conference Dues and Appropriations.....	402.00
Rehoboth Budget	19,005.00
Camp Worker's Home.....	4,868.33
Camp Subsidy	300.00
Zuni Budget	3,494.52
Tahatchi Budget	705.00
Tahatchi Medical Account.....	151.39
Tallena Budget	625.00
Tallena, S. S. Supplies.....	104.94
Crown Point Budget.....	405.01
Farmington Site	2,000.00
Educational Allowances (2 years).....	1,625.00
Transportation Allowances	3,097.50
Salaries	21,697.93
	<u>\$ 60,183.16</u>

Foreign Missions

Annual Board and Committee Meetings....	259.78
Secretarial and Office Expenses.....	183.13
Traveling Expenses (Conferences).....	151.50
Literature, Conference Reports, etc.....	62.34
Annuity Interest	40.00
A Refund to make Correction.....	57.75
F. M. Conference Appropriations (2 years)	162.50

Missionary Personal Gifts.....	170.00	
Rev. S. A. Dykstra.....	1,985.69	
Rev. A. H. Smit.....	1,741.51	
Various Budgets	11,250.00	
Building Fund	12,000.00	
Salaries(also part for 1925).....	16,500.00	
		44,569.20
Other Missionary Causes		
Miss Johanna Veenstra.....	275.00	
Jewish Missions	137.00	
General Fund, Home Missions.....	20.00	
Cutlerville	15.00	
Bethesda	10.00	
		457.00
Grand Total for All Causes.....		\$105,209.36

**ANNUAL REPORT CHRISTIAN REFORMED BOARD OF
MISSIONS, 1925**

RECEIPTS

Indian Work

For Rehoboth	\$19,190.38	
For Zuni	3,403.96	
For Other Stations.....	2,763.12	
For Crown Point.....\$	141.67	
For Toadlena	35.00	
For Farmington	2,586.45	
For Special Purposes.....		21,777.90
For Zuni Building	19,554.75	
For Zuni Building Furniture....	160.00	
For Mr. Mierop's House.....	45.00	
For Deficit Fund.....	1,669.80	

For Other Mission Causes

Home Misisons	101.69	
Miss J. Veenstra.....	215.00	
Jewish Missions	16.66	
Cutlerville	5.00	
Bethesda	5.00	
Helping Hand Mission.....	5.00	
For General Fund.....		28,459.91
For Salaries (Indian Missionaries)	4,833.35	
		80,428.62

Foreign Work

For Salaries (Foreign Missionaries)	11,341.16	
For Foreign Missions.....	14,260.88	25,602.04
Total Receipts for All Funds during 1926.....	\$106,030.66	
Balance in all Funds per Annual Report for 1924.....	37,894.34	
Grand Total.....	\$143,925.00	
Total Disbursements During the Year 1925.....	107,171.38	
Balance in all Funds December 31, 1925.....	\$ 36,753.62	

Standing of the Different Funds

Training School	\$ 436.52
Indian Mission Fund.....	100.00
Rehoboth Medical Fund.....	1,000.00
A Special Fund.....	1,000.00
Zuni Building Fund.....	20,510.09
Zuni Room and Furniture.....	203.71
Indian Deficit Fund.....	1,669.80
Central Power and Heating Plant.....	5,000.00
The Peerebolte Memorial.....	2,000.00
Zylstra Annuity	1,000.00
China Hospital	206.00
Foreign Mission Account.....	35,988.94
Miss J. Veenstra Fund.....	20.00
Black Rock Account (Overdrawn).....	2,500.00
Farmington Account (Overdrawn).....	7,841.55
Indian Missions (Overdrawn).....	22,039.89

JOHN DOLFIN, Treasurer.

Muskegon Mich., Jan. 26, 1926.

This is to certify that we have audited the accounts of John Dolfin, Treas., and found the same correct, and this report verified.

A. J. WIBALDA,
FRED L. WINTER,

Auditing Comm. of Classis Muskegon.

DISBURSEMENTS DURING THE YEAR 1925

Indian Missions

Annual Board and Committee Meetings.....	\$ 392.33
Secretarial and Administration Expenses....	166.88
Literature, Conference Minutes, Reports,	
Blankets, etc	74.08
Refunds (Overpayment, etc.).....	6.70
Moving, Transportation, Freight	
Bills, etc.	1,817.56
H. M. Conference, Dues, Appropriations,	
Attendance	649.00

Sherman Institute Chapel.....	250.00	
Insurance Premiums	442.50	
Educational Allowances	950.00	
Autos and Allowances (2 new cars).....	4,477.92	
Rehoboth Budget	18,000.00	
Zuni Budget	5,296.56	
Tohatchi Budget and extras.....	907.82	
Toadlena Budget	620.00	
Crown Point Budget.....	400.00	
Zuni Building Account.....	575.00	
Black Rock Building Account.....	2,500.00	
Farmington Building Account.....	10,428.00	
Camp Subsidy	456.40	
Salaries	25,056.28	
		73,467.03

Foreign Missions

Annual Board and Committee Meetings.....\$	392.32	
Secretarial and Administrative Expenses....	166.88	
Literature, Conference Minutes, Reports, Blanks, etc.	74.09	
Advance to Rev. Pousma, Books and Instru- ments	300.00	
Interest on Annuity	40.00	
Nelson's Medical	50.00	
F. M. Conference (Appropriations, Attendance, etc.)	605.46	
Insurance Premiums	72.90	
Subsidy Chinese Christian School.....	250.00	
Subsidy Chinese Intelligencer.....	50.00	
Balance on Rev. De Korne's Expenses.....	71.01	
Personal Gifts Forwarded.....	40.00	
Salaries	14,438.34	
Budgets	8,125.00	
Furlough Advance	1,200.00	
Building Fund	7,500.00	
		33,376.00

Other Missionary Causes

Classical Home Missions.....	5.00	
General Home Missions.....	96.69	
Cutlerville	5.00	
Bethesda	5.00	
Helping Hand Gospel Mission.....	5.00	
Miss J. Veenstra.....	195.00	
Jewish Missions	16.66	
		328.35
Total Disbursements		\$107,171.38

JOHN DOLFIN, Treasurer.
1107 Terrace St., Muskegon, Mich.

SUPPLEMENT V

JEWISH MISSION

I. REPORT OF THE GENERAL FUND.

To the Synod of the Christian Reformed Church, held at Englewood, Chicago, Ill., June, 1926.

ESTEEMED FATHERS AND BRETHREN:—

The following report and account of Receipts and Disbursements of the *Jewish Mission, General Fund*, for the past two years, is humbly submitted.

This report compares favorably with the report given in 1924, although some Classes have fallen behind in their contributions. On the other hand, others have contributed more than was required. Of these Classis Holland is worthy of special mention. According to the number of families in our Church at present, 60 cents per family annually, or \$1.20 per family for the two years, would have proven sufficient to disburse the sums appropriated by Synod, but this amount was not received. During the last half of the year 1925, for some unknown reason, the contributions for the General Fund of Jewish Missions fell off considerably. Not even half of the amount required came in. The treasurers of the Paterson Hebrew Mission and the Chicago Jewish Mission were begging for money, but your servant was not able to supply them. A "call of distress" was published in our Church organs, *De Wachter* and *The Banner*, and the response was remarkable and gratifying. During the month of January, over \$4,200 was received, which was more than the total received during the five months previous. The Lord inclined the hearts of our people and, although your Treasurer was not able to give the Chicago Jewish Mission the full amount appropriated by Synod, still more was received by them than during the former Synodical year.

From the reports of our Jewish Missions the work is being carried on successfully at Paterson and Chicago. May the Lord further bless *both* fields of labor!

I herewith again send printed reports of Receipts and

Disbursements. Since Synod meets somewhat earlier than usual, my report this time runs from June 1, 1924, to April 30, 1926.

This report shows the amounts received from the different Classes and how much this is per family, and how much per family some Classes gave less and the few which gave more than the required amount.

My books have been audited by Messrs. John C. Van Wyen and John Boogertman, of West Sayville, N. Y. Their report is enclosed herewith.

May the God of the Covenant remember the remnant of Israel, to His glory and to the coming of His Kingdom!

Humbly submitted,

GENERAL FUND CHR. REF.

JEWISH MISSIONS,

J. L. VAN TIELEN, Treasurer.

RECEIVED FOR THE GENERAL FUND OF JEWISH
MISSIONS OF THE CHR. REF. CHURCH
FROM JUNE 1, 1924, TO APRIL 30, 1926

Name of Classis	Number of Families	Amount Received	Per Family	Less than required per Fam.	More than requir'd per fam.
California	344	\$ 398.29	\$1.15	\$.05	\$
Grand Rapids West.....	3,022	2,670.94	.89	.31	.....
Grand Rapids East.....	2,543	2,288.48	.90	.30	.....
Hackensack	452	113.97*	.20	1.00	.....
Holland	1,844	3,256.00	1.76	.....	.56
Hudson	1,437	1,270.25	1.17	.03	.....
Illinois	2,361	1,677.66	.71	.49	.....
Muskegon	1,954	2,251.96	1.15	.05	.....
Orange City	1,436	1,369.09	.95	.25	.....
Ostfriesland	549	765.00	1.39	.....	.19
Pacific	717	960.15	1.34	.....	.14
Pella	988	812.19	.82	.39	.....
Sioux Center	1,357	1,693.19	1.24	.....	.04
Wisconsin	598	136.61†	.97	.23	.....
Zeeland	1,618	2,124.02	1.31	.....	.11
Total	21,220	\$21,787.80	\$1.04	\$.16	
Societies, Donations, Etc.....		1,831.69			
Bal. on hand, June, 1924.....		997.80			
Total Receipts		\$24,617.29			

* Less \$24.00 for check returned.

† \$427.09 besides above was sent direct to Chicago.

DISBURSEMENTS

Chicago	\$13,250.00	
Chicago "Special"	1,077.19	
Paterson	8,000.00	
Paterson "Special"	573.75	
Gratuity, Printing, Postage, etc.....	63.40	
Check Returned to Hackensack.....	24.00	
Balance on Hand, May 1, 1926.....	1,628.95	
Total Disbursements		\$24,617.29
Chicago Received—		
Through General Fund.....	\$14,327.19	
Other Sources	4,880.24	
		\$19,207.43
Paterson Received—		
Through General Fund.....	\$ 8,573.75	
Other Sources	1,060.77	
		\$ 9,634.52
Grand Total Received for Jewish Missions.....		\$28,841.95
Respectfully Submitted,		
J. L. VAN TIELEN, Treasurer.		

West Sayville, N. Y., May 20, 1926.

We have audited the books of the Treasurer of the Jewish Mission General Fund for the period from June 1, 1924, to April 30, 1926, and found them correct.

The report agrees with the Receipts and Disbursements recorded in the books.

(Signed) JOHN C. VAN WYEN.
JOHN BOOGERTMAN.

II. REPORT OF THE PATERSON HEBREW MISSION

To the Synod of the Christian Reformed Church, Englewood, Ill., June 1926.

FATHERS AND BRETHREN:—

The Classes Hudson and Hackensack, in charge of the Paterson Hebrew Mission, submit the following report:

The Board meets every month to receive reports from the workers, to discuss work to be done, and to transact other business.

At present the Mission Force consists of Candidate Herman H. Schultz, Miss Martha Rozendale, and Miss Kate Riemersma.

In order to bring the message of salvation to the Jews, these workers carry on the following activities:

Indoor Gospel Meetings are held on Saturday and Sunday evenings. During the past two winter seasons 101 gospel meetings were conducted. The total attendance of Jews at these meetings was 440, and the total attendance of non-Jews was 606. The Jews do not come to our meetings in large numbers. However, some always come who show an interest in that which is spoken, and to these we present the message of salvation, pointing out to them from the Old Testament that Jesus is the Messiah and the Son of God.

During the summer months we conduct our *meetings in the open air*. The number of meetings held depends somewhat on weather conditions. During the past two summers sixty-three open-air meetings were held. This kind of work is interesting and important. We know from experience that Jews who have listened to these messages are reading the Old Testament prophecies to find out what is said there about the promised Messiah.

On Wednesday afternoons we conduct a *Sewing Class for Girls*. During the past two years 97 of these meetings were held. The total attendance of Jews at these meetings was 532, and the total attendance of non-Jews was 2,856. In general the meetings of this class are well attended. Part of the time is devoted to Bible teaching, and every week the children are also drilled in a selected number of Bible texts, so that by repeating them again and again, these texts may be impressed upon their minds. The spare time is devoted to sewing.

The meetings of our *Dispensary* are regularly attended. Those who attend our Dispensary are mostly Jewish men, women, and children. Ninety-seven of these meetings were held. The total attendance of Jews was 931, and of non-Jews 102.

Dr. Dunning deserves our thanks for his able and willing co-operation in this work. The Dispensary is very helpful in advancing work among the Jews. It serves a twofold purpose: First of all it gives us an opportunity to bring the Gospel to the Jews, and then, by gaining their

confidence in the Mission, we often receive a welcome invitation to come to their homes. While the patients wait for the medicine, a portion of Scripture is read to them and the necessary explanation is given in the form of a sermon. In general these messages are well received.

Most of our time is devoted to *visiting the Jews in their homes and shops*. This kind of work is very important and effective, and profitable. In the Jewish homes we have good opportunity to speak to the Jews personally.

Visitations made among Jews in Paterson and Passaic.....	6,101
Tracts distributed among Jews in Paterson and Passaic.....	6,719
Gospels distributed among Jews in Paterson and Passaic.....	846
New Testaments distributed among Jews in Paterson and Passaic	92
Bibles distributed among Jews in Paterson and Passaic.....	31

In our visitation work we make it our business to tell the Jews about Jesus being the Savior of men. We read Scripture to them both from the Old and the New Testament, and give them a tract or gospel, if so desired, and as we leave we invite them to come to our Gospel Meetings.

The general attitude of the Jews toward Christianity is favorable. From time to time we notice that there is a spiritual awakening among some of the people. They ask for tracts and gospels, and they will listen to the Word of God. We are glad to report that our work is not fruitless. We have at least one Jew who is a believer in the Lord Jesus Christ, but he has not as yet made an open confession for fear of persecution. Then, there are those who are very much inclined to accept the teachings of the New Testament. Therefore we have all reasons to be encouraged and to go on with the work.

This report covers work done in the Paterson Hebrew Mission from March, 1924, to April, 1926.

The above statistics show that *much and faithful work has been done* by the personnel of the Paterson Hebrew Mission. The Board does not mean to say that their work has been perfect, but through the Eastern Classes the Church is bringing the Gospel to the Jews. Therefore, let us continue to be faithful to the charge of God's Word, "To the Jew first".

As far as our *missionaries* are concerned, we may say

that they work with zeal and devotion. Our Superintendent pro tem, Mr. Schultz has, through six years of experience and study, become quite proficient in our estimation. He loves the work and has the confidence of the Jew. He is admitted to their homes and shops, and through his acquaintance with Jewish life, is able to meet the Jew on his own ground and thus do effectual and profitable work among the Jews. His helpers, two young women, go from home to home to visit and teach the women and trying to persuade the Jewish mothers to send their little girls to the Sewing Class.

And thus the work is progressing satisfactorily.

Let us pray much for the Jewish Mission and look for a blessing, a covenant blessing, for the covenant people of old.

The *Financial Statement* of the Paterson Hebrew Mission is as follows:

DISBURSEMENTS (1924 and 1925)	
Salaries	\$ 8,261.92
Coal	821.18
Drugs	191.58
All other expenditures.....	1,421.04
Total Disbursements.....	\$10,695.74

The Classes Hackensack and Hudson respectfully *over-*
ture Synod to grant an annual sum of \$7,000 for the main-
tenance of the Paterson Hebrew Mission.

Humbly submitted,

Classis Hackensack,

J. SMITHE, Stated Clerk.

Classis Hudson,

LEONARD TRAP, Stated Clerk.

REPORT OF JEWISH MISSIONS OF THE CHR. REF. CHURCH AT CHICAGO, ILL.

To the Synod of the Chr. Ref. Churches.

Esteemed fathers and brethren:-A great deal of work has been done by our Church-group in Chicago through the Jewish Mission, since the last Synod. We now offer you a brief overview of several matters.

Soon after the previous Synod, because of the approaching departure of Rev. Rottenberg, we appointed Rev. Kliegerman of Baltimore, Md. He, after indicating real interest in accepting the appointment, nevertheless declined. At the same time a beginning was made with our clinic by the appointment of Miss Henrietta Stek, a registered nurse, and a young Christian of good reputation. And we were not disappointed with this young sister. She is to the present day, in the clinic as well as many other mission labors, an ornament for our Mission, and she is a sister who serves the Mission with heart and soul. May the Lord leave her with us for a long time.

Recently we had the opportunity to sell the properties of the Mission, consisting of the old church and parsonage of the First Church, and since more coloreds are moving into this area, we thought it wise, with the approval of Classis, to sell. Which happened, for \$30,000. The Mission had paid \$16,000 for them. August 19th the Dispensary was opened. The doctors in the area had graciously offered their help for this. In August Rev. Rottenberg moved; the Committee had a farewell-dinner for him, and presented a gift as remembrance for his labors among us. After the departure of Rev. Rottenberg, Mr. Huisjen was the temporary Superintendent. A call to Rev. Singer of Detroit, was first accepted by him, but later, because of circumstances, declined.

The building of the Ninth Presbyterian Church was purchased by us for the sum of \$12,500. And was used by us approximately a year. But since the city authorities made so many difficult regulations for changes in the building, and since in this time there was a strong movement of the Jews out of our district to the Western part of the city, so we decided after a year to resell it. We sold it again for the sum of \$13,500.

In the meantime it seemed to us, that no matter how willingly various doctors were helping us in the Dispensary, we

nevertheless could not make good progress in this way. At the same time it seemed to us that with the means at our disposal, or rather those granted us by the Synod, we could not simultaneously appoint a doctor for Dispensary and also a Missionary-Superintendent in the place of Rev. Rotenberg. That we had to choose one of two, or find a person possessing both qualities, a doctor for the clinic and preacher for the Mission. We were so fortunate as to find such a person in Dr. W. Jonker, who is a candidate for the Sacred Ministry in our churches, and who about the first half of 1925 had completed his medical studies. A communication from Dr. Jonker, as a result of correspondence, that he wished to consider seriously a call to our Mission, made us decide to continue negotiations with him. Which led to his appointment in our Mission. In the summer of 1925 he came to us, and we may also testify of him that he is an ornament for our Mission and serves the Mission with devotion. He cares for the sick in the Dispensary of the Mission, and preaches the gospel to the Jews at that time, and also in gatherings and class-room and family visiting. May he also be affiliated with our Mission for a long time and may his labors be blest. The one came, but another worker who had served the Mission with great faithfulness, namely, Miss Jacoba Tibma, left us in the fall of 1925, to accept a call to Baltimore. We viewed her departure with deep regret. Her manifold labors, especially with the women and children, will not be forgotten. Miss E. Vander Meulen, who has been an assistant to Miss Tibma for a long time, was appointed her successor, and is now performing this task with blessing.

The big problem that we now face is the selection of a new location, and the construction of a new building. Many times we thought we had been successful in selecting a new location, but every time we were disappointed. Prices in the section where the Jews have located have increased by leaps and bounds. Because of this then, as we shall see at the

conclusion of our financial report, we turn to the Synod with a couple of urgent questions.

Just what, after recounting the history of the Mission, is the spiritual condition and the fruits of it, we may on the one hand, share with you that the Gospel is being presented by the missionaries with zeal and faithfulness. There are indeed a goodly number of hearers who seem to listen to the Word with interest. Although we must add that lately by the relocation of Jews to the western part of the city, and we not having a new building there as yet, the audience has decreased somewhat. As soon as possible we hope to begin our work in that western part of the city. The Sunday evening gatherings average 6-12, not counting children and converted Jews and Christians. Sometimes a few more. The open-air meeting in summertime, draw many more Jews. There are 20-30 children in the classes, and 4-6 in the men's catechism class, and 10-15 in the women's society. The Dispensary is visited and average of 4, 5 or 6 Jews each morning. (It is open from 10-12 o'clock). At Christmas we have a large crowd of Jews, men, women and children, more than a hundred, in the church building of one of our congregations. And it was thrilling to hear the children recite verses about our Savior, or the texts about Him from the Old and New Testaments. A Jew, a father of a family, seemed to be converted. And bore hard-necked persecution from his relatives. But it seems that he has become a backslider. At the present time we see little of him, even though he was baptized and had become a member of one of our congregations. However a young daughter came to a conscious acceptance of Christ, and even though persecuted and hated and cast out by her parents and relatives, she openly confesses the Christ, and leads a beautiful Christian life. And so there are among the youth still others for whom we cherish good hope.

The work is difficult and often discouraging; an unbelievable

hardening has taken possession of the hearts of the Jews, at least in so far as we come in contact with the. And still, the Lord's command says, Forward! and faithful to that order, we bring His Word, and rejoice when we sometimes may see fruit.

As to finance, in these two years we received and disbursed:

Receipts.....\$22,612.02

Disbursements..... 21,385.43

Our Classis now requests Synod to grant an annual sum of \$15,000 for the Jewish Mission of Chicago. Only in this way will we be able to continue our work with energy. And further, that we be given a recommendation to the churches for an offering, if we with the sum of \$30,000, which we receive in installments from the colored church, would not have a sufficient amount for the construction of a new building, since building costs in Chicago have increased sharply.

May the Lord grant His blessing upon this work among ancient Israel.

Respectfully submitted,
For the Committee of Classis Illinois,

J. Van Lonkhuysen, President.
C. Leenhouts, Secretary.

SUPPLEMENT VI

REPORT OF THE EMERITUS BOARD

To the Synod of the Christian Reformed Church, in session at Chicago, Ill.
June, 1926.

Esteemed Brethren:-

The Emeritus Board has the honor and pleasure to present the following report to your body.

(1) During the two years now concluded, the Board was able, notwithstanding the increase of requests, to pay out the full subsidy, and in a few cases an additional amount.

The Board has provisionally granted subsidy to:

Rev. A. Keizer.....	\$1,000.00
Rev. J. Gulker.....	1,000.00
Rev. K. Poppen.....	1,000.00
Rev. P. Schut.....	400.00
Rev. J. Homan.....	1,000.00
Rev. P. Yff.....	1,000.00
Rev. G.D. De Jong.....	1,000.00
Mrs. H. Walkotten.....	800.00
Mrs. M. Vander Heide.....	800.00
Mrs. J. Vissia.....	500.00

(2) Departing this life were Mrs. K. Kuiper, Rev. H. Tuls, Rev. P. Yff, Mrs. H. Huizingh, Mrs. J. Stadt, and Mrs. H. Walkotten.

(3) Since a widow who received subsidy is no longer a member of the Christian Reformed Church, the Board necessarily withheld her subsidy.

(4) The report of the Treasurer reads as follows:

FOR THE YEAR 1924

Balance, 1923.....	\$ 4,702.36
Receipts.....	<u>25,039.73</u>
Total.....	\$29,742.09
Disbursements.....	<u>\$24,379.20</u>
Balance.....	\$ 5,362.89

FOR THE YEAR 1925

Balance, 1924.....	\$ 5,362.89
Receipts.....	<u>22,189.95</u>
Total.....	\$27,552.84
Disbursements.....	<u>26,410.95</u>
Balance.....	\$ 1,141.89

The books of the Treasurer were audited and found in good order.

(5) The requests for subsidy are as follows:

Rev. A.J. Brink.....	\$1,000.00
Rev. A.W. Meyer.....	1,000.00
Rev. E. Van Koorlaar.....	1,000.00
Rev. T. Van't Loo.....	1,000.00
Rev. J. Keizer.....	1,000.00
Rev. R. Vande Kieft.....	1,000.00
Rev. F. Fortuin.....	1,000.00
Rev. H. Van Wesep.....	1,000.00
Rev. W. Kole.....	1,000.00
Rev. A. Keizer.....	1,000.00
Rev. K. Poppen.....	1,000.00
Rev. G.D. De Jong.....	1,000.00
Rev. J. Gulker.....	1,000.00
Rev. J. Homan.....	1,000.00
Rev. H. J. Haarsma.....	1,500.00
Rev. P.W. De Jonge.....	1,600.00
Rev. P. Schut.....	400.00
Rev. J. Plesscher.....	600.00
Rev. J. B. Vanden Hoek.....	1,000.00
Rev. J. P. De Vries.....	1,600.00
Rev. P. Kosten.....	500.00
Rev. J. A. Gerritsen.....	1,200.00
Mrs. M.J. Bosma.....	600.00
Mrs. J. Schultz.....	200.00
Mrs. M. Temple.....	500.00
Mrs. P. Van Vlaanderen.....	300.00
Mrs. A.J. Kett.....	300.00
Mrs. A. Van Houten.....	250.00
Mrs. L. Rietdyk.....	150.00
Mrs. J. B. Jonkman.....	500.00
Mrs. P. Van Vliet.....	600.00
Mrs. A. Dekker.....	600.00

Mrs. J. Greussing.....	600.00
Mrs. H. Heyns.....	700.00
Mrs. C. Cooper.....	600.00
Mrs. M. De Boer.....	400.00
Mrs. E. Breen.....	600.00
Mrs. J. Groen.....	600.00
Mrs. F. Stuart.....	800.00
Mrs. M. Vander Heide.....	1000.00
Mrs. J. Vissia.....	500.00
Mrs. H. Tuls.....	1300.00
Mrs. J. Robbert.....	800.00
Mrs. P. Yff.....	600.00
Mrs. T. Jongbloed.....	500.00
Mrs. G. Hoefker.....	600.00

Total.....\$35,000.00

(6) The churches currently pay \$1.50 per family. if the requests named above are to be disbursed, then the assessment will have to be no less than \$2.00 per family. The amount of \$1.75 per family would be sufficient if all the Classes paid the assessment, and if no other requests were received before the next meeting of Synod.

(7) Synod must choose three members this time. The retiring members are: Mr. A. Rosbach, Rev. H. M. Vander Ploeg, and Rev. J. Smutter.

(8) The Board advises not to introduce the pension-system.

(9) The Board requests Synod to authorize it to negotiate a loan whenever necessary.

J. Smutter, Secretary.

SUPPLEMENT VII

REPORT OF COMMITTEE FOR CHURCH HELP

Esteemed Brethren:-

With gratitude to God we may again present to the Synod of 1926 a brief and yet complete account of that received by your Committee, and to which congregations these monies were loaned or granted. The year 1924 was a special year as it pertains to the receipts. This was occasioned by a special collection for Sultan and Ogilvie. Still we shall see that the year 1925 was a sober year. The needs are however many. Some Classes make requests very readily for congregations resorting under them, but often do not do too much in the way of collections. As to the last year the requests for help from Church Help have nearly doubled. Because of the great need of Conrad and Shepherd it was necessary for your Committee to ask for a special collection in the latter part of 1925, for both those congregations. Above what these congregations definitely needed, more than \$7,000.00 was promised. Judging by the amount that is usually collected and what is paid back by the congregations, it will be necessary for the congregations asking for help, to wait a year before they can receive what was promised.

Concerning repayment, a couple of times it was necessary for your Committee to write to many congregations, to remind them of their promises of repayment. The total amount received as repayment since the previous Synod, is for 1924, \$1,924.58; for 1925, \$2,799.49; together, \$4,724.07

Received from collections for the
years 1924 and 1925:

	1924	1925	Te samen
Classis California	\$ 53.90	\$ 75.00	\$ 128.90
Classis Grand Rapids Oost.....	1,073.10	463.45	1,536.55
Classis Grand Rapids West.....	1,076.80	529.71	1,606.51
Classis Hackensack	118.23	194.06	312.29
Classis Holland	1,391.51	297.68	1,689.19
Classis Hudson	718.35	474.49	1,192.84
Classis Illinois	2,042.58	678.20	2,720.78
Classis Muskegon	545.91	512.41	1,058.32
Classis Orange City.....	826.03	306.74	1,132.77
Classis Ostfriesland	78.28	119.90	198.18
Classis Pacific	282.82	361.05	643.87
Classis Pella	818.75	420.74	1,239.49
Classis Sioux Center.....	233.06	135.20	368.26
Classis Wisconsin	86.54	190.41	276.95
Classis Zeeland	405.53	512.72	918.25
	<u>\$9,751.39</u>	<u>\$5,271.66</u>	<u>\$15,023.15</u>

Received in 1924, plus balance, January 1,
from

Collection.....	\$10,513.88
Repayments.....	1,924.58
Total.....	<u>\$12,438.46</u>

DISBURSEMENTS FOR 1924

Alamosa, Colo.	\$ 900.00
Worthington, Minn.	1,000.00
Aetna, Mich.	1,000.00
Sultan, Wash. (speciale coll.).....	876.75
Bradley, Mich.	1,000.00
Ogilvie, Minn. (speciale coll.).....	775.76
East Martin, Mich.....	500.00
Printing and Mailing.....	11.50
Sultan, Wash.	1,400.00
Box in Bank.....	2.00
Brooten, Minn.	1,200.00
Portland, Mich.	1,000.00
Brooten, Minn.	1,114.00
Rock Rapids, Iowa.....	1,200.00
Correspondentie en Gratificatie....	56.00
	<u>\$12,036.01</u>

Balance Dec. 31, 1924 \$ 402.45

Received in 1925, plus balance, from collections.....	\$5,577.37
Repayments.....	2,799.49
Total.....	<u>\$8,376.86</u>

DISBURSEMENTS FOR 1925

Bauer, Mich.....	\$ 1,000.00
Burnips, Mich.....	500.00
Brooten, Minn.....	1,100.00
Goshen, Indiana.....	1,000.00
East Martin (collection Kalamazoo III)	30.31
Sioux Falls, So. Dak.....	2,000.00
Box in Bank.....	2.00
East Muskegon, Mich.....	1,800.00
Correspondence and Honorarium.....	66.00
	<u>\$ 7,498.31</u>

Balance Dec. 31, 1925..... \$ 878.55

Additional received for Conrad and Shepherd
\$608.27, this amount disbursed to those churches soon after January 1.

Amounts invested in the congregations:

Caldwell	\$ 202.00	West Branch	220.00
Sullivan	540.00	Dutton	500.00
Atwood	20.00	Hope Church	1,325.00
Rudyard	556.50	Lark, So. Dak.....	500.00
Tracy	160.00	Ogilvie	850.00
Rusk	26.10	Austinville	665.00
Lebanon	25.00	Hawarden	600.00
Alamosa	1,000.00	Estelline	2,030.00
Oskaloosa	305.00	Chandler	1,235.00
East Palmyra	242.65	Bigelow	2,100.00
Noordeloos	125.00	Todd	400.00
Shepherd	360.00	Wyoming Park	1,600.00
Vesper	90.00	Hills, Minn.	420.00
Randolph	435.42	Roseland IV	1,300.00
Plainfield	159.55	Lansing, Ill.	1,400.00
Bishop	165.00	Holland Center, S. D..	800.00
Elpis	195.00	Brooten	1,300.00
Conrad	655.00	McBain	1,650.00
Paterson (Mad. Ave.)	175.00	Crookston	950.00
Plover	2,150.00	Holland, Iowa	984.90
Muskegon Heights.....	665.00	Lynden II	800.00
Burdett	140.00	Colton, S. D.....	1,900.00
Sanborn	230.00	Waupun	1,800.00
Winnipeg	420.00	Portland	450.00
Redlands	248.98	Mountain Lake	475.00
Hancock	640.00	Coopersville	1,425.00
Hanford	287.11	East Martin	1,500.00
Sibley	1,800.00	Diamond Springs	500.00
Worthington	1,800.00	Aetna, Mich.	950.00
Ocheyedan	1,106.82	Bradley	1,000.00
Cranenburg	770.00	Sultan	1,330.00
Los Angeles	2,610.00	Rock Rapids, Iowa.....	1,200.00
Neerlandia	140.00	Bauer	1,000.00

Holland, Minn.....	1,220.00	Burnips.....	500.00
North Blendon.....	300.00	Goshen.....	1,000.00
Detroit.....	625.00	Sioux Falls, S.Dak..	2,000.00
Fremont II.....	275.00	East Muskegon.....	1,800.00
Columbus.....	1,200.00	E. Leonard St.G.R..	2,500.00

The total sum is \$65,019.03

As we said above, the needs are many. Building is very expensive. However, if the congregations which now have become much stronger would give more thought to the needs of weaker congregations, they would increase their repayments. The consistories and the Classes must not forget that the amounts promised to weaker congregations is approximately the same as we have received in year 1925.

Respectfully submitted,

Your Committee,

J. Manni.

SUPPLEMENT VIII

REPORT OF THE "PUBLICATION COMMITTEE"

Venerable and Highly Esteemed Brethren:-

While it is generally considered a privilege that we can continue our way without encountering the unexpected, then the Publication Committee can say it has shared in this privilege the past two years. The history of publishing the church papers in that time ran a steady course. We now have our printing-plant in order, it has a definite location in our own building; our alert Manager Mr. J.Buiten Jr. cares for the business as if it were his own; our Business Committee, consisting of Messrs. Denkema, Hulst, and Rooks, is available to him for advice in arising circumstances; and Editors, Manager and Publication Committee have been able to work together in good harmony, individually and mutually.

(1) The printing-plant is now free of all debt. A mortgage of \$1,500.00 which at the time of the former Synod, was still owing, could be paid off soon afterwards. An increase in salary had to be granted now and then to some of the personnel, because for operations which require a knowledge of both English and Dutch, especially as this pertains to operating the linotype, we had to reckon with the fact that the number of qualified persons is limited. With a view to this a second linotype was purchased, which is now in service and will be more useful later one, and gives us the opportunity to train a qualified person of the present personnel as an operator. In this way there will be greater independence and the danger that in the absence of a single worker

because of illness or other reason the entire printing-plant will not be in difficulty.

(2) As to our papers, it is an occasion for joy and gratitude to be able to report that they are financially in very good condition. It is of course very remote to think that financial prosperity is the reason for their existence, yet the significance of the good financial condition should not be minimized. It is well known that at the present time church papers are struggling to exist. Several have had to discontinue publication for financial reasons, and others with great difficulty have kept their heads above water. By contrast our papers were able to contribute to the funds of the Theological School and Calvin College a greater amount than ever before. As to the means for this, we must thank our Writers and their productions, our Manager, our industrious Field Agent, Mr. J. Van Ess, and many of our Ministers, who rightly see the value of every family in their congregations reading at least one of the church papers. However, in all this we have a favorable witness that our people live in close relationship with the church.

Looking at the number of readers it can again be reported that there is an increase of approximately 50 Wachter- and 1,550 Banner-subscriptions. The total number of subscriptions is 8,100 for De Wachter and 9,300 for The Banner.

A complaint came from Canada, that there one must pay a higher subscription rate than in "the States". The reason for this higher rate is the higher postage costs, namely 1 cent for each issue or 50 cents per subscription per year. Although equalization of the subscription rate meant that the readers in Canada paid less than the cost price, the Committee decided, in view of the circumstances, nevertheless to do this.

(3) The contents of our papers have, in so far as the rubrics are concerned, remained the same, with the exception of De Wachter, in which a new rubric "Uit De Schriften" has been added, with an able writer, Rev. I. Van Dellen, as

editor. Consideration is being given to enlargement of The Banner by four pages, and adding several rubrics corresponding with the Wachter rubrics, "Church Life", "Out of the Scriptures", and the "Question Box". Naturally this could first be done in late summer, and quite likely it would be best to begin publishing such an enlarged issue once per month. To carry this out it would be necessary to purchase an extra press and folding-machine, and some extra help.

(4) The Committee received a complaint that our papers allow too much space to advertisements. Recently the same complaint is evident from other sources. Concerning this matter it should be observed: a) that both our papers contain noticeably more reading matter than any other church paper known to us, so that there is no right to think that by the advertisements there is less reading material. The space taken by the advertisements is additional space, so no one suffers loss; b) that without advertisements our paper would make little profit, unless the subscription price would be raised, because the subscription rate is only slightly higher than the cost price, while now since the previous Synod \$12,00 could be paid into the funds of Calvin Seminary and College, and this certainly is no insignificant meeting of the assessment for that Institution; c) that also the advertisements are important, if not for all readers, yet they are for many, for the one this and for the other that.

Also concerning the content of this or that advertisement remarks are sometimes made, and that at times something slipped through that was objectionable, the Committee does not deny. Nevertheless it is convinced that for the Manager it is a matter of concern to accept no advertisements which would be in conflict with the character of our papers or any related Synodical decision.

(5) Editorial Staff. In accordance with the mandate of the precious Synod the Committee provided for appointment of Co-Editors. With the exception of the Banner-rubric "Our Doctrine",

all, who were functioning as such, were reappointed. Also, all have accepted that reappointment and with the exception of Rev.G.J. Vanderiet, continued the work until the present time. Rev. Vande Riet however, requested several months later, owing to circumstances, to be relieved of the editorship of the "Young People's Department". When efforts to retain him did not succeed, the Committee acquiesced to his request, and it was fortunate to find in Rev. L. Trap an able successor. For the rubric "Our Doctrine" to replace Rev. H. Kuiper who already before the previous Synod had asked to be relieved, first Rev. Van Halsema, and when also this one declined, Rev. D.H. Muyskens was chosen, by whom that important rubric has since been cared for in an outstanding manner.

Regarding the appointment of Editors and co-Editors the previous Synod decided "to review the regulations of the Synod of 1918 (Acts 1918, Art. 22, II, 1) in this sense, that the Synod shall choose only the Editors of De Wachter and The Banner, and that the Publication Committee in consultation with the Editors-in-Chief shall appoint the Co-Editors" (Acts 1924, page 81).

This decision seems to mean a revision of the entire regulation of the Synod of 1918, so that it is to be considered as annulled in its entirety. Then the clause in which the Publication Committee is charged with serving Synod with nominations for Editors and Co-workers also falls away. However this is not clear. And to be safe the Committee has prepared itself so that in case it is desired, it can serve the Synod with nominations for Editors-in-Chief.

(6) The retiring members of the Publication Committee this time are the Brethren Bergsma, Hoekstra and Hulst.

(7) The books of the Manager were again audited by the Public Accountant, Mr. W.P. Dreyer. In his report covering the two years from January 1, 1924, to December 31, 1925, he declares that he has found them "in perfect condition and everything in balance". This complete report is now

presented to your gathering. The main points of it, as usual, follow:

**PROFIT AND LOSS STATEMENT
PUBLICATION COMMITTEE**

January 1, 1924, to December 31, 1925, inclusive.

INCOME

Subscriptions—De Wachter	\$29,427.29	
Subscriptions—The Banner	30,409.54	
Advertising—De Wachter	6,744.11	
Advertising—The Banner	9,430.71	
Outside Work	5,023.08	
Waste Paper Sold	104.87	
Rent Received	1,495.00	
Profit, Sale of Equipment	83.33	
Total		\$82,717.93

EXPENSES

Operating:		
Shop Wages	\$19,059.86	
Shop Expenses	376.41	
Power, Light, Gas and Water	743.32	
Repairs to Machinery	149.28	
Printers' Rollers	46.13	
Total		\$20,375.00
Publication:		
Paper	\$12,255.41	
Ink	703.08	
Cuts	577.79	
Outside Work Paper & Cuts	1,311.13	
Wrapping Paper and Twine	320.85	
Draying	354.80	
Total		15,523.06
Second Class Postage	\$ 2,417.58	
Editors' Expenses	102.65	
Premiums	84.17	
Van Ess—Salaries	3,645.00	
Van Ess—Commissions	578.44	
Van Ess—Expenses	868.51	
Editors' Salaries—Wachter	3,129.72	
Editors' Salaries—Banner	2,931.76	
Other Commissions—De Wachter	1,157.70	
Other Commissions—The Banner	849.63	
Total		15,765.16
Office Salaries	\$ 7,808.99	
Office Expenses	988.76	

Committee Fees & Expenses	788.93	
Building Expenses & Repairs	324.28	
Taxes Paid	831.07	
Interest on Mortgage	180.00	
Insurance Premiums	395.74	
Fuel	534.53	
Depreciation (Building and Equipment)	3,019.37	
Total	14,881.67	
Total Expenses		\$66,544.89
Net Profit		\$16,173.04

BALANCE SHEET
December 31, 1925

ASSETS

Cash on Hand	\$ 16.91	
Cash in Bank	4,564.34	
		\$ 4,581.25
Land	10,000.00	
Building	\$12,559.28	
Cylinder Press	5,858.51	
Linotype Machine	3,590.91	
Folding Machine	1,015.93	
Power Paper Cutter	222.87	
Type	688.53	
Shop Fixtures, etc.	1,152.81	
Office Equipment	1,542.01	
Total	\$25,630.85	
Less:		
Reserve for Depreciation	6,292.60	\$20,338.25
		\$30,338.25
Total Assets		\$34,919.50

LIABILITIES

To Others	None	
Net Worth—Publication Comm. Account—		
Balance, January 1, 1925	\$28,746.46	
By transfer of Balance of Net Profits	6,173.04	\$34,919.50

May the Lord richly bless the labors for our periodicals, so that they may be a spiritual blessing, to the edification of the readers and the progress

of His Kingdom. And may He no less grant to
Your Esteemed Body an abundant measure of the
light and leading of the Holy Spirit.

The Publication Committee,

D.R. Drukker, President
J.B. Hulst, Vice-President
W. Heyns, Secretary
K. Bergsma
H. Denkema
P.A. Hoekstra
G.J. Rooks

SUPPLEMENT IX

REPORT OF THE "COMMITTEE ON IMMIGRATION" FOR THE PREVENTION OF DISPERSION

Esteemed Brethren:-

Concerning our work during the past two years, we can repeat what we say in our previous report (Acts 1924, pp. 309, 310). We request that this report, which was not at the last Synod- now be read. That fully describes our work. Also our sentiments with regard to Canada are still precisely as we expressed them in that report.

We also repeat, that the work for Canada, especially as it pertains to the Eastern provinces, in our judgment, must be pursued with zeal. That work, we think, in so far as it does not fall within the sphere of Classis Pacific, should come under the control of a Home Mission-Committee specially for Canada, while there also should be an apart "Fund" for that work.

Our work still suffers from a lack of cooperation. Even persons and Committees which we would expect to consult with us for advice, often take little or no notice of us. That was evident especially when there was a variety of action concerning Canada. While our president was in correspondence with Netherlands organizations and churches, other brethren on their own initiative began to write about and concerning Canada, and to correspond, and there were even circulars spread in the Netherlands and Canada, in which other names and addresses for gaining information were given, but not one name of the members of Your Committee was mentioned. It will, in our judgment, be evident that public information given in the circulars is not entirely in accord with the facts, because the ideas expressed in them were formed before one had sufficient knowledge of matters concerning Canada.

We point to this, because in this manner not only is our work negated, but because we fear one or another will foster the dispersion instead of overcoming it. For a moment all of us thought of asking Synod to discharge this Committee, and assign the work we have tried to do to others. But from that intention we retreated, because we are deeply convinced that there is indeed need of a Committee of this nature. We also know that we, even if we have not written publicly about it, have saved many families from being lost, and have helped a couple escape out of dispersion.

Therefore we also recommend that Synod not only continue this

Committee, but to urge the Classical Mission Committees, Home Missionaries, and other persons who are engaged in the resettling of our people, to take better notice of this Committee. It is our judgment that this Committee, by gathering and giving information concerning the entire sphere of the United States and Canada, can be a kind of "clearing house" for the various Classes, Home Missions Committees and Missionaries, and also Societies who work in the interest of Immigrants, etc.

Experience has taught us, that the name of this Committee should be officially: "Committee on Immigration of the Christian Reformed Church" That makes it much easier and purposeful in corresponding with non-ecclesiastical persons and the authorities when that is necessary.

Respectfully submitted,

Henry J. Heynen, President
A. J. Brink
P. Vanden Berg

SUPPLEMENT X

SYNODICAL REPORT DEPUTIES FOR SOUTH AMERICA

Esteemed and Honorable Brethren:

Deputies for the care of spiritual interests of our fellow-believers in South America can again report favorably on Rev. Sonneveldt's extensive labors in Buenos Aires, Chubut, Tres Arroyos, San Cajetano, Rosario, and Parania, in Brazil. With general approval his residence is now Buenos Aires, 1572 Herrera. As much as possible the congregations are visited at least twice per year, and after early struggle there is now evidence of progress everywhere. There is blessing upon the labors, with increasing love, cooperation, and edification, strengthened by an encouraging immigration from the Netherlands.

Buenos Aires' congregation celebrated its 25th year jubilee, with great success, and we hope that that congregation, with cooperation of influential men there, can obtain its own church building, if Netherlands and America together can support this work with approximately \$4,000. In March the Christian School was again opened. There also is a Sunday School in the suburb Gerli.

From Chubut we must report something that caused sadness. The Nederlandsche Reformed Church discontinued cooperation and is now served by its mother church in South Africa. For the rest there is fine progress in the congregation with its twelve meeting-places and three languages, Dutch, English, and Spanish.

Tres Arroyos and its branch in San Cajetano are gaining new life and are full of courage for the future; but they have not progressed so far that they can call a minister from America. The congregation hopes to buy a small piece of ground in the near future, and build a small church on it later.

Rev. Sonneveldt hinted to the Deputies that if possible, a contribution of a couple of hundred dollars for this purpose would be welcome.

Rosario was visited and challenged to show courage and faithfulness.

Parania is a new colony, with 14 families, 80 souls, a small church and a little school. They read sermons from Menigerlei Genade, have Sunday School, and desire the services of Rev. Sonneveldt.

In view of the many travelling costs the Deputies had to raise the subsidy of Rev. S. from \$1,200 to \$2,000 per year. They are also eager to help Buenos Aires and Tres Arroyos in obtaining ground and church building. They therefore advise Synod to again recommend one collection in the two-year period, and also to appoint Deputies with the mandate as before.

Since the last Synod the Treasurer received from:

Balance in Treasury.....	\$ 210.70
Classis Grand Rapids West.....	579.29
Classis Illinois.....	514.15
Classis Hudson.....	412.65
Classis Grand Rapids East.....	339.20
Classis Holland.....	242.64
Classis Muskegon.....	229.90
Classis Zeeland.....	214.84
Classis Pacific.....	167.82
Classis Orange City.....	107.89
Classis Pella.....	45.19
Classis California.....	37.86
Classis Ostfriesland.....	30.00
Classis Wisconsin.....	20.50
Total.....	\$3,152.63

DISBURSEMENTS

Subsidy, Rev. Sonneveldt.....	\$3,200.00
Buenos Aires.....	200.00
"Wachters" and Books.....	74.15
Interest, Exchange, and Postage.....	38.41
Total.....	\$3,512.56

Deficit in Treasury.....\$ 359.93

Respectfully submitted,

For the Deputies,

J. Wyngaarden, Secretary.

SUPPLEMENT XI

REPORT OF SEAMEN'S HOME AND IMMIGRATION BUREAU AT HOBOKEN, N. J.

*To the Synod of the Christian Reformed Church, held at
Englewood, Chicago, Ill., June, 1926.*

ESTEEMED FATHERS AND BRETHREN:—

The Eastern Home Mission Board of Classes Hackensack and Hudson respectfully submits the following report in re the Holland Immigration Work at Hoboken.

Since the new quota law went into effect, there was a general falling off in the number of immigrants to be assisted. This was especially evident in the year 1924, when only 312 immigrants received assistance through our Immigration Bureau, and of that number 55 had been here before. During 1925, however, there has been a marked increase, a total of 912 immigrants receiving assistance, of which number 75 had been here before. In all probability this number will be increased this year, since a new ruling went into effect the middle of March, namely, that the final inspection for all aliens from Belgium and the Netherlands will take place at the port of departure. This means that all the third class Belgium and Holland passengers will be discharged at Hoboken instead of at Ellis Island as heretofore. This will give our Immigration Bureau much more work, and will undoubtedly increase the number of immigrants who will be assisted by us.

Mr. M. J. Brockhuizen, who had been Superintendent of the Seamen's Home and Immigration Bureau, resigned

in the month of October, 1924. Mr. A. J. Visser was appointed October 9th in his stead. Mr. Visser began his work about the middle of November, 1924. Mr. P. Rooy, who had been assistant to the Superintendent, left our institution in September, 1925, to continue his studies at college. From that time up to May 19, 1926, no assistant was employed, but other help was engaged as necessity required. When Mr. Visser took charge, other help also was dispensed with, which reduced the running expenses of the Seamen's Home and Immigration Bureau considerably. The work, however, was too much for Mr. Visser alone, hence the Board has appointed as assistant to the Superintendent, Mr. E. Apol, of Grand Rapids, Mich., who began his work May 19, 1926.

The personnel of the Seamen's Home and Immigration Bureau at the present time consists of the following: the Superintendent, Mr. A. J. Visser; the Assistant, Mr. E. Apol; the Janitor, Mr. D. Wolthuizen, and his wife, Mrs. Wolthuizen, who assists the immigrant women and children and lends her aid in the kitchen of the Seamen's Home. All this help is needed for the work, even though the immigration is less than before the new quota law went into effect. Besides, the salaries are much larger than they were before the war. Therefore, the appropriation of \$1,000.00 by Synod for the Immigration Work is less adequate than before the war.

Besides assisting immigrants and emigrants at Hoboken, the Superintendent frequently goes to Ellis Island to assist those who are detained there through illness or other reasons. Two months a year he also conducts religious services at Ellis Island for the detained immigrants.

A "follow-up" system is in operation whereby Stated Clerks, Consistories, or Pastors are acquainted with the time of arrival of immigrants, and their destination, with the request that they be labored with after reaching their destination. Hundreds of letters and postal cards are on file from immigrants and emigrants who express their appreciation for the assistance given.

The following is a list of immigrants and emigrants assisted by us during 1924 and 1925:

Immigrants		Been Here Before		Emigrants	
1924		1924		1924	
January	2	....	....	January	9
February	2	....	....	February	15
March	5	....	....	March	5
April	11	....	....	April	5
May	16	....	....	May	39
June and July.....	29	12	....	June and July.....	35
August	34	22	....	August	11
September	87	15	....	September	24
October	41	6	....	October	15
November	48	....	....	November	30
December	37	....	....	December	16
	<u>312</u>		<u>55</u>		<u>204</u>
1925		1925		1925	
January	22	....	....	January	18
February	43	....	....	February	15
March	101	....	....	March	14
April	149	....	....	April	21
May	63	....	....	May	48
June	47	....	....	June	42
July	23	....	....	July	27
August	81	....	....	August	12
September	164	57	....	September	6
October	121	....	....	October	40
November	54	6	....	November	57
December	44	12	....	December	54
	<u>912</u>		<u>75</u>		<u>354</u>

The Annual Budget at present is approximately as follows:

Coal	\$ 270.00
Water, Gas, and Electricity.....	375.00
Phones	170.00
Salaries	6,000.00
Sundries	2,185.00
Total.....	\$9,000.00
Less Receipts from Sundries.....	2,000.00
	\$7,000.00
Appropriation by Synod.....	1,000.00
To be received through gifts, contributions, etc., from churches, individuals, etc.....	\$6,000.00

Respectfully submitted,
 Eastern Home Mission Board.
 J. L. VAN TIELEN, Secretary.

SUPPLEMENT XII

REPORT FEDERATION R. Y. M. SOCIETY

*The Synod of the Christian Reformed Church,
Chicago, Ill.*

ESTEEMED BRETHREN:—

The Executive Committee of the Federation of Reformed Young Men's Societies appointed me some time ago to present to you an urgent request. I then promised to bring this request *in person*, but circumstances which I need not mention made it inadvisable for me to do so. Hence this letter which I trust will receive your careful and kind consideration.

The purpose of our organization, which is "based upon the Bible as the infallible Word of God, according to the conception of the same as expressed in the Three Forms of Unity," is to further the interests and welfare of our Young Men's Societies and also to help in the organization of Young Men's Societies and of Leagues of such Societies wherever they can but do not yet exist.

This Federation has grown steadily during the past few years and now extends as far East as Whitinsville, Mass., and as far West as Denver, Colo. Its annual Conventions afford instruction and inspiration to the young men who attend them and indirectly to all the members of the Societies which belong to it. It is a rare pleasure to attend these meetings. Only they who have had this privilege can realize fully how much it means for our young men to have an organization of this kind and how greatly it encourages their leaders to see that *not all* our young men, even in this day of the movie, the automobile and the radio, are apathetic toward things intellectual and spiritual. Special effort is being made by those in charge

of this organization to make them conversant with our Reformed principles and to inculcate in them a deep love for "the faith of our fathers." It is, moreover, no exaggeration to say that if it had not been for our Federation, the Young Men's Society as an institution peculiar to our Reformed Churches, might by this time be a moribund institution among us. Special efforts will have to be made to keep it alive and flourishing. The desire for reading and study is not increasing in our day. The craving among young and old for sensuous enjoyment is so strong and the opportunities to satisfy the desire for physical pleasure are so numerous that heroic efforts will have to be made to sustain and increase the interest among our people in those societies whose avowed purpose is to study the Scriptures.

The Federation seeks to exert its influence not only through its annual conventions but especially through its organ, "The Young Calvinist", which at this present time has about 2,700 subscribers. It contains, in addition to articles of a general nature, outlines for Bible Study and for After-Recess programs, which are used even by other societies than those of our young men. By means of these outlines the work of our societies has become more systematic than it was in former years.

There is one other way in which the Federation seeks to establish closer contact between the various societies of our young men, viz. personal visitation by members of the Executive Committee. In the past only a little could be done along this line, since the members of this Committee are all busy men who have no time for travel. Last winter the East was visited by the undersigned and as a result several new societies were added to our roll. Rev. H. Keegstra has been engaged to visit the West this fall. But we need a General Secretary, one who can regularly keep in touch with our societies and who will be able to take charge of the distribution of the literature which with Synod's kind help is being prepared for our young people.

Our request to Synod stands in connection with this matter of our need of a General Secretary. We have done

our best to establish a Fund sufficiently large to pay the salary of such a secretary, but our efforts have not been successful so far. We dare not raise the assessment which is one dollar per year for each society member. And therefore we come to you brethren with the request to let the Federation use for this purpose not more than fifty per cent. of what is now being collected in our churches for Federation literature. Many of our congregations have not yet sent in a contribution for this cause and we feel certain that with a little effort a larger number of offerings could be obtained.

In presenting this request we are not asking for a privilege which our Synods are not giving to other similar organizations. The money raised in our churches for the Chicago Tract Society, let us say, or for The Union of Christian Schools, is also used to help in paying the salaries of their paid workers. So far our Federation has been able to get along without paid workers, except that we give part-time employment to one of our Calvin College students for managing "The Young Calvinist." But the work has been increasing to such an extent that the single item of correspondence with societies and society members requires more time than any one of the members of the Executive Committee is able to spare. We want to be as saving as possible and so our plan is to engage a General Secretary whose task will be:

- 1) To take charge of all the correspondence.
- 2) To be the business manager of "The Young Calvinist".
- 3) To superintend the sale and distribution of literature (see report of Literature Committee, Agenda, 1926, p. 179-180).
- 4) To visit the societies belonging to the Federation and especially those which do not yet belong in order to induce them to unite with us.

If the Synod should adopt the proposal of the Committee whose report is mentioned above, it would be requiring an impossible task of us, unless we could appoint

a General Secretary. The report recommends that the expense of advertising and handling the books to be published are to be provided by the sale of the books and that the Federation shall be responsible for all this work. But the brethren will realize at once that young people especially do not as a rule purchase books unless they are solicited personally. This will mean a good deal of work for which none of us has the time.

As we see it, the salary of the General Secretary will have to be obtained from the following sources:

- 1) Subscriptions and advertisements of "The Young Calvinist."
- 2) Collections at meetings where the General Secretary will speak.
- 3) Receipts for the books.
- 4) Annual offerings in our churches for the Federation.

Brethren, our Federation has with the Lord's blessing grown more rapidly than we had dared to anticipate. It has now expanded to the point where its work can no longer be handled unless we are able to engage a man who is able to devote all his time to the cause. Please, help us!

Fraternally and respectfully yours,
H. J. KUIPER, Pres. A.F.R.Y.M.S.

SUPPLEMENT XIII

REPORT OF DELEGATE TO THE AMERICAN
BIBLE SOCIETY

To the Synod of the Christian Reformed Church, 1926.

ESTEEMED BRETHREN:—

AS THE REPRESENTATIVE of our churches on the Advisory Council of the American Bible Society, I can do not better, in making my report to Synod this time, than give in full the resolutions adopted by the Council at its meeting of December 2, 1925, which your delegate attended. This Advisory Council is a body of delegates representing 26 different Protestant denominations, meeting annually with the Board of the American Bible Society, and advising the Board in matters of Bible production and circulation.

The Advisory Board adopted the following resolutions:

"Resolved, That, after the full presentation by the Secretaries and Treasurer of the work of the American Bible Society during the past year, in the production and distribution of the Scriptures; also a presentation of the needs of the ten Home Agencies and twelve Foreign Agencies for 1926;

"The Advisory Council desires to go on record that it believes that the work of the Society is most efficiently carried on, and that the income is carefully administered; and,

"Resolved, That, in view of the facts presented, we urge our respective denominations to become better acquainted with the American Bible Society, and to make more liberal contributions to this great organization for the production and distribution of the Holy Scriptures."

The contributions of the Christian Reformed Church for the past two years have been: \$1,974.86 in 1924, and \$1,835.37 in 1925.

Surely, an organization like this, should remain on the accredited list of our Synod.

Respectfully submitted,
LEONARD TRAP.

SUPPLEMENT XIV

THE IMPROVEMENT OF OUR PUBLIC WORSHIP

To the Synod of 1926,

DEAR BRETHREN:—

After four years of inactivity your Committee has resumed its work. As long as the doctrinal controversies which have agitated our churches so greatly continued, it would have been quite impossible to awaken sufficient interest in our leaders and among the rank and file of our members in the matter of improving our public worship to make any headway with our work; especially since we were instructed to write articles on the subject in our Church papers.

Before we explain the request with which we feel constrained to come to Synod we shall present a sketch-like statement of the decisions of the five past Synods in regard to this matter.

1. Synod of 1916—Classis Illinois overtures Synod to express the desirability of introducing a uniform order of services in our American-speaking churches in which the congregation shall take a more active part. Decided to appoint a committee to study the matter and report at next Synod (Acta, p. 30).

2. Synod of 1918—Report of first committee, showing need of improvement and setting forth certain general principles. Recommendation: Appointment of a large committee to present definite plans for improvement to next Synod (Acta, p. 152-156). *Recommendation accepted on the grounds given in the report (need of more unity and of more activity on the part of the congregation)—p. 55.*

3. Synod of 1920—Proposed new order of worship (pp. 185-204). Decision: Churches not ready for changes. Report recommended to consistories and classes for study. Committee continued and instructed to enlighten our people in the matter in our Church papers (p. 26).

4. Synod of 1922—(a) Overtures from several Classes advising against adoption of proposed plan of worship (Acta, pp. 66-68. (b) Second report of committee, mimeographed copies of which were distributed at Synod in which objections were answered. This report is not found in Acta. (c) A long report and overture from Classis Illinois criticizing the proposed plan and offering another in its stead. This report not found in Agendum or Acta nor sent to the committee but procured from Dr. H. Beets. (d) Synod decided (1) not to express itself on the principles underlying the proposed plan; (2) to continue the committee; (3) to instruct the committee to study the subject once more and to write on it in our Church papers (Acta, p. 69).

5. Synod of 1924—The committee has no report. Overture from Classis Grand Rapids West to discharge the committee. Synod decides to continue the committee and instruct it to do the work requested by the previous Synod (Acta, p. 105).

Your committee has renewed its study of the subject but has not written on it in our Church papers. It feels that Synod should first express itself on the question, raised by Classis Illinois, *whether a uniform order of service is desirable*. If it should appear that the prevailing sentiment in our churches is that it is the prerogative of every local church to arrange its services as it deems best, the appointment of a committee by the Synod of 1918 to present an improved order of public worship was premature, and it should be discontinued.

Your committee does not agree that it is not-desirable or proper for Synod to arrange a uniform order of services for our congregations. It is very willing to alter its proposed plan by removing those features to which several have raised objections and to make it so flexible

that room is left for such individual preferences which will not seriously impair our unity of worship. Previous Synods have plainly expressed themselves in favor both of improvement and of unity; but no reply was given to the contention of Classis Illinois that "de Synode in dezen wel de roeping heeft om de beginselen van den eeredienst vast te stellen en verder onderwijzend en adviseerend in deze zaak te werken wat de concrete toepassing van deze beginselen aangaat, maar dat het tegen de vrijheid der kerken zou strijden een vorm van eeredienst met bindend gezag de kerken voor te schrijven". Now as long as the possibility exists that our Church as a whole through its Synod should take this stand, all the work of your committee might be in vain. It feels therefore that the Synod should at this time declare itself unequivocally on this matter, either by re-affirming the position taken by previous Synods (viz., that steps should be taken to introduce an improved *and uniform* order of services) or by adopting the stand of Classis Illinois.

translation?

Permit us to explain why we believe that a uniform though flexible order of services should be adopted by Synod.

1. According to the Reformed view, denominational unity should be a unity of *doctrine, discipline and worship*. Unity of worship does not require a rigid, unflexible mode of worship as one finds in the ritual of some churches, but it does require a certain measure of uniformity, just because worship without *forms* of worship is impossible. We believe that this point has been overlooked in the report of the committee of Classis Illinois where it states: "It is true that the church is one and that this unity must find expression. It does find expression in the unity of the doctrine and life of the church and in the acknowledged principles which underlie its public worship. But unity does not necessitate uniformity any more than uniformity necessarily promotes unity. With all the essential unity of life and principle there must be recognized also the principle of Christian liberty." Our Synod has gone on record as desiring a *uniform* order of

services in all our churches, but your committee has never understood this to mean that only one liturgical order should be followed in all our services or that the plan presented, e. g., for the ordinary morning service should leave no room for individual preferences and should always be rigidly adhered to. But we do insist that Synod has more than "an educational mission and advisory power in this matter." That was not at all the view held by our Synods which have for the past ten years interested themselves in our public worship. Neither is it the view held in the Reformed Churches of the Netherlands to whose 1923 General Synod an order of worship similar to the one proposed by this committee was presented. It is a view in harmony with the Congregational, but not with the Presbyterian form of church government. According to this view the local churches would be free to reject all the plans which a Synod might propose or to alter them to suit their tastes. The door would be open for the introduction of all kinds of liturgical oddities.

2. Our Church Order contains a number of provisions regarding our public worship which imply the necessity of unity of worship. At least fourteen of its articles contain regulations touching on this matter (16, 20, 56, 57, 58, 62, 63, 66, 67, 68, 69, 76, 77, 78). In addition to these we have several synodical decisions of the same character. It is true that no plan of worship is prescribed. Yet some of these rules, as e.g. that only the Psalms of David and a few other hymns, mentioned by name, shall be sung in our services, do not at all accord with the idea that the Synod is called only "to make binding rules in so far as it is necessary on the one hand to safeguard the right administration of the Word and Sacraments and the faithful maintenance of discipline, and on the other hand to insure the effective unity of the body of the churches." Just what is meant by the last statement we do not know. We fail to see how there can be an "effective unity" of the churches in matters of worship when every consistory can arrange its public worship as it sees fit. The statement which follows is plainer. "But to fix the order of worship by canonical enactment seems to your committee to be

warranted neither by Reformed Church polity nor by the history of Reformed liturgies." As to the history of Reformed liturgies, its testimony is not favorable to the view expressed in that sentence. A mere reference to what Calvin has done is sufficient to refute it. Dathenus' work in the Netherlands is well known. And though no complete order of worship was ever adopted by any Reformed Synods (due, according to Dr. Kuyper, to anti-liturgical influences of English origin) our official liturgy contains not only the well-known Forms for Baptism and Communion and other special occasions, but also a Votum, a General Prayer, and a Benediction.

We agree with Classis Illinois that the principle of Christian freedom must not be ignored in the arrangement of our public worship. It is well that attention was called to this. Therein, we believe, lies the particular merit of its report, and your committee will be glad to profit by it. But we cannot concede that this principle prohibits a synodical arrangement of an order of worship for all our churches, which though providing for as much individual preferences as is consistent with real unity, is nevertheless binding for all our churches.

3. There is a growing sentiment in our American-speaking churches for a better order of worship. One can frequently hear the assertion that our services are "dry." From time to time important changes are being introduced. One of our churches has adopted the plan proposed by this committee, the service of reconciliation included. Several others have introduced the "offertory prayer." Things seen in other American churches are copied because they are impressive, and perhaps without careful scrutiny to ascertain whether they really fit in with our Reformed conception of public worship. Other churches have introduced few if any changes, preferring to wait until all our churches can act in unison. But it can easily be foreseen that if the matter continues to be postponed from Synod to Synod, or if Synod should take the stand that its function is merely educational and advisory (as far as the order of worship in our churches is

concerned) an ever-increasing confusion will be the result.

Up to the present time our congregations have been following a uniform order of worship which had the sanction of custom. This uniformity will not last as we Americanize, and the strong spirit of conservatism which is peculiar to the Dutch people gradually weakens. As the weaknesses of our present mode of worship are more generally and keenly felt by the more progressive element among us, the desire for improvements is becoming stronger. After a few years the uniformity which we have had so far will disappear and *the widest variety of forms of worship without even an essential unity of principle will be the outcome.*

If Synod will grant our urgent request to take a definite stand in the issue raised by the report of Classis Illinois, and will re-affirm the principle adopted at previous Synods that a uniform order of services is desirable and necessary, your committee will be glad to continue its labors. It will be ready to eliminate or alter those features of its proposed plan against which serious objections have been raised and provide a new plan, more flexible than the one presented to the Synod of 1920.

Respectfully submitted,

W. HEYNS
H. J. KUIPER
Y. P. DE JONG
D. ZWIER
LEONARD TRAP
J. VAN LONKHUYZEN

SUPPLEMENT XV

REPORT OF COMMITTEE ON ARTICLES OF
INCORPORATION

To the Synod of the Christian Reformed Church, convened at Chicago, June 9, 1926, and following days.

ESTEEMED BRETHREN:—

According to the Acts of the Synod of 1924, Article 77, Page 95, your Committee was authorized to give the final draft of the Articles of Incorporation. We have the honor of submitting this draft now. It is as follows:

ARTICLES OF INCORPORATION
OF THE
CHRISTIAN REFORMED CHURCH OF.....

We, the undersigned,.....
.....desiring to
become incorporated under the provisions of.....
.....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.....

Second, The location of said church shall be in
....., County of
and State of.....

Third, The time for which said corporation shall be created, shall be.....years.

Fourth, The members of said church 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, and as founded thereon 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 resolutions of General Synods before and after 1914 and not embodied in said Church Order. The said Formulas of Unity are: first, The Thirty-seven Articles of the Belgic Confession of Faith; second, The Heidelberg Catechism; third, The Five Articles against the Remonstrants.

Sixth, We irrevocably appropriate to the maintenance of the above mentioned Formulas of Unity and Church Order and Government 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 Standards of Doctrine and Government by any portion of the church or congregation, such estate shall be held and enjoyed exclusively by those who adhere to said Standards and Government herein declared and established as the basis of our church and congregation, and applied for the 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 and personal estate, and whether the same have been given, granted, bequeathed or devised directly or indirectly to said 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 said 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 a majority 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 of 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, 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 statutes of this State shall 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, this.....
day of, A. D. 19.....

.....
.....
.....
.....
.....
.....

STATE OF

COUNTY OF

On this.....day ofA. 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.....

My commission expires.....

We, the undersigned, the President and Secretary of
the Board of Trustees of the.....

do hereby certify that a meeting of said church and con-
gregation held on the.....
at the regular and usual place of meeting the foregoing
Articles of Association were adopted as the Articles of
Association of said.....

and that the said adoption of said Articles of Association
were sanctioned and approved by a majority of the mem-
bers of said church, present and entitled to vote, being
.....members of the.....
members present; that public notice of said meeting was
duly given for two successive Sundays next preceeding the
date of such meeting.

In testimony whereof we have hereunto subscribed our
names this.....day of.....A. D. 19.....

..... President.

..... Secretary.

Respectfully submitted,

H. H. MEETER.
Y. P. DE JONG.
B. J. JONKMAN.
H. DENKEMA.
M. M. SCHANS.

SUPPLEMENT XVI

REPORT OF THE COMMITTEE OF PREADVICE ON THE
QUESTION: "CAN A CLASSIS DEPOSE A CONSISTORY?"

(Compare Acts, p.141, Art. 104

INTRODUCTION.

Since 1918 a couple of concrete instances of deposition of a consistory by a Classis occasioned instructions from Classis Sioux Center and the consistory of Chicago I, presented to Synod of 1924, asking that Synod determine whether a Classis has the authority to depose a consistory, yes or no. (Acts 1924, pp.15,16).

That Synod appointed a Committee to study that question and to report at this Synod. This Committee was not unanimous in its judgment but produced a double report. (see Agendum, pp.126-162). One report answers the question affirmatively, the other negatively. Concerning several matters, which are related to the question and the answer that must be given to it, there is agreement in both reports. By one member of the Committee, appointed by the Synod of 1924, the request came to us to notify this Synod, that they were agreed in the judgment that "according to Reformed Church government it is lawful for a Classis to exclude an obstinate consistory from the interrelation". From both reports Synod will find material in our advice, even though we do not often designate specific reports.

Your Committee, having studied both reports, declares as its judgment, that the specific question must be viewed against the background of the

broader question of the legal authority of the major ecclesiastical assemblies. If the principles which are fundamental to this general problem are clearly delineated, then it cannot be too difficult to answer decisively the question as to the authority of a Classis to depose a consistory. Thus our inquiry considers:

I. The Legal authority of Major Ecclesiastical Assemblies in General.

II. The Specific Question in Particular.

I. The Legal authority of Major Ecclesiastical Assemblies in General.

A. This question pertains to the Church as institute and thus bears a specific ecclesiastical-law character.

The spiritual-moral (essence) and the ecclesiastical-law (form) must be carefully distinguished. Only in that way can one come to necessary clarity.

By this distinction the unbreakable connection between the spiritual essence of the Church and ecclesiastical-law form of the Church must be maintained. To be sure, the Church as it appears under the guidance of the office, is the institutionary revelation of Christ's mystical body. Both reports point to this: see pp. 129, 130, 149.

B. The question of the Legal authority of the Major Assemblies arises from the distinction between local churches and the denomination in which these local churches are related to each other.

It would be ideal if a local church could embrace all believers, but this is naturally impossible for various reasons. As soon as local churches increase in number, the question arises as to their interrelatedness.

Now there is a three-fold relationship possible for Churches that are confessionally a unity:

1) They are in the strict sense autonomous so that the relationship is only of a moral (Mere advice) but not ecclesiastical-law (legal authority) nature (Independents);

2) They are not only not autonomous but have lost their independence by merging with the ecclesiastical fellowship, so that in the real sense they are no longer churches but only one, that is, the universal Church (Collegialism and related systems);

3) They establish a relationship with each other by which they do indeed cease to be autonomous, (that is, ecclesiastical-law relationship toward each other, because spiritually in relation to Christ they cannot be autonomous), but still do not retreat from their ecclesiastical-law independence (Reformed Church Polity).

In this last instance, the question must soon arise as to the relation of these independent but also connected churches, namely, how can the independence of the local church be maintained without minimizing the bond of ecclesiastical fellowship, and how can, vice versa, the fellowship be maintained without infringing on the independence of the local church.

C. Historically the point of departure of a church group lies in the local churches, but organically and spiritually, their unity lies in the body of Christ, of which the denomination, specifically in a Reformed sense, is the institutional manifestation.

1. From this follows, on the one hand, that as to church polity as well as spiritually, the unity of the churches or the denomination must be acknowledged. Independentism minimizes that unity, and does not reckon adequately with the fact that all believers are members of one body. It cannot claim that it does indeed acknowledge the spiritual but not the unity of church polity, because the ecclesiastical-law communion is rooted in and arises out of the mystically spiritual unity of the body of Christ.

2. On the other hand, there follows from the fact that the body of Christ is the background and basis of life of the ecclesiastical communion of the local churches, that these churches may not for a moment surrender their independence nor be deprived of it. Because

a) the ingrafting in Christ does not cancel the personality of the believer and from this it follows that the unity of the members which is manifested in the local church does not minimize the personal liberty of the believer; b) particularly in the N.T. believers are children who have attained to majority, sons and daughters, who reveal the richer development of God's image-bearers, and they after the example of God, are relatively independent. (With God is absolute independence.) Whoever tampers with the independence of the local churches, (clearly distinguished from their autonomy), does not do justice principally to both the image of God and the liberty and the majority of believers, even as he who, vice versa, teaches the autonomy of the local churches, in principle does not do justice to the unity of the body of Christ.

3. From the fact that the believers constitute one body, the double conclusion follows inevitably that the believer must affiliate with the local church, but no less that the local church, as an ecclesiastical-law communion in a specific locality is obligated to unite with other local churches. a) A denomination is therefore in actual and fullest sense a demand of God's Word, and through this a legal duty of the local church. b) Added to this, that, as we saw above, spiritually and organically (that is, essential in distinction from formal and historic) the unity of the body of Christ and its institutional manifestation in a denomination is primordial and fundamental.

D. The named principles undoubtedly govern the question of the Legal authority of the Major Assemblies.

1. In the first place it is established that Christ possesses all power in the Church, and in accord with the absolute nature of all divine power, cannot transfer this power to another, be it congregation, be it office-bearers, but that He can indeed exercise it through instrumentalities chosen by Him.

2. Now it has pleased Him to exercise His power through human instruments. For this purpose He has

instituted office-bearers in His Church for its guidance and government.

a) For this reason ecclesiastical power does not reside in the congregation in order to directly or indirectly (that is, through the office-bearers to whom it would intrust its resident power) exercise it. Because if the congregation itself, in an independentistic manner, exercises power directly, justice would not be done to the order of Christ by which He instituted offices. And if the office-bearers exercise the power of Christ, then there is no reason to accept the idea that this power resides in a congregation which may not exercise it.

b) The "office of believers" is consequently not an office in an institutional sense, but is a spiritual in distinction from a church governing power. Church governing power, in the strictest sense, is bound to ecclesiastical office, and the believers in their capacity as believers and thus also the congregation as congregation, have not been given this power. The spiritual power of believers is grounded in the spiritual bond with Christ, and more particularly, in the majority and liberty of N. T. believers.

Here we must distinguish precisely. The independence of believers is not prejudiced when the office of believers is viewed as being of a non-institutional(church governing) nature.

Only then, where the office does not yet exist, and also when because of circumstances it cannot be instituted by the empowering of the denomination (according to the rule that ordination to office must be done by the office (see C.O. Art.4,22,24), may the believers extend their spiritual power to that of ecclesiastical government. However, only in such special circumstances.

The spiritual power of believers, even though not an official power, is still in close relationship with the institutional life of the church. For the offices have been instituted by Christ "for the equipment of the saints", etc. (Eph.4:12), and the official, that is, the power of government may therefore never be viewed as severed, neither in the office-bearer

nor in its exercise over the congregation, from the spiritual background of faith's communion with Christ.

That spiritual power does not have a church-governing character. Therefore the congregation cannot delegate to the office-bearers official governing power. The congregation does not possess it. What it does not have, it cannot delegate.

Consequently we come to this proposition: The office-bearers receive ecclesiastical governing power (1) from Christ who possesses and maintains absolute power; (2) from the already existing office (exceptional circumstances excepted). (See C.O. Art. 4, 22, 24.)

3. In union with the spiritual faith-relationship which they have with Christ as believers. An unbeliever cannot be chosen; the office of church government can never be severed from the congregation. It can be exercised only over the congregation.

The members of the congregation exercise that spiritual power, which is directed toward the institutional life of the church, by employing: (1) the right of voting: election of the persons of the office-bearers; (2) the right of approbation; the right of approval which involves also the right of rejection. This right of approbation is an essential element in the legal validity of ecclesiastical governmental actions. The office of the believer is thus maintained. The question does arise here whether this office might not better be called a Right rather than a Power. Because those who are governed, although not exercising power, nevertheless have rights whose honoring they can demand.

4. The local church is therefore independent (not autonomous), while in its entirety the power of Christ (three-fold power) is exercised in the ministry of the Word, in government and mercy, by ministers of the Word, elders and deacons, each in his office.

a) The denomination does not add to these offices another office, and thus adds nothing to the power of the office-bearers of the local church when they gather in a major assembly.

b) The power of major assemblies which deal with a broader area is therefore nothing but consistories or consistorial power as to its character. There are no other ecclesiastical offices than that of a consistory and consequently there is also no other governing power than that of a consistory.

c) As the individual believer maintains all his rights, when he affiliates with the local church, it follows, that also all the local churches, represented by the consistories, at the major assemblies, maintain all the power which Christ has entrusted to those consistories.

5. Concerning the legal authority of the major assemblies (denomination) it is established that this legal authority in its essence and character is consistorial power (a) That consistorial power is not capable of increase. Therefore the gatherings of the denomination, qualitatively considered, are not greater: or principally considered, no higher gatherings, because greater or higher power than the consistorial does not exist in the Church of Christ. Neither is the consistorial power legally capable of decrease. Only Christ could decrease it and nowhere in His Word is there an indication that He does this. And no office-bearer or consistory may lay aside delegated power and no less arbitrarily accept it.

B. But there is indeed a difference as to the sphere in which this consistorial power is exercised. This sphere is again two-fold:

- (1) Regarding geographical extent (Consistory, Classis, Synod):
- (2) regarding specific matters which concern a church, a Classis or the entire church communion

(C.O., Art. 30) The matters which belong to the major assemblies of the churches are:

- 1) Matters that could not be finished in the minor assemblies;
- 2) Matters that pertain to the churches of the major assembly in common
- 3) Matters which come by appeal from the minor to the major assemblies.

From this it appears that the Classis is acknowledged as having legal ecclesiastical power to judge differences in doctrine or life.

6. Art. 31, C.O. determines that "if any one complains that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to a major ecclesiastical assembly, and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the Articles of the Church Order, as long as they are not changed by a General Synod".

From this article we see clearly the legal authority of the major assemblies and the legally valid character of its decisions. This applies not only to decisions taken in consequence of appeal. All decisions that are made by a majority vote must be considered settled and binding.

Now the finality of these decisions is subject to this condition: "unless it be proved to conflict with the Word of God or the articles of this Church Order." Now this last clause has been interpreted as though it meant: "unless those who feel aggrieved by a decision consider it prove that the particular decision is in conflict with God's Word" (cf. Jansen, Korte Verklaring van de Kerkenorde, pp. 146-147). But this interpretation is open to serious objections.

a) The language employed here does not favor this interpretation. The expression "be proved" presupposes that a plea is presented and that one proves something to

another. Surely you do not prove to yourself that something is thus or so. When one proves something he does it to others. Clearly the expression "unless....." wants to say: "unless the one who considers the specific decision to conflict with God's Word, proves to the assembly that made the decision, i.e. convinces it that such a decision is indeed in conflict with God's Word".

b) There is still a more serious objection. On the position taken by Jansen e.g., the C.O. says that the decisions of major assemblies need not be considered settled and binding when someone for himself believes (and without having convinced the assembly that it had erred), that a decision is unbiblical. This is the same as saying that for any one a matter is settled and binding, not in virtue of the decision of an assembly but in virtue of personal conviction. But on this position the decision of an assembly actually means nothing. All of ecclesiastical life is hopelessly delivered to undisciplined arbitrariness. Nothing remains but advice in an Independentistic spirit. Why then should decisions be made if every one has the right according to the C.O. to reject those decisions and refuse obedience to them, even though he was unable to convince the assembly of error.

7. Article 36 of our C.O. reads: "The Classis has the same jurisdiction over the Consistory as the Particular Synod has over the Classis and the General Synod over the Particular".

Also this article establishes the legal authority of major assemblies by a carefully circumscribed provision. Classes and Synod have jurisdiction, i.e., authority, "because they are gatherings of churches which in Christ's Name have received the authority which they exercise through designated instrumentalities". (Keegstra and Van Dellen, Kerkelijk Handboek, p.51).

The authority that such gatherings exercise in Christ's Name is also a disciplinary authority. They have the right in the Name of Christ to demand obedience and

in case of resistance to use discipline. They exercise this power when a minister errs in doctrine or life. Why then not also when a consistory displays opposition?

8. To cap it all we point to the Formula of Subscription in which one, among other things, binds himself to the following: "being ready always cheerfully to submit to the judgment of the Consistory, Classis, and Synod under the penalty in case of refusal of being by that very fact suspended from our office."

With this one acknowledges the legal authority of the major assembly to deal disciplinarily when one displays opposition. The Formula does not speak of breaking with the denomination when one displays opposition but of disciplinary action (suspended from our office). This expression demands an official deed by which such discipline is discharged.

II The Specific Question in Particular.

A. The question is not: Does the Classis have the authority to depose consistory members? On this there is no difference. But the question is: Does the Classis have the authority to depose a Consistory? Not as if a consistory as a body is deposed but thus that the majority of the members or all members individually can be deposed by a Classis. The question concerns cases in which the entire consistory, at least in its majority or perhaps in all its members come under the terms of discipline, and is deserving of deposition from office. In case not all members or the majority of a consistory are "deserving of discipline", then the Classis does not have the authority to act and depose from office. Another provision has been made for that (C.O. Art. 79).

In this provision regarding the deposition of a few consistory members there is a hint for the case with which we are now dealing. A consistory may with the consent of the Classis carry out the final step of discipline over members of the congregation. Without acknowledging the denomination (the Classis)

a consistory cannot excommunicate members (cf. C.O., Art. 76).

An office-bearer may not be deposed from his office by a consistory but only by a combined consistory, consisting of the local consistory and a neighboring consistory (see C.O., Art. 79). This does not depend on the nature of the case, because possibly the ground for deposition from office is beyond all doubt. But this lies in the general, the universal element characteristic of the offices, including that of the elders. The office of the elders e.g. extends further than the local church (regarding those matters which are mentioned in C.O., Art. 30, and that is also why they are delegated with mandate to the broader assemblies. While the universal element is not as weighty in the case of elders and deacons as with Ministers of the Word, the C.O. requirement in the case of the first is not the same as in the latter in which the entire Classis must act, but does demand, that in deposition from office of elders and deacons the denomination enter into the process and act so that at least more than one local church judge and deal according to circumstances.

B. If the majority of a consistory becomes deserving of discipline, there is no remaining consistory to invite a neighboring consistory, and with that neighboring consistory exercise discipline over those who had deserved that.

If one cannot expect action from such a consistory, also the congregation cannot proceed to act in an ecclesiastical governmental manner, because it lacks ecclesiastical governmental power.

Also a neighboring church, on its own initiative, cannot intervene in the internal circumstances of another local church. This is, to be sure, prohibited in C.O., Art. 84.

Naturally only the Classis, under which such an unfaithful consistory resorts, can, as the next broadest assembly, exercise the necessary discipline. In case

not all of the consistory members go along in the wrong course, the remaining ones can present the matter to the Classis, or if all the consistory members go along, then the members of the congregation can do this by virtue of the office of believers. In case also the members do not do this, then the Classis is called upon to initiate action.

The case must finally be dealt with by the Classis. Because the one who made himself unworthy of the office, must be deposed from his office, and only by the office can one be deposed from the office, even as one can only be ordained to the office by the office, rare exceptions excluded

C. Since it sometimes is posited, that a Classis may not depose a consistory, since this impinges on the rights of the local church and that this is the precise point now being dealt with, this objection must be carefully scrutinized.

1. The proposal, that the congregation as such must initiate action, when an entire consistory is deserving of discipline, proceeds from the supposition that the office of believers is institutional in character, and that it proceeds institutionally whenever under abnormal circumstances a consistory is delinquent in exercising its office.

2. This view is rooted principally in the idea that the ecclesiastical governing power of Christ is deposited in the congregation as such, and is transferred to the officebearers by the congregation. Against this, however, objections arise that are of a serious nature:

a) Indeed if Christ has transferred his official power to the congregation, then it follows, that the congregation itself, speaking principally, can and may exercise that power without officebearers. Because it chooses officebearers who then exercise its power. However the fact is, that the ecclesiastical governing power which the officebearers exercise, is given by Christ directly to his officebearers, not by means of the congregation. The congregation does indeed call the officebearers, namely by election under the direction of the office, but from this

it does not in the least follow that the congregation also grants to those called ecclesiastical governing power.

b) And if the officebearers should receive their ecclesiastical governing power from the congregation, then it would follow from this, that they would also be obligated to be responsible to the congregation. The holy scriptures however teach nothing of this notion, that the officebearers in that sense, would be servants of the congregation.

c) What is more, the fact that consistory members are installed in their office by an officebearer, i.e. ordained to the office (C.O. Art. 4,22,24), demonstrates that the power does not come from the congregation. Or does the congregation first give that power to the installer and then this one afterwards gives it to the consistory members who are to be installed? Far more acceptable is the position that Christ through His ecclesiastically governing organ (the Minister of the Word) places His power by way of ordination to office upon an elected officebearer, i.e. makes him to be His instrument of power.

d) Finally, the entire position of the previous adherence of ecclesiastical governing power in the congregation as such conforms completely to the popular doctrine of sovereignty of the people. This doctrine conflicts with:

1. The divine rule here upon earth as it again in its turn is grounded in the Sovereignty of the Almighty. God and also Christ as God can indeed exercise their power instrumentally through people, but cannot deposit it in or transfer it to people, who then possess it and exercise it without being instruments. The way of ecclesiastical-governing, congregational-sovereignty is dangerous, and opposition to the spirit of the times is compellingly necessary.

2. The revelation of Scripture, according to which Christ received His power from the Father, whith He aid upon the apostles, who again empowered the officebearers, each in his turn, in the local church.

3. Those who answer our question negatively believe that the only correct method of dealing with a consistory that is in opposition, as a final resort is,

that the congregation simply withdraw from such a consistory, and that in accord with this, also the Classis must simply break off relationship with such an unworthy consistory.

a) This procedure seems to be simple, but arises out of principles that are unacceptable, and further, from our Church Order, Art. 79, there arise serious objections against this.

1. The idea of refusing obedience and rupture of ecclesiastical fellowship rest on the proposition, that if official service is no longer acknowledged, the office itself by that token terminates for the group where it had been exercised, but which no longer wishes to acknowledge its continuing service. However this position is untenable.

2. The correct view on this point is, that one must be invested with the office by the office (usually called installation), and in the same way, where it appeared that one was unworthy of the office, deposition from office must be done by the office. It is difficult to understand, why one must be installed to the office by an ecclesiastical governmental act, (and that this is to occur is clear from C.O., Art. 4, 22, 24), and when unworthiness to continue serving the office, the deposition from office, in the same way, need not be done by an official ecclesiastical governmental act. (Art. 79 C.O., also expresses this principle). If it were already self-evident, that one's office terminates as soon as it is simply no longer recognized, it would be equally self-evident, that one carries the office just so soon as it would be recognized by the people (without installation). But our C.O. does not recognize this at all, and the first is then a logically-untenable position.

3. If one acknowledges that the office continues, even though his service is no longer recognized in the group in which it was formerly exercised, one comes to the strange position that one becomes unworthy of his office, his official service is no longer recognized by those who had chosen and introduced him, but nevertheless continues in this office and therefore takes it with him when ecclesiastical fellowship is broken with him.

b) Also on this position one becomes inconsistent and unfaithful to the C.O. Art. 79 demands suspension and deposition of elders, deacons and Ministers of the Word, when these are in error, and dictates how this is to be done. But now it is indeed strange, that when the majority of consistory members becomes deserving of deposition and Art. 79 cannot be considered applicable, this majority need not be, even as an eventual minority, suspended and deposed, but can simply be ignored. A minority must be deprived of office by a deliberate ecclesiastical governmental act, but not equally a majority?

4. Finally we still want to give an answer to the consideration, that our C.O. does not stipulate that a Classis has the authority to depose a consistory.

a) Against this we remark, that it is an out of the ordinary case when a consistory in its majority or all of its members deserves deposition. And the contents of a Church Order cannot, in the nature of the case, cover all imaginary or possible instances, but only the most usual.

b) Also it must not be forgotten, that our C.O. is not a constitution, covering all sub-divisions, but a collection of general and guiding ecclesiastical governmental principles, which must be applied in concrete cases according to circumstances, when such cases occur which are not stipulated in detail in the C.O.

Your Committee advises Synod:

A. Accept the reports of the Committee (Agendum, pp.125 to 162), as information, and thank the Committee for much labor, to which the named reports testify.

B. Declare the following:

The Synod, having studied the report of the Committee of Preadvice, and also the reports of the Committee appointed by the Synod of 1924, declares:

That, in agreement with the ecclesiastical governmental principles which form the basis of our Church Order, a Classis has the authority to depose from office, a consistory deserving of the same.

This declaration is based on the following considerations:

1. Christ is King of His Church. He exercises that Kinship, also in a disciplinary sense, through officebearers. Also those officebearers, by deviation, are under the disciplinary power of Christ, And even when the majority of a consistory deviates or manifests opposition, Christ does not view this passively, and He is not powerless regarding this, but demands that in His Name discipline be exercised; in such a case suspension and if need be deposition.

2. Whereas the believers, in their capacity as believers, have no ecclesiastical governmental authority to exercise church discipline, and a neighboring consistory Art. 79 of the C.O., cannot initiate action, when the majority of a consistory is deserving of discipline, then the requirment is that the Classis under which such a deviating consistory resorts, deal with the matter, if need be, even to deposition.

3. Art. 30 C.O. points to this. The deposition of a consistory cannot be dealt with finality in a minor assembly. Therefore at that point the denomination must begin to act and a Classis or a Synod must take disciplinary action. These can do this, because they possess consistorial power; they must do this for Christ's sake.

4. Our C.O., Art. 4, 22, 24, deal with the ordination to office. This ordination to office is performed by the office. And this ordination to office by the office carries with it deposition from office by the office,

also when the majority of a consistory becomes unfaithful.

5. Art. 31 of the C.O. establishes that the decisions of a broader assembly shall be considered settled and binding. The "unless..." of this article cannot mean that someone need not abide by such decisions, when he does not see or acknowledge the scripturalness of those decisions. Such an approach could indeed issue in limitless arbitrariness, which would even be sanctioned by our Church Order. Articles 30 and 31 thus dictate that the decisions concerning matters that are brought to major assemblies shall be considered settled and binding and will be there acted upon with finality. The Articles thus give a Classis the right to depose an unfaithful consistory.

6. Article 36 establishes the legal authority of the major assemblies, when the "jurisdiction", that is, of ruling power, the authority, of those assemblies speaks. Because they have received this authority from Christ and this authority, because it is consistorial, is also disciplinary authority, so Classes and Synods may and must demand obedience, and in case of opposition, proceed to discipline.

7. On the ground of Article 79 of the C.O. it is established that unfaithful consistory members ought to be deposed from their office. If the minority of a consistory must be deposed, then the consistory itself with a neighboring consistory can do this. If the majority of a consistory becomes unfaithful, then no less must discipline be exercised. And considering that Art. 79 cannot then function, but the principle of that article must be maintained, there only a Classis or Synod can take disciplinary action.

8. The formula of subscription "under penalty in case of refusal of being by that very fact suspended from our office," dictates disciplinary action when one is in opposition. And if the formula of subscription is normative for each signer,

then it holds not only for the minority of a consistory, in case of unfaithfulness but also for the majority. And ecclesiastical discipline, to its conclusion, on the majority of a consistory, is actually the deposition of such a consistory.

Our entire C.O. consequently proceeds from the principle, that a Classis has the authority to depose a consistory that is unfaithful, from office.

Respectfully submitted,

Your Committee,

D.R. Drukker
M. M. Schans
J. M. Ghysels
H.J. De Vries
H. Moes
G. Dekker
A.J. Wibalda
H. De Vries
B.H. Lindeman
P. Vanden Berg

SUPPLEMENT XVII

MINORITY REPORT, SIOUX CENTER
(See Article 108 of Acta.)

Minority report of the Committee in charge of matters referred to it in the case of the First and Second Christian Reformed churches of Sioux Center, Iowa, and other communications relative thereto.

DEAR BRETHREN:—

After careful consideration of the "Request" of the First Christian Reformed church of Sioux Center, Ia., and of two communications of the Second church there, and also of the report of the Synodical Committee, and having considered the testimony of several witnesses relative to such matters, I hereby submit the following minority report.

1. The Sioux Center Christian Reformed church decided on September 28, 1922, in a duly called congregational meeting, to accept the recommendations of the Synodical Committee, which included the organization of Sioux Center II as a separate congregation and the division of property as proposed by said Synodical Committee.

2. This decision was made with every member of the church present voting for it, except one.

3. A protest made by a so-called "group" of members of this church to their Consistory on September 18, 1922, that is ten days previous to the meeting of the congregation as aforesaid, could have no legal nor moral standing as a protest after the organization of Second Christian congregation had been approved of by an almost unani-

mous vote of the Sioux Center Christian Reformed church.

4. The claim of Sioux Center I that every step with reference to the organization of a second congregation was done under protest, does not seem to be correct, inasmuch as we read on page 10 of the report of the Committee appointed by the Synod of 1924, which report has been duly submitted, to this Synod of 1926, that new consistory members were elected by Sioux Center I without protest, and also that the former members of the Consistory who desired to affiliate with the newly organized congregation, were released without protest; also that the newly elected consistory members for the First church were installed without protest; also that all those members who desired to affiliate with the Second church received their papers without protest. Said Synodical Committee also states on the same page 10 of its report to the present Synod, that appraisers were appointed by the new Consistory of Sioux Center I for the purpose of ascertaining the value of church property in accordance with the recommendations of said Committee—without protest. There was a change of mind and action later, but the recommendations of the Synodical Committee were first put into effect without any legal protest being filed at said meeting after the vote was taken.

5. Much stress has been laid in the "Request" of Sioux Center I on the fact that so soon after the reconciliation between the two factions in said church a demand was made for the organization of a second congregation. Synod of 1922 had opened the way for the organization of such a second congregation, if this appeared to be desirable for the spiritual welfare of those concerned. The Committee appointed by Synod deemed it best, after careful consideration of conditions, that a request for the formation of a second congregation should be granted.

Conditions seemed to have reached a point that, while they could forgive each other for wrongs which had been committed, it was considered better for the spiritual welfare of those concerned to have two congregations.

6. Under the incorporation law of the State of Iowa, under which law said Sioux Center Christian Reformed church was incorporated, those leaving said Sioux Center Christian Reformed church would not be entitled to any financial consideration on that account. Said law reads as follows: "Any and all members of said Corporation who shall become separated therefrom, either voluntarily or involuntarily, shall thereby lose and forfeit all interest in the real and personal property of the said corporation."

If the faction which remained with Sioux Center I, which was in the majority, had voted against the organization of a second congregation, and also had voted against the proposal of dividing the Church property, there would not, at least not for the time being, a second congregation have come into existence; and said second congregation, if it had come into existence, could in no way or manner have any legal claim to the property of the First Christian Reformed church of Sioux Center, Ia.

7. It is very plain from the foregoing that Sioux Center I is responsible, not only for the coming into existence of Sioux Center II, but that there would have been no financial obligation on the part of said Sioux Center I to the then newly organized second Christian Reformed church of that city, if the church before said separation in two congregations had not by majority vote agreed to a division of said church property.

8. The First Christian Reformed church is therefore responsible, both for the existence of a second church of the same denomination in Sioux Center, and for the financial obligations which it, in a duly called congregational meeting, calling upon the name of God for guidance in its deliberations and actions, laid upon themselves. It has, therefore, no right to protest to Synod, neither in 1924 nor at this time, to change its own transactions, almost unanimously approved by it, which are still binding today.

9. It is stated in the "Request" of Sioux Center I that there was a "Protest" against the acceptance of the pro-

posals of the Synodical Committee, which was read at the congregational meeting of September 28, 1922, at which meeting these very same proposals were accepted and ratified with all the votes cast, save one. Sioux Center II claims that a separate meeting was being held by what it calls "the group" of the First church, to which meeting the other members of the church not belonging to that "group" were not permitted.

Both parties agree that there was not a duly signed protest, but only a paper without any signatures being attached thereto. It could, therefore, have no legal or moral standing over and against the almost unanimous vote by which the proposals of the Synodical Committee were ratified, which is a matter of *undisputed record*.

10. It is almost inconceivable what the "Request" of Sioux Center I on page 8 seems to indicate, that the majority of those present at the congregational meeting of September 8, 1922, were opposed to the organization of a second church but voted "yes" while they meant "no" and that they thought it possible and legal to ask Synod to set aside the very action of their own church by which the Second Christian Reformed church of Sioux Center came into existence.

If they had voted "no" it would still have been possible, either by action of Classis or Synod, to organize a second Christian Reformed church, but the First church would then not have been responsible for such action and it certainly would then have had a right to protest against it.

11. The argument, made by the First Sioux Center church that it in the aforesaid meeting of September 28, 1922, voted "yes" while it really meant "no" for fear that by refusing to obey a decision of a Synodical Committee (which decision at that time had not even been approved of by Synod) they "might be placed outside of the Christian Reformed Church" does not rest on any good logic, for this same First church of Sioux Center has not only refused to carry into effect its own legal agreement with reference to the division of church property, but it

has since constantly refused to obey, not only the Synodical Committee, but also refused to obey the decisions of the 1924 Synod of our Church. There is, therefore, no ground for a protest by Sioux Center I against its own decision and all that it implied, either from a legal or moral point of view.

12. The organization of Sioux Center II as a separate congregation and the division of property as recommended by the Synodical Committee were accepted as a unit. The one cannot justly be separated from the other. Inasmuch as the members who organized as a Second Christian Reformed church did so with an explicit agreement of division of church property, both decisions being jointly made, no authority has any moral nor legal right to break or change the financial part of this agreement after the first part, the organization of Sioux Center II, has been put into effect. Considering the fact that the Synod of 1924 has concurred in the actions of the former Synodical Committee in this respect, the case has been fully decided.

13. The question of the ability of Sioux Center I to pay the sum which it agreed to pay Sioux Center II, has also been considered by your Committee. Assurance has been given to the Committee by members of Sioux Center II that if Synod would honor the legal agreement made at the meeting of September 28, 1922, which was in fact ratified by the Synod of our Church in 1924, that they then would do all they could to bring about a settlement that would lead to a better understanding between the two churches. But your Committee was not appointed as a committee of negotiations, but for the purpose of considering matter referred to it from a legal and moral point of view, and make recommendations in accordance therewith. Considering all the facts in the case, both from the viewpoint of the First church of Sioux Center as explained in its "Request" and also considering the reply thereto by and from the Second church of Sioux Center, I recommend that the Synod adopt the following:

The Synod, after careful consideration of the "Re-

quest" from the First Christian Reformed church of Sioux Center I and the communications of the Second church of our denomination at that place, and also the report of its Synodical Committee, does hereby declare and decide that the decisions of our Synod of 1924 must be carried into effect by the First and Second Christian Reformed churches of Sioux Center, Ia., and that the present Committee appointed by Synod in 1924 be and is hereby continued for the purpose of completing this task according to said decision of the Synod of 1924 of our Christian Reformed Church.

Grounds:

- 1) The Synodical Committees, both of 1922 and 1924, as appointed by Synod, have labored in compliance with decisions made by said Synods and a full acceptance of the proposals of the Committee appointed by Synod was reached when these proposals were almost unanimously adopted by the then united Christian Reformed church on September 28, 1922.
- 2) The First Christian Reformed church of Sioux Center, Ia., has not yet complied with the decision of Synod of 1924, but both churches have agreed to abide by the decisions of the present Synod and have placed evidence of said agreement in the hands of the Committee appointed by Synod in 1924 (See p. 86 of report of said Committee in the Agendum).
- 3) There is nothing that would warrant Synod at this time to alter a legal agreement made nearly six years ago, part of which agreement has already been put into effect, namely the organization of a second church of our denomination at said place, the financial part of the agreement being the only part which has not been put into effect, but which was ordered by Synod of 1924 that this should **also** be complied with.

Respectfully submitted,

ATE DYKSTRA

SUPPLEMENT XVIII

ADDRESS OF PROF.S.GREYDANUS, D.D.
(See p.12 of Acts)

Worthy President, Esteemed
and Honorable Brethren:

It is for me a special privilege and pleasure, to to you the hearty greetings in your Synodical gathering, from the Reformed Churches in The Netherlands, and beseech for you the Lord's rich blessing, for spiritual well-being and prosperity, for confirmation in God's Word, and growth in these lands and on its Mission program, unto the edification in our holy faith, for its preservation and increasing sanctification, unto the service and honor of God's Name.

The bonds between your Churches and our Churches are very close. Your Church came forth from our Churches, and that not in the dim past, but only in the last decades. And for some years a great number has come from our Churches to yours. Your Churches and our Churches are really completely one: one in origin, confession, church government. There is properly speaking nothing that constitutes a difference. In a certain sense, not even the language. We feel at home here even as in our own Church life. We kept up the relationship by personal visits at both Synods, although I must confess with praise for your Churches, that they excelled in this. But known circumstances and relationships make it understandable that our Churches did not as often have the opportunity to be present at your Synods, much as we would have wished. From your

Churches Prof. Beuker, Rev. Noordewier, Dr. Beets, and others, visited our Synods. Representing our Churches the Professors Wielenga, Bavinck, and Bouwman were present at your Synods. Beyond this there was also fellowship by personal visits, even though this was not by delegation by both Synods.

We lived and do live together in happy and sad matters, in struggle and blessing. What happened now and then, arousing disturbance, held in tension, was decided, became known mutually, and in so far as distance and the situations allowed, carefully considered, be it with anxiety, be it with joy. Therefore it is also not necessary to relate to you in detail the history and condition of our Churches. However it can be profitable to briefly mention a few particulars to aid your thinking, by a summary description and overview, by which you will see everything more clearly.

Our Reformed Churches, having come out of the reformational movements of 1834 and 1886, united in 1892, and led by God's gracious hand, might since then expand constantly. At the end of the past year it numbered 750, united in 13 Particular Synods, and 58 Classes, with almost 550,000 members, of which fully 256,00 are members in full communion. Of these Classes, one is in South America, Classis Buenos Aires; also one in Java, Classis Batavia; there are two in Germany, Classis Ostfriesland and Classis Graafschap Bentheim, the latter two form a Particular Synod.

These our Churches support their own Theological School at Kampen, and in large measure the Free University at Amsterdam, and their future ministers of the Word receive their theological education at both schools. At Kampen there are five professors and one lector, and the number of students at the beginning of the course now ending rose to 127, a few of which are from Germany and Hungary. The number of professors in Theology at the Free University is six, and

the number of students in Theology, among which there also are those who have passed their candidate's examination at Kampen, but wish to continue their studies toward the doctor's title, or those who have come from America, South Africa and Hungary, as greater than at Kampen.

Our Churches carry on their Mission program in our East-Indies possessions. They have two Mission areas, one in Java or Middle-Java, and one in Soemba. That in Middle-Java is divided into six Mission areas. In that Mission program twelve missionary-pastors of the Word are active, and they are assisted by a number of helpers. We have two Preparatory Schools for the education of national helpers to help in bringing the gospel, one in Java and the other in Soemba. Concerning general education we have various elementary schools in Java and Soemba, and a Christian Preparatory School for training national teachers in Java, and a Holland Interior Christian Training School in Java. These schools are subsidized by the Indonesian Government.

In our country several Churches attempt by various means to bring the Gospel again to those alienated from it, or have grown up without knowledge of it. Our Churches also work together to acquaint the Jews with the Christ of God and encourage them to accept him in faith. Two ministers of the Word have been called to that special work, of whom one, however, is exchanging this special service for the ordinary service of the Word in one of our Churches.

God has granted great mercy to our Churches, which they frequently forfeited, but still might receive. How insignificant was the beginning of those churches at the time of their reformational rebirth. How despised they were by many, especially in 1834 and the following years. How the believers, who affiliated with them, were persecuted and fined, so that not a few fled here. But what a prosperity and blessing has God

given to those Churches and its work in our land and its colonies. To Him be glory and gratitude.

Also, so to speak, the internal history of our Churches is not insignificant. After the union of both Church groups in the year 1892, out of the 1834 and 1886 movements, the question soon arose concerning the Training Schools, whether to unite the Theological School at Kampen and the Free University at Amsterdam, or their theological faculties, or in some way to bring them together. Various proposals were introduced. It was dealt with at great length. But finally such attempts proved impossible. And when once that was perceived, and concerning that matter peace and rest had come in our churches, the Theological School and the Theological Faculty both prospered, and now they work in unity together, and to a degree also cooperate in publishing Bible commentaries and exegetical works.

Rather severe unrest shocked the life of our Churches in the early part of this century, about differences concerning eternal justification, infra- and supralapsarianism, immediate regeneration, presumptive regeneration. But at the Synod of Utrecht in 1905 a declaration was formulated to which all could acquiesce, and since that time strife concerning this has ceased. At the same time that Synod excised from Art. 36 of the Netherlands Confession of Faith, or 37 Articles of Faith, the words, "and thus may remove and prevent all idolatry and false worship, that the kingdom of antichrist may be thus destroyed", being convinced that they are not in harmony with the Holy Scriptures.

In 1920 the Synod at Leeuwarden had to deal with an appeal concerning the case of a minister who departed from faith in the Holy Scriptures, so that deposition followed. And this spring a Synod had to meet at Assen to consider the case of a minister who demanded liberty of viewpoint regarding certain data in Genesis 2 and 3, which left room for doubt about the historical reality of the materials. The result here also was deposition,

including the consistory, which continued to support him.

At the Synod at Utrecht in 1923 a judgment had to be made concerning membership in the "Odd Fellows". The Synod declared, even though not unanimously, "1) that the consistory must in the future continue to warn the involved confessing and baptized members to break their affiliation with the named order; 2) that the consistory must employ church censure if they persist in their evil."

Our Churches, Esteemed Brethren, as you may discern from this information, live in the arena of conflict. Especially painful is conflict so close to home. But our Churches do attempt, in spite of difficulty and pain, to maintain without diminution the authority of God's Word, and also to live according to His ordinations, even though they must continually humble themselves before the Lord because of many imperfections or deficiencies.

And now I must close. Time is fleeting. I may no longer take up your precious time. Therefore only a few more words. If I am not mistaken, then your Churches and our Churches are passing through an historic moment in respect of our mutual relationship and communion. By the almost complete cessation of emigration from our country to yours, and thus also of the transfer of members of our Churches to your Churches, one can foresee, that mutual sharing of interests of both Church groups will progressively decrease. The number of your members, not born and trained in America, is becoming less each year. After a couple of decades very few in your midst will know of personal ties with the Netherlands, and our Reformed Churches, and will have no close relatives in our land. The process of Americanization which has proceeded more rapidly the last years, will continue. Because of this there is already less reading of Dutch writings. Your Churches will increasingly develop more independently, that is to say, less in connection with the relationship with our Netherlands Reformed

Churches, and in closer communication with American conditions and relationships. Whether this is something desirable, is a question we cannot easily answer. God guides the life and history of humanity and people, and also that of His Church. He also directs the circumstances in this, even though people are instrumental. Therefore we also commit all this to Him. That which is now settled, can be changed in the future. Yet one wish and prayer I leave with you: Whatever the future may bring, Brethren, Christian Reformed Church in America, hold to God's Word, and hold fast to that Word and its divine truth and divine authority, without diminution for all times and years, to the close of the age, in doctrine and life, as Churches and Ministers and members of those Churches. Then the Lord will not withhold His grace from you, and eventually will crown you with everlasting peace and blessing. May He guard and guide you by His Spirit and Word, and grant you His blessing.

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