Acts of Synod
1932

of the

CHRISTIAN
REFORMED
CHURCH

Office of the Stated Clerk
737 Madison Avenue, S.E.
Grand Rapids, Michigan, U.S.A.

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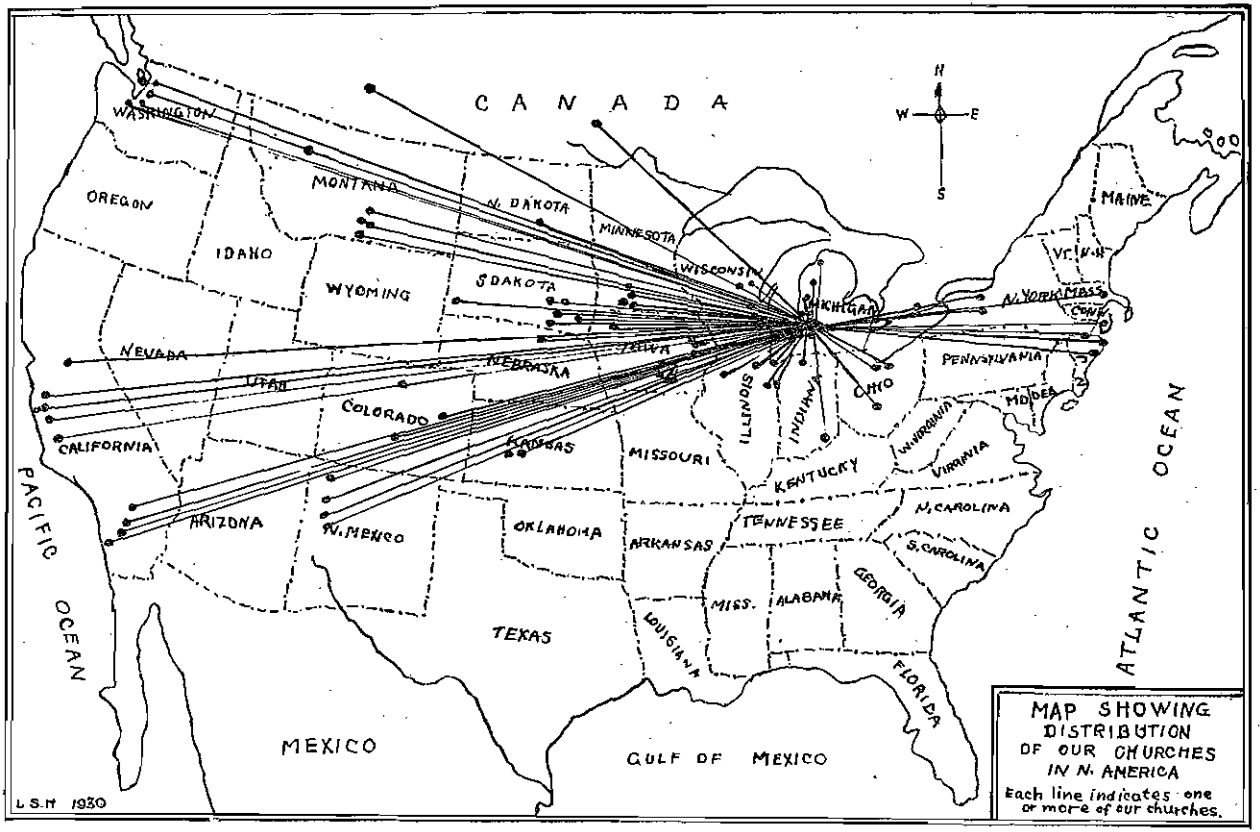
In Session from
June 8 to June 23, 1932
at Grand Rapids, Mich., U.S.A.



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ACTS OF SYNOD
OF THE
CHRISTIAN REFORMED CHURCH

JUNE 8 TO 23, 1932
Grand Rapids, Michigan, U. S. A.

WEDNESDAY MORNING, JUNE 8

First Session

ARTICLE 1

The Diamond Jubilee of our Church was celebrated on Tuesday evening, June 7, 1932, with a large mass meeting held in the Armory at Grand Rapids, Mich. The Committee appointed by the Synod of 1930 (cf. Acta, p. 206) had arranged a splendid program to commemorate the founding of our Church seventy-five years ago. This meeting was attended by the delegates to the Synod of 1932. (Supplement XIV.)

In view of this celebration, the synodical Prayer Service, in other years held on Tuesday evening preceding the first session of Synod, was this year held on Wednesday morning, at 10 o'clock, in the Auditorium of Calvin College.

The Rev. W. P. Van Wyk, President of the Synod of 1930, delivered the synodical sermon, based on Matt. 6:10*a*, "Thy Kingdom Come," and led in prayer, invoking God's blessing upon the sessions of Synod.

WEDNESDAY AFTERNOON, JUNE 8

Second Session

ARTICLE 2

The meeting is called to order by the Rev. W. P. Van Wyk. Synod joins in singing No. 148 of the New Christian Hymnal, "Jesus, With Thy Church Abide," and is led in prayer by the Rev. D. Zwier.

ARTICLE 3

The Rev. W. P. Van Wyk speaks a few words of welcome to the delegates and to all who shall serve Synod in any capacity. Thereupon he opens the credential letters of the delegates, from which it appears that the following brethren have been properly delegated by the various Classes:

Classis California

Ministers—J. De Jong, N. De Vries, and R. J. Frens.
Elders—J. C. Morgan, J. Schans, and W. Spoelstra.

Classis Grand Rapids East

Ministers—W. P. Van Wyk, H. J. Kuiper, and M. Monsma.
Elders—B. J. Bennink, the Rev. P. Jonker, Sr., and H. Hekman.

Classis Grand Rapids West

Ministers—H. Baker, J. J. Steigenga, and J. Zeeuw.
Elders—H. R. Gezon, C. P. Luyendyk, and Prof. A. J. Rooks.

Classis Hackensack

Ministers—J. T. Hoogstra, J. J. Hiemenga, and D. De Beer.
Elders—J. L. Westervelt, Calvin A. Jones, and S. E. Greydanus.

Classis Holland

Ministers—D. Zwier, P. D. Van Vliet, and P. Jonker, Jr.
Elders—A. Eisen, N. Stielstra, and E. O. Holkeboer.

Classis Hudson

Ministers—E. F. J. Van Halsema, P. Van Dyk, and J. L. Van Tielen.
Elders—L. Steen, A. Kes, and F. Zeeuw.

Classis Illinois

Ministers—Dr. H. Kuiper, J. M. Ghysels, and P. A. Hoekstra.
Elders—G. Ottenhoff, H. G. Triezenberg, and G. Dykhuizen.

Classis Muskegon

Ministers—J. Breuker, R. J. Karsen, and H. Guikema.
Elders—A. Bouma, H. Wezeman, and J. Bosscher.

Classis Orange City

Ministers—W. Bajema, J. Ehlers, and G. W. Hylkema.
Elders—H. De Vries, A. Steensma, and S. Wiersma.

Classis Ostfriesland

Ministers—G. Westenberg, C. H. Bode, and H. C. Bode.
Elders—B. H. Lindaman, G. Stryker, and O. Haupt.

Classis Pacific

Ministers—J. M. Byleveld and A. H. Bratt.
Elders—N. Danhof and A. Postma.

Classis Pella

Ministers—I. Van Dellen, Dr. R. J. Danhof, and W. D. Vanderwerp.
Elders—Prof. R. Drost, J. Brandsma, and P. Bandstra.

Classis Sioux Center

Ministers—J. M. Dykstra, J. H. Geerlings, and J. Rubingh.
Elders—Tj. Vander Zee, J. H. Hubers, and E. Vanden Hoek.

Classis Wisconsin

Ministers—J. Medendorp, W. Terpsma, and J. C. Schaap.
Elders—J. Buwalda, F. Visser, and T. Ribbens.

Classis Zeeland

Ministers—A. De Vries, H. Keegstra, and W. Kok.
Elders—N. Frankena, S. Grasman, and A. Mannes.

The delegates of Classis Pacific inform Synod that their Classis, to save expenses, decided to send only four delegates. This is received as information.

The meeting is declared duly constituted.

ARTICLE 4

The election of officers results as follows:

President—the Rev. I. Van Dellen.
Vice-President—the Rev. H. J. Kuiper.
First Clerk—the Rev. D. Zwier.
Second Clerk—the Rev. G. W. Hylkema.

The newly-elected officers take their places on the platform, and the President makes a few appropriate remarks,

requesting the coöperation and prayers of all the synodical delegates.

ARTICLE 5

The President reads the *Public Declaration of Agreement with the Forms of Unity,* to which all the delegates rising from their seats express their assent.

ARTICLE 6

President L. Berkhof of Calvin Seminary, Dr. S. Volbeda, Dr. C. Bouma, Dr. M. J. Wyngaarden, Prof. H. Schultze, Prof. D. H. Kromminga, and President R. B. Kuiper of Calvin College are welcomed by the President as advisory members of Synod.

ARTICLE 7

Synod decides to appoint a *Program Committee,* consisting of the officers of Synod and one delegate from each Classis, whose duty it shall be to classify all the Reports and Overtures in various groups, some of them to be laid directly before Synod, and others to be placed into the hands of Advisory Committees. The Program Committee is also instructed to nominate the members of these Advisory Committees.

The President appoints the following to serve on this Committee together with the officers of Synod: The Revs. W. Bajema, E. F. J. Van Halsema, M. Monsma, J. J. Hiemenga, H. Guikema, H. C. Bode, W. D. Vanderwerp, and J. C. Schaap; Elders J. Schans, C. P. Luyendyk, E. O. Holkeboer, G. Ottenhoff, N. Danhof, J. H. Hubers, and N. Frankena. (Cf. Art. 13.)

ARTICLE 8

Synod decides to hold sessions as follows: From 8:30 to 11:45 a. m., with a recess from 9:45 to 10:00 a. m.; and from 1:30 to 5:45 p. m., with a recess from 3:15 to 3:30 p. m.

ARTICLE 9

After the singing of Psalm 89:7 (Dutch), the closing prayer is offered by the President.

THURSDAY MORNING, JUNE 9

Third Session

ARTICLE 10

The devotional service is conducted by the Rev. G. W. Hylkema. Psalm 25:7 (Dutch) is sung, Psalm 23 is read, and Synod is led in prayer.

ARTICLE 11

The minutes of the first and the second sessions of Synod are read and approved.

ARTICLE 12

The President appoints the following Committees:

1. *Reception Committee*, to welcome delegates of other Churches and various organizations: The Rev. M. Monsma and Elder H. Hekman.

2. *Obituary Committee*: The Rev. J. M. Dykstra, Dr. R. J. Danhof, and the Rev. D. De Beer.

ARTICLE 13

The *Program Committee* reports as follows:

To the Synod:

Your Committee appointed to determine which Reports and Overtures are to be laid before Synod directly, and which are to be given into the hands of Advisory Committees, submits the following Report for your consideration.

I. Your Committee presents, first of all, its recommendations with respect to the Overtures of various Classes as to *synodical Method of Procedure* (Agenda II, pp. xviii-xix):

Classis Muskegon overtures Synod to change its *mode of procedure* in this respect: that all reports and overtures appearing in the Agenda be acted upon directly by Synod and not be submitted to a standing committee for review and report. *Grounds:*

1) This will save time and consequently expense;
2) There seems to be a general discontent with the present mode of procedure;

3) It seems unfair to synodically appointed committees to have their reports judged by a committee rather than by the Synod as a whole;
4) Delegates to Synod have prepared themselves to discuss and vote on the reports in the Agenda and not on those of a standing committee.

Synod should consider this overture immediately upon organization. (Classis Muskegon.)

Whereas complaints concerning the *method of procedure* of our synodical meetings have resulted in the appointment of two synodical committees, and the committee appointed by the 1930 Synod has no report to offer to the coming Synod; and,

Whereas the sentiment has been expressed in our church papers by such men as the Revs. H. Keegstra, H. J. Kuiper, I. Van Dellen, and J. Dolfin that the giving of reports by synodical committees into the hands of standing commitmittees is neither fair to the synodical committee, nor conducive to effective work, the Classis overtures Synod to try the following method:

Reports that have been published in the Agenda of Synod shall be taken up by Synod without being given into the hands of standing committees.

(Classis Grand Rapids West.)

Synod adopt a resolution whereby committees of pre-advice be abolished wherever this is possible, e. g., reports submitted by synodical committees in the Agenda. The following *grounds* can be adduced:

a) Will expedite our synodical meetings as to labor and time;
b) Delegates are prepared to vote on recommendations of synodical committees expressed in the Agenda;
c) Appointing committees of pre-advice leads to unfair treatment of our synodical committees. Much work and time of our synodical committees is often undone by means of a committee of pre-advice without giving a synodical committee a fair opportunity of defendings its position;

d) It seems tautological to appoint a committee of pre-advice whereas a synodical committee has been laboring and expending their best efforts to advise the Synod of their findings. To again appoint a committee of pre-advice creates the air of distrust. The history of many reporting synodical committees makes it even dangerous to serve as a member of one;

e) The policy to appoint a committee of pre-advice when a report has been published is not the mode of procedure followed in our minor assemblies.

(Classis Pella.)

Instructie Sioux Center: Dat de rapporten in de Agenda der Synode direct vóór de Synode gebracht worden, en niet eerst door een Commissie van Praeadvies. Classis besluit dit de Synode voor te stellen.

(Classis Sioux Center.)

1. Your Committee advises to decide that wherever feasible, Reports and Overtures shall be dealt with directly by Synod, the Program Committee to give advice with respect to the material that can be so treated.

Adopted.

2. With respect to the Reports that are given into the hands of Advisory Committees, your Committee advises Synod to decide that, in case the advice of the Advisory Committee differs radically from the proposals of the synodical Committee, the proposals of the latter shall have precedence over the proposals of the former. By this we understand that the proposals of the synodical Committee shall be the first to be voted upon after the Report of the synodical Committee together with the advice of the Advisory Committee shall have been presented to Synod.

Adopted.

3. With respect to the Overture of Classis Grand Rapids East:

"Whereas it is proper that all budgets for various denominational causes should be presented to Synod for approval, and whereas at the present time, this is done only in certain cases in an incidental way and without reference to the needs of the denomination as a whole, Classis over-

tures Synod to have also an advisory committee to which the different Boards submit their budgets. *Reasons:*

a) If left to each Board to adopt its own budget there is a strong tendency to disregard all other causes with the result that certain items may be included which could be left out;

b) When these causes are presented separately to Synod by the respective representatives of these Boards and at an occasion when Synod is or has been considering other important matters, equal consideration is improbable and certain causes may not receive the attention due them;

c) A more equitable distribution of funds is assured if left to a committee of advice which is interested in all funds and yet unbiased to any particular fund;

d) There is a greater possibility of meeting the requirements of all the budgets if they are prepared with a view to the needs of the Church as a whole and rereceive comparative consideration."

(Classis Grand Rapids East.)

Your Committee advises Synod to approve of the method suggested in this Overture, viz., to appoint an Advisory Committee on Budgets, for the reasons named in this Overture.

Adopted.

II. *Matters to be laid before Synod directly.*

Your Committee advises that the following Reports and Overtures be taken up by Synod directly, without giving them into the hands of Advisory Committees:

1. Report II, Missionary Training and Bible School, Agenda I, pp. 13-24.
2. Report III, Vrije Studie, Agenda I, pp. 25-32.
3. Report VI, Improvement Public Worship, Agenda I, pp. 70-73.
4. Report VII, Leave of Absence, Agenda I, pp. 74-90.
5. Report XIII, Representative American Bible Society, Agenda II, pp. 195-196.
6. Report XIV, Reply of the American Bible Society, Agenda II, pp. 196-197.
7. Report XV, Simplifying Rules, Agenda II, pp. 197.

8. Report XVI, Hoboken Work, Agenda II, pp. 198-201.
9. Report XVII, General Treasurer Jewish Mission, Agenda II, pp. 202-205.
10. Report XVIII, Paterson Hebrew Mission, Agenda II, pp. 206-211.
11. Report XIX, Chicago Hebrew Mission, Agenda II, pp. 212-214.
12. Report XX, Emeritus Board, Agenda II, pp. 215-216.
13. Report XXI, Lord's Day Alliance, Agenda II, pp. 217-218.
14. Report XXII, Deputaten Zuid-Amerika, Agenda II, pp. 218-220.
15. Report XXIII, Financial Statement of Church Aid, Agenda II, pp. 221-223.
16. Overture Classis G. R. West in re reducing number of members of Board of Trustees, Agenda II, p. vii.
17. Overture Classis Hudson, Agenda II, pp. xii, xiii.
18. Announcement Classis California, Agenda II, p. xvi.
19. Overture Classis Illinois, Agenda II, p. xx.
20. Overture Classis Pacific, Agenda II, p. xx.
21. Overture Classis Muskegon granting retirement to Rev. H. Fryling, Agenda II, p. xxx.
22. Overture Classis Illinois granting retirement to Rev. J. Rottier, Agenda II, p. xxxi.
23. Overture Classis Ostfriesland in re Rev. Kamps, Agenda II, pp. xxxi-xxxii.
24. Overture Classis Wisconsin granting retirement to Rev. Ahuis, Agenda II, p. xxxii.
25. Overture Classis Wisconsin granting retirement to Rev. B. Vanden Brink, Agenda II, p. xxxii.
26. Overture Consistory Prospect Park, Holland, Agenda II, pp. xxxvii-xxxviii.
27. Second Overture Classis Sioux Center, Agenda II, p. xxxviii.
28. Overture Classis Muskegon, Agenda II, p. xxxix.
29. Bezwaarschrift Rev. K. Fortuin, Agenda II, pp. xxxix-xli.
30. The Report of the Curatorium, including overtures mentioned on pp. vii-viii, Agenda II, of Classes G. R. West, Orange City (bottom of page), Zeeland.

Adopted.

III. *Matters to be given into the hands of Advisory Committees.*

Your Committee advises Synod to appoint the following Advisory Committees, and to divide the material among them as follows:

A. **Committee on Budgets:**

H. Hekman, Rev. J. J. Hiemenga, Rev. W. P. Van Wyk, B. H. Lindaman, C. P. Luyendyk, H. De Vries, and G. Ottenhof.

Material:

1. Overtures of Classes Sioux Center, Zeeland, Illinois, Grand Rapids West (two) in re budgets ,assessments, etc., Agenda II, p. vi.
2. Overtures of Classes Grand Rapids West (the second on p. vii), Orange City (three), Wisconsin, Zeeland in re Calvin College and Seminary budget, Agenda II, pp. vii-viii.
3. Budget Seamen's Home and Eastern Home Mission, Agenda II, p. xiii.
4. Overture of Classis Sioux Center in re Home Mission, Agenda II, p. xv.
5. Overture of Classis California, Agenda II, p. xvi.
6. Overture of Classis Orange City, Agenda II, p. xvi.
7. Budget Paterson Hebrew Mission, Agenda II, p. 211.
8. Budget Nathanael Institute, Agenda II, p. xvii.
9. Overture of Classis Ostfriesland in re Emeriti, Agenda II, p. xxxi.
10. Overture of Classis Muskegon, amount of aid to Rev. Fryling, Agenda II, p. xxxi.
11. Overture of Classis Illinois, amount of aid to Rev. Rottier, Agenda II, p. xxxi.
12. Overture of Classis Orange City, amount of aid to individuals mentioned, Agenda II, p. xxxi.
13. Overture of Classis Wisconsin, amount of aid to Rev. Ahuis and Rev. Vanden Brink, Agenda II, p. xxxii.

B. **Committee on Mission Matters:**

Rev. J. H. Geerlings, Rev. W. D. Vanderwerp, Rev. N. De Vries, Rev. J. Rubingh, J. C. Morgan, J. Bosscher, and F. Zeeuw.

Advisors: Dr. H. Beets and Rev. L. P. Brink.

Material:
1. Draft of Manual of Missions, Agenda I, pp. 5-12.
2. Overture of Classis Muskegon, Agenda II, p. xi.
3. Overture of Consistory Muskegon Heights, Agenda II, pp. xi-xii.
4. Overture of Classis California, Agenda II, pp. xiii-xv.

C. **Committee on Calvin College and Seminary and Varia:**

Rev. W. Terpsma, Rev. P. Jonker, Jr., Rev. A. De Vries, H. G. Triezenberg, H. Wezeman, J. L. Westervelt, and J. Schans.

Advisors: Prof. L. Berkhof and Pres. R. B. Kuiper.

Material:
1. Overture of Classis Hudson, Agenda II, pp. xvi-xvii.
2. Overture of Classis Sioux Center, Agenda II, pp. xx-xxi.
3. Overture of Classis Muskegon, Agenda II, pp. xli-xlii.

D. **Committee on Revision of Liturgical Formularies:**

Rev. A. H. Bratt, Rev. G. Westenberg, Rev. J. Medendorp, Calvin A. Jones, H. R. Gezon, A. Postma, and S. Grasman.

Advisor: Prof. H. Schultze.

Material:
1. Report on Revision of Liturgical Formularies, Agenda I, pp. 126-154.
2. Bezwaarschrift van N. Jansen, Agenda II, pp. xxxv-xxxvii.
3. Overture of Consistory Sioux Center I, Agenda II, p. xxxvii.
4. Overture of Classis Sioux Center, the first one on p. xxxviii of Agenda II.

E. **Committee on Emeritus Fund Matters:**

Rev. D. De Beer, Rev. J. M. Ghysels, Rev. H. C. Bode, J. Buwalda, J. H. Hubers, A. Bouma, and N. Frankena.

Advisor: Prof. D. H. Kromminga.

Material:
1. Majority Report of the Committee in re Study Emeritus Fund, Agenda I, pp. 33-63.
2. Minority Report of the same Committee, Agenda I, pp. 64-69.
3. Overture of Classis Orange City, Agenda II, pp. xxxii-xxxiii.
4. A belated Overture of Classis Illinois (not in Agenda).

F. **Committee on Divorce:**

Rev. H. Baker, Rev. M. Monsma, Rev. J. De Jong, Rev. E. Van Halsema, Rev. W. Bajema, E. O. Holkeboer, F. Visser, and P. Bandstra.

Advisor: Dr. C. Bouma.

Material:
1. Report on Divorce, Agenda I, pp. 104-125.
2. Report on the South African Question, Agenda II, pp. 224-229.
3. Overture of Consistory Ripon, Agenda II, pp. xxvi-xxix.
4. Overture of Consistory Muskegon Heights, Agenda II, pp. xxix-xxx.

G. **Committee on Church Order:**

Rev. J. L. Van Tielen, Rev. J. T. Hoogstra, Rev. R. J. Karsen, Rev. J. Ehlers, G. Dykhuizen, N. Stielstra, and N. Danhof.

Advisor: Dr. S. Volbeda.

Material:
1. Overture of Classis Ostfriesland, Agenda II, p. viii.
2. Overture of Classis Ostfriesland in re Rev. Wezeman, Agenda II, pp. viii-x.
3. Overture of Classis Muskegon, Agenda II, pp. xxi-xxii.
4. Overture of Classis Hackensack, Agenda II, pp. xxii-xxiii.

5. Overture of Classis Sioux Center, Agenda II, p. xxiii.
6. Overture of Classis Grand Rapids West, Agenda II, p. xxiv.
7. Overture of Classis Pella, Agenda II, pp. xxiv-xxv.
8. Overture of Classis Orange City, Agenda II, p. xxv.
9. Overture of Classis Sioux Center, Agenda II, p. xxvi.
10. Overture of Classis Grand Rapids West, Agenda II, p. xxvi.
11. Overture of Classis Wisconsin, Agenda II, p. xxvi.

H. **Committee in re Baptism of Adopted Children:**

Rev. H. Keegstra, Dr. H. Kuiper, Rev. G. W. Hylkema, Rev. P. Jonker, Sr., A. Steensma, W. Spoelstra, and A. Eisen.

Advisor: Prof. L. Berkhof.

Material:
1. Besluit van Classis Wisconsin in re Doop van Aangenomen Kinderen, Agenda II, p. xliii.
2. Instructie van Classis Sioux Center, Agenda II, p. xliv.
3. Verzoek van Classis Zeeland, Agenda II, pp. xliv-xlv.
4. Overture of Classis Grand Rapids West, Agenda II, p. xlv.
5. Resolution of Twelfth St. Consistory, Grand Rapids, Mich., Agenda II, p. xlv.
6. Overture of Consistory Allen Ave., Muskegon, Mich., Agenda II, pp. xlvi-xlix.
7. Various Protests, Agenda II, p. xlix.
8. Overture of Classis Hudson, Agenda II, pp. xlix-l.
9. Overture of Classis Hackensack, Agenda II, p. l-li.

I. **Committee on Psalter and Hymns:**

Rev. H. J. Kuiper, Rev. P. A. Hoekstra, Rev. J. M. Dykstra, Rev. W. Kok, Rev. R. J. Frens, Prof. R Drost, and Prof. A. J. Rooks.

Advisor: Pres. R. B. Kuiper.

Material: 1. Report on Psalter and Hymn Books, Agenda I, pp. 155-156.
2. Report on Hymn and Psalter Revision, Agenda I, pp. 157-192.
3. Overture of Classis Orange City, Agenda II, p. xxxiii.
4. Overtures of Classes Sioux Center, Orange City, and Pacific, Agenda II, pp. xxxiv-xxxv.

J. **Committee on Religious Education:**
Rev. C. H. Bode, Rev. J. Zeeuw, B. J. Bennink, A. Kes, E. Vanden Hoek, O. Haupt, G. Stryker.
Advisor: Dr. M. J. Wyngaarden.

Material: Report on Religious Education, Agenda I, pp. 91-103.

K. **Committee on Protests in re Prinsburg:**
Rev. H. Guikema, Rev. J. J. Steigenga, Dr. R. J. Danhof, Rev. P. D. Van Vliet, L. Steen, A. Mannes, and S. B. Greydanus.
Advisor: Prof. W. Heyns.

Material: Protests of Rev. Van Farowe and others in re Prinsburg, Agenda II, p. xlii.

L. **Committee on Various Protests:**
Rev. J. C. Schaap, Rev. J. Breuker, Rev. J. M. Byleveld, Rev. P. Van Dyk, J. Brandsma, T. Ribbens, S. Wiersma, and T. Vander Zee.
Advisor: Prof. W. Heyns.

Material: 1. Overture Classis Ostfriesland, Agenda II, bottom of p. x.
2. Overture Consistory Chicago IV, in regard to Calvin College, (not in Agenda).
3. Protest A. Godeke, Agenda II, p. xlii.
4. Protest F. Nymeyer, Agenda II, p. xlii.
5. Communication of Consistory Middelburg, Agenda II, p. xliii.
6. Protest of four members of Columbus, Agenda II, p. xliii.
7. Communication of Classis Wisconsin in re Rev. De Groot and of Rev. De Groot himself, Agenda II, p. xliii.

Adopted.

ARTICLE 14

Synod now takes in hand the Report of the Board of Trustees (Curatorium) of *Calvin College and Seminary*, the Rev. L. J. Lamberts, Secretary of the Board, serving as Reporter. (See Supplement II.)

All matters contained in this Report are received as information.

Now taking up the matters requiring action, Synod decides to meet in executive session, to consider the recommendations of the Board under letter C, 2, in regard to the reappointment of the Professors Dr. C. Bouma and Dr. M. J. Wyngaarden, and under letter E, in regard to the Educational Secretary. (Continued in Art. 17.)

ARTICLE 15

This session is closed with prayer by Elder J. C. Morgan, delegate of Classis California, who has the unique distinction of being the first of our Christian Indians to be delegated to Synod.

THURSDAY AFTERNOON, JUNE 9

Fourth Session

ARTICLE 16

No. 237 of the New Christian Hymnal is sung. The Rev. L. J. Lamberts leads in prayer.

ARTICLE 17

Synod continues in executive session, to consider the recommendations of the Board of Trustees of *Calvin College and Seminary* mentioned in Art. 14.

The following actions are taken:

1) Professor Dr. C. Bouma is reappointed indefinitely.
2) The reappointment of Professor Dr. M. J. Wyngaarden is postponed until the Synod of 1934, with the understanding that he shall meanwhile continue his labors at our Seminary. (Cf. Art. 72.)
3) The Educational Secretary, the Rev. J. Vander Mey, is retired on a pension, the amount of which for the present is to be $1,600.00 annually.

ARTICLE 18

Synod, now again in open session, continues the discussion of the Report of the Board of Trustees of *Calvin College and Seminary*:

E. The appointment of a *Financial Agent* in case economic conditions improve, and the right man for the place can be found.

Synod *decides* to leave this matter to the discretion of the Board.

F. The matter of *providing places for our Candidates.*

Synod *decides* to refer this to Advisory Committee B on Mission Matters. (Cf. Art. 50, III, and Art. 164.)

G. Recommendations of the Board in re *Finances.*

Synod *decides* to refer these to Advisory Committee A on Budgets. (Cf. Art. 101, I.)

H. Two recommendations regarding *changes in the personnel of the Board.*

1) Reduction of the membership as proposed in the Overture of Classis Grand Rapids West, Agenda II, p. vii. The Board informs Synod that it is not in favor of this Overture, and advances three reasons for its recommendation not to reduce the membership.

Synod *decides* to reject the Overture of Classis Grand Rapids West, for the reasons given by the Board of Trustees.

2) Increase in membership by the addition of seven laymen as Curators at large, these to be appointed by Synod upon nomination by the Board for a term of four years, four of this number to retire one synodical year, and three the following synodical year, but eligible to reëlection.

Synod *decides* to refer this matter back to the Board of Trustees with the instruction to report more fully on this to the next Synod.

I. *Matters to which attention is called.*

1) In regard to the desirability of changing date of Synod's convening, this matter is *tabled.*
2) In regard to the post-graduate course in the Seminary, this matter is *received as information.*

3) In regard to the increase of tuition for students taking the Pre-Seminary course in the College, the new ruling made by the Board is *approved* by Synod.

ARTICLE 19

The Reception Committee now introduces Dr. S. O. Los, delegate of the Reformed Churches of the Netherlands.

Synod gladly welcomes him, extends to him an advisory vote, and decides to give him an opportunity to address Synod tomorrow afternoon. (Cf. Art. 39.)

ARTICLE 20

Elder H. Wezeman closes this session with prayer.

FRIDAY MORNING JUNE 10

Fifth Session

ARTICLE 21

The Rev. H. J. Kuiper conducts the devotional exercises. Synod sings No. 146 of the New Christian Hymnal, the Rev. Kuiper reads a few selections from Scripture, and leads Synod in prayer.

ARTICLE 22

The Roll Call shows all delegates to be present, except the Rev. J. Medendorp, delegate of Classis Wisconsin, who is detained by illness.

ARTICLE 23

The Emeriti Professors F. M. Ten Hoor and W. Heyns are present, and are welcomed by the President as advisory members of Synod.

ARTICLE 24

The minutes of the third and the fourth sessions of Synod are read by the Clerk, and approved by Synod.

ARTICLE 25

Synod now takes in hand the Report of the Committee in re *Missionary Training and Bible School*, the Rev. R. B. Kuiper serving as Reporter (cf. Agenda, Part I, pp. 13ff.).

In connection with the proposals of the Committee (cf. Agenda, Part I, p. 23), Synod receives a belated *Overture of Classis Illinois,* which reads as follows:

"In re the Report on *Missionary Training and Bible School,* Classis Illinois overtures Synod to substitute for point A of the specific proposals on p. 23 of the Agenda, Part I, the following:

" 'The present religious conditions in our land require that every one of our churches and ministers should engage in specifically evangelistic work. Should the work prove too difficult or extensive for local ministers and congregations, they should be encouraged to engage the assistance of those who are specially endowed with evangelistic talent.'

"And the following instead of point G:

" 'Synod resolves to appoint a Committee to make a careful study of the methods which should be used by our churches in evangelistic work, in order that this may proceed along sound Reformed lines, and that it, under the blessing of God, may be effective to the desired end."

The proposals of the Committee, combined with the overture of Classis Illinois, after being amended, are *adopted* by Synod in this form:

A. Synod resolves that the rampant neo-paganism of our day and land requires that every one of our churches, whether alone or in collaboration with a neighboring church or churches, enter upon evangelistic activities. It also requires that, if possible, in addition to the regular pastor, the church or churches engage an ordained minister especially for this evangelistic work.

B. Synod instructs the Faculty of Calvin Seminary to draw up, in consultation with experienced evangelistic workers, a course of study with a view to special evangelistic work, and that, as soon as it has received the approval of Curatorium, this course be offered, temporarily by the present Faculty.

C. Synod instructs Curatorium to proceed to the addition to the College curriculum of certain courses on the College level which may be profitably pursued by High School graduates who wish to prepare for lay evangelistic activity.

D. Synod encourages the local churches to provide through their Ministers for training below the College level of lay evangelistic workers in the surroundings of our churches. At the same time Synod decides to appoint a Committee to consider the advisability and feasibility of establishing a Training School for lay evangelistic workers, this Committee to report at the next Synod.

E. As an ad interim measure Synod requests those groups which are now providing training for lay evangelistic workers to continue to do so, it being understood that in the nature of the case any of our churches are at liberty to initiate training of this kind.

F. Synod expresses as its judgment that laymen who desire to labor as missionary helpers among the Indians, in China, or elsewhere, should be trained, in large measure at least, by the ordained missionaries active in these respective fields.

G. Synod resolves to appoint a Committee to make a careful study of the methods which should be used by our churches in evangelistic work, in order that this may proceed along sound Reformed lines, and that it, under the blessing of God, may be effective to the desired end.

ARTICLE 26

The President appoints the following delegates, one from each Classis, to serve as the *Committee on Appointments*:

The Rev. P. Jonker, Sr., Elder S. E. Greydanus; the Revs. R. J. Frens, J. Zeeuw, J. M. Ghysels, W. Bajema, J. M. Byleveld, J. Rubingh, and A. De Vries; Elders A. Eisen, L. Steen, J. Bosscher, G. Stryker, J. Brandsma, and F. Visser. (For Report cf. Art. 166.)

ARTICLE 27

Synod now takes up the *Rapport der Commissie in re "Vrije Studie,"* Agenda, Part I, p. 25ff. Dr. C. Van Til, one of the members of the Committee, serves as Reporter. The Report is received as information.

After considerable discussion of the advice of the Committee, Synod decides to table the whole matter.

ARTICLE 28

The Report of the Committee on *Improvement of our Public Worship* is now taken up, Agenda, Part I, p. 70ff., the Rev. D. Zwier serving as Reporter.

The Report is received as information, the request of the Committee to be released from further service is granted, and the Committee honorably discharged.

ARTICLE 29

The Report of the Committee in re *Leave of Absence*, Agenda, Part I, p. 74ff., is now taken in hand, the Rev. J. M. Dykstra serving as Reporter.

After being received as information, Synod decides to refer this Report back to the Committee, for the purpose of formulating an answer to the instruction of the Consistory of Leota, to report at a later session of Synod. (Cf. Art. 160.)

ARTICLE 30

The Report of the Representative to the *American Bible Society*, the Rev. J. Beebe, together with the Reply of this Society, found in Agenda, Part II, pp. 195-197, is received as information.

ARTICLE 31

The Report of the Committee in re *Simplifying Rules for Synodical Procedure*, Agenda, Part II, p. 197, is read by the Rev. J. J. Hiemenga.

It is received as information, and the excuse of the Committee for not performing its task is accepted. (Cf. Art. 166, III.)

ARTICLE 32

This session is closed with prayer by Prof. L. Berkhof.

FRIDAY AFTERNOON, JUNE 10

Sixth Session

ARTICLE 33

After the singing of Psalm 25:2 (Dutch), the session is opened with prayer by the Rev. M. Monsma.

ARTICLE 34

The Rev. A. Dusseljee, alternate delegate of Classis Grand Rapids West, takes the place of the Rev. J. J. Steigenga. At the request of the President, he expresses his agreement with the "Public Declaration."

ARTICLE 35

Synod now takes in hand the Report of the *Eastern Home Mission Board* on the *Hoboken work,* Agenda, Part II, p. 198ff., the Rev. J. L. Van Tielen serving as Reporter.

The Report is received as information.

ARTICLE 36

The Rev. J. L. Van Tielen, Treasurer of the *Jewish Mission General Fund,* reads his report, Agenda, Part II, p. 202ff.

The Report is received as information.

The Treasurer's suggestion in re a "Form of Bequest" is placed in the hands of the Budget Advisory Committee.

ARTICLE 37

The Report of the *Emeritus Board,* Agenda, Part II, p. 215f., is read by the Rev. H. M. Vander Ploeg, Secretary of the Board.

It is received as information.

The action of the Board in not allowing any of the beneficiaries to receive more than $1,000.00 annually is *approved.*

Synod now meets in executive session to consider the various requests for emeritation.

1. Classis *Muskegon* asks the emeritation of the Rev. H. Fryling, cf. Overture in Agenda, Part II, p. xxxi.

The request is *granted.*

2. Classis *Wisconsin* asks the emeritation of the Rev. B. Vanden Brink, cf. Overture in Agenda, Part II, p. xxxii.

Since the Rev. B. Vanden Brink is now serving the little church at Sibley, Iowa, where he has been laboring some time, not as the official pastor, but by mutual agreement, Synod decides to appoint a Committee to consider this

case and report at a later session of this Synod. The Committee is composed of the Revs. G. W. Hylkema, W. Terpsma, and W. Bajema. (Cf. Art. 106.)

3. Classis *Illinois* requests the emeritation of the Rev. J. A. Rottier, cf. Overture in Agenda, Part II, p. xxxi.

The request is *granted.*

4. Classis *Wisconsin* requests the emeritation of the Rev. H. Ahuis, cf. Overture in Agenda, Part II, p. xxxi.

The request is *granted.*

5. Classis *Sioux Center*, in a belated Overture, not printed in the Agenda, asks the emeritation of the Rev. B. Zwaagman.

The request is *granted.*

The suggestion of the Board of the Emeritus Fund in regard to the renewal of incorporation is *adopted*, and the President and the Clerk of Synod are authorized to sign the necessary papers.

ARTICLE 38

Synod, now again in open session, is addressed by Mr. Henry Hekman, President of the *Bethesda Sanatorium* Board of Trustees, who speaks in behalf of this institution of Christian mercy, and requests our churches to continue their support.

Mr. G. Ottenhof, on behalf of Synod, briefly responds to this address.

ARTICLE 39

Dr. S. O. Los, delegate of the Reformed Churches of the Netherlands, now addresses Synod. His address is included in the Acts of Synod, cf. Supplement XIII.

The President of Synod responds to this address, expressing our happiness at having with us a representative of the mother churches across the Ocean, our gratitude for what those churches have done for the development of our Reformed theology, and our hope that vital contact may ever be maintained between these churches and ours. He wishes Dr. Los and the churches represented by him Godspeed, and expresses the desire that we may profit by his advice during the following sessions of Synod.

ARTICLE 40

The Report of the *Synodical Committee* is now read by the Stated Clerk, Dr. H. Beets, cf. Supplement Ia.

The Report is received as information, and the work done by the Committee is approved.

In connection with this Report, the Stated Clerk reads some communications received from the Reformed Churches in South Africa and Germany.

These are received as information.

The proposal of the South African Churches that arrangements be made for an Ecumenical Synod or Conference of all the Reformed Churches in the world is laid in the hands of a Committee, to report at a later session of this Synod.

The Committee is composed of the following brethren: Dr. H. Beets, Prof. L. Berkhof, Prof. D. H. Kromminga, and the Rev. I. Van Dellen.

Dr. Los is kindly asked to meet with this Committee.

ARTICLE 41

The Franklin St. Christian Reformed Church of Grand Rapids, Mich., which has called Synod together, extends to Synod the cordial invitation to take an auto ride on Thursday afternoon, June 16.

Synod decides to express its thanks for the kind invitation, but in view of the great amount of work that is still to be done, to table this matter until Tuesday, June 14. (Cf. Art. 65.)

ARTICLE 42

Synod now takes up two Overtures in re a *National Day of Prayer*:

1) An Overture of *Classis Muskegon*, Agenda, Part II, page xxxix.

2) A belated Overture of *Classis Holland*, which reads as follows:

Classis Holland requests Synod to petition the President of the United States to inaugurate next spring, by proclamation, the appointment of a National Day of Prayer, inviting our nation to supplicate Almighty God, for the Savior's sake, to bestow His blessing upon husbandry, industry, commerce, and all other lawful business enterprises.

Moreover, Classis Holland also requests Synod to express

to the President of the United States Synod's desire that this Prayer Day may become a national custom.

Grounds:

1. The present economic depression is the opportune psychological time for introducing such a day;
2. Our annual Thanksgiving Day, which we greatly prize, should be preceded by an annual Prayer Day, since it is right that we should as well pray to God for His blessings as to render thanksgiving unto Him.

Synod *decides* to place both these Overtures into the hands of Advisory Committee C on Varia. (Cf. Art. 59, V.)

ARTICLE 43

The Stated Clerk reads the following communication of the Principals' Club of the Christian Schools in Michigan:

To the Synod of the Christian Reformed Church,
in session at Grand Rapids, Mich., June, 1932.

ESTEEMED BRETHREN:

The Principals' Club of the Christian Schools in Michigan, at its meeting of May 21 last, decided unanimously to send to you the following memorial as compiled by its committee:

Whereas the Christian Schools in our circles in the last years found it practically impossible to maintain themselves;

Whereas the Principals of this Club are convinced from daily contact with the struggle of our Schools that the Christian School movement, in order to survive, is in need of the whole-hearted moral and financial support of *all* our people;

Whereas the future and welfare of the Christian Reformed Church is so closely linked to the existence and influence of our Christian Schools,

Therefore, the Principals' Club decided to send this formal request and urgent appeal to the Synod that it officially stimulate our leaders and our people by any means it may deem fit to greater devotion to, and larged united effort in behalf of our Christian Schools.

Respectfully submitted in the name
of the aforementioned Club,
The Committee,
C. H. Ippel,
Jacob Arens,
Jacob Vander Kooy.

Kalamazoo, Michigan,
May 31, 1932.

Synod *decides* to lay this communication into the hands of Advisory Committee C on Calvin College and Seminary and Varia. (Cf. Art. 59, VI.)

ARTICLE 44

Synod now decides to adjourn until Monday afternoon, at 1:30 o'clock. Elder E. Vanden Hoek closes this session with prayer.

MONDAY AFTERNOON, JUNE 13

Seventh Session

ARTICLE 45

Psalm 68:17 (Dutch) is sung. The Rev. J. M. Byleveld offers the opening prayer.

ARTICLE 46

The Roll Call shows that all members are present, except the Rev. J. J. Hiemenga of Classis Hackensack, whose place is taken by his alternate, the Rev. J. Beebe; Elder N. Stielstra of Classis Holland, whose place is taken by his alternate, Elder C. Woldring; and the Rev. J. M. Dykstra, who was called home on account of serious illness in his family.

The Rev. J. Medendorp of Classis Wisconsin, who was absent on account of illness last Friday, is present again.

The Primus delegate of Classis Grand Rapids West, the Rev. J. J. Steigenga, is present again in place of his alternate.

At the request of the President, the Rev. J. Beebe and Elder C. Woldring express their agreement with the Forms of Unity.

ARTICLE 47

The minutes of the sixth and the seventh sessions of Synod are read by the Clerk, and approved.

ARTICLE 48

The Overture of Classis Sioux Center in re the *Chicago Tract Society,* cf. Agenda, Part II, p. xvi, is explained by the delegates of this Classis.

Synod *decides* to refer this matter to the Synodical Committee and the Stated Clerk of Synod, who are instructed to investigate and take appropriate action.

ARTICLE 49

The Reception Committee now introduces Dr. G. W. Brown, General Secretary of the *American Bible Society.* He addresses Synod on the character of the work done by the Society, and bespeaks the continued support of our churches.

The Rev. J. M. Ghysels responds to this address, assuring Dr. Brown of our hearty interest in the great work done by the Society he represents.

ARTICLE 50

The Advisory Committee B on *Missions* now reports as follows, the Rev. W. D. Vanderwerp serving as Reporter:

ESTEEMED BRETHREN:

Since the Advisor of our Committee could not meet with us, we submit at this time only part of our report:

I. Overture of *Classis Muskegon,* cf. Agenda, Part II, p. xi:

Classis Muskegon, engaged in City Mission work in the city of Muskegon, wishes to submit the following question to Synod: "What is the proper procedure in regard to persons attending Mission Halls, who have indicated their desire to make public confession of their faith? Should they affiliate themselves with one of our local congregations, or should they be advised to wait in order to form the nucleus of a new church?"

Your Committee advises Synod to answer:

Since public confession of faith and affiliation with the church are in essence the same, the proper procedure in such cases is that these persons affiliate themselves with a local church as soon as they are ready to make confession of faith.

Adopted.

II. Overture of the *Consistory of Muskegon Heights,* cf. Agenda, Part II, pp. xi-xii:

Whereas there seems to be some uncertainty as to the proper place which City Mission work should occupy in church life, and whereas for this reason it has been questioned whether a Classis which conducts City Mission work may properly ask for subsidy from the General Home Mission Fund, therefore it is the sentiment of Synod:

I. That City Mission work may properly be conducted by a Classis as a whole, as well as by a local church.

Grounds:

With respect to the "Report of the Comm. in re Evangelization or City Missions," submitted to the Synod of 1926, it was decided, "To urge all our churches which are engaged in Evangelization work . . . to be guided by the principles set forth therein" (Acta 1926, Art. 73, IX, p. 88). In the report proper (see Agendum 1926, pp. 50-60) the following statements are found: p. 53, "In fine, we would define this work of Evangelization as a part of the task of Domestic Missions that devotes itself to the spread of the Gospel by word of mouth, or the printed page among the unchurched in Christian communities." p. 55, "There is no doubt in our mind that in line with the definition given of Evangelization, it would be very practical to enlarge upon the scope of the work of Domestic Missions, especially where a Home Missionary has a number of large cities in his field"; p. 55, "This phase of Home Mission work needs development and is a new stage to which our Home Mission work ought to come, since the ordinary old method of looking up a few families of Dutch extraction and then finally come to the organization of a congregation, small and struggling, has become obsolete. There is too much present the idea of church extension rather than the ideal of plain, simple Evangelization"; p. 55 (1) "Evangelization is a phase of Home Mission work that aims to call unto God's service and to the membership of His Church the unchurched in christian communities." From these statements, we conclude that, since a Classis as a whole conducts Home Mission work, it may very properly also conduct City Mission work as a branch of such.

II. That a Classis, conducting City Mission work in the aforesaid manner, may properly ask for subsidy from the General Home Missions Fund for this work, as well as for Home Mission work in the generally accepted sense of the term.

Your Committee advises Synod to declare that City Mission work may properly be conducted by a Classis as a whole, as well as by a local church.

Ground: We have a precedent for this, as stated in Acta Synodi 1926, Art. 73, p. 88.

Adopted.

Your Committee further advises Synod to declare that it does not extend the use of the General Home Mission Fund for this work. *Grounds*:

1. The matter of the interpretation of the term Home Missions is not settled among us. Until this is settled, Synod ought not to extend the use of this Fund.
2. The Fund is struggling for existence now. Additional drain would soon deplete it.

Adopted.

III. Overture of *Classis California,* cf. Agenda, Part II, pp. xiii-xv:

Classis submits to Synod certain facts, and overtures Synod to take action as suggested below.

A. The facts of which Classis requests Synod to take cognizance are:

1. On January 1, 1932, the number of churches in our denomination was 269, and the number of ministers in active service was 244 (Yearbook 1932, p. 22).

2. Of the 25 vacant churches only 7 numbered on January 1, 1932, more than 25 families and could therefore be considered calling churches (Yearbook 1932, pp. 7-22).

3. The number of students attending our Seminary on January 1, 1932, was 44 (Yearbook 1932, p. 145).

4. The constant interchange of ministers and charges, which was once a normal condition in our denomination, is ceasing. The following table shows the trend:

	Total Number of Ministers in active service	Number of ministers who have been in their charges five years or longer	Per cent
January 1, 1912	145	27	18
January 1, 1922	196	60	18
January 1, 1932	244	104	42

These figures have been computed from the Yearbooks of 1912, 1922, and 1932.

B. In view of these facts Classis overtures Synod as follows:

1. That Synod urge the home missionaries to exercise great diligence in opening new fields for the graduates of our Seminary.

2. That Synod authorize the General Home Missions Committee, in coöperation with the Classes concerned, to supply the small churches and the mission stations with those graduates of the Seminary who have not received calls by November 1 following their graduation. As a possible arrangement Classis suggests the following:

a) Let the candidate who is sent to a small church or mission station receive $1,000 per year and dwelling.

b) Let the small church or mission station supply the dwelling and as much financial aid as possible.

c) Let the General Home Mission fund supply the remainder so that an annual income of $1,000 be assured the candidate.

d) Let the Classis in whose midst the candidate is working arrange for his calling and ordination.

e) Let the General Home Missions Committee call for special offerings to provide the necessary funds.

3. That the Synod provide ways and means whereby in harmony with the letter and the spirit of the Church Order an exchange of ministers or of charges can be accomplished wherever such exchange is necessary or desirable.

C. *Reasons:*

1) Classis believes that our denomination is morally bound to provide fields of labor for those who have been accepted as students of our Seminary by the Curatorium, which is representative of our denomination, and who have been declared candidates by this same Curatorium;
2) Under present conditions there is little prospect that students now attending our Seminary will be able to enter the ministry of our denomination;
3) Unless candidates of our Seminary have a reasonable prospect of entering the ministry of our denomination, our Seminary will decline;
4) Unless a constant interchange of ministers or charges is again made possible, a period of harmful stagnation will result;
5) The extension of our denomination will be greatly furthered by the acceptance of this overture.

After a general discussion of this Overture and the advice of the Committee, Synod *decides* to place the entire matter of increased Home Mission activity into the hands of a special Committee for study and report at a later session of this Synod.

The following brethren are appointed to serve on this Committee: The Revs. J. H. Geerlings, M. Monsma, G. W. Hylkema, W. P. Van Wyk, and N. De Vries. Dr. C. Bouma is appointed Advisor of the Committee. (Cf. Art. 164.)

ARTICLE 51

The Report of the *Publication Committee* is now read by Mr. J. B. Hulst, President of the Committee. See Supplement IX.

In connection with this Report, Synod takes up an Overture of *Classis Pacific,* cf. Agenda, Part II, p. xx:

De Classis spreekt zich uit dat zij niet akkoord gaat met het besluit der Synode, om voortaan de financieele verslagen uit onze kerkelijke bladen te laten, en verzoekt daarom de volgende Synode om dit besluit te herzien en tot het oude terug te keeren. *Grond:* De Classis oordeelt dat de ruimte in de kerkelijke bladen niet beter door andere materie kan worden ingenomen, aangezien de belangstelling in

het kerkelijke leven door de weglating dier verslagen wordt geschaad.

Synod *decides* to leave this matter to the discretion of the Publication Committee.

Synod now proceeds to the election of Editors-in-Chief from the nomination presented by the Publication Committee, which results as follows:

The Banner—the Rev. H. J. Kuiper.
De Wachter—the Rev. H. Keegstra.

ARTICLE 52

Two Overtures in re the language of the Acts of Synod, cf. Agenda, Part II, pp. xix-xx:

I. *Classis Hackensack* overtures Synod to adopt the following:

1) All articles, protests appearing in the Agenda, or resolutions in the Acta be published in the English language. If any article lends itself better to the Dutch language, Synod to instruct all committees to give a resumé of the same in the English language;
2) No Dutch quotations be inserted in the articles appearing in English, except as footnotes. *Reasons:*
   (1) Synod cannot expect anyone to whom the Dutch language is a foreign language to be interested or to study the contents of both the Agenda and the Acta. But the very purpose of these books will then have been defeated;
   (2) The insertion of Dutch quotations breaks the continuity of thought. If one would assert that that these quotations are the very cream of the cream, then it follows that these should be inserted in an *intelligible* way. If accurate transtations are impossible, footnotes can answer the demands of scholarship;
   (3) We all must bear in mind that the purpose of both the Agenda and the Acta is to reach not only the ministers, not only the officers, among whom there are many who do not know the Dutch, but also every member of the Church.

II. *Classis Illinois* overtures Synod to print the Acts of Synod consistently in one language as much as possible, or at least, to print all material pertaining to a single subject in one language.

Synod reminds these Classes of the fact that the Acts of Synod are being printed in the English language as much as possible, and instructs the secretaries of Dutch reports to give a resumé of these reports in the English language.

ARTICLE 53

The Reports of the *Paterson Hebrew Mission* and the *Chicago Jewish Mission,* cf. Agenda, Part II, pp. 206-214, are received as information.

ARTICLE 54

This session is closed with prayer by Elder Calvin A. Jones.

TUESDAY MORNING, JUNE 14

Eighth Session

ARTICLE 55

After the singing of Psalm 25:6 (Dutch), Elder A. Mannes offers the opening prayer.

ARTICLE 56

The Roll Call shows that all members are present, except the Rev. J. M. Dykstra (cf. Art. 46).

The Rev. J. J. Hiemenga of Classis Hackensack and Elder N. Stielstra of Classis Holland, both primi delegates, are present again in place of their alternates.

ARTICLE 57

In plac of the Rev. J. M. Dykstra, the Rev. J. Rubingh is appointed a member of the obituary Committee (cf. Art. 12).

ARTICLE 58

The minutes of the seventh session are read and approved.

ARTICLE 59

Synod now takes in hand the Report of the Advisory Committee C on Varia, the Rev. P. Jonker, Jr., serving as Reporter:

ESTEEMED BRETHREN:

We have the honor to report the following as our advice in the matters entrusted to us:

I. Overture of *Classis Hudson* in re the *Ordination of Cand. H. H. Schultz*, cf. Agenda, Part II, pp. xvi-xvii:

The following communication from Classis Hackensack, dated October 27, 1931, was read at the meeting of Classis Hudson March 15, 1932:

"In regard to the ordination of Cand. H. H. Schultz, in which your Classis asks the approval of Classis Hackensack, the following was decided at our meeting of October 13, 1931: 'Classis Hackensack, having taken notice of the communication of Classis Hudson in re the ordination of Mr. H. H. Schultz, expresses itself as follows: Classis Hackensack is not convinced that the ordination of Mr. H. H. Schultz will be for the benefit either of the Mission or of Mr. H. H. Schultz himself."

This communication was received as information at the meeting of Classis Hudson on March 15, 1932.

Thereupon Classis Hudson, in response to a request from the Paterson Hebrew Mission Board, decided to give the Board a mandate to call and to ordain Cand. H. H. Schultz for our Hebrew Mission work in Paterson.

Classis Hudson further decided that in case Classis Hackensack does not concur with this decision, to instruct the Stated Clerk to bring this matter to the Synod to decide.

Classis Hackensack met the following week, on March 22, 1932, and decided as follows, as per information received from the Stated Clerk: "Classis Hackensack decided to inform the Stated Clerk of Classis Hudson as follows: Inasmuch as there is no perfect understanding between Classis Hudson and Classis Hackensack in re the calling and ordination of Cand. H. H. Schultz, Classis Hackensack accepts the advice of Classis Hudson to refer this matter to Synod."

Your Committee also received a letter from the Paterson Hebrew Mission Board in re this matter.

Although this matter is difficult of intelligent judgment at this distance, yet your Committee advises:

Whereas the ordination of Cand. H. H. Schultz is favored by a synodical Committee, by Classis Hudson, and by the Paterson Hebrew Mission Board;

Whereas the brother has been tried now for several years in this particular work, and has proved to be an efficient workman;

And whereas an ordained man at the head of this work will undoubtedly increase the prestige of both the Mission and the brother,

Synod decides that Classes Hudson and Hackensack be asked to carry out this matter in the proper way.

So decided.

II. Overture of *Classis Sioux Center* in re the *Advertising of certain moving pictures in our church papers,* cf. Agenda, Part II, pp. xx-xxi:

Daar het adverteeren van de moving-picture "Zimba" in *The Banner* aanstoot heeft gegeven, besluite de Synode dat in het vervolg advertenties betreffende de volgende soort moving-pictures niet in onze kerkelijke bladen geplaatst zullen worden.

1) Die welke tot vermaak als ideaal voorstellen het leven zooals het door de zonde is ontaard;
2) Die welke afkomstig zijn van beroepspelers;
3) Die welke Bijbelsche tafereelen en personen voorstellen. *Gronden:*
   a) Het adverteeren van de moving-picture "Zimba" heeft aanstoot gegeven;
   b) Het is nu de tijd om door enkele regelingen dienaangaande herhaling van zoo iets te voorkomen.

After carefully considering the Overture of this Classis, and having heard a representative of the Publication Committee, your Committee advises Synod not to draw up a set of detailed rules and regulations to guide the Publication Committee in the matter of placing such advertisements.

Grounds:

1. The Publication Committee has already made certain rules to guide itself in this matter, e. g. not to place advertisements of pictures produced by professional actors, and to advertise educational pictures only after careful consideration.
2. The Publication Committee has no need of such a rule as proposed by Classis Sioux Center under 1) above. To lay down such a rule might be interpreted as a serious reflection on the intelligence and christian character of the members of this Committee.
3. To draw up a list of rules so inclusive as to cover every possible contingency that might arise in the future would likely prove to be an impossibility.

Adopted.

III. Overture of *Classis Muskegon* in re *Card-playing,* cf. Agenda, Part II, pp. xli-xlii:

Whereas, it is not exactly clear from the decisions of Synod in 1928 relative to the question of card-playing, whether the Synod means to say that *all* card-playing must be condemned, and if not stopped, must be followed by censure, or whether the so-called occasional "social" game is to be condoned and only the excessive use of cards and card parties and the use of pedro cards are to be condemned and, if not stopped, are to be followed with censure; and,

Whereas, it is evidently the attitude of many consistories that only the excessive use of cards or the use of pedro cards are to be condemned; and,

Whereas, the decisions of Synod in connection with the citations of Reformed views, especially those of Perkins, Calvin, and H. H. Kuyper, leave the question whether Synod means to interpret these views or the more stringent ones to be the correct views;

Therefore, the Classis of Muskegon, hereby overtures Synod to so express its position and interpretation of this matter, that there shall be no room for doubt as to what the idea of our Synod is and what the consistories and leaders are expected to do in this matter.

Whereas the Synod of 1928, in pursuance of the Report of the so-called Amusement Committee, has called attention in no uncertain terms to various evils to which the playing of cards and other games in which the element of chance is predominant very frequently lead;

And whereas the same Synod has issued a strong warning against this form of amusement, though wisely not seeking definitely to decide the question on which Reformed moralists are not altogether agreed, as to whether such games are to be condemned absolutely because of the prominence of the element of chance (cf. Report on Worldly Amusements, Synod 1928);

And whereas it is the policy of Reformed Church government not to itemize and catalogue a list of particular sins;

Your Committee advises Synod to go no farther than to refer Classis Muskegon to the decisions of the Synod of 1928 (Acta, pp. 86-89), and the Report of the Committee on Worldly Amusements (Agenda, 1928, Part II, pp. 4-56).

Adopted.

IV. *Overture* of the Fourth Christian Reformed Church of Chicago in re the *Junior College movement*:

The Consistory of the Fourth Christian Reformed Church of Chicago hereby respectfully requests Synod:

A. To devise and institute ways and means whereby the first two years commonly known as the Junior College Division be eliminated from Calvin College.

B. To devise ways and means whereby all or some of the churches of Classis of Illinois will be relieved from paying that amount which is expected from them for the maintenance of the first two years of College work.

Grounds:

1. From the viewpoint of principle, it is not the function of the Church to finance and maintain a Junior College.
2. It is not within the province of the Church to maintain a College with special subjects and courses for Students intending to practice Law, Medicine, Den-

tistry, to become Accountants, Teachers, Engineers, etc., or to pursue a College course for a year or two for its cultural or social benefits and then to enter business.

3. Many students at present in Calvin College are there with the avowed intention of entering a profession other than the ministry, or merely to pursue a College course for a year or two.
4. The majority of the students in Calvin College live in Grand Rapids or its immediate vicinity and therefore are afforded the most tangible sort of advantages.
5. The educational trend in our country is producing numerous Junior Colleges because:
   a. Ordinarily High School graduates are of that age when home and church community influence are of the greatest significance for them from which they should not be deprived.
   b. The financial cost is too great for many parents to send their children to another city where they must live in order to get a College education, and therefore many who should be entitled to a College course fail to receive it.
6. It is imperative that expenses assessed against all churches be decreased wherever possible.
7. Finally, for above and other reasons, the Chicago Christian Junior College is being established here in our own city.

Your Committee advises Synod not to grant the request of the Consistory of the Fourth Chr. Ref. Church of Chicago.

Grounds:

1. The request proceeds from the assumption that it is desirable that our people establish Junior Colleges in several localities. This is, to put it mildly, doubtful. While it is true that at present the Junior College Movement in general is strong, it would seem better for our small group to concentrate its efforts in the field of higher education. The majority of the Junior Colleges throughout the land are tax supported institutions. But few of them are denomina-

tional schools. The denominations are concentrating on the maintenance and building up of their 4-year colleges. This fact would seem to be significant also for us.

2. The proposal of the Fourth Chr. Ref. Church of Chicago stresses the so-called principle that college education should be provided not by the Church but by a society organized for this purpose. But it should be remembered that this principle is not of such a nature as not to permit the church's attending to this matter. And it is obvious that the present is the most inopportune time for its application. To apply it now might result in serious injury to Calvin College.

3. The establishment of several Junior Colleges among our people would tend, for the present at least, to lower the standard of the first two years of college education. It is more than doubtful whether all of them could secure faculties consisting of so many recognized scholars and able teachers as are found on the present faculty of Calvin College. In this connection it may be remarked that at least one of the leading Universities in the East now awards the Bachelor's degree only to such students as have come to this institution already as Freshmen.

4. The consistory which makes this request seems to feel that in justice to our people in Chicago and vicinity it should be granted. The Classis Illinois, however, did not deem this consideration of sufficient weight to lend its support to the proposal.

5. While the consistory of the Fourth Chr. Ref. Church of Chicago stresses possible financial savings by certain families, it evidently overlooks the fact that to grant its request would inevitably result in placing heavy financial burdens upon our people in general. If Calvin College should become a Senior College only, its faculty could be reduced but little and consequently the cost of its maintenance would remain practically what it is now. Besides, Synod should not burden our people with the support of additional Junior Colleges in these days when it is exceedingly difficult for them to maintain already existing primary and secondary Christian Schools.

After considerable discussion, Synod *decides* to lay the Overture of the Consistory of the Fourth Chr. Ref. Church and the advice of the Advisory Committee into the hands of a Committee to report at the Synod of 1934. (Cf. Art. 166.)

V. Two Overtures in re a *National Day of Prayer* (cf. Art. 42).

1. Your Committee advises Synod to send the following petition to our President:

"To the President of the United States,

MR. PRESIDENT:

We, the undersigned, realizing very keenly the seriousness of our times, earnestly petition you to inaugurate next spring, by proclamation, the appointment of a National Day of Prayer, inviting our nation to supplicate Almighty God, for the Savior's sake, to bestow His blessing upon husbandry, industry, commerce, and all other lawful business enterprises.

Moreover, we also express our sincere desire that this Day of Prayer may become a national institution annually observed.

We beg to present the following reasons for this our petition:

1. The present economic depression is an opportune and psychological time for introducing such a day;
2. Our annual Day of Thanksgiving, which we greatly prize, should be preceded by an annual Day of Prayer, since it is proper that we should pray to God for His blessings as well as rendering thanksgiving unto Him.

Respectfully yours,
By order of the Synod of the
Christian Reformed Church,
Idsert Van Dellen, President,
Henry Beets, Stated Clerk."

So decided.

2. Your Committee further advises Synod to send the above petition, with the wording properly altered, through

the Stated Clerk of Synod, also to our United States Congress.

So decided.

3. Your Committee further advises Synod to request, through the Stated Clerk, the co-operation in this matter of as many denominations as possible.

So decided.

4. Your Committee finally advises Synod to urge our Classes to bring this matter to the attention of their Congressmen and Senators at Washington, D. C., with the request that they urge this matter upon the President, and, should this matter require an act of Congress, to use their influence and power to get such a National Day of Prayer enacted by our United States Congress.

So decided.

VI. *Memorial of the Principals Club* (cf. Art. 43).

In answer to this communication, your Committee advises Synod to issue the following appeal to all our Churches:

"Whereas many Christian Schools in our circles in the last years found it practically impossible to fully maintain themselves;

"And whereas the future and welfare of our Churches is so closely linked to the existence and influence of our Christian Schools,

"Synod urges *all* our leaders and people to lend this cause their wholehearted moral and financial support."

So decided.

ARTICLE 60

Report on the *Lord's Day Alliance of the United States,* cf. Agenda, Part II, pp. 217-218.

The Report is received as information.

The recommendation of our representatives is *adopted:*

"The work of the Alliance deserves the hearty support and coöperation of all evangelical Churches, and our Church assures the Lord's Day Alliance of the United States our future moral and financial support."

At the request of the Alliance, Synod further *decides* to re-elect for membership in the Board of Managers of the Alliance the Rev. J. J. Hiemenga, and Dr. H. Beets as Honorary Vice President.

ARTICLE 61

Synod takes up the Report of Advisory Committee J on *Religious Education*, the Rev. J. Zeeuw serving as Reporter:

ESTEEMED BRETHREN:

Your Committee first of all calls attention to two typographical errors in the Report of the Religious Education Committee, Agenda, Part I, pp. 91-103:

On p. 93, line 4, omit "each cycle representing one year's work," and insert the following: "The cycles 1 and 2 represent each one year's work, and cycles 3 and 4 each two years' work."

On the same page, line 28, instead of "the four years of grades one to six," read: "the six years of grades one to six."

Received as information.

I. As to Part I of the Report, p. 91 ff., your Committee advises the following:

1. Synod accepts as information materials contained on pages 91 and 92, up to "The plan....."

Adopted.

2. Though Synod has no jurisdiction over the Christian Schools, and therefore cannot adopt the plan and make it mandatory, nevertheless Synod accedes to the request of the synodical Committee, and gives its approval and moral support to the plan insofar as it touches the Christian Schools.

Adopted.

3. Though Synod approves of the plan, therefore, also, as it concerns "GRADES 7-12," an alternate suggestion is offered: namely, that Bible Study be offered not in Grades 9 and 10 throughout the year, but in Grades 9 to 12 for one-half of each year; and that Church History be

offered one-half year in Grades 9 and 10 each, and Reformed Doctrine one-half year in Grades 11 and 12, each.

Decided that this material be appended to the decisions of Synod in re Religious Education as a suggestion of the Advisory Committte for the consideration of the Religious Education Committee.

4. Recognizing the importance of Bible courses at Calvin College, Synod refers the following to the Board of Trustees, with power to act: ("Agenda, Part I, page 95, C. COLLEGE, 2. Notes:") "The Conference is of the opinion that it would be desirable that more of the courses now offered in religious education at Calvin be required and not elective. In particular does it recommend the introduction of a course in Christian Ethics—to be required for graduation of all students—in addition to courses now required."

Decided to refer this matter, with the necessary elucidation by the Religious Education Committee, to the Calvin College Faculty for consideration.

5. The remainder of the material under "C. COLLEGE," showing the correlation of the Bible courses in the proposed plan for the Christian Schools, with those of Calvin College, is accepted as information.

So decided.

II. As to Part II of the Report, p. 97 ff., your Committee remarks:

This second part of the report deals with catechetical work, and no suggestions are offered with respect to pupils in Grades 1 and 2, hence "A. A COURSE IN BIBLE STORIES" offers catechetical work for pupils in Grades 3, 4 and 5. And "B. A COURSE IN SACRED HISTORY" discusses catechetical work for pupils in Grades 6, 7 and 8. However, the prospectus referred to on page 100 is not yet completed, and could therefore not be shown to the Advisory Committee.

Received as information.

Your Committee advises as follows:

1. Synod accepts for information the material under "A. A COURSE IN BIBLE STORIES."

Adopted.

2. Synod approves of the outline proposed by the Committee, and of the general make-up of the books as indicated by the prospectus submitted.

Synod *decides* to recommend to the Churches to give earnest consideration to the Outline proposed by the Committee, and to the general make-up of the books as indicated by the prospectus submitted.

3. Synod authorize the Committee to complete the books.

Adopted.

4. With respect to making the needed arrangements for the publication of the books, Synod deems it best not to decide upon this matter until the books have been completed.

Adopted.

5. Synod accepts as information the material under "B. A COURSE IN SACRED HISTORY."

Adopted.

6. Meanwhile the Synod encourages the synodical Committee to go forward with the entire plan, suggested under "A." and "B."

Adopted.

III. As to Part III, pp. 100 ff., your Committee remarks:

The cycle of studies provides for only one year. In order to give Synod the opportunity to recommend a system of Sunday School lessons of its own, a cycle should be outlined, covering four or six years.

Received as information.

Your Committee advises as follows:

1. Synod accepts as information material under III.

Adopted.

2. Synod, for the present, sustains the position of the synodical Committee when it says, "it, therefore, cannot see its way clear to recommend a system of Sunday School lessons and topics of our own built on the principles of the International Lessons System; i. e., the same topics for all ages."

Adopted.

3. As a temporary arrangement for the next two years Synod authorizes the writers of the Sunday School lessons in the church papers and the editor of the *Instructor* to serve as a synodical Committee, with the power to change topics and lesson materials in the International Lessons System, according to their discretion.

Adopted.

4. Synod hereby continues the synodical Committee on Religious Education, and instructs it to draw up a cycle of studies covering six years, to be reported at the next Synod.

Adopted.

5. In this cycle of studies the unit should be three months, rather than six, and the lessons should shift from the Old Testament to the New Testament every three months.

Synod *decides* to adopt this as a suggestion to the Religious Education Committee.

6. The Report of the Committee on Religious Education shall be printed in the Acts of this Synod, among the Supplements.

Adopted. (See Supplement X.)

ARTICLE 62

The Rev. W. P. Van Wyk closes this session with prayer.

TUESDAY AFTERNOON, JUNE 14

Ninth Session

ARTICLE 63

Psalm 68:10 (Dutch) is sung, and the opening prayer is offered by Dr. R. J. Danhof.

ARTICLE 64

It is reported that the Rev. J. Manni, one of our veteran Ministers, who during the forty years of his ministry has often served Synod in various capacities, is seriously ill.

Synod decides to send a Committee, consisting of the Revs. P. Jonker, Sr., and W. D. Vanderwerp, to express to the Rev. J. Manni our sympathy, and to assure him that Synod remembers him in prayer. (Cf. Art. 92.)

ARTICLE 65

In re the invitation of the calling church to take an auto ride on Thursday afternoon (cf. Art. 41), Synod decides to express its appreciation, but to decline the invitation.

ARTICLE 66

Synod now continues the discussion of the Report of Advisory Committee B on Missions (cf. Art. 50):

IV. Report of Committee on *Revision of the Mission Order*, cf. Agenda, Part I, p. 4 ff.

In re the work done by this Committee appointed by the Synod of 1930, your Committee reports to Synod that instead of a revision of the Mission Order, the Committee has practically substituted a new Manual of Missions. In the old Mission Order there is a long list of articles on the local churches and the Classes, to which only slight reference is made in the proposed Manual.

Received as information.

In spite of this your Committee advises Synod to adopt the new Manual of Missions with a few changes.

The grounds for this advice are:

1. All the recent decisions and changes affecting our mission work have been incorporated in the Manual of Missions.
2. Things that led to confusion have been eliminated.
3. It has virtually been in practice for some time and proved satisfactory.

Instead of the advice of the Committee, Synod *adopts* the following motion:

Inasmuch the Committee appointed by the Synod of 1930 has not carried out its mandate, Synod continues the Committee and instructs it to perform its task.

ARTICLE 67

Synod now takes up the Report of Advisory Committee E on the *Emeritus Fund,* the Rev. J. M. Ghysels serving as Reporter:

ESTEEMED FATHERS AND BRETHREN:

Your Committee appointed to advise the Synod with reference to the Majority and Minority reports relative to the Emeritus Fund (Agenda I, pp. 33-63, pp. 64-69) and in connection with these also Overtures from Classes Orange City (Agenda II, pp. xxxii and xxxiii) and Illinois, submits to you the following report and advice:

Your Committee has carefully studied both reports, and finds that, though these reports differ greatly, both as to the principle and method of administering the Emeritus Fund, the disagreement is not a hopeless one, and that undoubtedly a common basis between them can be found.

Your Committee finds itself unable to fully accept the conclusions of either report. There are points in both reports, with which it heartily agrees, and points with which it just as cordially disagrees. Accordingly it comes to the Synod with the following advice and recommendations:

1. That Synod receive both reports for information and gratefully acknowledge the diligence and thoroughness with which the Committee has carried out its mandate.

Adopted.

2. Synod also take cognizance of the Committee's aims, avowed on p. 36, Agenda I, of enlightening our people in reference to the principles upon which the support of the Emeriti, with their widows and orphans, is based, and in reference to the application of those principles.

> The Committee says on p. 36: "as far as we know, such a study has never been definitely undertaken for the enlightenment of our people. We nevertheless feel that they are abundantly worthy of it. They love the principles of the Word of God, and have never demurred at carrying them out in practical

application to life, even though it may have entailed some sacrifice. Our highest glory is in living these principles to the honor of God." (cf. further p. 34.)

In accordance with the above, your advisory Committee reccommends that Synod instruct its committee to give some guidance to our people in reference to these matters, enlightening them as to the principles involved and concerning the resolutions taken at this Synod.

Adopted.

3. Synod declare in reference to the principle upon which the support of Emeriti and their dependents rests, that the recommendation of the Majority Report, found Agenda I, p. 55, is alone in harmony with Articles 12 and 13, C. O., and with God's Word. Cf. Majority Report, pp. 36-45.

Art. 12 and 13, Church Order, read as follows:

"Inasmuch as a minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis.

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

Adopted.

The recommendation of the Committee, as found on p. 55, reads as follows: "The support of the Emeriti Ministers, their widows and orphans, founded upon the Word of God and prescribed in Art. 13, C. O., is not a matter of charity, but it is the right of the parties named and the duty of the churches concerned."

Since it is our practice, however, to support the Emeriti and their dependents out of a common fund, it is suggested that the last phrase in the above declaration be

made to read "the duty of the Church as a whole." This would be in harmony with Art. 13, as we find it in our Church Order. Cf. p. 58, par. 3.

Adopted. (Continued in Art. 73.)

ARTICLE 68

The Rev. P. Jonker, Sr., closes this session with prayer.

WEDNESDAY MORNING, JUNE 15

Tenth Session

ARTICLE 69

Psalm 119:3 (Dutch) is sung. Prof. D. H. Kromminga leads in prayer.

ARTICLE 70

The Roll Call shows all members to be present, except the Rev. J. M. Dykstra. The delegates of Classis Sioux Center inform Synod that he is not expected to return, and that no alternate will take his place.

Accepted as information.

ARTICLE 71

The minutes of the eighth and the ninth sessions are approved.

ARTICLE 72

The following communication is received:

Synod of the Christian Reformed Church.

DEAR BRETHREN:

Permit me to thank Synod for the opportunity of continuing the work of the Old Testament Department. Our help is in the name of the Lord. The continued prayers of the churches are requested.

Your brother in Christ,

MARTIN J. WYNGAARDEN.

This communication is *received as information.* (Cf. Art. 17, 2.)

ARTICLE 73

Synod now continues the discussion of the Report on the *Emeritus Fund* (cf. Art. 67).

4. Synod adopt, in principle, the Majority's differentiation, within the Emeritus Fund, of a Sustentation Fund and a Relief Fund.

On p. 59 the report says: "The application of the principle evolved from the Holy Scriptures requires that all ministers and their dependents should be fully taken care of by the churches who have accepted them into their ministry for life, irrespective of the means which these ministers may or may not possess in themselves. However, realizing that this full application of the principle may awaken an unwarranted antipathy against the principle itself, and that it might lead to the assuming of a burden by the churches which might prove too heavy to bear, your Committee believes that a plan should be adopted by which all disabled and retired ministers and their dependents should be taken care of in a way that shall answer the above-mentioned question (namely, to what extent or in what amount should our emeriti ministers, their widows and orphans be supported?) as much as possible to the mutual satisfaction of the churches and their emeritated ministers."

On the basis of these practical considerations, the Report suggests a differentiation between two departments of the Emeritus fund, further designated on p. 61 as *Sustentation* and *Relief* funds.

Adopted.

5. Synod declare that *relief* or *aid* (from the Relief Fund) be granted only in case of need, which cannot be met from the applicant's own resources.

This is in line with the suggestion of the Majority Report, noted above, p. 59, and in harmony with the words found in the Minority Report, on p. 68, "if the need is established and it is ascertained that the applicant cannot supply it himself."

Adopted.

6. Synod state that the Church should adhere to the rule in Art. 13 C. O., without stating anything definite as to age or years of service.

Art. 13 simply states as reasons for emeritation, age, sickness, or otherwise." The Majority Report stipulates the age of 65, or 35 years of service as the time when a minister may retire. Your advisory Committee thinks that no such specific time should be stipulated.

Adopted.

7. Synod consider the possibility of allowing a minister with less than thirty-five years of service and less than 65 years of age a proportionate claim on the Sustentation Fund, according to his years of service.

The Majority Report makes at present no provision for those who have served less than 35 years and are under 65 years of age. Their only recourse is to the Relief Fund. This seems to be out of harmony with the principle of right or pension which it has endeavored to maintain. On this account the advisory Committee feels that some provision out of the Sustentation Fund should be made for Ministers who are emeritated earlier in their ministry.

Tabled indefinitely.

8. Synod concur with the judgment expressed in the Overture of Classis Orange City (Agenda, Part II, p. xxxii):

"Classis Orange City spreekt uit, dat ofschoon zij instemt met het beginsel uitgesproken in het Meerderheidsrapport van de Commissie Emeritus Fonds, zij tevens uitspreekt, dat indien de toestand der Kas zóó is, dat procentsgewijze moet worden uitgekeerd, deze uitkeering dan geschiede naar behoefte dergenen, die gelden uit de Kas ontvangen."

Your Committee advises Synod to rule that, in case the funds do not permit payment of the full allowance, the needs of the recipient shall be taken into consideration and distribution made accordingly, because the needs of one may be greater than those of others. This rule shall go into effect immediately.

Adopted.

9. Synod appoint a Committee, and charge it to formulate a new set of rules for emeritated Ministers and their dependents, in accordance with these resolutions, meanwhile continuing the policy and practice now in vogue, until their adoption.

So decided.

This Committee shall be charged:

a) To enlighten our people in reference to the principles upon which the support of the Emeriti, with their widows and orphans, is based, and in reference to the application of these principles. (Cf. point 2 above.)

b) To recognize the possibility suggested by the Minority Report, cf. Agenda, Part I, top of p. 65; namely, that churches may care for their Emeriti partly by the amplitude of the salary paid them during active service, and hence also the possibility that a certain percentage of the Minister's salary be devoted from year to year to this Fund.

c) To make a further study of the method by which the money for this Fund can be raised, realizing that there are many objections to the proposed sliding scale, and yet realizing also that there might be a better method of raising the necessary funds than the one we have at present.

Adopted.

Note. This resolution disposes of a belated *Overture of Classis Illinois,* which reads as follows:

Classis requests Synod *not* to adopt the sliding scale for the support of the Emeriti Fund, as proposed by the Committee, because:

1. The main reason given for its adoption, namely, that larger congregations have proportionately less expense than smaller ones, would apply to all denominational funds, and the application of it to all denominational funds would cause endless confusion.
2. The financial strength of a church is not always to be gauged by the number of its families. Many other factors are to be taken into consideration, as,

for example, whether the church is struggling with a heavy mortgage, or is supporting a Christian School, etc.

3. The congregation of 74 families would be in the $1.50 class, one of 76 families in the $2.00 class, which obviously would tempt a church to report a smaller number of families than it actually has.

Received as information. (Emeritus Board Report, Supplement XII.)

ARTICLE 74

The Rev. J. B. Vanden Hoek of the "Faith, Prayer, and Tract League" now addresses Synod on the work of tract distribution, to which the Rev. M. Monsma responds.

ARTICLE 75

This session is closed with prayer by Prof. R. Drost.

WEDNESDAY AFTERNOON, JUNE 15

Eleventh Session

ARTICLE 76

Synod sings the English version of Psalm 25:1, 2, after which the opening prayer is offered by Elder B. J. Bennink.

ARTICLE 77

The President speaks a few words on behalf of the Gideons and their work. Synod decides to recommend this organization of Christian traveling men to our churches for continued support.

ARTICLE 78

The Report of the *Synodical Treasurer,* Mr. Tony Noordewier, is read and received as information. See Supplement I-b.

The two recommendations contained in this Report: (1) In re the reimbursement of Mrs. Rev. A. J. Brink, and (2) in re reduction of assessment for Synodical expenses, are referred to the Budget Committee. (Cf. Artt. 105 and 107, VIII.)

ARTICLE 79

The Report of the *General Home Missions Committee* is read by Dr. H. Beets, and received as information. See Supplement III.

1. All budget matters contained in this Report are laid into the hands of the Budget Committee. (Cf. Art. 107, III.)

2. Synod *approves* the appointment of the following brethren as representatives of their various Classes, for a term of two years, and instructs the Clerk to cast the ballot for them:

Classis California—the Rev. R. J. Frens.
Classis Grand Rapids East—Elder J. B. Hulst.
Classis Grand Rapids West—the Rev. H. Baker.
Classis Hackensack—the Rev. D. De Beer.
Classis Holland—the Rev. N. Monsma.
Classis Hudson—the Rev. J. L. Van Tielen.
Classis Illinois—the Rev. F. Doezema.
Classis Muskegon—the Rev. J. Dolfin.
Classis Orange City—the Rev. J. R. Van Dyke.
Classis Ostfriesland—the Rev. H. C. Bode.
Classis Pacific—the Rev. J. Mulder.
Classis Pella—the Rev. C. Witt.
Classis Sioux Center—the Rev. J. H. Geerlings.
Classis Wisconsin—the Rev. J. O. Vos.
Classis Zeeland—the Rev. H. E. Oostendorp.

3. A proposal in re *assessments*:

Last but not least, the General Home Missions Committee asks and urges Synod that the expected quota for missions be considered "assessments" in the same sense as the quotas fixed for our Theological School and the Emeritus Fund. This is urged on the ground that our missionary obligations are just as scriptural as those pertaining to these other causes, while experience has proven the necessity of putting these budgets on such a footing if the Committee is to carry out Synod's mandate, contained in Art. 17 of the Rules and Regulations, Acta 1930, p. 264, charging it with paying out in full the support promised. The measure therein named, viz., an appeal for a special offering, has proven to be inadequate. Cf. Art. 11 of the "Zendingsorde," especially the term "verplicht."

Synod *decides* not to act on this matter at this time.

ARTICLE 80

The Report of the *Board of Missions* is read by Dr. H. Beets, and received as information. See Supplement V.

1. Synod *approves* the appointment of the following members of the Board, and instructs the Clerk to cast the ballot for them:

Classis California—the Rev. R. J. Frens; Alternate, the Rev. M. M. Schans.
Classis Grand Rapids East—the Rev. J. L. Heeres; Alternate, the Rev. M. Monsma.
Classis Grand Rapids West—the Rev. H. J. Mulder; Alternate, the Rev. G. Hofmeyer.
Classis Hackensack—the Rev. J. Beebe; Alternate, the Rev. D. De Beer.
Classis Holland—the Rev. D. Zwier; Alternate, the Rev. L. Van Laar.
Classis Hudson—the Rev. W. Kuipers; Alternate, the Rev. R. Bolt.
Classis Illinois—the Rev. J. H. Monsma; Alternate, the Rev. C. Huissen.
Classis Muskegon—the Rev. J. Dolfin; Alternate, the Rev. L. J. Lamberts.
Classis Orange City—the Rev. J. Paauw; Alternate, the Rev. G. André.
Classis Ostfriesland—the Rev. H. C. Bode; Alternate, the Rev. J. F. Schuurmann.
Classis Pacific—the Rev. J. Mulder; Alternate, the Rev. I. Westra.
Classis Pella—the Rev. I. Van Dellen; Alternate, the Rev. W. D. Vanderwerp.
Classis Sioux Center—the Rev. J. C. De Bruyn; Alternate, the Rev. J. Rubingh.
Classis Wisconsin—the Rev. J. O. Vos; Alternate, the Rev. J. Holwerda.
Classis Zeeland—the Rev. J. G. Vande Riet; Alternate, the Rev. A. De Vries.

2. The Board proposes the following nomination for delegates at large: The brethren now serving, H. Denkema, H. Hekman, and J. Kos; and the brethren E. Wierenga, M. Meeter, and Dr. J. D. Mulder.

The nomination is accepted by Synod, the brethren

H. Denkema, H. Hekman, and J. Kos, are reëlected, and the Clerk is instructed to cast the ballot for them as delegates at large of the Christian Reformed Board of Missions.

3. As to the Sudan United Mission, Acta 1930, pp. 34, 35, the Board proposes to Synod to defer action on this matter to the Synod of 1934, because of the present economic situation, and of the need of further study of the subject by the Board.

Adopted.

4. The Board proposes that the Committee for the proposed new hospital at Rehoboth, Acta 1930, pp. 31-34, be reappointed, with the instruction not to go ahead until it has consulted with the Board, and obtained its approval. The Committee is composed of the brethren John Hekman, G. Daane, the Rev. J. Dolfin, Dr. G. Broodman, and H. Holtvluwer.

Adopted.

5. The Board requests Synod to change the existing rule requiring the presence of a representative from the Indian field at the Board meeting each time before Synod, in this sense that such a representative *be available* at the time of the Board meeting, for advice on Indian Mission matters.

Synod has already made such a rule with respect to the China missionaries happening to be in this country at the time of the Board meeting.

Adopted.

ARTICLE 81

The Report of the *Delegates for South America,* (Supplement VIII) is read and interpreted by Dr. H. Beets.

Received as information.

1. The advice of the delegates to continue the work on the same basis is *adopted.*

2. The request to appoint delegates for this work is referred to the Committee on Appointments. (Cf. Art. 166.)

3. The request of the delegates to be permitted to send another worker to this field if the funds permit is *tabled.*

ARTICLE 82

The Report of the *Church Help Committee* (Supplement IV) is received as information.

The suggestion in the footnote on p. 233, Agenda, Part II, in re the collection of uncollectable balances is *adopted.*

ARTICLE 83

Synod now takes up the Report of Advisory Committee G on *Church Order,* the Rev. J. T. Hoogstra serving as Reporter:

DEAR BRETHREN:

Your Committee has the honor to report as follows:

I. In re the *Overture of Classis Ostfriesland* (Agenda, Part II, p. viii):

Classis Ostfriesland overtures Synod to add to its decision pertaining to the ministerial standing of ministers teaching in Christian High Schools and Colleges (cf. Acta Synodi 1930, p. 55) this: "subject to the approval or consent of Synod." *Reasons:*

1) It seems difficult to formulate definite and satisfactory regulation covering all cases; and Classis is of the opinion that such matters are abnormal and should be exceptions;
2) By synodical approval or consent there will be a more desirable uniformity in all cases.

Your Committee begs to observe that Synod of 1930 (cf. Acta, Art. 57, V, 2 last paragraph) decided "to leave this matter (status van Dienaren aan niet-kerkelijke inrichtingen van onderwijs) in statu(s) quo, namely, that every case be judged on its own merits by the Classis to which the minister belongs." Synod of 1930 was manifestly not prepared to prescribe a general rule governing the matter in hand; instead, it gave the respective Classes discretionary power in cases of the above description. — Classis Ostfriesland apparently desires that Synod assume responsibility in the matter and chooses the second of two ways in which the latter might exercise this responsibility.

a. Synod would lay down a general rule to which the respective Classes would be required to conform. That rule would of necessity be of a general character.

b. Synod could act on every case referred to it by the respective Classes for approval. In this instance every case would be considered by itself, or to put it in Synod's own language: on its own merits.

In the opinion of your Committee Classis Ostfriesland is in effect seeking a revision of the 1930 decision quoted above, without so signifying. For if Synod acceded to its request such action would in effect be a revision of the 1930 decision.

The 1930 decision is governed by the principle laid down in Art. 12 (C. O.) which stipulates that in the matter of demission from the ministry, Classis has final jurisdiction. It may be observed in addition that Synod should not be burdened with work that can properly be done by a Classis.

In conclusion your Committee recommends that Synod do not accede to the request of Classis Ostfriesland.

Grounds:

1) Synod determined contrariwise in 1930.
2) That determination was pursuant to Art. 12 (C. O.).

Adopted.

II. In re the *Overture of Classis Ostfriesland* (Agenda, Part II, pp. viii-ix):

Since the ministerial status of Rev. F. Wezeman, who is now on leave of absence, rests with Classis Ostfriesland, Classis feels constrained to seek the advice of Synod regarding this case, since Classis feels constrained to discontinue his ministerial status at this time.

A. Evidently, on the face value, the Church Order does not allow such persons to maintain their ministerial status. This is admitted indirectly in the charge given to the committee, viz., "of er kerkrechtelijk een weg op te vinden is, waarlangs personen zooals bedoeld in dit punt hun kerkelijke positie kunnen behouden" (cf. Acta Synodi 1928, p. 141, and Agenda 1930, p. 31). A way, therefore, must be *sought.*

B. Furthermore, we feel constrained to take this step because we fail to see that such a way has been found in the report of the committee.

1) We do not feel that the argument and advice tendered by the committee in re this question, incorporated in the Acta Synodi 1928, pp. 140-141, under *c*, have been satisfactorily answered by the committee as given in their report (cf. Agenda 1930, Part I, p. 32 ff; see especially pp. 34-37).

2) Again, the argument which determined for the committee that such a one could maintain his ministerial status is inferred from an action taken by the Provinciale Synode van Noord-Holland in 1599, based on Art. 6 of the Church Order. We do not deny the most weighty argument drawn from history, but do affirm that circumstances and time must be considered. These are vastly different from those of three centuries ago. And even so, the cases are not identical. The case in point is only bolstered by an argument of inference.

3) Once more, we fail to see the cogency of the argument adduced, viz., that the status of a minister should be maintained because the character of the position (giving instruction in Bible, Systematics, etc., in a Christian High School or College) the nature of the work and task to which it calls, the obligations imposed by it, are in harmony with the calling and honor of a minister of the Gospel (cf. Agenda 1930, Part I, p. 34). The argument was supported by alluding to a decision of the Netherlands Synod, held in Leeuwarden 1920 (cf. Agenda 1930, p. 34). The all-determining factor would then hinge on the interpretation given to the clause, "tot een zoodanigen arbeid, die een geestelijk karakter draagt, . . . " We ask, does not every Christian School Principal accomplish such work?

4) Finally, it is highly commendable that one teaching in these particular branches have a theological training, does not in the least argue that such a person must therefore be ordained and be given the privileges, advantages, and honors of an or-

dained minister of the Gospel. Suppose that a candidate is given an appointment to teach Bible or Systematics, as the case may be, in a Christian High School or College (certainly not in the least hypothetical or fictitious), would a Classis then argue and agree that because such work is becoming to a minister, and because it is labor in harmony with the proclamation of the Gospel, that such a candidate shall therefore be ordained and be given the privileges of a minister? We cannot conceive of such. And yet, the case in fine, in last analysis, is identical.

C. However, to gain the advice of Synod on this matter before taking decisive action, we inform Synod of this our intention. Or would it be possible and advisable to transfer such ministerial status to the Classis under which the person involved resorts?

D. We may inform Synod that we have also notified Rev. F. Wezeman of this our intention.

Your Committee begs to observe that in its opinion this matter is governed by the recommendation in re Classis Ostfriesland's first Overture (under I above); and that on this account it need not enter upon the *merits of the case* of the Rev. F. Wezeman.

Your Committee recommends:

a) That Synod decide that Classis Ostfriesland be reminded of the decision of the Synod of 1930 (Acta, Art. 57, V, 2, last paragraph) and of Art. 12 C. O., both of which enactments give Classis power to act in the matter.

Adopted.

b) In reference to "C" of the overture under discussion, it should be remarked that Classis Ostfriesland cannot shift responsibility to "the Classis under which the person involved resorts" (Classis Illinois), since the Rev. F. Wezeman has not been transferred to that Classis in his capacity as a minister, nor is there any occasion at present to do so. Reference may be made in this connection to Art. 5, C. O., as governing the matter of the classical transfer of ministers. Your

Committee recommends that Synod decide so to reply to Classis Ostfriesland.

Adopted.

The question whether Synod should take action on the request of Classis Ostfriesland for advice in the matter of its intention with regard to the Rev. F. Wezeman, is referred back to the Advisory Committee, to report at a later session of this Synod. (Cf. Art. 151.)

III. In re the *Overture of Classis Muskegon* (Agenda, Part II, pp. xxi-xxii):

Synod take the necessary steps to end the present practice of circulating the news that a minister has lost his office in our Church. It has happened more than once that after a certain Classis had taken action in such a sad affair the Stated Clerk would refer to the matter in his classical report, and in addition to this would publish a separate announcement in the Church papers; and, as if this were not enough, several of the Stated Clerks of the other Classes would indicate in their reports that the matter had been brought to their attention, and they would even mention the man's name again. To end this practice:

1) Synod ask the Stated Clerk of each Classis to refrain from giving needless publicity to such action of his Classis whereby a minister has been removed from office in our Church:
2) Synod indicate that in such an event the Stated Clerk is called to give official information to no others except the Stated Clerks of the other Classes; and that those who receive this information shall convey it in writing to the clerks of the consistories;
3) Synod instruct the Publication Committee to refuse any space in the church papers for the announcement of a minister's removal from office; and, if necessary, to delete from the classical reports whatever there may be said about such a case. *Grounds:*
   a) The present practice is not necessary. The only reason for imparting information with respect to such a case is that the consistories may know that

the man in question is no longer a minister in our Church. Hence it does not have to be published in such a way that it will come to the attention of those who are not concerned at all;

b) It is far from proper. God's Name is not glorified, neither are the churches edified by publicity that will give the enemies occasion for rejoicing;

c) It is contrary to the spirit of love. The Apostle Peter tells us (I Peter 4:8) that "love covereth a multitude of sins."

Your Committee begs to advise Synod to decide in event of the deposition of a minister of the gospel public notice shall be given in our Church Papers only by the Classis that exercised the act of deposition, for all repetition of such information is needless, uncharitable, and unwise.

After some discussion, Synod decides to *table* this matter.

IV. In re the *Overture of Classis Hackensack* (Agenda, Part II, pp. xxii-xxiii):

Classis Hackensack overtures Synod to instruct the Publication Committee not to publish any "Public Protests" in our Church weeklies. *Grounds:*

1) Public protests make the public the judge of ecclesiastical affairs. The public is not the court of appeal.

2) Public protests are harmless for the protestants. A protestant may protest without sufficient information (cf. "The Banner," April 17, 1931, p. 371. In this case although a certain Consistory was involved, this Consistory was never asked for any information whatsoever, nor was it instructed that a protest was to be made.) In this way a protestant may without injuring himself, do damage to the good name of someone else. In ordinary discipline cases this could not take place; why should this be permitted in our weeklies?

3) Public protests in many cases are useless. The public seldom takes the necessary *legal* steps. No protest should be made unless action can follow if necessary.

In connection with this, the Classis overtures Synod to adopt the following *procedure.* Instead of public protests, to insist upon protesting to those concerned.

(1) In re Calvin College and Seminary: When one feels it his duty to protest against an evil taking place under the jurisdiction of the School, to instruct said protestant to protest to the Faculty concerned directly. If no satisfaction is received, to appeal to Curatorium. Should this fail to bring about a reconciliation, to go to Synod;

(2) In re Consistory: To protest directly to the Consistory in question. If the Consistory fails to satisfy the protestant, to instruct said protestant to appeal to Classis. And if Classis fails to bring about a reconciliation, to appeal to Synod. *Grounds:*

1) This will eliminate hasty and erroneous protests;
2) This will consequently protect the harmony in the Church;
3) In the event that a Consistory or the College and Seminary are at fault, action must take place;
4) The public will not be the judge;
5) This will remove a painful inconsistency. No Consistory will accept any complaints based merely on inference. The Consistory must have evidence. Nevertheless, a protest found its way in our weeklies, although no questions were asked before its publication (cf. "The Banner," April 17, 1931). This could not be done in ordinary discipline cases. Hence, our Church papers are permitted to print what Consistories would be called upon to consider illegal;
6) This would protect the name of the protestant. If he has been misinformed, or has drawn the wrong inference, his name will not be known to the public;
7) This is the ordinary and approved procedure.

Your Committee begs to recommend that Synod:

1. Warn against rushing into print with complaints against alleged malpractices in our Church without first having obtained adequate information;

2. Declare that in the event disciplinary action against alleged offenders is contemplated, all publicity be scrupulously avoided;
3. Set forth that there is no good reason why a frank and brotherly discussion and criticism of mistakes and wrong tendencies allegedly making their appearance among us should be discountenanced or discouraged.

The advice of the Committee is *tabled.*

V. In re the *Overture of Classis Sioux Center* (Agenda, Part II, p. xxiii):

De Classis verzoekt de Synode om de algemeene regel te stellen dat in de bekendmaking in de kerkelijke bladen alleen vermeld wordt dat een candidaat toegelaten is tot de bediening des Woords en der Sacramenten; zonder dat vermeld wordt of het was met alle stemmen of met meerderheid.

Your Committee begs to recommend that Synod decide to do as requested. *Ground*: In official publications of this nature mention should be made only of the *action proper* of Classis and not of details that are not essential to the purpose contemplated, viz., to inform the Church of the admission to the ministry of a candidate applying therefor. Subsidiarily it may be remarked that the publication of such details as the above Overture mentions may conceivably militate against the edification or profit of the Church.

Synod decides to *table* this matter.

VI. In re the *Overture of Classis Grand Rapids West* (Agenda, Part II, p. xxiv):

Classis Grand Rapids West overtures Synod to urge upon the consistories of our Church to report the number of families in their respective congregations in accordance with our synodical rule as to what constitutes a family. Also in this connection to add a question to the rules for church visitation of the following nature: "Are the number of families in your church reported in accordance with our synodical rule as to what constitutes a family? Namely, (a) where husband wife both are confessing members; (b) where husband or wife belong to the congregation by

confession of faith; (c) where a widow is the acting head of the family. *Ground:*

We have reason to believe that not all churches are guided by the same rule for computing the number of families they report.

To rescind Article 17, 9, Acts 1914, which reads as follows: "In the interest of good order the consistories shall report each year on the exact number of families; the stated clerk shall keep accurate record of these reports; these statistics shall be read to Classis; the assessment for the Theological School, Emeriti Fund, and synodical expenses shall be made accordingly, and the stated clerk shall forward these statistics to Synod," and to declare that the statistics given in the *Yearbook of the Christian Reformed Church* will be the basis for "assessment" computation in the future. *Grounds:*

1) Since the Yearbook is the official publication of our Church, the statistics it gives should be the basis of assessments;
2) Elimination of unnecessary work;
3) Corrected statistics may be had each year through the annual publication of the Yearbook.

Your Committee begs to recommend:

1. That Synod do not comply with the first request registered, viz.: "to urge upon the consistories of our Church to report the number of families in their respective congregations in accordance with our synodical rule as to what constitutes a family." *Ground*: It is not definitely ascertained that there is anything like general failure to comply with the synodical rule in this matter. If Classis Grand Rapids West, or any other Classis, feels certain that there is delinquency on this score within its bounds, it should properly exhort its churches to conformity with the rule in question.

Adopted.

2. Your Committee begs to advise Synod not to add the question proposed to the repertoire of church visitation questions, for this question concerns a matter of ad-

ministration. In the opinion of your Committee the church visitation questions should confine themselves as much as possible to matters of a spiritual and religious nature. Moreover, it would not seem advisable to multiply these questions beyond necessity.

Adopted.

3. In regard to the third matter proposed, viz., that Art. 17, 9, of the Acts of the Synod of 1914 be rescinded, your Committee begs to propose that this article be revised after the following fashion:

   In the interest of good order, the consistories shall report each year on the exact number of families to the Publication Committee of the Christian Reformed Church; said Publication Committee to keep an accurate record of these reports and to publish them in the *Yearbook* of the Christian Reformed Church. These statistics will be available for the various synodical and classical assessments. *Grounds*:

   1. Since the *Yearbook* is the official publication of our Church, the statistics it gives should be the basis of assessments;
   2. The proposed revised method is conductive to simplification;
   3. Correct statistics will be available each year thru the regular publication of said *Yearbook*.

Adopted.

VII. In re the *Overture of Classis Pella* (Agenda, Part II, pp. xxiv-xxv).

Synod adopt a new clause in her ruling or adopt a new ruling on what constitutes a church family. The following *grounds* may be adduced:

a) Church Order (H. & S.), pp. 38, 39, does not cover all cases that appear in our congregational life;

b) The rules now in vogue leave too much room for conjecture in determining the financial status of many individuals in regard to our Church assessments;

c) A new clause added to cover such exceptional cases which appear in each and every congregation will expedite our financial status as a Church, and also promote uniformity in all congregations.

Classis Pella besluit dat de Classis de Synode voorstelt dat de personen die onder *a*, *b*, en *c* (Church Order, H. & S.) niet kunnen worden geklassificeerd, in groepen van vijf worden saamgevoegd, en dat zulk een groep van vijf personen als een huisgezin worde gerekend.

Your Committee begs to recommend that Synod abide by the decision of the Synod of 1906, as reaffirmed by the Synod of 1924, and decline to group five unclassified individuals as a family. *Grounds*:

1. Our assessment is based upon the family as the statistical unit. The proposed method is not only an abuse of the term "family," but contrary to the principle followed;
2. Such individuals may by their financial contributions to the church help balance the budget of the church.

Adopted.

VIII. In re the *Overtures of Classes Orange City, Sioux Center, Grand Rapids West, and Wisconsin* (Agenda, Part II, pp. xxv-xxvi):

Classis Orange City verzoekt de Synode Art. 50 D. K. O. alzoo te wijzigen dat elke Classis slechts vier afgevaardigden ter Synode zende in plaats van zes. *Gronden:*

a) Een kleiner getal afgevaardigden zal even zoo effectief het werk af kunnen;

b) Het zal de kerken ongeveer $2,000 besparen.

(Classis Orange City.)

De Synode verlage het getal der afgevaardigden ter Synode van zes op vier van elke Classis. *Gronden:*

a) Zestig Synode-leden zijn genoegzaam om de zaken recht te overwegen;

b) Met zestig in plaats van negentig leden zal er in het debat minder herhaling voorkomen;

c) Door de Agenda en persdebat worden de leden doorgaans tamelijk wel in staat gesteld om een eigen oordeel te vormen, zoodat het meerder of minder getal der afgevaardigden weinig invloed zal uitoefenen op de proportie der stemmen voor of tegen eenig besluit;

d) Het bezwaar, dat zestig leden niet genoeg geeft voor de onderscheidene commissies behoeft niet zwaar te wegen dewijl men slechts een kleiner aantal commissies behoeft te benoemen die dan wat langer tijd ontvangen om haar voorbereidend werk te doen;

e) Besparing van onkosten.

(Classis Sioux Center.)

Classis Grand Rapids West overtures Synod to reduce the number of delegates to the next Synod. *Grounds:*

1) Synod might practice economy as well as Consistories and Classes;
2) The number of synodical delegates is quite large in proportion to the size of our denomination.

(Classis Grand Rapids West.)

De Synode herzie haar besluit (Acta 1926, blz. 66 en 67) om het getal afgevaardigden ter Synode niet van zes op vier te brengen. *Gronden:*

1) Finantieele bezuiniging. Menig afgevaardigde moet niet alleen vergoeding voor reiskosten, maar thans ook eene belooning voor zijn arbeid ontvangen;
2) Vermindering van werkzaamheden. Als de ingekomene rapporten niet meer in de handen van praeadviseurs gelegd worden, maakt dit den arbeid gemakkelijker;
3) De noodzakelijkheid van 90 afgevaardigden wordt niet algemeen gevoeld. Negen Classes vroegen in 1926 de vermindering aan. (Classis Wisconsin.)

Your committee begs to *advise* Synod to decide upon a reduction of delegates to Synod by one-third as proposed by the Classes aforementioned. *Grounds*:

For some time past a large section of our Church has been impressed with the feasibility and advisability of said reduction, as appears from the fact that in 1926 nine Classes requested it and now four Classes so desire.

Though it is not contended that in itself it is inadvisable to entitle the respective Classes to delegate six representatives to Synod, it is nevertheless the opinion of your Com-

mittee that a synodical membership of sixty can do the work of Synod efficiently and expeditiously, particularly if the respective Classes exercise proper discretion in the choice of their representatives. Your Committee believes that the economic argument adduced by the four Classes petitioning for a revision of Art. 50, C. O., carries considerable weight. If it be *not necessary* to send ninety men to Synod, it would seem to follow that the extra expense involved in sending the thirty additional men (which expense totals approximately one-fourth of the entire budget) is simply unwarranted, not only in times of economic distress, like our own, but even in times of financial prosperity. The Church plainly lacks the right to spend the Lord's money unnecessarily, and this right is particularly lacking when many departments of ecclesiastical activity are struggling in the maintenance and extension of God's work in the world with lack of funds. Your Committee therefore proposes that the words of Article 50, C. O., "to this Synod three ministers and three elders out of every Classis shall be delegated," be amended to read: "Every Classis shall delegate two ministers and two elders to the General Synod." *Grounds*:

1. Sixty members can perform the work of Synod efficiently and expeditiously. The expense involved in sending thirty additional members is therefore unnecessary, and by that token unwarranted;
2. For some time past a large section of the Church has been impressed with the needlessness of a larger synodical constituency than four members from each Classis.

The advice of the Committee is *rejected.*

IX. In re the *Reports of the Classical Examiners*: The following brethren report that they have attended the Classical Examinations of the candidates mentioned below in their capacity of Delegates of Synod, and gave their consent to their admission to the ministry: Revs. D. Hollebeek and A. B. Voss were present at the examination of Cand. C. Oldenburg; Revs. L. Veltkamp, Gerrit J. Haan, and E. J. Krohne, the examination of Candidates N. Beute

and R. Haan; Revs. J. M. Vande Kieft, Gerrit J. Haan, and Wm. Terpsma at the examination of Candidate Cornelius Van Schouwen; and at the examination of Candidate John Kenbeek; Revs. C. De Leeuw, L. Veltkamp, and K. Tebben at the examination of Candidate John Guichelaar; Revs. A. B. Voss, H. Blystra, and A. Wassink at the examination of Candidate John Schuurmann; Revs. D. Hollebeek, A. Wassink, and K. Tebben at the examination of Candidate E. Tanis, and at the examination of Candidate J. T. Holwerda; Revs. L. Ypma, A. Wassink, and D. H. Plesscher at the examination of Candidate D. Mellema; Revs. A. B. Voss and D. Hollebeek at the examination of Candidate Ring Star; Revs. A. Wassink, L. Ypma, and D. Hollebeek, at the examination of Candidate William Rutgers; Rev. L. Veltkamp, Dr. H. Kuiper, and K. Tebben at the examination of the Candidates B. Vanden Brink and C. Veenstra; Revs. A. B. Voss, D. Hollebeek, and K. Tebben at the examination of Candidate G. Kok; Revs. A. B. Voss, K. Tebben, and A. Wassink at the examination of Candidate F. De Jong; Revs. J. Timmerman, C. De Leeuw, and J. M. Vande Kieft at the examination of Candidate J. T. Hoogstra; Dr. Y. P. De Jong and Revs. L. J. Lamberts and E. J. Krohne at the examination of the Candidates Peter Holwerda and John Vander Ploeg; Revs. J. M. Vande Kieft, Gerrit J. Haan, and Wm. Terpsma at the examination of Candidate Rens Hooker; Revs. A. Wassink, H. Blystra, and D. H. Plesscher at the examination of Candidate A. Disselkoen; Revs. J. M. Vande Kieft, E. J. Krohne, and L. Veltkamp at the examination of Candidate Jacob Hoogland; Rev. A. Wassink at the examination of Candidates N. De Vries and K. E. F. J. De Waal Malefyt. Your Committee calls the attention of Synod to the fact that in several instances the required number of Delegates of Synod (cf. Art. 4*b*) were not present at the classical examination of candidates.

The Revs. D. Hollebeek, A. Wassink, and K. Tebben in re the case of Prinsburg vs. Rev. Van Farowe, have unanimously decided to dissolve the pastoral relation of the said Rev. Van Farowe to the said congregation of Prinsburg, Minnesota.

Received as information.

ARTICLE 84

Synod now takes up the *Protest of the Rev. K. W. Fortuin,* Agenda, Part II, pp. xxxix-xli.

Decided to place this into the hands of the Advisory Committee on Church Order, to report at a later session of Synod. (Cf. Art. 151.)

ARTICLE 85

This session is closed with prayer by Prof. F. M. Ten Hoor.

THURSDAY MORNING, JUNE 16

Twelfth Session

ARTICLE 86

Synod sings Psalm 133:1 (Dutch), after which Elder C. P. Luyendyk offers the opening prayer.

ARTICLE 87

The Roll Call shows all members to be present.

ARTICLE 88

The minutes of the tenth and eleventh sessions are read by the Clerk, and approved by Synod.

ARTICLE 89

Synod now takes in hand the Report of Advisory Committee D in re *Revision of our Liturgical Formularies,* the Rev. G. Westenberg serving as Reporter:

"ESTEEMED BRETHREN:

Your Committee respectfully submits the following report and recommendations in the matter of the Revision of our Liturgical Forms:

We call attention to the fact that the Committee for the Revision of our Liturgical Formularies has not completed its task, viz., "D" under its instructions. It has not prepared a revision of our Form for the Ordination of Elders and Deacons.

Your Committee therefore advises Synod to refer this matter back to that Committee."

So decided.

I. Translations of the *Prayers and Confessions* (Agenda, Part I, pp. 140-154).

Your Committee has closely compared the translations with the orignal text of the Rutgers' edition in the Holland language, and finds that they are beautifully rendered and in every respect true to the original text.

Your Committee therefore advises Synod to adopt these translations, with these suggestions:

a) That the Ten Commandments and the Lord's Prayer, wherever these occur at the close of these Prayers, be printed out in full, according to the rendering of the American Revised Version;

b) That Synod adopt the suggestion of the translators in their P. S. on p. 154, to include the Opening Prayer for the Meetings of the Deacons in the above repertoire of prayers.

Synod *decides* to adopt all the translations, with this understanding that the forms shall be referred back once more, for final corrections, to the Advisory Committee together with the translators who can be reached, the Committee to have considerable freedom in making these corrctions, and to present their report to the present Synod as soon as possible. (Cf. Art. 96.)

II. Form for the *Solemnizing of Marriage* (Agenda, Part I, pp. 131-139).

Your Committee, after careful comparison of the English and the Holland renderings, and taking into consideration the "Bezwaarschrift" of Brother H. Verkaik and the Overture of the Consistory of First Sioux Center (see below), advises Synod to accept this Form, with this change that the first sentence on p. 133:

> "If the husband conducts himself in the spirit and after the example of Christ, the wife will never have reason to complain of any tyranny on his part,"

be made to read:

> "The husband shall conduct himself in the spirit and after the example of Christ. He shall 'love his own wife as his body,' as is prescribed in Eph. 5:28. The ready acceptance of these obligations will be productive of marital joy and peace."

After considerable discussion, Synod *decides* to refer this Form back to the Synodical Committee entrusted with the revision of our Liturgical Forms, with these instructions:

a) To abbreviate the Form considerably;
b) To simplify the language;
c) To retain the idea of *obedience* in the question to the bride and that of *love* in the question to the bridegroom;
d) To consider the suggestion of the Advisory Committee.

In connection with point *b*), the suggestion is made that the Committee give particular attention to the Marriage Forms of other Churches in our country.

III. *"Bezwaarschrift" of Brother H. Verkaik* (Agenda, Part II, pp. xxxv-xxxvii).

Your Committee recommends that Synod do not sustain the objection of Mr. H. Verkaik. *Reasons*:

a) His objection based on the Scripture is untenable since it fails to show any scriptural grounds against the giving of children in marriage by the parent;
b) His contention that the clause in question is inconsistent with the rest of the formulary is not true, since it speaks of an entirely different kind of giving. God giving in marriage is not inconsistent with parents giving in marriage;
c) His third objection can not be sustained since it rests on the assumption that a formulary must agree with a reality which he himself apparently finds objectionable.

Synod *decides* to give this into the hands of the Committee for the Revision of our Liturgical Forms.

IV. *Overture of the Consistory of First Sioux Center* (Agenda, Part II, p. xxxvii).

Your Committee advises Synod to answer as follows:

Synod does not accede to the request of the Consistory of the First Sioux Center church on the following grounds:

a) Sioux Center I has not given any grounds for his first contention that the formulary of 1932 is not richer

than that of 1930. And, if the contention could be proved, it still would not argue for the preference of the formulary of 1930;

b) Though it is true that the questions are not as definite in the formulary of 1932, yet the questions find their content, definitely and richly expressed in the body of the formulary.

Synod *decides* to give this into the hands of the same Committee.

V. *Communication of Brother Jan Dirksen*, Rock Valley, Iowa.

The following communication was laid into the hands of your Committee:

"Aan de Synode der Chr. Ger. Kerk, in zitting den 8sten June, 1932, e. v. d. te Grand Rapids, Mich.

"EERWAARDE VADERS EN BROEDERS:

"Ondergeteekende komt tot u om zoo mogelijk een antwoord en inlichting te ontvangen op de volgende vraag of vragen.

"Vooraf zij gezegd, dat wij met deze materie ter Classis zijn geweest Maart, 1932. En daar de Classis zich niet wilde of durfde uitspreken in dezen, gaf ze haar consent tot doorzending ter uwer vergadering.

"De zaak in kwestie is deze: Waarom is het dat in ons Doopsformulier het woordje "nieuw" in de Hollandsche vertaling wordt weggelaten, wanneer in de verklaring van de verplichtingen die de doop onzerzijds medebrengt, "nieuw godzalig leven wandelen"? En dat in de Engelsche vertaling de zinsnede, "a new and holy life" wel wordt gebruikt?

"Aangenomen dat beide Geref. zijn, gaat dan de Engelsche vertaling niet te ver? En zoo niet, gaat dan de Hollandsche uitdrukking ver genoeg? Is hier niet een meten met twee maten?

"Broeders, onzes inziens is hier een zaak uwer aandacht waardig. En ondergeteekende zou gaarne zien, dat, indien mogelijk, de Synode hierover uitspraak deed, daar deze zaak ons op het hart weegt, zijnde vader van een talrijk gezin. Het is ons niet te doen om spitsvondigheden, maar we zijn hierover bezwaard, broeders. Gaarne zouden we zien dat de Synode deze zaak ernstig overwoog en ons niet met een kluitje in het riet stuurde.

"U allen voorts de voorlichting des Geestes toewenschende in alle voorkomende gevallen, blijven wij met eerbied onderworpen, "Uw Br. in Christus,

"JAN DIRKSEN.

"Rock Valley, Iowa, Mei, 1932.

"P. S. Dit draagt tevens het consent onzes kerkeraads."

In re this communication which in effect asks Synod for the proper reading of the last clause in the fourth paragraph of our Form for Baptism, namely, "a new or holy life," or "een godzalig leven," your Committee advises Synod to reply:

a) That the word "nieuw" appeared in the Form as adopted by the Synod of Dordt in 1574, and in other Holland and English editions, but that it is omitted in the official edition of the Synod of Dordt in 1618-'19, and in the edition of Rutgers;

b) That Synod sees no serious objection to the insertion of the word "new," but prefers its omission, since this is in harmony with the editions of Dordt 1618-'19 and Rutgers, and because the insertion of the word in question is superfluous, since all godly life must be a new life (cf. Wielenga—"Ons Doopsformulier"),

Adopted.

Further your Committee advises to refer this matter to the Committee on the Revision of our Liturgical Forms.

Adopted. (Continued in Art. 93.)

ARTICLE 90

This session of Synod is closed with prayer by the Rev. J. C. Schaap.

THURSDAY AFTERNOON, JUNE 16

Thirteenth Session

ARTICLE 91

After the singing of No. 441 of the New Christian Hymnal, the opening prayer is offered by the Rev. L. P. Brink.

ARTICLE 92

The Committee appointed to visit the Rev. J. Manni reports that it found the aged brother in serious illness, but reconciled to the will of his Heavenly Father. He kindly asks Synod to continue to remember him in prayer.

Received as information.

ARTICLE 93

Continuation of the Report of the Advisory Committee in re the *Revision of our Liturgical Forms* (cf. Art. 89):

VI. *Form for the Public Confession of Faith* (Agenda, Part I, pp. 127-131):

In connection with this Form, your Committee considered the *Overture of Classis Sioux Center*, Agenda, Part II, p. xxxviii:

Naar aanleiding van een Instructie van Sioux Center I, spreekt de Classis uit dat zij de voorkeur geeft aan de formuleering van "De Belijdenis Vragen" van 1930. *Gronden:*

a) Ze geeft meer belijnd aan de beteekenis van het doen van belijdenis;

b) Doordat ze direct vragend is, raakt ze meer het hart en maakt meer indruk.

Your Committee also received a belated *Overture of Classis Illinois,* which reads thus:

"Classis overtures Synod not to adopt Part II of the Report of the Committee in re Revision of our Liturgical Forms, in particular that part of the Report which relates to the declaration to which response is made by those making confession of faith in the midst of the church (cf. Agenda, Part I, p. 127).

"This public declaration does not contain a plain statement to the effect that the one making confession of faith has experienced what is demanded of those who are to be admitted to the Lord's Supper, according to our Confessional Standards and the Holy Scriptures:

a) In Lord's Day 30, quecstion 81, we read the following question and answer: 'Q. For whom is the Lord's Supper instituted? A. For those who are truly sorrowful for their sins, yet trust that these are forgiven them for the sake of Christ; and that their remaining

infirmities are covered by His passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.'

b) In the Scriptures faith and repentance preceded confession of faith which was made in connection with public baptism.

c) The faith that is to be confessed naturally should include the consciousness of sin and of the need of redemption and trust in the Lord Jesus Christ, the Mediator of the Covenant of Grace.

d) Although all this may be regarded as included in the statement: 'You believe the promise of God as signified and sealed unto you in baptism,' the language of this statement is vague and abstract and open to different interpretations, and it is not the language which Scripture indicates as the contents of confession of faith.

e) Such a manner of questioning in public confession of faith may encourage the entrance in the privileges of full membership on the part of those who have nothing but a historical faith, without a living fellowship with the Lord Jesus Christ.

f) The questions now in use are far to be preferred to those which are proposed by the Committee."

In the remaining part of this Overture, Classis Illinois proposes the adoption of a Form which it considers preferable to the one proposed by the Committee in re Revision of our Liturgical Forms.

Your Committee has closely compared the formulation of the synodical Committee as found in the Agenda, Part I, pp. 127-131, with that of the Classis Illinois. We advise that Synod adhere to the question-form, not to the declarative form as found in the Agenda, for this reason that the question-form is more in line with our common conception of making public confession by our young people.

So decided.

Your Committee further advises Synod to adopt the following Form, which closely resembles that proposed by Classis Illinois.

Synod now proceeds to consider this Form in detail. After the adoption of a few amendments, the Form is *adopted* as follows:

FORM FOR THE PUBLIC CONFESSION OF FAITH

BELOVED IN THE LORD JESUS CHRIST:

We thank our God concerning you for the grace of God which was given you in Christ Jesus, that you were made desirous of professing your faith publicly here in the presence of God and His holy Church, and of obtaining the privileges of full communion with the people of God.

You are now requested to answer sincerely the following questions:

First: Do you heartily believe the doctrine contained in the Old and New Testament, and in the Articles of the Christian Faith, and taught in this Christian Church, to be the true and complete doctrine of salvation, and do you promise by the grace of God steadfastly to continue in this confession?

Second: Do you openly accept God's covenant promise, which has been signified and sealed unto you in your baptism, and do you confess that you abhor and humble yourself before God because of your sins, and that you seek your life not in yourself, but only in Jesus Christ your Savior?

Third: Do you declare that you love the Lord, and that it is your heartfelt desire to serve Him according to His Word, to forsake the world, to mortify your old nature, and to lead a godly life?

Fourth: Do you promise to submit to the government of the Church and also, if you should become delinquent either in doctrine or in life, to submit to its admonition and discipline?

N. N., what is your answer?

(*Answer*): I do. (*To be given individually.*)

I charge you then, beloved, that you by the diligent use of the means of grace and with the assistance of your God continue in the confession which you have just made. In the name of Christ Jesus our Lord, I now welcome you to full communion with the people of God. Rest assured that all the privileges of such communion are now yours. May the God of all grace, who called you unto His eternal glory

in Christ, after that you have suffered a little while, Himself perfect, establish, strengthen you. To Him be the dominion for ever and ever. Amen.

Let us pray. (*The use of this prayer is left optional.*)

Heavenly Father, we thank Thee that Thou hast from the beginning embraced in Thy covenant the children together with their parents. We thank Thee that Thou didst cast the lot of these Thy servants in the Christian Church from the first, and didst grant them all the manifold blessings of Christian culture. We bless Thee that Thou didst in their case add the special grace of Thy Holy Spirit, so that of their own wills they come here today to confess Thy truth and to consecrate their lives to Thy service. We earnestly beseech Thee that Thou wilt continue to carry on the good work Thou hast commenced in them unto the day of complete redemption. Increase in them daily the manifold gifts of Thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Grant them the happiness of promoting the glory of their Lord and the edification of His people. Deliver them in the temptations of this life and in the extreme trial of death. And in that day when Thou makest up Thy jewels, set these Thy servants also in Thy crown, that they may shine as stars, to Thy praise, for ever and ever. Amen.

The Dutch rendering of this Form is *adopted* as follows:

FORMULIER VOOR DE OPENBARE BELIJDENIS DES GELOOFS

GELIEFDEN IN DEN HEERE JEZUS CHRISTUS:

Wij danken onzen God voor de genade U gegeven in Christus Jesus. Het verblijdt ons, dat Hij de begeerte in uw hart verwekt heeft, om uw geloof openlijk in het midden Zijner gemeente te belijden en deelgenoot te worden van de volle gemeenschap met des Heeren volk. Wilt daartoe als in de tegenwoordigheid Gods ongeveinsdelijk antwoorden op de navolgende vragen:

Ten eerste: Gelooft gij van harte, dat de leer, die in het Oude en Nieuwe Testament en in de Artikelen des Christelijken Geloofs begrepen is, en in de Christelijke Kerk alhier geleerd wordt, de waarachtige en volkomene leer der zalig-

heid is, en belooft gij door Gods genade standvastig in deze belijdenis te zullen volharden?

Ten tweede: Aanvaardt gij openlijk Gods verbondsbelofte, U in uwen doop beteekend en verzegeld, en belijdt gij, dat gij uzelven vanwege uwe zonden mishaagt en voor God verootmoedigd, en uw leven buiten uzelven zoekt in Jezus Christus, uwen Zaligmaker?

Ten derde: Betuigt gij, dat gij den Heere lief hebt en dat het uw hartelijke begeerte is Hem te dienen naar Zijn Woord, de wereld te verzaken, uwe oude natuur te dooden, en in een godzalig leven te wandelen?

Ten vierde: Belooft gij U te zullen onderwerpen aan de kerkelijke regeering, en indien gij U in leer of leven kwaamt te misgaan, ook aan hare vermaning en tucht?

N. N., wat is daarop uw antwoord?

(*Antwoord*): Ja. (*Door ieder hoofd voor hoofd te geven*).

Ik vermaan U dan, geliefden, dat gij, door het getrouw gebruik van de middelen der genade en met de hulpe uws Gods, volhardt in de belijdenis, die gij zoo pas hebt uitgesproken. In den naam van Christus Jezus onzen Heere heet ik U hartelijk welkom in de volle gemeenschap met Gods volk. Houdt U verzekerd, dat al de voorrechten dezer heilige gemeenschap thans de uwe zijn. De God aller genade, die U geroepen heeft tot Zijn eeuwige heerlijkheid in Christus Jezus, nadat gij een weinig tijds zult geleden hebben, volmake, bevestige, versterke en fundeere U. Hem zij de heerlijkheid en de kracht in alle eeuwigheid. Amen.

Vereenigen we ons nu in dankzegging en gebed. (*Het gebruik van het hier volgende formuliergebed wordt vrijgelaten.*)

Hemelsche Vader, wij danken U, dat gij van den beginne de kinderen met hunne ouders hebt opgenomen in Uw verbond. Wij danken U, dat Gij deze broeders en zusters van hun prille jeugd af een plaats hebt gegeven in de Christelijke Kerk, en hen beweldadigd hebt met de talrijke zegeningen eener Christelijke opvoeding. Wij loven U, omdat Gij de middelen der genade zoodanig aan hunne harten hebt toegepast door de werking des Heiligen Geestes, dat zij zich thans gedrongen gevoelden om Uwen Naam te belijden en hun leven aan Uwen dienst toe te wijden. Wij bidden U, dat Gij het goede werk, dat Gij in hen begonnen hebt, wilt

bevestigen tot op den dag der volkomene verlossing. Doe ze dagelijks toenemen in de genade en de kennis van onzen Heere Jezus Christus. Geef hun het voorrecht met blijdschap te arbeiden tot de verheerlijking van Uwen Naam en tot den opbouw van Uw volk. Bewaar hen temidden van de velerlei verzoekingen des levens en ondersteun hen in de ure des stervens. En doe ze eenmaal als paarlen schitteren in de Middelaarskroon van onzen Heere Jezus Christus, tot prijs Uwer heerlijkheid, in alle eeuwigheid. Amen.

ARTICLE 94

Since the *Mileage Rule* covering the re-imbursement of the traveling expenses of Synodical delegates, adopted by the Synod of 1928 (Acta, p. 49) is not exactly clear to some of the present delegates, Synod *adopts* the following reformulation:

I. Delegates coming from points *West of Chicago* compute their mileage:

(1) From their home station to Chicago,

a) From points West of the Rocky Mountains, for *ministers* 3¾c per mile, for *elders* 3¾c per mile.

b) From points East of the Rocky Mountains, for *ministers* 3½c per mile, for *elders* 5c per mile.

(2) From Chicago to the point of destination East of Chicago,

for *ministers* 2½c per mile, for *elders* 4c per mile.

(Note: The distance from Chicago to Grand Rapids is taken to be 180 miles.)

II. Delegates traveling entirely *East of Chicago*,

a) For a distance over 200 miles, for *ministers* 3c per mile, for *elders* 4¾c per mile.

b) For a distance less than 200 miles, for *ministers* 2½c per mile, for *elders* 4c per mile.

Because these rules, however, are not adequate and do not cover every individual case properly, Synod *decides* to appoint a Committee, consisting of Mr. Tony Noordewier, Mr. Henry Voss, and the Rev. H. Baker, to compose an improved set of rules, and report to the Synod of 1934.

ARTICLE 95

Elder L. Steen, delegate of Classis Hudson, asks Synod to be excused from attending the remaining sessions of Synod, because he was informed by telegram that his business interests at home demand his immediate presence.

Decided to grant this request.

ARTICLE 96

The Advisory Committee D on Revision of our Liturgical Forms asks that some members be added to it in order to help said Committee with the task of revising the translations of the "Prayers and Confessions," (cf. Art. 89, I.).

Synod *decides* to add the following to this Committee: The Revs. H. J. Kuiper, J. M. Ghysels, P. A. Hoekstra, W. P. Van Wyk, and Dr. C. Bouma. (Cf. Art. 133.)

ARTICLE 97

Dr. S. O. Los, delegate of the Reformed Churches of the Netherlands, offers the closing prayer.

FRIDAY MORNING, JUNE 17

Fourteenth Session

ARTICLE 98

Psalm 86:6 (Dutch) is sung. Synod is led in prayer by Dr. H. Kuiper.

ARTICLE 99

The Roll Call shows all members of Synod to be present.

ARTICLE 100

The minutes of the twelfth and the thirteenth sessions are approved.

ARTICLE 101

Synod now takes up the Report of Advisory Committee A on *Budgets*, the Rev. J. J. Hiemenga serving as Reporter:

ESTEEMED BRETHREN:

Your Committee, entrusted with the various Budgets of our denominational activities has considered seriously the economical and financial problems connected with our church work. The committee feels assured that our Church does not wish to see the work of the Lord crippled in any way. And yet, in connection with the financial problem, something has to be done in order that our budgets may be balanced. There is no doubt in the mind of any member of the committee as to the fact that our people are beginning to feel the burden of the general distressing conditions. In the rural communities our farmers complain because of the lack of funds. Our workingmen are out of employment, and our business men are sustaining financial losses. It is safe to say that all of our people are suffering: and we must adjust our policies accordingly. There is no immediate danger of crippling the work of God's Kingdom. But let us remember that the present standard of living, i. e. the cost of living, has been lowered at least 25 per cent. Everywhere, in Church and in public affairs, budgets are lowered. It has already become necessary in many of our churches to reduce salaries and curtail all other expenses. Various Boards have followed the same policy.

Your committee is of the opinion that the scale which has been upward, up to the present time, has to be revised. The first effort may cause some inconvenience, but it is inevitable. It may even be necessary to continue to have a sliding scale, with the understanding that it should be in a downward direction.

Your Committee is fully aware of the fact that certain things, as for instance, interest, taxes, etc., are as high as before, but this is an added reason for reducing our expenses, since our people, burdened with their heavy taxes and high interest rates, are unable at the present time to meet our present assessments, and apportionments.

Your Committee therefore has tried to arrive at a certain definite standard for reducing our budgets. It offers, as a beginning, a general reduction of 20 per cent. Upon this basis all our recommendations are made.

Adopted.

I. *Calvin College and Seminary.*

A. There are several Overtures dealing with assessments and reduction and curtailing expenses. Your Committee treats them all together (Agenda, Part II, pp. vi-vii):

De Classis verzoekt de Synode ernstig te overwegen of de synodale aanslagen niet verlaagd kunnen worden. *Gronden:*

1) De draagkracht onzer gemeenten is aanmerkelijk verminderd;
2) Bijna alles wordt tegenwoordig verlaagd.

(Classis Sioux Center.)

When the matter of fixing and adjusting the assessments for the Church budget comes before the Synod, the Synod decide to lower the assessments to meet the present-day situation. *Reasons:*

a) The lowering of expenses for the different purposes makes this possible;
b) The financial conditions of the local churches demand this.

(Classis Zeeland.)

Classis Illinois requests Synod to economize wherever possible in view of the changed economic conditions.

(Classis Illinois.)

Classis Grand Rapids West overtures Synod that it practice a more rigid economy in the matter of the denominational budget and that no expansion of any work be undertaken until the Lord again favors us with more prosperous times. *Grounds:*

a) The present financial condition of the country is seriously curtailing the income of the Church;
b) The major part of our income is derived from the laboring class.

(Classis Grand Rapids West.)

That inasmuch as the assessment and apportionments of the various congregations far exceed their financial

ability, Synod be urged to substantially reduce the salaries of those under its jurisdiction. *Grounds:*

1) Present financial conditions;
2) Fairness in regard to those who upon request or voluntarily reduced their salaries in our churches.

(Classis Grand Rapids West.)

Classis overtures Synod to impose no new assessments or apportionments nor any increased burdens upon the churches at this time.

(Classis Grand Rapids West.)

Classis Orange City verzoekt de Synode de synodale aanslag voor "Calvin College and Seminary" te verlagen in overeenstemming met de hedendaagsche toestanden. *Gronden:*

a) De kosten voor levens- en onderhoudsmiddelen zijn in vele gevallen aanmerkelijk verminderd of verlaagd;

b) De finantieele toestand der gemeenten eischt dit.

(Classis Orange City.)

De Synode verlage den aanslag van de Theologische School en Emeritus Kas met het oog op de tegenwoordige omstandigheden. (Classis Wisconsin.)

In reply to these Overtures, your Committee advises Synod:

a) To inform these Classes that all expenses, including salaries, have beein reduced;

b) To reduce the assessment for Calvin College and Seminary to $3 per family.

Adopted.

B. *The Budget of Calvin College and Seminary for 1932-1933.*

The Budget of the School has been carefully scrutinized, and your Committee comes with the advice to adopt it, as here presented. It is fixed as has been stated, upon the basis of a **general** 20 per cent reduction. Naturally, some exceptions had to be made. If adopted, this budget shall become operative September 1, 1932, and the Board of

Trustees be authorized to make further reductions, or adjustments, if conditions so require.

The total cost of operation for the year 1931 was $127,619.54. Applying the standard of 20 per cent reduction with respect to the salaries, except those which would fall below $2,000, which have been reduced and fixed by the Board of Trustees, the Budget now submitted for your approval is as follows:

College Supplies and Expenses	$ 4,350.00
Seminary Supplies and Expenses	675.00
Business—Interest, Insurance, etc.	2,090.00
Physical Plant	4,135.00
(Plus $500.00 for Insurance)	
Salaries—Seminary	16,800.00
Salaries—College	54,320.00
Salaries—Office, Janitor	7,300.00
Pension	6,920.00
	$96,590.00
Insurance	500.00
	$97,090.00

In order to meet the proposed budget, the following estimate is presented also:

Tuition and Fees	$34,000.00
Interest from Endowment	6,000.00
Publication Committee	4,000.00
Assessments, $3.00 per family	60,000.00
	$104,000.00

The above amount allows a surplus, provided every church pays its assessment this year, which is not at all likely. Besides, there is a deficit of $30,000. If all assessments are paid, the present deficit can be reduced by $7,000.

With the consent of the Advisory Committee, Synod rules that in this case the proposals of the Board of Trustees (Curatorium) of Calvin College and Seminary shall have precedence over the advice of the Advisory Committee (cf. Art. 13, I, 2).

The proposals of the Board of Trustees (see its Report, Supplement II, under G, 4) are as follows:

> "The Board was obliged to take drastic measures to meet this emergency (of the increasing deficit). After

consulting the members of both Faculties and reaching an agreement with them, the Board decided:

1. That all Faculty members are to return twenty per cent of their salaries, with the following stipulations:
   a) In addition to returning part of their salaries to the School, the members of the Faculties are to assume such additional burdens in teaching as will reduce the appropriations for student assistants to a strict minimum;
   b) There will be no reduction of the first $1,000 of any one's salary. This will protect those receiving smaller salaries.
2. That salaries of the Librarian, Bookkeeper, Physical Director, and others serving Calvin College and Seminary, shall be reduced according to a schedule that has been presented.
3. That the pensions of the Emeriti Professors be reduced twenty per cent."

After considerable discussion of this matter, Synod decides:

1. To *adopt* the recommendation of the Board of Trustees that the members of the Faculties are to *return* a certain percentage of their salaries, with the understanding that this is done merely for the purpose of retaining the present salary schedule in theory.

2. To *reject* the recommendation of the Board of Trustees that the members of the Faculties are to return twenty per cent of only that part of their salaries above $1,000.

3. To *adopt* the recommendation of the Advisory Committee that all salaries be reduced a straight twenty per cent, except those which would fall below $2,000.

4. To *approve* the Budget above as submitted by the Advisory Committee.

C. *Overtures of Classes Orange City and Zeeland* (Agenda, Part II, pp. vii-viii):

Classis Orange City komt tot de Synode met het verzoek om de schuld der gemeenten (bij de Kas Calvin College en Seminary) die in deze tijden van depressie niet betaald kon

worden, uit te delgen en dat elke Classis hierover heeft te oordeelen in hoeverre de gemeenten deze schuld al of niet kunnen betalen.

Your Committee advises Synod to declare that, because of present economic conditions, it does not wish to press Classis Orange City for payment at this time, but urges the Classis to put forth its efforts to meet the present assessments and to reduce the deficit as much as possible.

Adopted.

Classis Orange City verzoekt de Synode om indien mogelijk een geschikte overeenkomst te treffen met den "Educational Secretary," zoodat deze functie afgeschaft worde. *Gronden:*

a) Het werk van "educational" propaganda behoort tot de sfeer der presidenten van de College en Seminary;

b) Het werk van geld te collecteeren behoort gedaan te worden door een niet-ambtelijk persoon.

Classis Zeeland overtures Synod, if possible, to come to a peaceful agreement with the present incumbent of the office of Educational Secretary whereby the office may be abolished. *Grounds:*

a) The work of educational propaganda properly belongs to the sphere of the presidents of the College and Seminary;

b) The work of collecting money, if necessary, ought to be done by an unordained man.

In regard to these Overtures, your Committee advises Synod to call attention to the fact that Synod has already acted according to these suggestions.

Adopted. (Continued in Art. 107.)

ARTICLE 102

This session is closed with prayer by Elder J. L. Westervelt.

FRIDAY AFTERNOON, JUNE 17

Fifteenth Session

ARTICLE 103

After Synod has sung Psalm 121:1 (Dutch), the opening prayer is offered by Elder A. Steensma.

ARTICLE 104

The Report of the Committee of Synod in re *Classis Ostfriesland vs. the Rev. H. Kamps* is laid before Synod, and received as information. (Cf. Acta Synodi 1930, Art. 104, V.)

The Committee reports that it has conferred with the Classis Ostfriesland and the Rev. H. Kamps, and that after a thorough discussion of the case, Classis Ostfriesland adopted the following decision:

"Since the Rev. H. Kamps is now of advanced age, and since the Synod of 1930 has ruled that the grounds formerly given for emeritation are not valid, Classis Ostfriesland drops the original grounds for the emeritation of the Rev. Kamps, and now asks Synod's approbation of the emeritation of the Rev. Kamps on the ground of old age." (Cf. Agenda, Part II, pp. xxxi-xxxii.)

The Committee is confident that this decision will end the controversy with the Rev. Kamps regarding the expressions: "Zwakheid van karakter," etc. These expressions are now officially off the books, and can therefore no longer be made a ground of protest. The Rev. Kamps is desirous of ending the controversy. We feel that by the last decision of Classis Ostfriesland the Rev. Kamps is done full justice; that there is nothing more that he can or should demand; and that in the eventuality (which we can hardly conceive of as a possibility) that he is still not completely satisfied, the Synod should pointedly inform him that our Church assemblies have no further interest in his supposed grievances.

Your Committee therefore advises Synod to grant the request of Classis Ostfriesland for synodical approbation of the emeritation of the Rev. H. Kamps on the ground of old age.

So decided.

Your Committee further calls the attention of Synod to the following decision of Classis Ostfriesland, a decision taken upon our advice, and which we believe deserves the careful attention of Synod:

"Classis Ostfriesland upon advice of the synodical Committee calls the attention of Synod to the fact that in the original emeritation proceedings it was expressly stipulated that the sum the Rev. Kamps was to receive, was to be determined by the Board *according to circumstances.* We believe, as does also the synodical Committee, that in determining the sum to be paid, this original stipulation should be regarded also now."

Your Committee feels that in view of the present economic conditions, in view of the background of this case, and in view of the lack of sympathy some of our people manifest in the whole matter of the Emeritus Fund, Synod will do well to heed this advice.

Synod *decides* to refer this matter to the Emeritus Board.

ARTICLE 105

The Committee in re *re-imbursement of Mrs. Rev. A. J. Brink* (cf. Art. 78) reports as follows:

Our Synodical Treasurer, Mr. Tony Noordewier, calls attention to the fact that the widow of our departed brother, the Rev. A. J. Brink, had not even received the traveling expenses of her husband to the Synod of 1930. In connection with the sad incident, considerable expense had to be made. Mrs. Brink has paid all the funeral expenses, but your Committee is of the opinion that she is entitled to the re-imbursement of the traveling expenses incurred by her husband and herself. The Rev. Brink was in the service of the Church as a delegate to Synod, and this made the trip to Michigan necessary for Mrs. Brink.

Your Committee therefore recommends that Mrs. Brink be re-imbursed the traveling expenses for herself as well as her husband. The total amount is about $350.

So decided.

ARTICLE 106

The Committee in re the *emeritation of the Rev. B. Vanden Brink* (cf. Art. 37, 3) reports as follows:

Before Synod is the request of Classis Wisconsin that Synod approve the emeritation of Rev. B. Vanden Brink and grant this brother aid to the amount of $1,000 from the Emeritus Fund. (Se Agenda, Part II, p. xxxii.)

From the instruction of Classis Wisconsin it appears that Rev. B. Vanden Brink, while serving the congregation of Oostburg, was compelled by reason of illness to discontinue his service in this charge.

With respect to certain questions that arose on the floor of Synod regarding the ethical aspects of the case, your Comm. has in hand a communication from Dr. G. J. Geenen of Grand Rapids, which has satisfied the Comm. that Rev. Vanden Brink accepted the call to Oostburg, Wisconsin, in all honesty and good faith, and that he had good reasons, based upon competent medical advice, to believe that he would be well able to serve the church whose call he had accepted. This letter can be read if Synod so desires. Dr. Geenen has also declared himself to be at the service of Synod if any doubt should still be entertained as to the integrity of Rev. Vanden Brink in this matter.

The Committee believes that no stigma whatsoever should be attached to the name and the christian character of this stricken brother, and the Committee will advise Synod to decide that Rev. Vanden Brink is entitled to honorable emeritation and to support from the Emeritus Fund.

Nevertheless, your Committee believes that the case of Rev. Vanden Brink is an exceptional one, and that, if circumstances permit, there is a better way of dealing with this case.

The circumstances are these: Rev. Vanden Brink is now gradually recovering, and, while by no means a well man, he is able at the present time to serve the little church of Sibley, Iowa, where he has been laboring for some time. He has not been called by this church, but labors here by a mutual agreement between them. The church of Sibley consists of a small group of 11 or 12 families. They fur-

nish a dwelling for Rev. Vanden Brink, but are unable to do more toward his support.

The Committee believes that it would be more logical and to the better interest of this convalescing brother if a way could be found to have him serve the church of Sibley officially as its pastor. In the opinion of your Committee the abnormal relation existing between Rev. Vanden Brink and the congregation of Sibley should not continue longer than necessary. It is undoubtedly to the best interest of the Church and of the work of God's Kingdom when a pastor serving a congregation be also regularly installed in his charge. It is also the opinion of the physician who has had Rev. Vanden Brink under his care, that it will have a favorable effect upon this brother and tend to help him to overcome his handicaps if a fixed charge is officially committed to his care.

The situation is this, however, that, though Classis Orange City would gladly assume responsibility for the support of Rev. Vanden Brink if it were able to do so, this is wholly out of the question. Classis Orange City finds itself unable to fulfill its promises to its needy churches, and is right now seeking to borrow money from various sources in order to provide for the needs of those ministers who are dependent upon the Classical Home Mission Fund. Classis Orange City cannot add another church to its long list of subsidized churches. The only way in which it would be made possible for Rev. Vanden Brink to serve officially as pastor of the church at Sibley would be an assurance by Synod that by special provision he will be supported out of the General Home Mission Fund.

Hence your Committee advises Synod to decide:

1. That Rev. B. Vanden Brink is entitled to emeritation and honorable support from the Emeritus Fund.

Adopted.

2. That, in case it proves that no other provision can be made, it shall be considered that his emeritation is granted by Synod, and that support out of the Emeritus Fund is promised him to the extent of $600.00 per year.

Adopted.

3. That, if the church of Sibley calls Rev. B. Vanden Brink, and he is led to accept this call, $600.00 per year shall by special provision be contributed toward his support from the General Home Mission Fund, until such a time that he shall leave his charge, or it appears that this support is no longer necessary.

Adopted.

ARTICLE 107

Synod now continues the discussion of the *Report of the Budget Committee* (cf. Art. 101):

II. *Emeritus Matters:*

A. Basing our calculation again upon a general reduction of 20 per cent, your Committee recommends Synod to adopt the following for the next two years:

a) The maximum amount to be paid to our Emeriti shall be $800. In exceptional cases, such as serious illness, total disability, etc., the Board shall be authorized to allow an additional sum, not to exceed $200, upon the recommendation of the Classis;

b) The maximum for each widow shall be $500, with an additional $100 for each dependent child, but not to exceed $800. By dependent children we understand children below 18 years.

Adopted.

B. Your Committee now submits the complete list of our Emeriti and the allowances proposed, and recommends its approval. Mrs. G. G. Haan petitions Synod for some support from the Emeritus Fund. We recommend that she receive $300.

Rev. P. W. De Jonge	$800.00	Rev. E. J. Tuuk	$700.00
Rev. J. Wyngaarden	800.00	Rev. J. Plesscher	700.00
Rev. E. Van Korlaar	800.00	Rev. P. Kosten	700.00
Rev. Theo. W. R. Van Loo	800.00	Rev. F. Welandt	600.00
Rev. A. Keizer	800.00	Mrs. J. H. Beld	600.00
Rev. J. Keizer	800.00	Mrs. F. Stuart	600.00
Rev. R. Vande Kieft	800.00	Mrs. J. H. Gruessing	600.00
Rev. W. Kole	800.00	Mrs. A. Dekker	600.00
Rev. K. Poppen	800.00	Mrs. S. S. Vander Heide	500.00
Rev. J. A. Gerritsen	800.00	Mrs. M. J. Bosma	500.00
Rev. J. B. Hoekstra	800.00	Mrs. B. Post	500.00
Rev. J. A. Westervelt	800.00	Mrs. D. R. Drukker	500.00

Rev. S. Bouma	800.00	Mrs. P. Van Vliet	500.00
Rev. J. Manni	800.00	Mrs. C. Cooper	500.00
Rev. H. J. Heynen	800.00	Mrs. E. Breen	500.00
Rev. P. Jonker, Sr.	800.00	Mrs. J. Groen	500.00
Rev. P. Steen	800.00	Mrs. C. Bode	500.00
Rev. H. Fryling	800.00	Mrs. H. Temple	500.00
Rev. B. Zwaagman	800.00	Mrs. J. B. Jonkman	500.00
Rev. J. A. Rottier	800.00	Mrs. P. Yff	500.00
Rev. H. Ahuis	800.00	Mrs. A. J. Brink	500.00
Mrs. J. Haveman	800.00	Mrs. C. Van Houten	500.00
Mrs. P. J. Hoekenga	800.00	Rev. D. Weidenaar	500.00
Mrs. N. Gelderloos	800.00	Mrs. J. Vissia	400.00
Mrs. M. Vander Heide	800.00	Mrs. J. Smitter	400.00
Mrs. J. Tuls	700.00	Mrs. J. C. Kruithof	400.00
Mrs. H. J. Haarsma	700.00	Mrs. G. L. Hoefker	400.00
Mrs. J Robbert	700.00	Mrs. J. G. Plesscher	300.00
Mrs. H. Heyns	700.00	Mrs. A. J. Kett	300.00
Rev. A. W. Meyer	700.00	Mrs. J. H. Schultz	200.00
Rev. J. Gulker	700.00		
Rev. J. B. Vanden Hoek	700.00	Total	$41,500.00

Adopted, with this proviso (cf. Art. 73, par. 8), that if payment of the allowance cannot be made in full, distribution is to be made according to the needs of the beneficiaries.

C. The total required for our Emeriti, based upon the amounts which they were to receive according to Acts of Synod 1930, would be about $52,000. If Synod adopts our present recommendation, the budget for the coming two years will be $41,800. In order to balance this budget, we recommend that the assessment will be $2.00 per family. The actual receipts during 1931 were $39,850, while Synod promised $48,800.

Adopted.

D. *Overtures in re Emeritus Matters* (Agenda, Part II, p. xxxi):

In compliance with the synodical ruling (Acta 1930, p. 88) the various consistories came with the following requests which were approved and are now forwarded to Synod for approval. The requests for aid from the Emeritus Fund are as follows:

Rev. J. Plesscher, Sr.	$800.00	per Parkersburg Consistory.
Mrs. John Gruessing	700.00	per Bunde Consistory.
Mrs. C. Bode	600.00	per Austinville Consistory.
Mrs. G. L. Hoefker	400.00	per College Church Consistory.
Mrs. J. G. Plesscher	300.00	per College Church Consistory.

(Classis Ostfriesland.)

Classis Muskegon asks Synod to grant Rev. H. Fryling honorable emeritation; also to grant him aid to the amount of $1,200.00 per year, to begin June 1st, 1930.

(Classis Muskegon.)

Classis Illinois requests Synodical approbation of the emeritation of Rev. J. A. Rottier by the Classis on May 19, 1931. Sufficient proof of ill health was presented to Classis. Classis recommended him for support to the extent of $1,200.00. (Classis Illinois.)

Op de speciale vergadering van Classis Wisconsin te Sheboygan, Wisconsin, 12 Mei, 1931, kwam het verzoek van Ds. B. Vanden Brink tot emeriteering. Dit verzoek werd gesteund door den Kerkeraad van Oostburg. Reden voor aanvraag om zijn emeritaat was: lichamelijke ongesteldheid, zoodat hij verhinderd werd om het grootste gedeelte van zijnen gemeentelijken arbeid te verrichten. Na breede bespreking willigde de Classis dit verzoek in. Dit verzoek sluit in aanbeveling bij de Em. Board voor $1,000 jaarlijks. Dit werk legt de Classis hiermede der Synode voor ter approbatie. (Classis Wisconsin.)

Classis Orange City beveelt aan bij de Synode voor ondersteuning uit de Emeritus Kas:

Ds. H. J. Heynen	$1,000.00
Juffrouw P. Van Vliet	600.00

(Note: Volgens besluit van Synode 1930) moeten de Classes vóór elke Synode opnieuw aanvraag doen voor hun Emeriti. Ds. Gulker, Ds. B. Vanden Brink, en Juffrouw Schultz hadden vergeten om door hunne Kerkeraden bij de Classis hun verzoek te brengen. Deze aanvragen komen straks door het kanaal van de Classicale Commissie.)

(Classis Orange City.)

Since Rev. H. Kamps is now of advanced age, and since Synod of 1930 has ruled that the grounds given are not valid, Classis Ostfriesland drops the original grounds for the emeritation of Rev. Kamps, and now asks for synodical approbation of the emeritation of Rev. Kamps on the ground of old age.

The Classis, also upon advice of the synodical Committee, calls the attention of Synod to the fact that in the original emeritation proceedings it was expressly stipulated that the sum Rev. Kamps was to receive was to be determined by the Board according to circumstances. We believe, as does also the synodical Committee, that in determining the sum to be paid, this original stipulation should be regarded also now. (Classis Ostfriesland.)

Your Committee merely remarks that the Budget above takes care of all these Overtures, except those concerning the Revs. B. Vanden Brink and H. Kamps, whose cases have already been provided for. (Cf. Arts. 106 and 104.)

Accepted as information.

III. *General Home Mission:* (Supplement III)

A. The Budget for the Home Mission is herewith presented to you for your approval. The grand total asked for, both Classical and General Home Mission Fund, is $71,781.50. Economy has been applied throughout, salaries of all workers have been properly reduced, but on account of the economic pressure subsidies were increased in some instances. Your Committee recommends the adoption of this budget:

Cl. California	$6,700.00	Cl. Ostfriesland	$3,720.00
Cl. G. R. East	5,607.00	Cl. Pacific	8,190.00
Cl. G. R. West	5,532.50	Cl. Pella	3,800.00
Cl. Holland	3,790.00	Cl. Sioux Center	6,690.00
Cl. Hudson-Hackensack	6,395.00	Cl. Wisconsin	1,050.00
Cl. Illinois	3,789.00	Cl. Zeeland	1,250.00
Cl. Muskegon	5,958.00		
Cl. Orange City	9,400.00	Total	$71,781.50

Of this amount about $40,000 is Classical, and the rest is for the General Home Missions Committee.

Adopted.

B. The above Budget requires approximately $3.50 per family. Your Committee recommends that all churches endeavor to contribute this amount.

Adopted.

C. The above Budget covers the Overtures of the Classes Sioux Center, California, and Orange City (Agenda, Part II, pp. xv-xvi).

Received as information.

IV. *Heathen Mission:* (Supplement V.)

A. The Budget for the Heathen Mission is submitted to you for your approval. Your Committee recommends its adoption in toto. Proper reductions, amounting to about 20 per cent, have been made as will appear from the following figures:

Indian Mission—Salaries, 1931	$39,200
Indian Mission—Salaries, 1932	34,830
Indian Mission—Proposed Salaries, 1932	27,385

Total appropriation for the Indian Mission, including a deficit of $28,375.00 — $104,284.00.

Adopted.

B. This total requires $4.50 per family, a reduction of $1.50 since 1931. Your Committee recommends to adopt this.

Adopted.

C. The total asked for the Foreign (China) Mission, and which is recommended for your approval, amounts to $21,465. Your Committee also recommends that our churches be asked to contribute at least $1.00 per family.

Adopted.

V. *Hoboken Seamen's Home and Eastern Home Mission:* (Supplement VII)

A. Your Committee considers the Budget for the Seamen's Home too high for the present. We base our estimate upon the Report appearing in the Agenda, Part II, pp. 198–201, and upon information of the delegates from the East. There is at present very little work, because there is practically no immigration, and very few ships arrive at and sail from New York. Besides, the deficit is increasing constantly. We would therefore recommend that Synod instruct the Eastern Home Mission Board:

1. To eliminate for the present the function of Superintendent of the Seamen's Home;

Adopted.

2. To combine the work of the Colporteur in Hoboken and the work of the Superintendent.

Adopted.

3. To appoint Mr. Apol for this work.

Synod *decides* to leave the appointment of a worker to the Eastern Home Mission Board.

B. *Budget for the Eastern Home Mission Board:*

1. The above arrangement, if adopted, will reduce the expenses for the Seamen's Home about $2,000.00 (salary of Superintendent, $1,600.00, plus rent of floor, about $400.). This will reduce the Budget to about $3,017.00. The possibility exists, however, that the floor, now occupied by the Superintendent, may not be rented at once. Therefore we recommend that the Budget be fixed at $3,500.00, on condition that amount collected for rent be deducted from that sum.

Adopted.

2. We recommend the approval of above Budget in connection with the Budget of the General Home Mission Board. But we call the attention of Synod to the fact that Hoboken's church receives $2,000.00 subsidy. It seems to your Committee that this amount is so large that a certain amount of Mission work should be done in return. We recommend that in consideration of this subsidy, Hoboken's Consistory be requested to do Mission work to the extent commensurate with the subsidy received, and report regularly to the Home Mission Committee with respect to this Mission work.

Adopted.

The Rev. J. L. Van Tielen and Elder A. Kes give notice that they protest against the adoption of this last recommendation of the Budget Committee.

Received as information.

C. *Request of the Hoboken Church* (Agenda, Part II, p. xii):

The consistory of the Hoboken Chr. Ref. church overtured Classis Hudson to present to Synod their request that the building at 310 Hudson St., Hoboken, N. J., be turned over to the congregation as a permanent possession.

The following motion was entertained by Classis Hudson: "Resolved that we give our approval to Hoboken's request to Synod to turn the building at 310 Hudson St., Hoboken, N. J., over to the congregation as a permanent possession. *Grounds:*

1) That it is more in harmony with the autonomy of our consistories to possess and administer their places of worship;
2) It will relieve our Mission Board of work that does not belong to its sphere of activities;
3) It would not be a financial loss to our denomination, for in case the congregation should ever disband, the property would revert to our denomination. (This should be stipulated in the Articles of Incorporation);
4) We do not need the building at 310 Hudson St., since we have a Seamen's Home at 334 River St., Hoboken, New Jersey."

This motion was adopted by Classis Hudson, and is herewith presented to Synod.

Your Committee advises Synod not to grant this request. *Grounds*:

1) It would not be fair to other similar struggling churches;
2) A needy church should appeal to Church Help for assistance;
3) At present Hoboken is using the building at 310 Hudson St. free of charge;
4) Moneys appropriated for the Seamen's Home and Mission should not be spent for this purpose.

Adopted.

VI. *Nathanael Institute* (Agenda, Part II, p. xvii): (Supplement VI):

The proposed budget of Nathanael Institute is recommended for your approval. It has been reduced from $49,018.60 in 1930, to $32,745.00, a reduction of about 33 per cent. We recommend its adoption as presented for two years, or $16,372.50 per year.

Adopted.

VII. *Paterson Hebrew Mission* (Agenda, Part II, p. 211). (Supplement VII.)

The Paterson Hebrew Mission has suffered last year because of lack of Funds—see Agenda, Part II, p. 210. Note—special efforts have been made to reduce expenses. Dr. Dunning is to receive $500 this year, which is an added expense. Dr. Dunning gave his services gratis heretofore. Five hundred dollars has to be paid towards a loan made last year. Your Committee therefore recommends the acceptance of this budget, namely, $6,700.00 per year.

Adopted.

VIII. *Synodical Treasury* (cf. Report of Synodical Treasurer, Supplement I-b).

Your Committee recommends that the suggestion of the Treasurer of Synod that the assessment be reduced from 50c to 40c per family be adopted.

Adopted.

CONCLUSION: The total assessments and apportionments as decided upon by Synod in 1930 amounted to $18.50 per family. The proposed assessments and apportionments for this year are $14.00 per family, a reduction of over 20 per cent.

Received as information.

ARTICLE 108

Mr. J. Gritter addresses Synod on behalf of the *Christian Labor Association,* to which the Rev. W. Kok responds.

On motion Synod decided to give this Association its moral support, and to recommend it to the careful consideration of our leaders and the men in our churches.

ARTICLE 109

The Report of the Representative with the *National Christian Association* is read by Dr. H. Kuiper. (Supplement XV.)

On motion it is decided to recommend this Association to our churches for continued moral and financial support.

Dr. Kuiper suggests that the Rev. J. Putt of the Fourth

church of Chicago be appointed as our representative with this Association for the next two years.

This suggestion is referred to the Committee on Appointments. (Cf. Art. 166.)

ARTICLE 110

Synod now takes up the Report of the Advisory Committee on *Baptism of Adopted Children Born out of the Covenant,* the Rev. Dr. H. Kuiper serving as Reporter:

ESTEEMED BRETHREN:

I.

Your Committee was called upon to consider the following documents and overtures in re the decision of the previous Synod regarding the baptism of adopted children born out of the covenant (see Acts 1930, Art. 84, 10, B and C), all of which had come to Synod in a legal way:

1. A protest against said decision of Mr. J. Geerts, member of the Winnipeg church.
2. A protest against said decision of Mr. C. Van Spronsen, member of the Allendale church.
3. A protest against said decision of Mr. H. Hamstra, member of the Summer St. church, Passaic, N. J.
4. A protest against said decision of Mr. L. Beuving, member of the Ripon church.
5. A protest against said decision of Mr. G. Vander Werff, member of the Sultan church.
6. A protest against said decision of Mr. J. Monsma, member of the Bates St. church, Grand Rapids.
7. A protest against said decision of the consistory of the West Leonard St. church of Grand Rapids.
8. A protest against said decision of the consistory of the Grandville Ave. church of Grand Rapids.
9. A protest against said decision of the consistory of the First South Holland church.
10. A protest against the decision of the consistory of the Sixteenth St. church of Holland.
11. A protest against said decision of the consistory of the Ireton church.
12. A protest against said decision of the consistory of the Chandler church.

13. A protest against said decision of the consistory of the Sheboygan church.
14. An overture of the Allen Ave. church of Muskegon to reconsider said decision (see Agendum, Part II, pp. xlvi–xlix).
15. An overture of the Twelfth St. church of Grand Rapids requesting Synod to rescind said decision on the grounds of a report rendered at the meeting of Classis Grand Rapids West in January, 1932 (see Agendum, Part II, p. xlv).
16. An overture of Classis Zeeland to reconsider said decision (see Agendum, Part II, pp. xliv–xlv).
17. An overture of Classis Grand Rapids West to reconsider said decision and to leave the matter to the discretion of the consistories while the matter is under consideration, provided that meanwhile no children shall be baptized who have not been legally adopted (see Agenda, Part II, p. xlv).
18. An overture of Classis Wisconsin recommending that Synod, before changing said decision, appoint a Committee which is to give further study to this matter and will correspond with other Reformed Churches (see Agenda, Part II, p. xliii).
19. An overture of Classis Sioux Center asking Synod to make the grounds for said decision more clear (see Agenda, Part II, p. xliv).
20. An overture of Classis Hudson asking Synod to abide by said decision but to express itself more definitely as to the statement, "may be baptized" (see Agenda, Part II, pp. xlix-l).
21. An overture of Classis Hackensack urging Synod to abide by said decision (see Agenda, Part II, pp. l-li).
22. A report written by a Committee of Classis Illinois in answer to a protest of the consistory of First South Holland against decision. Parts I and II of this report, which favored said decision, were adopted by Classis Illinois. This report came to Synod for information.
23. A report written by a committee of Classis Grand Rapids West appointed to consider the protest of the consistory of West Leonard St. church against said decision. This report urged Classis Grand Rapids West to

overture Synod to rescind the decision in re the baptism of adopted children, but was not adopted by said Classis. This report comes to Synod for information.

Received as information.

II.

Objections to the decision of the Synod of 1930 in re the baptism of adopted children which are brought to the front in the documents and overtures placed in the hands of your Committee:

A. Formal objections to said decision:

1. Our Church was not ripe in 1930 to take such a weighty decision.

2. It would have been desirable for our Church to have corresponded with Reformed Churches in other lands before taking a definite decision.

B. Material objections to said decision:

1. Synod's interpretation and application of Genesis 17 is erroneous.

a) The slaves of Abraham's household who were circumcised were believers. Witness what Scripture says concerning Eliezer and Hagar. As further proof the following texts are cited: Gen. 14:14; Gen. 18:19; Gen. 24:48; Neh. 13:23-31; Rom. 2:28, 29; Rom. 4:11; Gal. 3:7; Phil. 3:3.

b) Gen. 17:27 makes it clear that Abraham circumcised no children born of heathen parents, but only adults.

c) Synod's exegesis does not recognize the fact that the covenant with Abraham also bore a temporal and national character. For Israel circumcision was not only a sign and seal of a spiritual covenant, but also of a national covenant which included the whole of Israel. This national covenant is now done away with, and in its place has come a covenant which includes believers of all peoples.

d) In N. T. times there is no compulsion to receive baptism as there was in O. T. times with regard to circumcision.

e) If Abraham circumcised men on the ground of ownership, then the ruling of Genesis 17 is not valid

for the N. T. Church. In N. T. times we may not baptize unbelieving adults just because they are employed by christian masters. Today adults may be baptized only on the ground of their confession.

2. Synod's interpretation of Ex. 12:43–45 is erroneous. Here we are merely taught that previous circumcision was a condition for a non-Israelite to partake of the Passover. According to Synod employes of a believer have to partake of the Lord's Supper after being baptized.

3. Synod's interpretation of Acts 10:48; 16:15; 16:33, is erroneous. The household members here mentioned were baptized because they themselves had become believers. In the light of Mark 16:16 and Acts 2:38, 39, it appears that these texts teach something altogether different than Synod claims.

4. Scripture draws another line than Synod in re covenant membership. According to Scripture fleshly descent of believers is a matter of high importance. When Scripture speaks of the seed of believers it always means fleshly descendants of believers. They are the only children that are members of the covenant of grace. (Gen. 3:15; Acts 2: 39; Joel 2:16; Ef. 6:1; Col. 3:20; I John 2:13; II Tim. 3:15). The covenant of grace is continued historically and organically in the generations. The bond between an adopted child and its foster-parents is mechanical. The covenant of grace follows the line of blood, the line of fleshly descent. Scripture nowhere implies that *seed* includes those who are children by dint of human adoption. The Reformed fathers, when they speak of children of believers, always mean children *born* of believers. The blood-relationship is not the ground for baptism but only the promise of God; yet it is also true that the promise comes, though not exclusively, to those who are biologically the seed of Abraham and of the believers. The covenant is established with believers and with their seed in the line of continued generations (Gen. 17:7; Acts 2:39; Rom. 4:16; Rom. 9:8; Rom. 11:16; Gal. 3:7). God excludes from the covenant, from the covenant-promises and from the covenant-benefits the children of unbelievers and terms them unholy (Acts 2:39; Rom. 11:16; I Cor. 7:14; Eph. 2).

5. Adoption does not involve covenant relationship. It changes the legal and external status of a child but not the

fact that he is born of unbelievers. The relationship existing between an unbelieving wife and her believing husband is still more intimate than the relationship existing between an adopted child and its foster-parents. Yet the unbelieving wife is not brought into covenant relationship by marriage with a believer.

6. Adoption is an act of man, not of God. God alone incorporates into the covenant when He in His sovereign grace endows men with the gift of faith.

7. Baptism does not bestow the benefits of regeneration and the forgiveness of sins. These benefits are the possession previous to baptism of those who receive baptism properly. Baptism is not a ceremony whereby a child is consecrated to God but a sealing of the promise of God. Baptism is not a means to conversion. Objection is made to the expression of Synod, "with respect to the sacrament to be administered to those that entered God's covenant," and over against this it is said that baptism is administered to children because they *are* heirs of the covenant, not that they may become heirs of the covenant.

8. The decision of Synod is incomplete and doubtful because of the use of *may* instead of *must*. It apparently leaves the final decision to the local consistory. This weak *may* tends to promote diversity rather than unity in our public worship.

9. The decision of Synod is at variance with Question 74 of the Heidelberg Catechism.

10. The decision of Synod is at variance with Article 34 of the Belgic Confession.

11. The decision of Synod is at variance with Article 4 of Chapter 28 of the Westminster Confession.

12. The decision of Synod is at variance with Article 56 of our Church Order.

13. The decision of Synod is at variance with our Form for Infant Baptism, especially with the Thanksgiving prayer and passages which speak of children of believers as heirs of the Kingdom of God and of the covenant, and as members of Christ's Church. This is applicable only to children whose regeneration we may presume.

14. The decision of Synod is at variance with the decision in re the baptism of adopted children taken by the Synod of Dordt 1618-'19. An official decision of churches

met in Synod is binding rather than the opinions of individuals. The decision of the majority is binding rather than the opinion of a large minority.

15. The decision of Synod is at variance with the teachings of the best Reformed theologians.

16. The decision of Synod is at variance with the practise of Reformed Churches.

17. The decision of Synod has created a great deal of dissatisfaction in our churches.

18. The decision of Synod is pregnant with a host of practical evils. The consciousness of the holiness of the covenant will be lost. It will prove detrimental for proper covenant training. The line of demarcation between the holy and the unholy will fade away. The Church will become subject to the wrath of God. The Holy Spirit will withdraw Himself, and His gracious operations will become less and less frequent.

Received as information.

III.

Considerations brought to the front in favor of the decision of 1930.

A. Formal considerations:

1. The Synod of 1930 adopted it *almost unanimously.*
2. Synod was fully familiar with the problem.

B. Material considerations:

1. Since the covenant of grace and the Church are essentially the same in both the old and the new dispensation, the ordinances laid down by God at the time of the formal establishment of His covenant with Abraham remain binding as to their essentials throughout the ages.

2. Touching membership in the covenant of grace Gen. 17 teaches that fleshly descent from a believing parent is not of paramount importance in determining whether a child is a covenant child.

a) Abraham had to circumcise some who were not of his seed;

b) All the males circumcised (Gen. 17:27) no doubt included some slave children. It is inconceivable that all the 318 trained men of his household were childless;

c) The adult slaves of Abraham's household and their children were circumcised with a view to their relation to Abraham, that is, because the believing Abraham was their legal representative;

d) In the last analysis it is not their blood relationship to a believer but their legal relationship to a believer which spells covenant-membership for the fleshly descendants of a believer.

3. In other Scripture passages we also meet the general principle that minors are covenant members in case their legal representative is a believer. Cf. Ex. 12:43-45; Lev. 22:11; Acts 16:15; Acts 16:33; I Cor. 1:16.

4. In Acts 2:39 Peter places great emphasis upon the wide extent of the covenant. In this verse *you* must be taken to include proselytes (see verse 10). When now proselytes were converted from heathendom to the Jewish faith, their children were incorporated into the O. T. Church and covenant along with their parents. These children, though born at a time when their parents were still heathen, become covenant-members just because their parents, as their legal representatives, were received into the O. T. Church.

5. The entire dispensation of the covenant of grace is based upon the idea of adoption. (See Eph. 1:5; Rom. 8:15; Rom. 8:23.)

6. The Heidelberg Catechism and the Belgic Confession are silent on the question as to whether adopted children born of unblievers are covenant members. Fact is, however, that many members of the Synod of Dordt, men who lived near to the time when our Confessional Standards were first published and who did not hesitate a moment to subscribe to their teachings, did acknowledge children born of heathen parents but adopted into christian families as covenant-members.

7. Forty-three of the eighty-three members of the Synod of Dordt who voted on the question of the baptism of adopted children agreed in principle with our Synod of 1930. And it was this Synod which reviewed our Baptism Form.

Received as information.

IV.

From the moment that your Committee was appointed it was to be foreseen that it was out of the question for this Committee to take a united stand either in favor of sustaining the decision of 1930 or of rescinding the same. Both opponents and friends of the decision of the former Synod cannot help but agree that both sides have a fair representation on this Committee. Some of us are firmly convinced that the decision of 1930 should be rescinded. Others of our number are equally firmly convinced that the stand of 1930 is thoroughly biblical and Reformed. Yet your Committee comes to Synod with a unanimous advice:

Your Committee advises Synod to appoint a large Committee in which both sides are represented, to consider the protests lodged against the decision of the Synod of 1930 in re the baptism of adopted children born out of the covenant, and to report at the Synod of 1934, it being understood that meanwhile the decision of 1930 stands unimpaired, but that the Committee is free to extend the scope of its study to the whole question. *Ground*:

The results are likely to be more satisfactory if a Committee be given an extended time to make a thorough study of all the exegetical and dogmatical questions involved in the subject of the baptism of adopted children born of unbelievers, than if a Committee were to treat this matter in the few spare hours that members of Synod have at their disposal during the few weeks Synod meets.

So decided.

Your Committee takes the liberty to offer three suggestions:

1. We think it may prove best if the members of said Committee first study the matter individually and then meet to compare notes and discuss the matter together;
2. It may be advisable for the Committee, at the conclusion of its labors, to publish the results of their study in a brochure. This would make the report of the Committee available for the general public and thus help to make the rank and file of our membership thoroughly posted on this issue;

3. We deem it advisable that the columns of our church papers be closed to a discussion of the baptism of adopted children born of unbelievers until the Committee referred to above has published its report.

Synod decides:

a) To adopt these suggestions for the consideration of the Committee to be appointed;

b) To leave the appointment of this Committee to the Committee on Appointments. (Cf. Art. 166.)

ARTICLE 111

It is decided to adjourn until Monday afternoon at 1:30 o'clock. Elder J. Brandsma offers the closing prayer.

MONDAY AFTERNOON, JUNE 20

Sixteenth Session

ARTICLE 112

After the singing of Psalm 89:1 (Dutch), the opening prayer is offered by the Rev. W. Kok.

ARTICLE 113

The minutes of the fourteenth and the fifteenth sessions are read by the Clerk, and approved by Synod.

ARTICLE 114

The Roll Call shows the following changes:

Prof. R. Drost, delegate of Classis Pella, was called home, and will not be able to attend the remaining sessions of Synod.

The Rev. H. Baker and Prof. A. J. Rooks, delegates of Classis Grand Rapids West, are absent. Their places are taken by their alternates, the Rev. J. De Haan, Jr., and Elder K. Baker, who, at the request of the President, express their agreement with our Forms of Unity.

ARTICLE 115

Synod now takes in hand the Report of the Advisory Committee in re the *Prinsburg Case*, the Rev. J. J. Steigenga serving as Reporter.

Synod decides to meet in strictly executive session throughout the hearing of this case, and to give the Rev. E. Van Farowe the privilege of the floor whenever he desires, to explain and defend his protests.

The first part of the Report is as follows:

ESTEEMED BRETHREN:

Your Committee would bring the following to your attention:

I.

A list of the Material that has been placed in our hands.

A. A comprehensive document of the Rev. Van Farowe of over 80 pages typewritten containing:

1. An historical survey of the case.
2. A copy of the Report of the four Comm. members.
3. Protest against classical action relative to my "dismissal."
4. Complaints against the work of the synodical Delegates.
5. Protest against the Consistory of Prinsburg.
6. Protest against Classis Orange City in re the work of the Classical Committee.
7. Two serious charges against Rev. W. Bajema.
8. Two serious charges against Rev. G. W. Hylkema.
9. Protest against Rev. G. A. Lyzenga, Chairman of the Committee of Pre-advice.
10. Protest against Rev. A. B. Voss, reporter of the Committee of Pre-advice.
11. Protest against the method of treating the charges against Revs. Bajema and Hylkema.
12. Protest against the method of treating the Hollandale case.
13. Protests against several ministers in connection with the calling and installation of a new pastor at Prinsburg.
14. Protests against the consistories of Peoria and Prinsburg relative to the calling and installation of a new pastor at Prinsburg.

B. The documents of Classis Orange City on our table are the following:

1. An historical survey of the case.
2. A copy of the classical Minutes covering the case.

3. Report of the Prinsburg Committee.
4. Answer of Rev. Van Farowe to the Report of the Prinsburg Committee. (Stuk III.)
5. Protest of Rev. Van Farowe against Classis Orange City, addressed to Synod. (Stuk XI.)
6. Report of the Classical Committee reviewing the work done from September, 1931 to March, 1932. (Stuk IV.)
7. Protests of Rev. Van Farowe against Rev. W. Bajema as Chairman of the Prinsburg Committee. (Stuk V.)
8. Protest of Rev. Van Farowe against the Prinsburg Consistory and the answer of the Consistory. (Stuk X.)
9. Protests of Rev. Van Farowe against Rev. Lyzenga and Voss, together with their replies. (Stuk IX.)
10. Protest of Rev. Van Farowe against the Classical Committee addressed to Classis Orange City, and the reply of the Classical Committee.
11. Replies of Rev. Bajema and Rev. Hylkema (Stuk XII) to protests of Rev. Van Farowe against them. (Stuk VIII.)

C. Documents of some seven members of the Prinsburg congregation:

1. Abraham Berghuis.
2. Henry Bulthuis.
3. George Lundquist.
4. Fred Marcus.
5. G. J. Van Dyk.
6. Mrs. Mary Duininck.
7. N. A. Kleinhuizen.

D. A letter of information concerning action at meeting where the dismissal took place, signed by six members of the Prinsburg church.

Received as information.

II.

The Advice of the Committee concerning this Material:

1. Synod declare that the protest in re Hollandale is not legally before this body, because it has not been before Classis Orange City.

So decided.

2. Synod declare the protests against the ministers and consistories who are involved in the calling and installation

of the new pastor at Prinsburg, are not legally before Synod since these have not come to us through the regular channels.

So decided.

3. Synod receive the protests of Rev. Van Farowe against Revs. Bajema, Hylkema, Lyzenga, and Voss as legally before this body. *Grounds*:

Though, technically, protests involving classical work should be directed against Classis and not against the persons doing the work, Classis Orange City has taken up these personal protests and has acted upon them.

Your Committee feels that it is well for Synod to receive them in spite of the technical error.

So decided.

4. Synod receive the following protests of the Rev. Van Farowe:

a. Against the Consistory of Prinsburg.
b. Against Classis Orange City in re her action in the "dismissal."
c. Against Classis Orange City in re the work of the Classical Committee.
d. Against Classis Orange City in re the method of treating the charges against the Revs Bajema and Hylkema.
e. Against the synodical delegates.

Ground: These protests have been on the table of Classis Orange City.

So decided.

5. Synod receive the following protests as formally in order:

a. That of Abraham Berghuis against Classis Orange City.
b. That of Abraham Berghuis against the Prinsburg Consistory.
c. Two protests of Henry Bulthuis against Classis Orange City.
d. That of George Lundquist against Classis Orange City.
e. That of G. J. Van Dyk against Classis Orange City.
f. That of Fred Marcus against Classis Orange City.

g. That of Mrs. Mary Duininck against the Prinsburg Consistory.

h. That of N. A. Kleinhuizen against the Prinsburg Committee of Classis Orange City.

Ground: These protests have been on the classical table.

So decided.

III.

History of the Case

The history of the case is briefly as follows:

Strained relations had developed between the Rev. E. Van Farowe and his consistory in the early months of 1931. Because of these both the consistory and the pastor invoked the aid of Classis Orange City at its meeting held on March 18, 1931.

Pursuant to this appeal of the consistory and the pastor of Prinsburg, Classis Orange City appointed a Committee to investigate the trouble in loco, and if possible to remove it.

This Committee reported at the meeting of Classis held in the fall. It informed Classis that it had performed its task, and had paid two visits to Prinsburg. At the first visit on March 23, the difficulties were removed, and a reconciliation was effected. Soon after this visit of the Committee, the happy results of its labors were overthrown, and the consistory now sought the removal of the pastor. However, through the good services of the President of the Committee, who was requested by the consistory to act as its chairman, the trouble was again removed, and a second reconciliation was brought about. Soon after this the trouble again flared up, and the consistory urged the Committee to come again. The situation was now found to be such that in the opinion of the Committeee it was no longer possible for the Rev. Van Farowe to work fruitfully in this congregation.

Classis Orange City at this meeting had on its table the report of its Committee, and also an instruction from the consistory of Prinsburg requesting Classis to aid in terminating the impossible situation. Classis after hearing the report of its Committee and the defense of the Rev. Van

Farowe, and after having obtained the advice of the synodical delegates, acceded to the request of the consistory of Prinsburg upon the ground that the relations between the pastor and the congregation had become untenable. The dismissal of the Rev. Van Farowe was effected Sept. 21, 1931, the consistory being aided in this matter by the Classical Committee of Classis Orange City.

The Rev. Van Farowe subsequently protested against this action of Classis Orange City, and against the work of certain members of Committees who had served Classis in this matter, contending that he had not received fair treatment and that both the consistory of Prinsburg and the Classis had not acted in accordance with the demands of our Church Order, and that therefore the action of Classis in dissolving the ties between himself and the congregation of Prinsburg is null and void.

At the meeting of Classis Orange City held in March, 1932, the Rev. Van Farowe laid these charges before Classis. The Classis did not sustain him in his protests, and he gave notice that he would carry his case to Synod.

A few members of the Prinsburg congregation also protested against certain actions of the Consistory and the Classis, and when these protests were not sustained by Classis, gave notice that they would appeal to Synod.

Accepted as information.

(NOTE: A more complete summary of the whole case is preserved in the archives of Synod.)

Over against the history of the case as presented by the Advisory Committee, the Rev. Van Farowe now reads a long historical document, containing an extensive explanation and defense of his actions.

Accepted as information. (Continued in Art. 118.)

ARTICLE 116

Decided to hold an evening session at 7:30 o'clock. Elder H. Hekman closes this session with prayer.

MONDAY EVENING, JUNE 20

Seventeenth Session

ARTICLE 117

Psalm 150:1 (Dutch) is sung. The opening prayer is offered by Elder A. Kes.

ARTICLE 118

Synod continues the hearing of the *Prinsburg Case* (cf. Article 115):

A long historical survey of the case is presented by the delegates of Classis Orange City, containing the official report of its Committee in re the Prinsburg Case, the official decisions of the Classis, etc.

Received as information.

Synod now decides to take up the various points contained in Part IV of the Report of the Advisory Committee, and to give the Rev. Van Farowe the opportunity to state and defend his view on every point.

ARTICLE 119

At 10:30 P. M. Synod decides to adjourn, and the Rev. P. D. Van Vliet leads in the closing prayer.

TUESDAY MORNING, JUNE 21

Eighteenth Session

ARTICLE 120

No. 252 of the New Christian Hymnal is sung. The opening prayer by the Rev. J. Medendorp.

ARTICLE 121

The Roll Call shows that the Rev. H. Baker and Prof. A. J. Rooks, delegates of Classis Grand Rapids West, are present again, in place of their alternates. The Rev. J. Bruinooge, alternate delegate of Classis Grand Rapids East, is present in place of the Rev. W. P. Van Wyk. At the request of the President, the Rev. J. Bruinooge expresses his agreement with our Forms of Unity.

ARTICLE 122

The minutes of the sixteenth and seventeenth sessions are read and approved.

ARTICLE 123

Synod continues the hearing of the Prinsburg Case (cf. Art. 118):

The Rev. E. Van Farowe has the floor during the greater part of this session, and continues his defense. (Continued in Art. 127.)

ARTICLE 124

Synod is led in the closing prayer by the Rev. J. J. Hiemenga.

TUESDAY AFTERNOON, JUNE 21

Nineteenth Session

ARTICLE 125

After the singing of No. 156 of the New Christian Hymnal, Synod is opened with prayer by the Rev. J. De Jong.

ARTICLE 126

The place of the Rev. J. Zeeuw, delegate of Classis Grand Rapids West, is taken by his alternate, Dr. E. Masselink; and that of the Rev. H. Keegstra, delegate of Classis Zeeland, by his alternate, the Rev. B. J. Danhof. Both these brethren express their agreement with the Forms of Unity.

ARTICLE 127

Continuation of the Prinsburg Case (cf. Art. 123):

The Rev. Van Farowe has the floor until recess, and continues his defense point for point.

After recess, Mr. N. A. Kleinhuizen of Prinsburg, one of the protesting brethren, is given one hour to explain and defend his protest.

Four other brethren from Prinsburg, Abraham Berghuis, George Lundquist, G. J. Van Dyk, and Henry Bulthuis, all

of them protestants in this case, inform Synod that they request to be heard.

Synod *decides* to instruct its Advisory Committee to hold a special meeting this evening, for the purpose of hearing these brethren and giving them every opportunity to state their case. (Continued in Art. 131.)

ARTICLE 128

Elder H. G. Triezenberg leads Synod in the closing prayer.

WEDNESDAY MORNING, JUNE 22

Twentieth Session

ARTICLE 129

Synod sings Psalm 97:1 (Dutch), after which Elder W. Spoelstra offers the opening prayer.

ARTICLE 130

The Roll Call shows that Elder H. R. Gezon, delegate of Classis Grand Rapids West, is absent, with no alternate to fill his place. The Rev. J. Zeeuw, delegate of Classis Grand Rapids West, is present again, in place of his alternate.

ARTICLE 131

The hearing of the Prinsburg Case is continued (cf. Art. 127):

The Advisory Committee reports that it had a long meeting yesterday evening with the four protestants in the Prinsburg case (cf. Art. 127), and has given them every opportunity to explain and defend their protests, but that no essentially new information, not yet in possession of Synod, was brought to light.

Received as information.

Synod now having completed the hearing of this case, and having given both sides full opportunity to state and defend their viewpoint, decides to appoint a special Committee, composed of the Rev. J. J. Hiemenga, Dr. H. Kuiper, and Elder H. Hekman, to draft a set of resolutions cov-

ering the whole case, and lay these before Synod at a later hour today. (Continued in Art. 143.)

ARTICLE 132

The Report of the Committee in re the request of the request of the Reformed Churches of South Africa (cf. Art. 40) is read by Prof. L. Berkhof:

ESTEEMED BRETHREN:

Your Committee, appointed to consider the question which was submitted to your honorable body by the Reformed Church of South Africa respecting a possibility of an interdenominational Synod of Reformed Churches or an international Calvinistic congress ("Kongres"), and the manner in which such an assembly should be constituted, begs to submit the following report for your consideration:

The Committee advises Synod:

1. To declare:

a) That it has with pleasure taken due notice of the communication of the Reformed Church of South Africa respecting the possibility of an interdenominational Synod of Reformed Churches or an international Calvinistic congress, and the manner in which such an assembly should be constituted; and that it regards the convening of a convention (Dutch, "convent"), consisting of delegates from all the Reformed Churches as an ideal that is worthy of the most serious thought and of the most careful consideration, since this would constitute a highly desirable expression of the unity of the Church of Christ, and would offer a splendid opportunity for the discussion of those weighty problems of general interest, which arise in the Reformed Churches from time to time.

b) That it does not consider the present time, which is one of great economic depression, as a propitious time for the serious consideration of arranging for such a convention in the near future, since this will undoubtedly involve a great deal of expense.

c) That it does not consider the motives suggested in the communication of the Church of South Africa as sufficiently weighty to warrant the expense involved in bringing together a number of delegates from various countries.

d) That it cannot express itself more definitely on the general proposition at this time, because it has not yet received the particulars of the plan which the South African Church has in mind, and is not in a position to know exactly what the convening of such a convention would involve.

2. To appoint a Committee to correspond with the Church of South Africa and, if necessary, of the Netherlands, on the matter under consideration, and to gather all the necessary data bearing on the matter, in order that some future Synod may be able to express itself more definitely on the project.

3. To send a copy of these resolutions to the Reformed Church of South Africa.

Henry Beets
D. H. Kromminga
I. Van Dellen
L. Berkhof
S. O. Los, Adviser of Comm.

The advice of the Committee is *adopted* by Synod. (For Committee members, see Art. 166.)

ARTICLE 133

The Report of the Special Committee for the translation of the *Liturgical Prayers* (cf. Art. 89, I), is read by the Rev. J. M. Ghysels:

ESTEEMED BRETHREN:

Your Committee, having looked into its mandate to present a correction and revision of the Liturgical Prayers tentatively accepted by Synod, informs Synod herewith that it considers it impossible to carry out this task during the remaining sessions of this Synod, and therefore recommends:

a) That Synod recommit these Prayers to the original synodical Committee, which has given us a faithful translation, and ask it to make the translation more free, idiomatic, and modern in liturgical style, and that meanwhile the Committee through our church papers give opportunity to any one in the Church who may have correction or improvements to suggest, to

bring these to the attention of the Committee, these suggesions then to be used by the Committee as it sees fit.

Adopted.

b) That, as suggested by three of the members of the synodical Committee, this Committee for the Revision and Translation of Liturgical Forms be enlarged by the addition of two members, in view of the magnitude of the task.

Adopted. (Cf. Art. 166.)

ARTICLE 134

In connection with the above matter, Synod receives the Report of the Committee appointed to confer with Dr. S. O. Los in re the Revision of our Liturgical Forms:

"ESTEEMED FATHERS AND BRETHREN:

Your Committee, appointed to confer with the representative of the Reformed Churches in the Netherlands, Dr. S. O. Los, begs leave to bring the following matter to your attention:

In 1930, the General Synod of the Reformed Churches of the Netherlands provisionally adopted a set of alterations in the Liturgical Forms which are the common heritage of those Churches as well as of our Church. Before final adoption, said General Synod resolved to ask the opinion of the foreign Churches having the same Forms and carrying on correspondence with the Reformed Churches of the Netherlands, as can be learned from the Acts of the General Synod of 1930, pp. 100 and 101, Art. 166, especially C. As yet, no communication has reached our Church, asking for its opinion on those alterations; Dr. Los informs us, however, that we may still expect the request.

In order to avoid unnecessary delay in this matter, your Committee advises, that Synod instruct its Committee for the Revision of our Liturgical Forms, together with its Stated Clerk, to receive said correspondence whenever it arrives, to look into the alterations provisionally adopted,

and to communicate its opinion to the Reformed Churches of the Netherlands. Respectfully submitted,

H. Beets
I. Van Dellen
L. Berkhof
S. O. Los
D. H. Kromminga.

The advice of the Committee is *adopted* by Synod.

ARTICLE 135

The Report of the *Obituary Committee* is read by Dr. R. J. Danhof:

ESTEEMED BRETHREN:

Since the Synod of 1930, the Lord removed from our circle of ministers two brethren, both of whom were still actively engaged in the Gospel ministry. The Rev. N. Gerdes was born on the 6th of August, 1870, and was removed from service by death on the 24th of April, 1931. The Rev. John H. Beld was born on the 4th of January, 1876, and after a period of service in the Church militant was removed to the home of many mansions on the 6th of March, 1932.

Your Committee advises Synod to adopt the following resolutions:

1) Synod humbly submits to the wisdom of God's Divine Providence by which these two brethren were removed from active service in the Church of Jesus Christ.
2) Synod gratefully acknowledges the faithful service rendered by the departed brethren.
3) Synod expresses its heartfelt sympathy to the bereaved relatives who mourn the loss, praying that God may comfort them abundantly in their sorrow and grief.
4) Synod places these resolutions in the Acta of 1932, and forward a copy of the same to the bereaved relatives.

Respectfully submitted,

D. De Beer
J. Rubingh
R. J. Danhof, Sec'y.

Adopted.

ARTICLE 136

In connection with the above Report, the President of Synod addresses a few words to the Rev. J. Noordewier, the nestor of our ministers, who in spite of his great age is still able to attend the sessions of this Synod. The President expresses the happiness of Synod at having this aged brother still with us, and the Rev. Noordewier responds in a few well-chosen words, expressing his interest in and his prayers for the welfare of our churches here in Synod assembled.

ARTICLE 137

Synod now takes up an *Overture of Classis Sioux Center* (Agenda, Part II, p. xxxviii):

De Kerkeraden van Pease and Ogilvie wenschen gevoegd te worden bij Classis Orange City, en verzoeken de Synode de noodige stappen daartoe te nemen. *Gronden:*

a) Geographisch behooren ze bij Classis Orange City;

b) Reis-gelegenheden vereischen niet langer indeeling bij Classis Sioux Center;

c) Consulentschap en Classisbeurten in tijd van vacature kunnen beter door Classis Orange City bediend worden.

Synod decides to *grant* this request.

The Report of the *Diamond Jubilee Committee* is read by Dr. H. Beets:

DEAR BRETHREN:

Your Diamond Jubilee Committee, appointed as per Art. 133, Acta Synodi 1930, has the honor and pleasure of reporting to you that it tried faithfully to carry out its mandate.

We requested our churches, or groups of churches, to celebrate locally on April 8, and the Sunday before, when it was 75 years ago that our denominational banner was unfurled. In many places this request was heeded by a thankful people.

We also arranged for a celebration in the Grand Rapids Armory on the evening of June 7, 1932. A program was

carried out, which we trust you will be glad to have placed as a Supplement of the Acta of the present Synod.

The Armory was more than crowded, over 3,000 of our people being present. As you know, the delegates to our Synod occupied reserved places. We were glad to have the Reformed Churches of the Netherlands represented by the Rev. Dr. S. O. Los. The Old Reformed Church of Bentheim and Eastfriesland, as well as the Reformed Church of South Africa, which had been invited, regretfully sent declinations, on account of the economic situation, but heartily congratulated our Church. We received the following cablegram:

"Congratulations. May Church Diamond Jubilee shine brilliantly.

SENATE THEOLOGICAL SCHOOL, GEREFORMEERDE KERK,
Potschefstroom, South Africa."

The offering taken on June 7 for hall rent, loud speaker, music, program, ticketc, etc., amounted to $389.28. The balance of this will be turned over to our General Home Mission Committee.

Respectfully submitted,

Your Committee,
H. Baker
H. Beets
H. Keegstra
H. J. Kuiper
J. Noordewier.

Received as information.

ARTICLE 139

The delegates of Classis Pella present the following request in re the Rev. J. S. Dykstra:

At the Synod of 1930, the Rev. J. S. Dykstra protested against the decision of Synod 1928, which reads:

"Dat zoo hij in 1930 nog niet in kerkelijken dienst is, daarmede zijn radikaal als predikant vervalt."

The Synod of 1930 did change this to read 1932 instead of 1930.

Since the Rev. J. S. Dykstra was pastor of the Eddyville, Iowa, church, in the territory of Classis Pella, your dele-

gates from this Classis, two of whom are also members of its Classical Committee, do hereby petition this Synod to permit the status of the Rev. J. S. Dykstra as a minister in good standing to continue until the Synod of 1934. *Grounds*:

1) The Rev. Dykstra was deprived of his church through no fault of his own;
2) The Rev. Dykstra declares it is his desire to remain in the ministry;
3) The Reformed Churches have always proceeded slowly in depriving one of his status as a minister in the Church.

Synod decides to *grant* this request.

ARTICLE 140

The closing prayer is offered by Dr. C. Bouma.

WEDNESDAY AFTERNOON, JUNE 22

Twenty-first Session

ARTICLE 141

No. 25 of the *New Christian Hymnal* is sung, and the Rev. J. Breuker leads Synod in prayer.

ARTICLE 142

The Rev. W. P. Van Wyk, delegate of Classis Grand Rapids East, is present again in place of his alternate.

In place of the Rev. H. Guikema, delegate of Classis Muskegon, his alternate, the Rev. R. J. Bos, is present, and expresses his agreement with our Forms of Unity.

Elder J. C. Morgan, delegate of Classis California, is excused from attending the remaining sessions of Synod, because of pressing matters on our Indian Mission field.

ARTICLE 143

Continuation of the *Prinsburg Case* (cf. Art. 131):

The Committee appointed to draw up a set of resolutions covering the whole case informs Synod that it is ready to report.

The delegates of Classis Orange City request the President of Synod to announce that they abstain from voting in this matter, according to Art. 33 of the Church Order.

The Report of the Committee is read by Dr. H. Kuiper:

ESTEEMED BRETHREN:

Your Committee advises Synod to adopt the following resolutions in re the Prinsburg case:

Synod, having considered the protests of the Rev. Van Farowe and others in re the Prinsburg case, having heard the explanation offered by the delegates of Classis Orange City, and the extensive appeals of the Rev. Van Farowe and Mr. N. A. Kleinhuizen, and having studied the thorough report of its Advisory Committee touching the Prinsburg case, declares:

1) That it is convinced that the relation between the Rev. Van Farowe and the Prinsburg Church had become untenable, so that dissolution of the pastoral relation between the Rev. Van Farowe and the Prinsburg Church was necessary.

Adopted.

2) That it approves of the action of Classis Orange City in assisting the Consistory of Prinsburg in bringing about this dissolution.

Adopted.

3) That, inasmuch as this dismissal is not a disciplinary measure, the right to preach in our churches should be and is hereby restored to the Rev. Van Farowe, and that he is eligible to a call from one of our churches.

Adopted.

4) That Classis Orange City shall see to it that the Prinsburg Church promises and guarantees the Rev. Van Farowe a proper allowance ("een behoorlijk wachtgeld") for six months from the present date.

Adopted.

Synod judges that it has hereby given a sufficient answer to the various protests in re Prinsburg. Synod decides to give the protesting parties, the Church of Prinsburg, and Classis Orange City a copy of its decision.

Adopted.

Besides, Synod decides to publish points 1 and 2 of its decision in our church papers, and that it be published at the same time that the Rev. Van Farowe has licensure to preach and is eligible to a call from any of our churches.

Adopted.

The following protest is laid before Synod:

We protest against the decision of Synod in declaring the Rev. E. Van Farowe eligible for a call.

J. Schans.
B. J. Bennink.
J. Buwalda.
A. Steensma.
H. De Vries.

Received as information.

ARTICLE 144

Synod now takes in hand the Report of the Advisory Committee in re *Psalter Revision and Hymns,* the Rev. P. A. Hoekstra serving as Reporter:

ESTEEMED BRETHREN:

In this Report your Committee is presenting three matters to Synod, which though closely related, are nevertheless distinct. They are in the proper order:

I. Revision of the present Psalter.
II. Selection of a number of Hymns.
III. The Publication of the Psalter Hymnal.

I.

The Revision of the present Psalter in accordance with the decision of Synod of 1930, as quoted in the Agenda, Part I, pp. 157-158.

A. Concerning this matter the Report of the Synodical Committee is before us, Agenda, Part I, pp. 157-192.

Your Committee recommends:

1. Synod receive this Report for information.

2. Synod give a vote of thanks to the synodical Committee for the vast amount of work it has done and for the thorough way in which it has done its work. It has met well-nigh every week for almost two years.

3. Synod give a vote of thanks to the brethren who have contributed new metrical versions of several Psalms.

Adopted.

B. As to the material of the Report, your Committee presents the following:

1. The proposed elimination of a number of selections from the Psalter. The synodical Committee was charged with the task of "advising the Synod of 1932 as to which of the 413 selections can best be eliminated as being unsatisfactory especially as regards the tunes." Your Advisory Committee has carefully gone over the lists as found at the bottom of p. 158 and at the top of p. 159 of the Agenda, Part I. It has also gone over such lists of numbers as individuals have presented to the synodical Committee in *The Banner* or in private correspondence. Concerning these lists we wish to say that it is our conviction that apart from a couple of changes they should remain standing as presented by the synodical Committee, and this for the following reasons:

a) The synodical Committee had good reasons for making the selection they did make. In some cases tunes were dropped because they failed to come up to the required standard of beauty and suitableness. In other cases the reason was that more versions and more selections of a given Psalm were found in the Psalter than are necessary.

b) The synodical Committee had a variety of taste represented in its personnel, so that it cannot be charged with being one-sided in its work of selecting.

c) If we are to carry out the plan of the Synod of 1930 to eliminate a number of unsatisfactory selections, we all shall, perhaps, have to lose one or more numbers that happen to be personal favorites with us. But it would not be the part of wisdom to pit our own personal preference over against the choice of a fair-sized Committee.

After careful consideration, your Committee recommends that:

a. Synod decide to eliminate from the Psalter the numbers found at the bottom of p. 158 of the Agenda, Part I, with the following changes:

1) Nos. 10 and 11 are to be substituted for Nos. 11 and 12. (This is merely a correction of a typographical error in the Agenda).
2) No. 32 is to be erased from the list.
3) No. 129 is substituted for No. 130.
4) No. 197 is not in reality dropped, but it is placed with the doxologies.

Adopted.

b. Synod decide to combine the numbers that are listed on the top of p. 159 of the Agenda, Part I. This will eliminate still more numbers, the tunes of which are unsatisfactory, without losing any of the words. This is in accord with the decision of the 1930 Synod.

Adopted.

2. The synodical Committee was also charged with the task of "substituting for some of those eliminated numbers, new metrical versions of not fewer than twenty-five and not more than fifty Psalms which can be sung to the best tunes of our Dutch Psalter, these chorales also to be selected by the Committee" (Acta 1930, p. 59 *b*).

Your Committee after careful consideration recommends that:

a. Synod approve the selection of chorales from the Dutch Psalter made by the synodical Committee, as found at the bottom of p. 159 of the Agenda, Part I, and also those mentioned on p. 160, namely, Ps. 100, 134, and Ps. 6 mentioned as No. 435 of the *New Christian Hymnal* on p. 160 of the Agenda, Part I.

Ground: These are among the most beloved Psalms and melodies in the Dutch Psalter.

Adopted.

b. Synod approve Nos. 25, 39, and 229 of the *New Christian Hymnal,* and No. 4 of the Bible Songs (old edition).

Adopted.

c. Synod approve the proposed new metrical versions of these Psalms as found on pp. 168-192 of the Agenda, Part I, with a number of changes and

corrections which your Committee will lay into the hands of the synodical Committee for the new Psalter Hymnal.

Grounds: Your Committee has gone over these versions carefully, and has also considered objections raised against some of them. It wishes to give as its opinion that so-called "padding" is perfectly proper in the versification of the Psalms as long as it is not in conflict with the sense of the original, and on the other hand helps to interpret the meaning of the Psalm. We have a great deal of such "padding" in our beloved Dutch Psalter, and have had no objections to that in the past. Moreover, a certain amount of "padding" is inevitable if we are to sing these Psalms to the tunes of the Dutch chorales.

Your Committee wishes to add that the synodical Committee could not complete its task by the time that the Agenda had to appear. It continued to work at its task right up to the time that Synod began its sessions. For this it deserves the unstinted praise of Synod. However, as a result of this fact, it was inevitable that a considerable number of corrections and revisions of details in the versification work had to be made that could not, in the nature of the case, appear in the printed Agenda. In making these changes, the synodical Committee considered such suggestions as were made by others.

Adopted.

d. Synod decide to authorize the synodical Committee for the Psalter Hymnal to make slight changes, especially such as may appear necessary in order to harmonize the new rendering with the thought of the rendering in the present Psalter.

Grounds There are one or two slight uncertainties in the rendering as accepted above under "c," e. g. in Psalm 68:6.

Adopted.

e. Synod decide that the music of the Dutch chorales shall be given its proper rhythmic setting, so that chiefly half and quarter notes shall be used ("heele en halve noten").

Ground: Your Committee feels that it is the general desire of our people that the Dutch chorales shall not be sung in the tempo of our present Dutch Psalter, but rather in the way they used to be sung.

Adopted.

In connection with this matter, Synod *decides* to authorize the synodical Committee for the Psalter Hymnal to engage Profs. Van Andel and Swets to prepare the arrangement of the Dutch chorales, and to give them some remuneration for this work.

f. Synod approve the list as found on pp. 162-167 of the Agenda, Part I, with the following recommendations:

1) The correction of a few typographical errors as:
   Psalm VI should be above 10-12.
   Psalm XXIII should be above 41-52.
   Psalm XXXIX should be above 73-104.
   "Magnus in lower key" should be in line with No. 86-123.
   Psalm LXX should be below 134-187.

2) Two other changes:
   Sing Psalm XVII, No. 25-31, to tune of No. 32.
   Substitute under Psalm XLVII, No. 130 for 129.
   Ground: The tunes are better.

Adopted.

g. Synod approve the method of numbering the Psalter selections consecutively, as proposed by the synodical Committee in the paragraph beginning on the bottom of p. 161 of the Agenda, Part I.

Ground: Consecutive numbering is preferable, because it lessens the danger of the announcements being misunderstood, and because it is in general use in our land for Psalters similarly arranged.

Adopted.

II.

The Selection of a certain number of Hymns, to be added to the Psalter, to form a revised Psalter Hymnal for use in Divine Worship.

Concerning this matter, there is before Synod the following material:

1. The Report of the same Synodical Committee in re the Selection of Hymns. This Report was sent to all our Consistories about nine months before the meeting of this Synod.

2. Overtures of several Classes: Orange City, Sioux Center, Pacific (cf. Agenda, Part II, pp. xxxiii-xxxiv), and Zeeland (not in Agenda). These Overtures read as follows:

Classis Orange City hecht hare adhaesie aan een bezwaarschrift van den kerkeraad van Edgerton, Minn., inzake de voorgestelde wijziging van Artikel 69 D. K. O.

De bezwaren zijn de volgende:

"1) Indien eerst Artikel 69 D. K. O. gewijzigd wordt zooals voorgesteld door de synodale Commissie in het 'Report to the Synod of 1932 on Hymns,' geeft het ons geen waarborg dat de resolutie aangenomen wordt, 'to safeguard the constant singing of the 150 Psalms of David in public worship' (zie Rapport);

"2) Er bestaat gevaar dat, als de voorgestelde formulatie wordt aangenomen, er dan na verloop van tijd zoo licht meer nadruk gelegd wordt op het 'also,' inplaats van het bedoelde nadruk leggen op het zingen der Psalmen als 'requirement';

"3) Reeds eenige jaren is er veel nadruk gelegd op de noodzakelijkheid van eenheid in den Eeredienst. Zulk een voorgestelde verandering van Artikel 69 D. K. O., met mogelijk daarbij gevoegde bepalingen, zal de eenheid echter niet bevorderen, maar in tegendeel zelfs in plaatselijke gemeenten aanleiding kunnen geven tot groote oneenigheid."

Naar aanleiding van dit bezwaarschrift verzoekt Classis de Synode om Artikel 69 D. K. O. zóó te wijzigen, dat het zingen van de Psalmen in onze kerken gewaarborgd blijve.

(Classis Orange City.)

Holland Center wil eenige verandering in No. 83 van de 138 gezangen der Synode voorgesteld. De Classis besluit het volgende tot de Synode door te zenden: Dat de Synode, eer ze No. 83 van de voorgestelde gezangen goedkeurt, de exegese van I Tim. 1:15 die daaraan ten grondslag ligt, aan een nauwkeurige studie onderwerpe.

(Classis Sioux Center.)

Classis Orange City submits the following overture: Be it resolved that Synod adopt only those Hymns whose authors are known to be of sound biblical faith, and that it reject those Hymns whose authors hold views which are contrary to the orthodox view of the Scriptures. *Grounds:*

1) By admitting productions of those who are not in harmony with the orthodox beliefs, we are giving them a place of honor in our public worship;
2) After all, a poem means just what its author intended it to mean. Modern liberals use the historical terminology yet without the historical meaning. When they speak of the love of God, justification, the Trinity, they mean thereby something quite different from the orthodox definition of the terms;
3) In view of the widespread movement towards church union on the basis of "Anti-creedalism and the Social Gospel," a healthy distinctiveness based upon loyalty to the Word of God and the faith of the Fathers, must be maintained, also in our Hymns for public worship.

(Classis Orange City.)

Naar aanleiding van twee instructies, beide inhoudende bezwaar tegen te haastige invoer van N. T. gezangen, komt de Classis tot de Synode met een ernstige waarschuwing met het invoeren van Gezangen voorzichtig te zijn, en zulke bepalingen te maken, dat voor de toekomst het Psalmgezang in eere wordt gehouden. *Gronden:*

a) het zingen van Gezangen is een radicale verandering in onzen eeredienst, die diensvolgens voorzichtigheid eischt;
b) daar zijn vele leden onzer Kerk wier gemoederen zich bezwaard gevoelen inzake deze verandering
c) te groote overhaasting zal nadeelig zijn voor het geestelijke leven onzer kerken, en levert allicht gevaar op voor verdeeldheid en scheuring, waarvoor ten allen tijde moet worden gewaakt. (Classis Pacific.)

Resolved, that Synod so reduce the selection of Hymns proposed to be approved and adopted by Synod that they answer the requirement of Acts of Synod, 1930, Art. 90, 4*d* and 6*c*.

Grounds:

1. It appears to us that the intention of Synod was to have a much smaller number of Hymns than that proposed by the Committee.
   a) The Committee itself admits this possibility. Cf. Report, p. 2, top.
   b) This would be in harmony with the policy of our forefathers who introduced only a very limited number of Hymns.
2. A number of the Hymns proposed do not give expression to a truth more clearly revealed in the New Testament, nor to a New Testament fact, concerning which the Psalms speak only in veiled language; e. g. those falling under the subject of Praise and Worship, Repentance and Refuge, Prayer, Faith and Trust, Security and Assurance, Fellowship with Believers, Sanctification, Trials and Cross-Bearing, and Guidance.
3. History shows that the Hymns have a tendency to crowd out the Psalms. The Committee itself is aware of this danger,—witness its proposed precautions. In view of this fact it would be exceedingly unwise to introduce Hymns the sentiment of which is already clearly expressed in the Psalms.

(Classis Zeeland.)

A. Your Committee recommends that Synod receive the Report of the synodical Committee in re Hymns for information, and thank the Committee for its work. It is well to remind Synod at this point that this same Committee has worked hard for four years on this matter.

Adopted.

B. As to the material of the Report and the material of the Overtures, your Committee would remind Synod at the outset with regard to exactly what is the question at this time before us. The question as to principle involved is *not* before us. That was settled at the Synod of 1928 and it was re-emphasized by the Synod of 1930 that "we have no objection from the point of view of principle to the introduction of more hymns" (Acta 1930, p. 97).

For is it a question whether there are objections of a practical or of a historical nature that should keep us from adding more hymns. Synod of 1930 disposed also of these objections.

1. The question properly before this Synod is as to *which* hymns shall be sanctioned by Synod and added to the existing group for use in public worship and, in connection with that, the revision of Article 69 of our Church Order. Your Committee is of the opinion that the revision of said Article of our Church Order should precede the selection of a certain number of hymns.

So decided.

2. In accordance with the decision of Synod of 1930, the synodical Committee proposed to change Article 69 of Church Order to read as follows: "In the Churches only the 150 Psalms of David, the Ten Commandments, the Lord's Prayer, the Twelve Articles of Faith, the Songs of Mary, Zacharias and Simeon, the Morning and Evening Hymns and the Prayer before the Sermon and also the collection of Hymns for Church use, approved and adopted by Synod, shall be sung. However, while the singing of the Psalms in divine services is a requirement, the use of the approved Hymns is left to the freedom of the Churches." (See Report to the Synod of 1932 on Hymns, p. 1.)

However, your Committee upon suggestion of the two members of the synodical committee who also belong to our Committee proposes a simpler and better formulation. It recommends that Synod decide that Article 69 of our Church Order shall be changed to read:

In the churches only the 150 Psalms of David and the Collection of Hymns for church use, approved and adopted by Synod, shall be sung. However, while the singing of the Psalms in divine worship is a requirement, the use of the approved Hymns is left to the freedom of the churches.

Grounds for this revision of the recommendation of the synodical Committee:

1. It is brief and clear.

2. This change meets the objection expressed in the Overture of Orange City.
3. It is not logical to mention only some of the Hymns by name and not others.

Adopted.

3. Your Committee further recommends that in order to safeguard the constant singing of the 150 Psalms of David in public worship, Synod decide that:

a) While a separate edition of the present Psalter shall be available, the collection of Hymns shall not be published apart from the Psalms.

b) The Committee for the Psalter Hymnal shall be instructed to inquire whether the Psalter part of the new praise book can be published separately without additional copyright expense.

Adopted.

4. Your Committee recommends that Synod, in order still further to safeguard the singing of the Psalms in public worship, urge all our Consistories to see to it that the memorization of Psalter verses is emphasized in the Catechism and Sunday School classes.

Adopted.

5. Anent the Overtures of various Classes in re this matter, your Committee advises Synod:

a) To declare that the foregoing decisions of Synod dispose of the overtures of Classes Orange City and Pacific in re the safeguarding of the singing of the Psalms in public worship.

Adopted.

b) To answer the Overture of Classis Orange City in re the authorship of the Hymns to be adopted as follows: Synod is not aware of it that any liberals are to be found among the authors of the proposed Hymns.

Your Committee is of the opinion that a hymn should be judged chiefly by its contents, yet we feel that the arguments of Classis Orange City have some weight. Therefore we have gone over

the list of authors of those hymns which we are about to propose, and are not aware of one liberal among them.

Adopted.

c) To answer the Overture of Classis Zeeland for a considerably smaller number of hymns than that proposed by the synodical Committee as follows:

Synod realizes that the term "minimum" is very elastic, and that a purely mechanical test as to what is a minimum number is not satisfactory. The question as to what the Synod of 1930 meant by a "minimum number of hymns" must therefore be determined by the context of that phrase in the Acta of 1930, pp. 95-98.

Synod agrees with the synodical Committee that the test to be applied is that adopted by the Synod of 1930, viz.: "doctrinal soundness, New Testament character, dignity and depth of devotional spirit, and clearness and beauty of expression" (Acta 1930, p. 97, 6, *d*), and that the meaning of the term "New Testament character" is to be interpreted in terms of the decision of the Synod of 1930 as including New Testament truths as well as certain New Testament facts:

"Because of the progress of revelation, which means that many truths are more clearly and more fully revealed in the New Testament than in the Old, there are truths concerning which we cannot adequately sing in the language of the Old Testament Psalms (e. g. the Trinity, Baptism, Communion, Gospel Invitation, etc.). Moreover, there are certain New Testament facts (e. g. the birth of Christ, His crucifixion and resurrection, and the outpouring of the Holy Spirit), of which, when we use Psalms exclusively, we can sing only in the veiled language of prophecy" (Acta 1930, pp. 95-96).

From this it is evident that the Synod of 1930 desired not only a few hymns for special Christian feast days celebrating the birth of Christ, etc., but

also hymns giving fuller expression to truths more clearly and more fully revealed in the New Testament.

Moreover, it is well to remember that we cannot now accept and edit in a Psalter Hymnal a very small number of hymns, and after a few years add a few more. We have been assured that any time in the future that we might wish to add so little as only one new hymn to the printed collection, we would have to pay for all the copyrights anew, which would mean an expenditure of thousands of dollars.

Adopted.

6. Finally your Committee advises:

a) That numbers 3, 4, 11, 44, 67, 72, 73, 83, 84, 85, 111, 113, and 135 be eliminated from the Collection of Hymns offered by the synodical Committee in its Report to the present Synod.

Ground: These numbers do not measure up to the synodical test: "New Testament character," or are open to doctrinal objections. Your Committee admits that No. 13 does not entirely answer this test, but it is a hymn on Providence and fills a special need not quite met by the Psalms.

Adopted.

b) That Synod approve and adopt all the Hymns contained in the 1932 Report except those eliminated under *a*), with the following changes:

1) No. 87, Stanza 6, line 4, to read: "And show we have Thy grace within."
2) No. 105, Stanza 1, line 3, to read: "Mold me and make me after Thy will."

(The latter is but the correction of a typographical error.)

Adopted.

c) That Synod declare that the elimination of No. 83 under *a*) above, on the ground that it contains no specific New Testament element, disposes of the

objection raised against this number in the Overture of Classis Sioux Center.

Adopted.

By way of information, your Committee calls attention to the fact that the synodical Committee has gone to the trouble of preparing new and better metrical versions of three of these hymns mentioned in the present Article 69 of the Church Order, namely, the Song of Mary, the Song of Zacharias, and the Song of Simeon. For the second and the third, the Dutch chorales for each can be used (cf. No. 14, 15, and 16 of the Collection of Hymns). Incidentally it may be mentioned that this reduces the number of new hymns adopted to 122 instead of 125.

Received as information.

III.

The Publication of the new Psalter Hymnal (cf. Report of the synodical Committee, Agenda, Part I, pp. 160-161):

Concerning this matter your Committee proposes three things:

1. Synod decide that a new Psalter Hymnal shall be published in accordance with the decisions of Synod as recorded above.

Adopted.

2. Synod instruct the synodical Committee for the Psalter Hymnal to carry out this decision of Synod, the Committee to be bound by the stipulations as contained in the following quotation from its Report:

"Concerning the publication of the revised Psalter together with the adopted Hymns, the Committee would direct the attention of Synod to the advisability, if not the necessity, of having this done in such a manner that the right of the Church to have full command over the contents is maintained.

Facts to be considered are:

1) That the preparation of a new Psalter has been accomplished by the Church itself through the Synod and as far as necessary through a synodical Committee. In so far the result of that work is therefore the property of the Church, and Synod must decide how that property is to be used.

2) That the new Psalter is to be a publication for the Church's own use in public worship. Obviously this is the Church's own business, and the Church not only has the right to manage its own affairs, but is even in duty bound to maintain that right, in order not to be brought under the power of others.
3) That is regard to the addition of Doctrinal Standards and Liturgical Forms no one but the Church is entitled to decide what shall and what shall not be included, and that in view of corruptions that have in the past crept into the text of these Forms, it will even be necessary for the Church to take special precautions in order to safeguard the purity of the text.

These things make it imperative in our opinion that Synod, after having completed the editing activities it has undertaken, proceed to make provision for the publication of the new Psalter and its concomitants under its own direction and supervision through a well-instructed synodical Committee, instead of leaving the publication entirely to the initiative of other parties. Since hitherto the latter course was followed, an explicit resolution of Synod to that effect will be all the more necessary."

Adopted.

3. Synod continue the present synodical Committee for the new Psalter Hymnal:

a) With the exception of the Rev. J. M. Vande Kieft, who because of his recent removal to the East cannot very well continue this labor. Another member should be appointed to take his place.
b) With the addition of two business men to be selected by and from the Publication Committee. (Cf. Art. 166.)

Adopted.

ARTICLE 145

At their request, Elders J. Buwalda and T. Ribbens, delegates of Classis Wisconsin, and Elder S. E. Greydanus, delegate of Classis Hackensack, are excused from attending the remaining sessions of Synod.

ARTICLE 146

This session is closed with prayer by the Rev. A. H. Bratt.

THURSDAY MORNING, JUNE 23

Twenty-second Session

ARTICLE 147

After the singing of No. 238 of the New Christian Hymnal, the Rev. H. C. Bode leads Synod in prayer.

ARTICLE 148

The Roll Call shows that Elder H. R. Gezon, delegate of Classis Grand Rapids West, is absent, with no alternate to take his place.

ARTICLE 149

The minutes of the eighteenth, nineteenth, twentieth, and twenty-first sessions are read by the Clerk, and approved by Synod.

ARTICLE 150

Synod now takes up the *Overture of Prospect Park Consistory*, Holland, Mich. (Agenda, Part I, p. xxxvii):

The Consistory of Prospect Park, Holland, Mich., requests Synod:

A. To declare the desirability, if not the necessity, of greater recognition than before, in the preaching of the Word on the Lord's Day, of the presence of young covenant children in the midst of the congregated assembly;

B. To urge all our ministers to expound and apply the Scripture during divine services, in language which children of grammar-school age can understand, whenever the opportunity to do so presents itself during the discourse;

C. To call the attention of our Seminary faculty to the necessity of reckoning with this need in the training of future ministers of the Word. *Reasons:*

1) As Reformed people we regard the presence of the covenant children in our divine service a God-willed demand;

2) It is unjust towards these children to expect of them due attention to preaching which is largely beyond their capacity of understanding. This

especially applies to the preaching of the Catechism which usually takes place during the morning or afternoon services when more children are present than at the evening service.

After some discussion of this Overture, and of a substitute motion offered from the floor, Synod decides to *table* this matter.

ARTICLE 151

Synod now takes in hand a Supplementary Report of the Advisory Committee on *Church Order*, the Rev. J. T. Hoogstra serving as Reporter:

ESTEEMED BRETHREN:

Your Committee was charged to advise Synod in re two matters:

I. *The ministerial status of the Rev. F. Wezeman.* (Cf. Art. 83, II).

Your Committee advises Synod to declare as follows:

1) Synod acknowledges the right of a Classis to ask the advice of Synod in such matters as it feels itself unable to settle satisfactorily, and as have not been previously determined by Synod (cf. Art. 46 C. O.).
2) Synod reminds Classis Ostfriesland that the Synod of 1930 decided (cf. Acta 1930, Art. 57, V, 2, last paragraph), pursuant to Art. 12, C. O., that in the determination of the ministerial status of ministers who serve as teachers in non-ecclesiastical institutions of learning, Classis has final jurisdiction. This decision, which precisely fits the case which Classis Ostfriesland brings to the attention of Synod, implies very manifestly, as the history of the decision shows, that Synod refused to adjudicate matters of the above description. Hence Synod cannot advise Classis Ostfriesland in the matter in question consistently with the decision of 1930 as long as the latter is not repealed. In fact, one must look upon the 1930 decision as an answer to the advice sought. We may say that the 1930 decision is the advice given to Classes confronted with a problem of that description.

3) Lastly, if Classis Ostfriesland is bent upon seeking a revision of the decision of 1930 quoted above, as seems to be the case, in the direction of substituting synodical for classical jurisdiction, it should overture Synod to that effect. Incidentally, Classis Ostfriesland should be mindful of the fact that such a revision would be in effect a revision of Art. 12, C. O.

Your Committee therefore begs Synod to adopt as its own the following advice in this matter:

1) Classis has the right to seek advice:
   a. When unable to settle a problem satisfactorily;
   b. When Synod has not as yet rendered a decision.
2) Synod cannot advise Classis Ostfriesland in this matter.
   a. This would be a repudiation of the decision of 1930; and,
   b. The decision of 1930 is the only advice it feels called upon to give.
   c. Contrary to Art. 12, C. O.
3) Synod instruct Classis Ostfriesland if the decision of 1930 proves unsatisfactory, to overture Synod for a revision of the same.

Instead of this advice, Synod *decides* to appoint a Committee to study this specific case, and to report at the next Synod. (Cf. Art. 166.)

II. *The Communication of the Rev. Karel Wilhelm Fortuin* (cf. Art. 84).

In re this communication (pp. xxxix-xli of Agenda, Part II), your Committee begs Synod to observe:

1). In response to an overture of Classis Ostfriesland (cf. Acta 1928, Art. 132, V, pp. 134, 135) the Synod of 1928 decided in case a consistory desired to nominate a minister not of the Christian Reformed Church, not only the approval of the moderator should be given, but also that of the synodical delegates. Rev. Karel Wilhelm Fortuin, member of the 1928 Synod, demurred. He insisted upon having his contrary vote recorded. No protest was filed with the Stated Clerk before the adjournment of Synod. His "Verzoekschrift" or "Petition for Revision" of 1930 seems to be an afterthought.

The Reverend in question is of the opinion that he has the right to petition Synod directly because of the registration of a contrary vote. "Op dien grond meent ondergeteekende recht en bevoegdheid te hebben om zich rechtstreeks tot de Synode van 1930 te wenden om haar te verzoeken hem welwillend oor te verleenen voor het volgende verzoekschrift (Agenda, 1930, p. xxvi)." It may be remarked incidentally that the Rev. K. W. Fortuin would have had the right to petition Synod for a revision of its decision quoted above even if he had not requested the registration of his contrary vote. The Reverend gentlemen is of the opinion, however, that this entitles him to appeal to the Synod of 1930 directly. The Synod of 1930 decided contrariwise. It instructed the Reverend in question to make use of the "prescribed channels." Again the Reverend gentleman demurs. (Agenda 1932, Part II, pp. xxxix ff.)

2) In this communication to the Synod of 1932 (cf. Agenda 1932, Part II, p. xxxix), the Rev. K. W. Fortuin puts a wholly different construction upon the matter than given of it in his communication to the Synod of 1930. In the latter (1930) he speaks repeatedly of a "Verzoekschrift," and virtually petitions Synod for a revision of the decision of 1928. In the former (1932) he speaks of the decision of 1928 as being a matter of injustice done him personally and styles his communication to the Synod of 1930 a protest (cf. his words, Agenda 1932, Part II, p. xxxix) " . . . dat men *protesteere* bij die vergadering door wier besluit men zich *verongelijkt* gevoelt" (italics ours). It appears then that the Rev. K. W. Fortuin, in 1930, was seeking a revison of the decision of Synod to which he took exception, and that in 1932 the Reverend gentleman sees fit to change his petition for revision of a synodical decision to a protest against alleged injustice against him personally.

3) Since the Reverend K. W. Fortuin complains of the decision of the Synod of 1930 anent his petition for revision of the said decision of the Synod of 1928 in his communication to the Synod of 1930, the discrepancy between his two constructions of this identical matter may safely be disregarded and action taken

now on the basis of his own construction of his communication to the Synod of 1930. Perhaps it may not be amiss to signify to the Reverend K. W. Fortuin that in case he had felt constrained to protest against the decision of the Synod of 1928, he should have filed declaration of intention with *said Synod,* and not merely have requested that his contrary vote be registered, and, besides, that he should in pursuance of such declaration of intention to protest, have filed such protest with that Synod before its adjournment. He could not protest against the decision of the Synod of 1928 at the Synod of 1930, as he now strongly claims to have done. After the Synod of 1928 he could only petition a following Synod for revision of the decision of Synod of 1928.

4) What the Reverend K. W. Fortuin then did in effect in his communication to the Synod of 1930 was to present a petition for revison of the decison of 1928, as he himself at that time expressly stated (cf. his communication to the Synod of 1930, title thereof, and one of its last paragraphs). The Synod of 1930 rightly replied to the Reverend K. W. Fortuin that his petition for revision should have been brought to the attention of Synod, to use Synod's own words, "through the prescribed," that is, regular, "channels of consistory and classis."

Your Committee, therefore, recommends that Synod reply to the Reverend K. W. Fortuin's communication as follows:

1) If the said Reverend K. W. Fortuin considers his grievances a protest, his right to protest is forfeited because he failed to protest against the body of which he was a member. *Grounds* :

   a. Synod is not a continuous body;

   b. Only the body which has wronged an individual should be held liable.

Adopted.

2) If the Reverend K. W. Fortuin takes exception to the decision of 1928, the Reverend in question should have overtured the Synod of 1930, if he so desired, for a revision of the alleged wrong decision of the Synod of 1928, in the regular manner, that is, either with

the cognizance or with the concurrence of consistory and Classis. Synod, therefore, declares that the Synod of 1930 was correct in its disposition of the matter of the Reverend K. W. Fortuin's communication.

Adopted.

ARTICLE 152

Synod now takes up the Report of the Advisory Committee on the *Divorce Problem,* the Rev. M. Monsma serving as Reporter:

ESTEEMED BRETHREN IN CHRIST:

Your Committee has been charged to serve Synod with advice regarding the following documents:

1. The Report of the Committee on Divorce (Agenda, Part I, pp. 104-125).
2. An Overture of the Consistory of Ripon, Calif. (Agenda, Part II, pp. xxvi-xxix).
3. An Overture of the Consistory of Englewood I (not in Agenda).
4. A Petition of Elder M. Fakkema (not in Agenda).
5. An Overture of the Consistory of Roseland III (not in Agenda).
6. An Overture of Classis Illinois (not in Agenda).
7. An Overture of the Consistory of Muskegon Heights (Agenda, Part II, pp. xxix-xxx).
8. The Report on the South African Question (Agenda, Part II, pp. 224-229).

We have divided this material into two main parts:

Part I, including documents 1 to 7, concerns itself with the question: Which position should our churches occupy in re un-biblical divorces?

Part II covers the reply of our Divorce Committee to the South African question in re the marriage of a man to his deceased brother's wife.

PART I

Regarding document No. 1, the Report of the Committee on Divorce, your Committee submits the following for your consideration:

A. We advise that Synod receive the Report of the synodical Committee on the Divorce Problem, appointed by Synod of 1930, for information.

Adopted.

B. We suggest that Synod extend a word of sincere appreciation to the members of the synodical Committee of 1930, for their manifold labors.

Adopted.

Since the advice of the Advisory Committee in some rather important aspects differs from that given in the Report of the synodical Committee, Synod *decides* that the latter shall have precedence.

In accordance with this decision, Synod now takes up the advice of the synodical Committee on Divorce, the Rev. G. Hoeksema, Secretary of the Committee, serving as Reporter:

In agreement with the spirit and content of the foregoing report, we advise Synod to adopt the following as the official stand of our Church on the question submitted to this Committee:

"Persons divorced on non-biblical grounds and remarried can enjoy the full rights and privileges of membership in the Church of Christ if they sincerely repent of and confess their sins. The sin of un-biblical divorce must be confessed by the guilty party or parties. The first party that remarries must confess his (her) adulterous act of contracting a second marriage" (Agenda, Part I, p. 125).

After considerable discussion of this advice, Synod decides to *table* it. (Continued in Art. 159.)

ARTICLE 153

Elder Calvin A. Jones informs Synod that conditions at home make his presence necessary, and asks to be excused from attending the remaining sessions.

His request is *granted.*

ARTICLE 154

This session is closed with prayer, the Rev. R. J. Bos leading.

THURSDAY AFTERNOON, JUNE 23

Twenty-third Session

ARTICLE 155

After the singing of No. 280 of the New Christian Hymnal, Synod is led in prayer by the Rev. P. A. Hoekstra.

ARTICLE 156

The place of the Rev. J. Zeeuw, delegate of Classis Grand Rapids West, is taken by his alternate, Dr. E. Masselink; that of the Rev. J. J. Hiemenga, delegate of Classis Hackensack, by his alternate, the Rev. J. Beebe.

ARTICLE 157

The *Overture of Classis California* on p. xvi of the Agenda, Part II, is now laid before Synod:

Classis is now in a position to assume full responsibility for its classical expense. Classis expresses its gratitude to Synod for aid granted during the last four years.

Since there seems to be some doubt about this matter in the minds of the delegates of Classis California, Synod *decides* to give it into the hands of the General Committee for Home Missions, with power to act.

ARTICLE 158

The Report of the *Committee for Reformed Literature* is read by Prof. L. Berkhof:

ESTEEMED FATHERS AND BRETHREN:

The Committee for Reformed Literature respectfully requests Synod's permission to disband. Various attempts made by the Commitee to provide literature for our young people have failed, and we have now come to the conclusion that further work in this matter should be carried on along different lines.

The request for the appointment of a committee for literature orginally came from the American Federation of Reformed Young Men's Societies. Your Committee, being a synodical committee, was not in direct contact with the Federation, and this fact hampered the Committee in its

work. A changing personnel and a rather frequent change in location of some of the members added to the difficulty. In addition to this, experience has proved conclusively that books are not made to order.

Adopted.

The Committee now suggests that the American Federation of Young Men's Societies be asked to continue the work. The Board of the Federation meets regularly and is in a position to pay the necessary attention to the matter. Moreover, the Board of the Federation is thoroughly conversant with the needs of the organization and is vitally interested.

Adopted.

The Committee, furthermore, suggests that the funds collected be turned over to the Federation. Since the money has been contributed for our young people, we feel that this money should be used for the purpose for which it has been donated.

Adopted.

Should Synod decide to follow the suggestions made by the Committee, we are of the opinion that the following stipulations ought to be made:

a. The money must be used exclusively for the publishing of literature for our young people;

b. The Federation must render a report to Synod.

Adopted.

The funds consist of two $1,000 first mortgage bonds, and a deposit of $885.72 in the Grand Rapids Savings Bank, Kalamazoo-Hall Branch. One of these bonds became due last December and defaulted on the principal. The other failed to pay the interest when the coupon was due, and is now paying at the rate of 5 per cent as the money comes in. The bank strongly advises against disposing of these bonds at present. In view of this fact the Committee advises Synod to suggest to the American Federation of Reformed Young Men's Societies that the present treasurer, the Rev.

J. M. Vande Kieft, be asked to continue to act as trustee of this fund.

Adopted.

ARTICLE 159

Continuation of the Report of the Committee on the *Divorce Problem* (cf. Art. 152):

Synod now takes up the advice of the Advisory Committee, as follows:

C. As to the resolution which the synodical Committee advises Synod to adopt (see Agenda 1932, Part I, p. 125), your Advisory Committee calls your attention to the following:

a. The adoption of the resolution as proposed would constitute a radical departure from the prevailing practice as it has obtained in our churches till now. The peace and spiritual welfare of our churches require, whenever a radical departure of this kind is to be made, that there be a rather general conviction on the part of our churches that the departure is fully warranted by Holy Writ. It cannot be said that there is a rather general conviction on the part of our churches, that the proposed rule is fully warranted by Scripture. The overwhelming majority of your present Advisory Committee (in fact all of its members except one), is not convinced of the correctness of the position which the synodical Committee occupies and which the proposed rule embodies. May we not assume that this state of mind on the part of your Advisory Committee reflects the opinion of the majority of our people? The adoption of the rule at this stage would make for unrest and dissatisfaction. We believe that Synod is in duty bound to seek a greater degree of uniformity of conviction on the matter under consideration before said rule should be adopted.

b. It is also the opinion of your Advisory Committee that the exegetical basis upon which the synodical Committee would rest the rule, the adoption of which it advises, is too limited. In our humble estimation it cannot be said that a careful and thorough exposition of the passages concerned is offered in the synodical

Committee's report. The four gospel passages, Matt. 5:32; Matt. 19:9; Mark 10:11, 12; and Luke 16:18, are merely cited and then general principles are posited and deduction made. Yet Synod of 1930 referred this important matter back to the synodical Committee precisely with the intent of obtaining a fuller exegetical consideration of the Scripture passages that touch upon this problem. And for this same reason Synod of 1930 also augmented the synodical Committee with two additional members as the Committee of 1930 itself informs us (cf. Report of synodical Committee, Agenda 1932, Part I, p. 107). We believe Synod of 1930 was right in seeking a clearer exegetical understanding of the passages involved.

c. Furthermore, it is the conviction of your Advisory Committee that our estimation of the rights and privileges of the civil government in re marriages and divorces has a very real bearing on our divorce problem. A marriage which has not been consummated by the State is simply not recognized as such. It is no marriage according to present-day institutions and understanding. Not even before God. Consequently, when the State severs a marriage tie, this action is not without significance for the Church, as all will agree. The measure of validity which the Church would attribute to the State's part in unbiblical divorces undoubtedly has bearing on our divorce problems.

d. Lastly, in the estimation of a large majority of the members of your Advisory Committee, there are vital sections in the report of the synodical Committee of 1930, which are, to say the least, debatable. For example:

1) "A tie that does not bind the one can impossibly bind the other" (Agenda 1932, Part. I, p. 117). The overwhelming majority of the Advisory Committee cannot agree with this proposition. A tie, so this majority holds, may be legally broken for both parties, and yet be morally binding for one of the parties in a sense in which it is not morally binding for the other.

2) Who may remarry? The report contends that a Mr. B., remarried after an unbiblical divorce, "though he is grievously guilty before God, cannot

consistently be denied the right to remarry" (Agenda 1932, Part I, p. 122), after Mrs. B. is remarried.

The overwhelming majority of your Advisory Committee is of the opinion that, while it is true that Mrs. B. "is no longer bound to her adulterous husband" after his second marriage, and therefore is legally and morally free from him, Mr. B. is not completely free from Mrs. B. He is legally free, but that he is also morally free and therefore has the right to re-marry, is a contention for which conclusive scriptural proof is not adduced.

3) The exceptive clause, "except it be for fornication" (cf. Matt. 5:32; Matt. 19:9). The report of the synodical Committee of 1930 denies that "we have any right to limit its meaning in any way" (Agenda 1932, Part I, p. 121). According to the synodical Committee of 1930, the exceptive clause quoted above may be applied to the guilty as well as to the innocent in the case of a divorce on biblical grounds, or, to the first as well as to the second party re-marrying after an unbiblical divorce. Now it is clear that Christ does give the right to re-marry to a man who puts away his wife for the cause of fornication (Matt. 5:32; 19:9), but the inference that in the same passage the adulterous woman is given the right to re-marry is based, in the estimation of the overwhelming majority of your Advisory Committee, on a logic which lacks positive biblical proof.

Your Advisory Committee recommends *that Synod decide to refrain at this time from either accepting or rejecting the advice of the synodical committee of 1930.*

(The proposed resolution reads as follows: "Persons divorced on non-biblical grounds and remarried, can enjoy the full rights and privileges of membership in the Church of Christ, if they sincerely repent of and confess their sin. The sin of un-biblical divorce must be confessed by the guilty party or parties. The first party that re-marries must confess his (her) adulterous act of contracting a second marriage" (see Agenda 1932, Part I, p. 125).

Grounds:

1) The conviction on the part of large numbers of our churches that the radical ruling proposed lacks scriptural warrant;
2) The limitations of the exegetical basis upon which the proposed ruling is made to rest;
3) The desirability of a thorough consideration of the estimate in which the Church should hold the act of the civil government in granting an un-biblical divorce;
4) The fact that vital sections in the report, which serve as a basis for the proposed ruling are, to say the least, debatable.

Adopted.

D. Inasmuch as the divorce question has been calling for an answer for some 18 years, and inasmuch as it appears to us that our churches in general are convinced that we may and should go beyond the rule which has been in use amongst us till now, therefore your Advisory Committee advises Synod to adopt the following ruling:

"If one of the parties to an un-biblical divorce be found innocent as to the divorce proceedings, and the other party be re-married he (she) shall be regarded as free from his (her) former mate, and be permitted to re-marry without forfeiting the right to membership in our churches by reason of such re-marriage." *Grounds*:

1) The first party of a couple divorced upon non-scriptural grounds which re-marries with a third party, thereby commits adultery against his (her) first mate;
2) This resolution is in harmony with the spirit of the practice already approved by our churches (cf. Acta Synodi, 1908).

Although the majority of the Advisory Committee cannot fully endorse the ruling proposed by the synodical Committee of 1930, yet we urge Synod to adopt the ruling in its revised form as proposed by us, since this will constitute a step in advance upon the position which we have occupied up to the present. This will also be to the encouragement of the synodical Committee on Divorce in their very discouraging work. The ruling as proposed by us will give a

privilege to certain parties, to which we feel they are clearly entitled.

Tabled.

E. Your Advisory Committee further advises Synod to re-appoint the synodical Committee of 1930, charging it: (1) to present Synod of 1934 with a fuller exegetical study of the passages already considered and any other passages which in the estimation of said Committee may have bearing on the divorce problems still before us: (2) furthermore, that the synodical Committee on Divorce also include in its proposed report to Synod of 1934 a study on the question: To what extent should the Church of Christ attribute validity to un-biblical divorces granted by the State?

We also advise Synod to suggest to the synodical Committee that it embody in its report to Synod of 1934, those *parts* of the report of the Committee of the Reformed churches of the Netherlands, which have bearing on the question as we submitted it to these Churches in 1916.

The Advisory Committee's motivation for this last suggestion: At the request of the Synod of 1916 the Reformed Churches of the Netherlands have given us a very thorough and scholarly reply. This valuable report has never been made available for our people. Yet we feel convinced that the study of this report or those parts of the report which have bearing on the question before us, will help our churches in coming to a clearer understanding of the issues involved.

Adopted.

Synod *decides* to add Dr. C. Bouma to the Committee. (Cf. Art. 166.)

Regarding Documents No. 2, No. 3, No. 4 and No. 6, namely, Overture Consistory Ripon (Agenda 1932, Part II, pp. xxvi-xxix); Overture Consistory Englewood I; Petition Elder M. Fakkema, and Overture Classis Illinois, your Advisory Committee submits the following for your consideration: These overtures petition Synod, for various reasons adduced, *not to accept* the ruling proposed by the synodical Committee of 1930. Your Advisory Committee,

therefore, recommends that Synod place these Overtures in the hands of the synodical Committee, the re-appointment of which we have advised, in order that this Committee may take note of their content.

Adopted.

Regarding Document No. 5, namely, overture, consistory Roseland III, your Advisory Committee submits the following for your consideration: This overture petitions Synod, for various reasons adduced, *to accept* the ruling proposed by the synodical Committee of 1930. Your Advisory Committee therefore recommends that Synod place this overture in the hands of the synodical Committee, the re-appointment of which we have advised, in order that this Committee may take note of its contents.

Adopted.

Regarding Document No. 7, namely, overture, consistory Muskegon Heights, Agenda 1932, Part II, pp. xxix-xxx. Your Advisory Committee submits the following for your consideration: The consistory of Muskegon Heights clearly labors under the impression that our churches are considering only the status of those who, while members of one of our churches, sought and obtained a divorce upon non-biblical grounds and were subsequently re-married. This, however, is not so. In 1914, when our churches began the study of this problem officially, Classis Muskegon placed the following question before Synod: "De Classis vraagt het oordeel der Synode aangaande eene vrouw die gescheiden werd van haren man, wegens 'extreme cruelty,' en later, nadat haar eerste man gehuwd was, weer trouwde, of zij toegelaten kan worden als lid der kerk?" (cf. Agenda 1914, p. 38).

It was in part to give a satisfactory answer to this question of Classis Muskegon that Synod of 1914 appointed the original Committee, and the synodical Committee of 1914 clearly conceived of its task with the case of Classis Muskegon in mind (cf. Agenda 1932, Part I, p. 105). Neither has the synodical Committee of 1930 lost sight of the question of Classis Muskegon in 1914 (cf. Agenda 1932, Part I, p. 105).

Undoubtedly, the charge of the Committee on Divorce clearly includes the question raised by the overture of Muskegon Heights.

In view of these facts your Advisory Committee recommends that Synod do not accede to the overture of Muskegon Heights.

In place of this advice, Synod *decides* to refer also this overture to the synodical Committee on Divorce.

Concluding Remarks:

This report is unanimously submitted to Synod, except that Rev. J. De Jong is persuaded that only the innocent party to a *biblical* divorce has the right to re-marry. Consequently, he does not subscribe to all that is found under C, *d*, 2 of this report, nor with our advice under D.

Rev. M. Monsma is personally convinced that the rule proposed by the synodical Committee of 1930 is scriptural, but for reasons stated in grounds 1, 2, and 3, he favors the advice of your Advisory Committee. He does not subscribe to ground 4 and its preceding defense.

It may also be added that our Advisor, Prof. C. Bouma, doubts the wisdom of accepting our proposal under D at this time.

Received as information.

Part II

The Reply to the South African Question, Agenda, Part II, pp. 224–229.

As was stated in the first part of our report, a second was to follow. This part deals not with the question of divorce as such, but with a question of possible incest (bloedschande). The occasion for raising this issue was found in a question from the Reformed Church of South Africa.

Your Advisory Committee had placed into its hand the supplementary report of the synodical Committee on Divorce. This supplementary report may be found on pp. 224–229 of Agenda, Part II. It consists of a proposed reply to the question from South Africa, viz., *Is it permissible for a man to marry the wife of his deceased brother?*

The reply of the synodical Committee on Divorce may be summarized as follows:

According to Lev. 18:16 the Israelites were forbidden to tolerate the marriage of a man with the wife of his deceased brother. The levirate marriage (Deut. 25:5–10), in which case a man was commanded to marry the wife of his deceased (if childless) brother, was an exception to this law. The prohibition of Lev. 18:16 is still binding for us today, seeing it was not grounded in the temporary conditions of Israelitish national and ceremonial life, but in the permanent and universal facts of sex and blood-relationship. Exegetically it is not possible to hold that some of the prohibitions in Lev. 18 are still binding while others are held to be abrogated. Also I Cor. 5:1–5 would seem to makes it impossible to look upon this prohibition as having lost its validity for N. T. times. Hence, the Committee, concludes: *A man may not marry the wife of his deceased brother.*

If this conclusion were adopted by Synod, it would, no doubt, be sent as the reply of our Church to the South African Church, and it would also constitute the first ecclesiastical decision (synodical) for our own Church on the matter of marriage within certain prohibited degrees of kinship or affinity.

Having studied the proposed reply of the synodical Committee on this subject, your Advisory Committee has the following to offer by way of comment and advice. We should like to call the attention of Synod to certain considerations bearing upon the argument employed and the conclusion reached.

These considerations fall readily into two groups: the first exegetical; the second historical. Hence we offer: (1) Considerations derived from biblical interpretation; (2) Considerations derived from history and from the statement of authorities.

A. *Considerations derived from biblical interpretation.*

Two questions may be raised here: First, is it exegetically certain that Lev. 18:16 refers to the marriage of a

man with the wife of his *deceased* brother? Second, granted that Lev. 18:16 does prohibit the marriage of a man with his deceased brother's wife, is the universal and permanent validity of this prohibition adequately established? Let us take up these two questions.

1. *Is it exegetically certain that Lev. 18:16 refers to the marriage of a man with the wife of his deceased brother?*

This is commonly assumed, but much may be urged in favor of the view that the text assumes the husband to be still living. Note:

a. Among the Israelites the sending away of one's wife was very common. See Deut. 24:1. May the passage not refer to such a divorced wife, who might readily re-marry once she had been given a bill of divorcement?

b. The text makes no mention of the death of the husband. The instances of incest in Lev. 18 where the previous death of a former marriage partner might enter in, are placed on a par with those instances in which it makes no sense to assume either a marriage partner or his previous death.

c. Does the term, "It is thy brother's nakedness" (Lev. 18:16) make much sense unless it be assumed that that brother is still living? A man who has died has lost all marriage relations, rights, and privileges.

d. The fact that he expression "in her life-time" is used in Lev. 18:18 does not necessarily imply that the idea "in his life-time" can not with propriety be presupposed in Lev. 18:16.

e. If this interpretation is adopted, the law of the levirate marriage (Deut. 25:5-10) in no way conflicts with the rule given in Lev. 18:16. Nor, in that case, need it even be viewed as an exception to that rule.

But suppose that all these considerations would be held to have no force. Suppose that the commonly accepted interpretation that the passage refers to the marriage of a man with the wife of his *deceased* brother were accepted. Then the second exegetical question must be faced, viz.,

2. *Is the universal and permanent validity of this prohibition adequately established?*

The report argues this under (4) on pp. 228 and 229 of Agenda, Part II. There it is claimed that the prohibition must still be binding for us today, because:

a. The sex difference upon which the prohibition rests is a universal and ultimate fact;

b. I Cor. 5:1-5 makes it possible to hold to the abrogation of Lev. 18 as a whole, and it will not do to discriminate in Lev. 18 between prohibitions that are and those that are not abrogated for us.

From these two consideration the synodical Committee concludes that the prohibition of Lev. 18:16 still is binding for us today. But your Advisory Committee should like to remark:

In reference to (*a*): It is true that the sex difference is an ultimate fact, but from this no more can be concluded than that there is a permanent and universal ground for the principle of prohibited degrees; not that this prohibition necessarily extends permanently to the relation mentioned in Lev. 18:16.

In reference to (*b*): I Cor. 5:1–5 clearly implies that one of the prohibitions mentioned in Lev. 18 is still binding in the N. T., but it does not necessarily imply that all the prohibitions there recorded still hold with the same force for us today, as the synodical Committee apparently would maintain. Says the report: "Thus we would be left with the puzzle as to what is permanent in these prohibitions, and what not. And the Church may well hesitate to attempt to discriminate between the universally valid and the not universally valid elements in the list of prohibitions. She should demand express scriptural grounds for any abrogation whatsoever in Lev. 18."

Your Advisory Committee fails to see the cogency of this reasoning. We have in Lev. 18 legislation bearing upon moral issues, but as cast into the mold and as adapted to the life of the O. T. people. Now of all such moral legislation in the Mosaic age, we hold that the principle at stake is abiding and permanently valid for the N. T., but that in

the application of this Mosaic legislation to the N. T. day, full allowance should be made for the Israelitish national or ceremonial form in which such a moral principle is cast. If this exegetical canon be applied to the interpretation of Lev. 18 in its bearing upon our life today, we will maintain the validity of Lev. 18 as a whole, but not necessarily the binding character of each of the prohibitions in which the great moral demand of that chapter was formulated in the days of the O. T. We must adopt an organic conception of the continuity of the truth of the O. T. and the N. T. The "abrogation," insofar as it enters in in Lev. 18, must not be viewed quantitatively but organically, qualitatively. Hence we should not "demand express scriptural grounds for any abrogation whatsoever in Lev. 18," any more than we would demand express scriptural grounds for the abrogation of the seventh day in the observance of the fourth commandment. Moreover, if all the prohibitions of Lev. 18 must be held to be binding upon us today in the form in which there expressed, then why are these same prohibitions as re-stated in Lev. 20 not binding in that same form upon us, and why do we not then apply all the penalties there attached to these sins of incest?

It seems to your Committee that the question whether Lev. 18:16 is binding for us today can only be settled when one has carefully looked into the abiding moral principle expressed in Lev. 18, of which the specific prohibitions there mentioned are an embodiment, and then has faced the question just what in that Mosaic legislation must be ascribed to the typically O. T. Israelitish conditions and what bearing N. T. conditions have upon the application of that universally valid principle to our day.

If this principle be kept in mind and the argumentation of the synodical Committee on pp. 228-229 be read again, it seems to us we cannot but conclude that the argument there advanced has not established the permanent validity of Lev. 18:16 for us today. We do not claim that we have proved that that prohibition is *not* valid for us today. We simply say that the reasoning of the synodical Committee has not proved that it is valid.

Your Committee realizes that this claim hinges on the question of the correctness of its discrimination between principles and prohibitions in Lev. 18, a discrimination which the synodical Committee apparently does not wish to apply here. That this principle is a valid one in application to Lev. 18 we firmly believe, and in this we are strengthened by the testimony of two recent Reformed writers on the subject.

Dr. G. Keizer, of the Netherland Reformed Churches, writes the following significant paragraph in an article entitled "Bloedschande" in the *Christelijke Encyclopaedie:*

"De vraag in hoeverre de wetsbepalingen in Lev. 18 en 20 en elders in de Wet nog voor ons van kracht zijn is niet eenvoudig te beantwoorden met de verwijzing naar hetgeen God zelf daar heeft geregeld. Wij mogen noch kunnen de burgerlijke bepalingen van het Oude Testament, zooals ze daar staan, beschouwen als de wet Gods voor alle landen en volken. Wie zou durven beweren dat ook nu nog wie tegen één dezer bepalingen zondigt, door de Overheid zou moeten worden veroordeeld en ter dood gebracht? Ook deze wetten zijn in de eerste plaats door God aan het volk van Israël gegeven in den toenmaligen tijd; zij gelden, wat haar letterlijke bepalingen aangaat, niet voor alle eeuwen en landen. Immers voor ons geldt toch niet meer het leviraatshuwelijk; geldt dan nog wel de bepaling van Lev. 18:16? Niet alle bepalingen als zoodanig gelden dus nog. De letter van de aan Israël gegeven bepaling maakt de zaak voor ons maar niet eenvoudig uit; wij moeten sterk rekening houden met den nationalen vorm voor dien tijd waarin de inhoud der wetsbepalingen werd gegeven." (*Chr. Enc.*, I, 337-A.)

And the well known Dutch writer on Reformed Church Polity, the Rev. Joh. Jansen, remarks, speaking specifically of the prohibtions in Lev. 18:6-18: "Aan deze bepalingen liggen zedelijke beginselen ten grondslag, die ook voor onzen tijd gelden, maar zij mogen niet letterlijk toegepast worden." (*Chr. Enc.*, II, 676-A.)

B. *Considerations derived from history and from authorities.*

Your Advisory Committee would also urge the consideration of the light of history and of the testimony of cer-

tain recognized authorities on the point at issue. Such a study we believe would bring to light the following fact:

Although the Christian Churches (especially the Reformed) and Christian (especially Reformed) writers on Ethics have never hesitated to maintain that marriages between close relatives are prohibited, they have often differed widely over the question whether the case which is now under discussion (and other cases closely allied to it) are to be regarded as incestuous or not; and some churches and writers have declared such marriages as not violating the biblical law of incest.

1. *The testimony of History.*

Though much other material might here be presented, we limit ourselves to the mention of a few pertinent facts bearing upon those Churches which in creed and church government are closely related to ours.

a. At no less than eleven synods of the "Afgescheiden" Church in the Netherlands, between the years 1837 and 1875, has the issue of disputed cases of prohibited degrees of marriage been discussed and acted upon. (See *Chr. Encyclopadie*, I, 337-A. Cf. also *Idem*, II, 676.

b. The position of the Presbyterian Church in the U. S. A., as laid down originally in the Westminster Confession (Chap. XXXV, IV), was amended in 1886-'87 At that time the prohibition of the marriage with a deceased wife's sister was cancelled. (See *Constitution of the Presb. Church in the U. S. A.*, Phila., 1917, p. 4.)

c. At the Synod of the Reformed Church in America, held in 1843, the same rule was rescinded. Up to this time the view of certain of the older Dutch theologians, that such a marriage was incestuous, had prevailed. (E. T. Corwin, *A Digest of Synodical Legislation of the R. C. A.* (1906), p. 327.)

d. At the Synod of "de Geref. Kerken in Nederland," held in 1902, the very case now under discussion was judged permissible. Article 186 of the Acts of Synod 1902 reads: "De Provinciale Synode van Zeeland vraagt aan de Generale Synode advies hoe te handelen met een zuster der gemeente, die in het huwelijk getreden is met den broeder van haar overleden man. De

Commissie stelt voor: De Provinciale Synode to adviseeren, zich neer te leggen bij de beslissing van de burgerlijke overheid inzake genoemd huwelijksgeval, en ook omdat uit de Heilige Schrift niet duidelijk blijkt, dat zulk een huwelijk bloedschande is, tot de censure der betrokken zuster niet over te gaan. De Synode vereenigt zich hiermede."

2. *The testimony of authorities.*

a) *H. Martensen:* "Although, however, it may not be proved that he Mosaic laws concerning prohibited degrees (Lev. xviii) are literally binding and indispensably incumbent upon Christians — a notion refuted even by the Levirate marriage, with respect to which the law of Moses itself pronounces a dispensation (Deut. xxv, 5-10; cf. Matt. xxii, 23-32) — yet its profound view of these natural relations must always furnish us with a foundation for trying and deciding such questions, and should not be lost sight of in modern legislation." *Christian Ethics,* Vol. III (Social Ethics), p. 27.

b) *Dr. A. Kuyper, Sr.* This distinguished scholar has an interesting discussion of the problem before us in his *E Voto Dordraceno,* IV, 147-151. We quote only a few of the most important sentences: "Maar bovendien, geheel dit standpunt is onhoudbaar. Ge kunt noch moogt de burgerrechtelijke bepalingen van het Oude Testament, zooals ze daar staan, beschouwen als de wet Gods voor alle landen en volken. Ook niet in volstrekten zin wat in Lev. xviii staat. Daar toch wordt in vs. 20 de doodstraf gesteld op elke overtreding ook inzake het huwelijk; en wie heeft nu ooit staande gehouden, dat wie tegen een dezer bepalingen zondigt, ook nu nog door de Overheid moet worden ter dood veroordeeld en ter dood gebracht? Zelfs bij Lev. xviii dient er daarom op gewezen, dat ook deze wetten in de eerste plaats door God aan het volk van Israël in den toenmaligen tijd gegeven zijn, en dat zij dus wel wat haar onderscheidenlijken inhoud, maar niet wat haar letterlijke bepalingen aangaat, voor alle eeuwen en landen gelden" p. 147).

c) *Dr. G. Keizer.* In his article on "Bloedschande" in *Chr. Encycl.,* this writer, following Dr. Kuyper very closely, says: "In Lev. 20:21 staat dan eindelijk dat

indien een man een huwelijk aangaat als in Lev. 18:16 verboden wordt, dit huwelijk dan kinderloos zal zijn. Gold dit gebod voor onzen tijd nog in zijn kracht, dan moesten zulke huwelijken kinderloos zijn, wat volstrekt niet altijd het geval is. . . . En het is niet bij geval dat deze vraag in de Gereformeerde Kerken in de laatste jaren niet meer voorkomt op de agenda harer meerdere vergaderingen, en stellig zou het te betwijfelen zijn of wij van haar bijaldien ze weer ter sprake kwam, een verbod van zulk een huwelijk zouden kunnen verwachten" (I, 338).

d) *Dr. H. H. Kuyper.* The adviser of the Committee has been reliably informed that in a personal letter Dr. H. H. Kuyper has expressed as his judgment that the marriage of a man with the wife of his deceased brother is, in his estimation, permissible.

e) *Dr. W. Geesink.* The professor of Ethics at the Free University (until 1926) writes in his recent book on the subject: "Wat de verboden graden betreft, mag er geen huwelijk tusschen bloedverwanten bestaan. De vraag of men zoover moet gaan als Lev. 18 verbiedt, moet wijl dooreengestrengeld is het zedelijke met het legale in zooverre ontkennend beantwoord, dat het huwelijk te na in het bloed, d.w.z. tusschen bloedverwanten in den derden graad voor verboden is te houden." (*Gereformeerde Ethiek.* I, 411.)

These considerations, among others, lead us to think that it would not be wise for Synod (at least at this time) to adopt the conclusion of the synodical Committee and make it the official stand of our Church. Whether a fuller study of the exegetical and the historical phases of the subject would or would not ultimately lead to a different decision, we believe we have made clear that such a fuller study should be offered to the Church before either this or another conclusion is officially adopted and sent as our reply to the question of the South African Church.

Your Committee *advises:*

1) To thank the synodical Committee on divorce for the study of the question of the South African Church offered in their supplementary report;

2) To refrain at this time from either adopting or rejecting the conclusion offered;
3) To refer this matter back to the synodical Committee on Divorce, requesting it to offer a fuller exegetical and historical study of the question to the Synod of 1934.

(As a suggestion your Comm. would add that there are also certain biological and certain legal aspects to the question under consideration which are not without bearing upon the issue, and which the synodical Committee might feel it desirable to look into.)

Adopted.

ARTICLE 160

The Report of the Committee in re *Leave of Absence*, which was referred back to the Committee (cf. Art. 29), for the purpose of formulating an answer to the instruction of the consistory of Leota, is now taken up, the Rev. George W. Hylkema serving as Reporter:

ESTEEMED BRETHREN:

A. The Committee advises Synod to answer Leota that ministers who receive permission from their consistories for advanced study with a view to further preparation for their ministerial work, do not thereby enter upon a secular vocation, and therefore properly retain their official position as Ministers of the Gospel. *Grounds*:

To enter upon a secular vocation means to take up a vocation that lies entirely outside of the sphere of the Ministry of the Gospel, and does not have its purpose in that Ministry. This is the accepted conception of the term, "Secular vocation," as also given by Jansen in his "Korte Verklaring van de Kerkenordening," pp. 55, 56. A minister who by permission of his church further prepares himself for ministerial service, by that very token is not engaged in work outside of the ministerial sphere, and therefore has not entered upon a "secular vocation."

That such a minister properly retains his official position is evident from the following facts:

1) The purpose for which he has received permission to study is none other than further preparation for his life's task;

2) Art. 12 of our Church Order states that a minister once lawfully called, is bound to the service of the Church for life. Our Church Order knows no other reason for removing a minister from his office than delinquency in doctrine or conduct. Advanced study, having its purpose in the ministerial work, certainly does not fall under this head;
3) Arts. 11 and 15 of our Church Order clearly imply that it is perfectly possible for a minister to retain his official position, even though for a time he is not engaged in the regular work in a congregation.

Adopted.

B. The Committee does, however, advise Synod to adopt a different rule than has been followed thus far in dealing with these cases. The advice of the Committee is as follows:

In cases where permission is given to a pastor to leave his charge in order to pursue further study (not at all with the understanding that the pastor is to return to his charge after his studies are completed, but with the understanding that the mutual obligations existing between the congregationtion and pastor, as stipulated in the Call-Letter, are dissolved, and that the congregation is free to call another pastor to labor in the place of the departed), that in such cases the departing minister be also officially released by his consistory, and that his credentials be entrusted to the Classis under which the congregation resides. *Grounds*:

I. *This method will remove the false position in which the congregation and departed pastor find themselves under the present rule.*

Elucidation of Ground: Our present ruling, that the departed pastor remains officially associated with the congregation which he has left, does create a situation which is entirely fictitious. This ruling has been associated with Art. 14 of our Church Order. Art. 14 speaks of ministers who are *compelled* to discontinue their service in a particular charge for a time, and this Article rules that these ministers shall at all times be *subject to the call of the congregation.* But Art. 14 clearly does not apply to the cases under consideration. There is no compulsion in these cases, but only a laudable desire for better equipment for

the ministerial work. And furthermore, they are not subject to the call of the congregation, since it is perfectly understood that both pastor and congregation release each other from the mutual obligations stipulated in the Call-Letter, so that the congregation thus vacated proceeds to call a pastor in the place of the departed minister.

Hence a purely fictitious relationship is created when the pastor remains technically associated with the charge which he has left. His technical relationship has no basis in actual fact. To say that he still remains the minister of that congregation until he is installed in another charge, is but to set up a legal assumption which is completely out of accord with the actual situation. Truthfulness is without a doubt the first requirement of all rules that obtain in the Church of Christ, and in the light of this truthfulness every rule that creates a fictitious situation stands condemned for that very reason.

II. *The proposed method is in entire accord with our Church Order and our ecclesiastical practice.*

The proof of the correctness of this ground the Committee points to the following facts:

1. That it is not necessary for a minister to be associated with a particular congregation or to stand under the auspices of a particular consistory in order to retain his office as a minister. Our present rule is based on the assumption that this *is* necessary. Arts. 11 and 15 of our Church Order, however, go to prove that the severance of the tie between a pastor and a local church does not at all occasion the loss of his ministerial office.

Under Art. 11 we find the rule that in the interim between the dismissal of a pastor by one church and his installation in another church, he remains officially a minister of the denomination, and his credentials are in the hands of the classical Committees of the respective Classes.

In the same way Art. 15 makes a rule for ministers who are without a fixed charge. This Article is entirely based upon the position that a pastor retains his ministerial office, even though for the time being he has no fixed charge, and

this Article places such pastors under the auspices of Synod or Classis.

2. Our ecclesiastical practice also goes to show that our churches have in the past proceeded on the assumption that it is very well possible for a pastor to stand and even to labor under the auspices of a church-body broader than a single consistory. Under ordinary circumstances, it is true, a single consistory calls a pastor to work in a single congregation. But it is also admitted that consistories may combine in calling a pastor and in directing his labors. Ministers and Missionaries have frequently been called by a group of consistories who exercised united supervision over men so called.

In the same way it is admitted that a minister can properly be called by a Classis, and so stand and labor under the authority and supervision of that Classis. This principle received extended application when Synod of 1930 called a missionary to labor in South America.

Classis and Synod, after all, are not bodies that have a distinct existence apart from the regular office as it exists in the individual churches. The authority of a broader church body is not extraneous to the authority of the consistory. It is not something foreign, that is, a substitute for or supplants the authority of the individual consistory. It is simply the authority of a consistory acting in unison with other consistories. Therefore it cannot be called an infringement upon nor a substitution of the constituted office of the local church if by common consent consistories — through their representatives — convened in Classis or Synod, undertake a common task and place the men engaged in their task under such united authority and supervision. If, therefore, men actively engaged in ministerial work can properly be placed under the authority of a broader church body, and their credentials be lodged with this church-body, the same principle certainly applies to men who are temporarily dismissed from active service, and who in consequence are not for the time being serving any individual church.

It has already been pointed out that Articles 11 and 15 of

our Church Order do exactly that. These Articles apply this very same principle of supervision by a broader church body to ministers who are temporarily without a fixed charge.

The situation is admittedly extraordinary.

It is presumed to be temporary.

But as long as the extraordinary situation persists that a man ordained to the ministry is without a fixed charge, the Church Order places such a man under the supervision of the broader and more respresentative church body.

III. *The proposed method is the logical and most practical one to pursue.*

That this is true appears from a consideration of the following facts:

1. It is entirely logical that a minister who leaves his church with the understanding that he is not expected to return to labor in the congregation, be also formally dismissed by his consistory in the usual way, and that he takes leave of his congregation. This is the only method of procedure that is in accord with the facts in the case. He no longer serves the congregation. Neither is he loaned by the congregation to labor in some other field. He is actually, for the time being, "een leeraar buiten vasten dienst." The congregation actually becomes vacant. The technical position of both should be in accord with this actual situation.

2. The proposed method brings uniformity and consistency in our practice with respect to these cases. This uniformity does not exist at the present time. In cases where a minister is dismissed from service for one reason, we have the rule that he must remain officially connected with the local church which he has left. In cases where a minister is without a fixed charge for some other reason, the Church Order provides that he stands under the auspices of Synod or Classis. The proposed rule does away with this discrepancy. All cases of ministers temporarily without a fixed charge are by this rule dealt with in the same manner, in accord with the principle implied in Articles 11 and 15 of our Church Order.

3. Supervision of a minister who is not engaged in the service of a particular church will be carried out more effectively if this proposed rule is adopted. In case a minister, who is not bound to a particular charge, becomes delinquent in doctrine or conduct, the representatives of a Classis are in a better position to deal with the matter, for the simple reason that they represent the broader group and are therefore in closer working contact with the representatives of the other Classes in the denomination.

Synod of 1904 was evidently of this same opinion. In Acta 1904, p. 40, par. 7, *b*, we read: "Those who formerly served the Church as ministers must either be declared emeriti, or the Classis must assume responsibility for them." Synod of 1904 made this rule in order to insure proper supervision of men who were not serving a particular congregation. (See Acta 1904, p. 40, par. 7.) This Synod therefore definitely expressed itself with respect to ministers who formerly served a congregation, but were no longer in the service of that congregation. Did Synod say: These men should remain officially connected with the congregations which they have left and the consistories of those congregations shall continue to be responsible for them? Not at all. Synod of 1904 deemed it proper and necessary that Classis assume responsibility for these ministers who were not at the time serving a particular church. Emeritation was the only alternative. In all cases in which retirement was not warranted these men were placed directly under the authority of Classis. It is exactly this position which is embodied in the rule and method now proposed for men who are permitted to leave their congregations to pursue advanced study, and who are therefore without a fixed charge. This method, which does away with the false position in which minister and congregation find themselves under the present rule, which is entirely in accord with the principle of Articles 11 and 15 of our Church Order and with our established practice in essentially similar cases, is also a rule which is to the best interest of our churches, since the representatives of a broader church-body can more expeditiously and more effectively deal with possible trouble with respect to a min-

ister without a fixed charge than the individual consistory that dismissed him from service.

In case Synod decides to adopt the advice of this Committee, and to inaugurate the method proposed, the Committee further offers for adoption the following:

REGULATIONS

to be observed when a minister, desiring to pursue further studies with a view to better equipment for his ministerial task, applies to be released from the service of his church, with the understanding that also the congregation is to be released from the obligations stipulated in the Call-Letter, so that by the departure of the minister the church actually becomes vacant.

a) The minister must, from his consistory, ask dismissal, and this dismissal must be approved by the classical Committee. In case of refusal he may, of course, appeal to the Classis;

b) The dismissal having been granted, the minister takes leave of the congregation in the usual way, and the congregation becomes vacant;

c) The letter of dismission is signed as usual and placed in the hands of the classical Committee, where it remains until the minister assumes charge of another congregation, when the letter is forwarded in the usual manner;

d) During the time of his study the minister must, from the Classis that possesses his letter of dismissal, obtain permission to perform ministerial duties, and be under the ecclesiastical supervision of that Classis;

e) In case the minister becomes delinquent in doctrine or life, the classical Committee shall do what ordinarily would be part of the duties of the consistory until the Classis can take up the matter.

Rejected.

ARTICLE 161

Decided to hold an evening session, at 7:00 o'clock. The Rev. J. L. Van Tielen closes with prayer.

THURSDAY EVENING, JUNE 23

Twenty-fourth Session

ARTICLE 162

No. 263 of the *New Christian Hymnal* is sung, and prayer is offered by the Rev. J. Ehlers.

ARTICLE 163

The place of the Rev. J. J. Steigenga, delegate of Classis Grand Rapids West, is taken by his alternate, the Rev. A. Dusseljee.

ARTICLE 164

The Report of the Special Committee in re *increased Home Mission activity and our Candidates* (cf. Art. 50, III) is read by the Rev. M. Monsma:

ESTEEMED BRETHREN:

Your Committee was appointed to consider more fully:

1. The suggestion of the Board of Trustees of Calvin College and Seminary, in re the placing of our candidates (cf. the Report, Supplement II, under letter F).

2. The overture of Classis California (cf. Art. 50, III, of these Acta). It contains two elements, the placing of our candidates, and the permissibility and practicability of congregations exchanging ministers.

A. As to the first matter, suggested by both the Board of Trustees and the Classis California, touching our candidates who are waiting for calls, your Committee wishes to remark that the large number of candidates who await calls from our churches, and the very few churches which are ready to call these brethren, certainly constitutes a challenge to our denomination. Briefly stated, this is the situation, as you all will agree:

There is a crying need for consecrated preachers of the Gospel of Jesus Christ all around us. Neo-paganism, as has been stated upon the floor of this Synod, has done and is still doing its ruinous work. Everywhere there are the hungry, maimed and bewildered, as well as the out-and-out careless.

On the other hand, *we* have able men, anxious to bring the message.

Immigration has for the time being at least well nigh ceased. We are sufficiently Americanized to meet our American neighbors freely. We have a glorious conception of life and confession of faith. True, our distinctiveness is, as far as many are concerned, against us. Yet your Committee believes that if we will only be as broad and sympathetic as our Confession demands, and if we will practise the biblical methods of approach and presentation as to the Gospel message, and if we at the same time will dare to be just as distinctive as the Word of God and our Reformed position make us, then we shall meet with response. For this we have God's promise that His Word will not return to Him void. Furthermore, many people are looking for something thorogoing, and are in a mood to appreciate consistent Christianity.

However, outstanding in this consideration should be God's charge and the challenging situation before which God places us. Does not the Word of God as we read it in Ezekiel 34:4 have special significance for us today? We read: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost."

In addition to the foregoing, let us also consider the fact that many of our pastors cannot at all adequately do their work by reason of the largeness of their fields, and that therefore many of our churches could well use the services of our candidates to assist their regular pastors.

And, last but not least, let us also consider the fact that many of our small churches and mission stations would be eager to employ a candidate awaiting a call, but cannot do so because they lack the necessary money in these days of stress.

Considering all these facts, your Committee suggests that Synod appoint an *Emergency Committee for Fields, Workers, and Funds,* this Committee to consist of three members, living in or near Grand Rapids, to act as an in-

termediary agent between needy fields and candidates awaiting a call.

From the nature of the case, Synod will have to grant the proposed Committee considerable leeway, but we suggest that it be instructed:

1. To help locate our candidates, in our small churches and mission stations; in neglected towns and rural communities; in neglected localities in our larger cities, particularly those in which a nucleus of our own people can be interested.
2. To urge our larger churches to employ our candidates awaiting calls, as assistants to their ministers, or for the specific work of evangelization in their vicinity; and to act, as far as necessary, in an intermediary capacity between churches wishing to engage a candidate and the candidates desirous of being placed.
3. To establish an *Emergency Fund,* from which the churches under whose supervision and upon whose charge said candidates would be employed, might be sustained financially according to the minimum of their needs, or from which the Emergency Committee may pay workers directly according to the minimum of their needs.
4. To serve Synod of 1934 with a report of its work, and to further advise Synod as to the future mode of procedure.

It is understood that in the placing of candidates in mission stations, or in fields in charge of particular churches or Classes, the Committee will establish contacts with the churches or Classes concerned.

Adopted.

(Committee members, see Art. 166.)

B. As to the matter of exchanging ministers for whose churches an exchange would appear to be desirable, as proposed in the overture of Classis California, your Committee advises that Synod appoint a Committee for the purpose of giving due consideration to this overture and the many issues involved.

Ground: The problem raised in this overture is real, but the issues involved are too many and too complicated for Synod to take any action at this time.

Adopted. (Committee members, see Art. 166.)

ARTICLE 165

Synod now takes in hand the Report of the Advisory Committee on *Various Protests*, the Rev. J. Breuker serving as Reporter:

ESTEEMED BRETHREN:

The Committee of Pre-advice in re various *Protests* has the honor to report concerning the following:

I. A Communication from the *consistory of Middleburg, Iowa,* in reference to a divorce matter (Agenda II, p. xliii).

A. There are legally before Synod a communication from the above-named Consistory with an accompanying letter from Rev. F. Schuurmann and including a letter from the parties concerned, addressed to the Consistory of Middelburg, Iowa.

Also a communication from the Stated Clerk of Classis Orange City relative the decision of Classis in the matter.

B. A brief history of the case:

The Consistory of Middelburg, Iowa, applied to the Classis of Orange City, March 16, 1932, for advice in the matter of a divorce case with which the consistory had difficulty. The man had been living apart from his wife (because of her deserting him) in the Netherlands for two years when he left alone for America. At first his membership was received in one of our churches. Later it was called to his attention that he would have to attempt a reconciliation, which he did. His wife promised to come to America as soon as he had provided a home. Consequently he rented a farm and sent for her. She then, however, answered that she had changed her mind and "dat ze overal van afzag." This was in 1894. He then waited until the fall of 1895 when, having heard no more from her, he sought and obtained a divorce. Realizing that such a state was hardly compatible with good church membership, he resigned as member of the Church. In 1897 he married again. Since then both he and his wife have repeatedly sought to be received into

the Church. The first wife, in the Netherlands, also sought and received a divorce in 1896 and she, too, married again in 1898.

C. The position of the consistory.

"Het bezwaar van den kerkeraad is dit, dat de kinders van dit gezin belijdenis doen en aangenomen worden en de ouders moeten wij afwijzen. Maar om het standpunt van de Chr. Geref. Kerk te handhaven durft de kerkeraad ze niet aan te nemen en komt om raad."

D. The position of the Classis.

"De Classis besloot op deze zaak niet weer in te gaan, daar zij vroeger reeds uitspraak deed in deze zaak."

Received as information.

E. Advice of the Committee.

Your Committee advises Synod to answer the Consistory of Middelburg, Iowa, that, according to the present position of our Church in this matter, these people cannot be members of the Church. (Cf. pp. 79, 80 of K. O. by Heyns.)

Adopted.

II. A protest of *Mr. A. Godeke* against a decision of the Consistory of Pease, Minn., and Classis Sioux Center. (Agenda II, p. xlii.)

A. This protest is legally before Synod.

B. Brief résumé of the case.

Mr. A. Godeke has trouble with a brother in connection with a business deal involving a small sum of money. He gets no satisfaction from the brother so presents the matter to the Consistory. The Consistory decides: "De Kerkeraad, gehoord hebbende het getuigenis van de broeders Godeke en R., spreekt uit als zijne overtuiging, (*a*) Dat het broeder Godeke zijn plicht was te zorgen dat R. voldaan was eer hij zijn zoon Jan uit dienst nam. *Gronden:* 1. Zijn zoon was minderjarig. 2. Het contract was dus tusschen den vader en broeder R. 3. Dus moest broeder Godeke persoonlijk zorgen dat broeder R. voldaan was. (*b*) Dat broeder Godeke zijn zoon uit broeder R. zijn dienst genomen heeft zonder voldoende te zorgen dat een overeenkomst getroffen werd. *Gronden*: 1. De bespreking op Zondag werd afgebroken. 2. Later heeft broeder Godeke over deze zaak niet weer persoonlijk met

broeder R. gesproken, voordat zijn zoon Jan zijne betrekking verliet. (*c*) Dat, wat ernog voor een overeenkomst tusschen de broeders getroffen werd, geschiedt is door bemiddeling van Jan Godeke. (*d*) Dat de broeder door het aannemen van het verwachte loon minus tien dollars, den indruk gaf tevreden te zijn met de overeenkomst ter losmaking, door zijn zoon en broeder R. getroffen. *Gronden:* Volgens het getuigenis van de broeders was broeder Godeke wel op de hoogte met de reden waarom hem de tien dollars onthouden werd. Op grond van bovenstaande, besluit de kerkeraad dat broeder Godeke geen recht heeft om de genoemde som van broeder R. te eischen."

Against this decision the protestant appealed to Classis. Classis answered: "De Classis, na de stukken gelezen te hebben, besluit om uit te spreken: Dat de kerkeraad wijzelijk geoordeeld heeft, vooral op grond van het besluit van den kerkeraad Art. 3, punt D, van Jan. 3, 1931. En adviseert daarom broeder Godeke zich daaraan te onderwerpen." Against this whole procedure brother Godeke protests before Synod.

Received as information.

C. Advice of Committee.

Your Committee advises Synod to declare that Mr. A. Godeke has no ground for protest. *Grounds:*

1. Mr. Godeke broke the contract by allowing his son to leave the employ of Mr. R.
2. Mr. Godeke gave reasons to believe he was satisfied with the arrangements made by his son and Mr. R. for,
   a) With his consent the older son entered upon different employment and the younger son began and continued to work for Mr. R., in the place of the elder son, for the remainder of the season.
   b) He accepted the wage awarded the elder son and voiced no dissatisfaction until at least seven months had elapsed.

Adopted.

III. An overture of *Classis Ostfriesland* expressing disapproval of the actions of various Synods in re Grundy Center. (Agenda II, p. x.)

A. The Committee interprets this complaint of Classis Ostfriesland to be lodged against that part of these actions whereby the agreement to give financial support to Grundy Center (cf. Acta 1920, Art. 28, page 32) has been abrogated (cf. Acta 1922, Art. 20, p. 24).

Received as information.

B. Your Committee advises Synod:

1. To receive this expression of Classis Ostfriesland for information.
2. To answer Classis Ostfriesland that the Classis has no reason for complaint now. *Grounds:*
   a) They did not protest against the action of 1922 (cf. Acts 1922, Art. 20, p. 24) wherein $9,000.00 was agreed upon as final payment;
   b) This amount was actually accepted as payment in full.

Adopted.

IV. A Protest of *Frederick Nymeyer* against the actions of Classis Illinois and the consistory of Roseland III in re a divorce matter (cf. Agenda II, p. xlii).

A. This protest is legally before Synod.

B. Accompanying this overture are two communications from Mr. Nymeyer, explaining the case; also a copy of the original protest and a copy of remarks made before Classis.

C. The case stated: "The facts of the case are as follows: A member in good standing recently married a man (not connected with our denomination) who a few years ago was divorced from his wife on non-biblical grounds, and whose former wife had married again. This required an answer to the question: after the other party to a divorce has first married again, is the marriage of the man and his new mate a marriage the Church can sanction; or is it an adulterous marriage *when first consummated?* The issue is further narrowed closer to whether there is at the moment an official stand in our Church."

D. The position of Classis and consistory:

Both declare that there is no official position on this matter in our Church, basing their contention on the

action of Synod in the Muskegon case in 1914 (Acta 1914, Art. 51, p. 38).

E. The position of the protestant:

The protestant declares that there is an official position regarding the matter in the Chr. Ref. Church. He bases his agreements upon the decisions relative the Cutlerville Case in 1904-1908 and especially upon the decisions of 1916, whereof he says, "The evidence which is outstanding in significance as well as being the latest in time, is from the Agenda and Acta of 1916. Of significance, although protestant believes it is minor, is evidence in the Acta of 1914, 1912, 1908, 1904.

Consequently he asks Synod to require Classis Illinois within its jurisdiction (1) to consider all re-marriages following unbiblical divorce as sin when consummated, (2) to require repentance and confession of all Church members marrying unbiblically divorced persons, and (3) if such are not forth coming, to exercise discipline."

F. Your Committee does not consider it to be its task to express itself on the material side of the divorce question with all its related problems. That is in the hands of another committee.

There is but one question between the protestant and his consistory and Classis according to the protest, nl., this question: Is there an official stand of the Church in the matter to which Classis should have referred the consistory and according to which the consistory should have acted?

Received as information.

G. Considering the fact, that matters similar to that under consideration have been brought to the attention of various synodical meetings; and, considering the difference of opinion which has evidently existed during a period of many years, it can well be understood that the protestant came to lodge this protest against the consistory and Classis.

Nevertheless, the Committee advises Synod to declare that

1. There is no explicitly formulated decision of Synod expressing the official position of the Church in the matter;
2. The decisions which do bear on this matter are not sufficiently definite to serve as a basis for conclusions.
3. There was, therefore, nothing sufficiently explicit to which the Classis could have referred the Consistory and according to which the Consistory could act.
4. Consequently, there is not sufficient reason to declare that the position of the Consistory and Classis in this matter is untenable.

Adopted.

V. Communication of *Classis Wisconsin and of Rev. and Mrs. Wm. De Groot* relative the membership of the latter (cf. Agenda II, p. xliii).

A. There are before Synod:

1. A copy of Rev. De Groot's communication to Classis Wisconsin in re instructions given him by the Synod of 1930 with an attached copy of the answer of Classis Wisconsin.
2. Copy of a joint request for revision of classical decisions presented to Classis by the Rev. and Mrs. De Groot.
3. A protest of Mrs. Jennie De Groot against decisions of Classis Wisconsin whereby Classis refused to reconsider their case and declared that Rev. and Mrs. De Groot were no longer members of the Chr. Ref. Church of Racine.
4. A complaint and appeal of Rev. De Groot against the Classis of Wisconsin in re his membership in the Chr. Ref. Church.
5. A copy of the minutes of Classis Wisconsin in this matter.

B. Brief history of the case.

1. In 1930 Synod decided:
   1) Rev. De Groot should again present his original request for release to Classis, with the frank admission that he should not have stated that his request included release from the entire Chr. Ref. Church, since this was his mistake and furnished the ground for the subsequent action of Classis at Vesper.

2) Rev. De Groot should request that an answer be given him in accordance with his original written request.

3) The presentation of this request at Classis Wisconsin does not involve any financial obligation on the part of the consistory of Racine or the Classis of Wisconsin toward Rev. De Groot.

In connection with this case, the following motion is adopted by Synod: To prevent any possible misunderstanding of what was decided in re the De Groot case, Synod hereby expressly declared that the present status of the Rev. De Groot, namely, that he at present has no official standing in the Christian Reformed Church, is not altered by the decisions taken by Synod in his case." (Acts 1930, Art. 120, p. 194.)

2. In answer to this mandate, Rev. De Groot sent the following communication to Classis Wisconsin held in October, 1930:

"WAARDE BROEDERS:

Aangezien de tegenwoordige toestand in de Chr. Geref. gemeente van dien aard is, dat naar mijn vaste overtuiging ik daar niet kan arbeiden met een goed geweten en mijne opvatting van God's Woord, verzoek ik de Classis mij eervol ontslag te geven van mijn ambtelijke betrekking tot de gemeente van Racine, en dit mij te geven in beide talen ingaande Oct. 19, 1929.

Voorts geef ik gaarne toe, dat na de indiening van boven genoemd schriftelijk verzoek, ik niet had behoeven en moeten antwoorden, dat het verzoek ook inhield ontslag van geheel de Chr. Geref. Kerk dewijl de toestand van eene gemeente niet behoeft te zijn en altijd is, die van heel een groep van kerken, en verkeerdelijk kan op gevat worden. Dat antwoord betreffende die insluiting 'van geheel de Chr. Geref. Kerk' neem ik terug."

3. To this Classis answered:

"Classis gaat op het verzoek niet in,

a) omdat er van een *'frank admission'* that he should not have stated his release from the entire Chr. Ref. Church, geen sprake is

b) Omdat hij getuigt 'niet had behoeven en moeten antwoorden' op de vraag van de Classis. De schuld ligt dus weer niet bij Ds. De Groot maar bij de Classis, dat hij zijne losmaking van geheel de Chr. Geref. Kerk begeerde."

4. Oct. 25, 1930, Rev. and Mrs. De Groot sent the following request to the consistory of Racine:

"To the consistory of the Chr. Ref. Church at Racine, Wisconsin.

BRETHREN:

We the undersigned, members of the Chr. Ref. Church of Racine, hereby request to have our letters of membership transferred to the Reformed Church of Waupun, Wisconsin. We desire to have this transfer made before the end of October, if possible. You may send these letters to the Rev. J. S. Ter Louw, Waupun, Wisconsin."

5. Because of court procedures begun by Rev. De Groot against the minister and consistory of Racine, this request was not immediately complied with. But after some five months, the consistory sent the following statement to Rev. Ter Louw:

"This is to certify that W. and Jennie De Groot were members of the Racine Chr. Ref. church. They have asked to be transferred to the Reformed church of Waupun, Wisconsin. Herewith their relationship with the Racine Chr. Ref. church, is severed. They are no longer regarded as members of the Racine Chr. Ref. church."

6. Since then Rev. and Mrs. De Groot have appealed to Classis, but Classis Wisconsin has not considered their matter, declaring them no longer members of the Racine church.

7. Now they appeal and protest before Synod in re this procedure, particularly the fact that they are declared outside of the Church.

Received as information.

C. Advice:

Having considered all the material at hand as well as the history of the case, and having heard Rev. De Groot, a delegate from Classis Wisconsin, and a representative of the consistory of Racine.

Your Committee advises Synod to declare that:

I. Rev. De Groot is no longer a member of the Chr. Ref. Church and consequently has no right of complaint or protest.

II. Mrs. Jennie De Groot is no longer a member of the Chr. Ref. Church and consequently her protest is not receivable.

Grounds:

Both Rev. and Mrs. De Groot asked for and have received (as far as the consistory could give it) a certificate of membership to another denomination, namely the Reformed church at Waupun, Wisconsin.

Adopted.

VI. *Columbus, Montana Matter* (cf. Agenda II, p. xliii).

There are before Synod:

1. A few communications to the synodical Committee.
2. A request of Thos. Van Dyke to reconsider his case as it was before the Synod of 1930.
3. A communication from John Van Dyke including a protest against the whole procedure in the Columbus case.
4. A communication of Abram Kornelis containing many assertions and warnings relative the case.
5. A protest from Abram, Jessie, Sidney, and Gertrude Kornelis against Classis Pacific in re decision in the John Van Dyke case. Attached is a copy of the answer of Classis Pacific to their appeal.
6. An accusation of the four protestants against Synod of 1930 of having sinned against the ninth commandment.
7. A protest of the four protestants against Classis Pacific and the Columbus consistory in re their own discipline.
8. A communication from Classis Pacific giving their decision in the whole matter.

A. The request of *Thos. Van Dyke* that his case be reconsidered before Synod, including protests against decisions found in *a-f*, page 133, Acts 1930 relative his case.

Your Committee, having studied the material of the

request and all accompanying documents, comes to the conclusion that Mr. T. Van Dyke has not proven his contentions and that the minutes of the Consistory, as well as those of the meeting of a Classical Committee with the Consistory substantiate the declarations of Synod in 1930. And the grounds given by the Synod of 1930, page 134, are well taken and have not been proven false.

Therefore, the Committee advises Synod not to grant the request of Mr. Thos. Van Dyke for reconsideration.

Adopted.

The Rev. D. Zwier gives notice that he wishes his negative vote on this matter recorded in the Acts of this Synod.

Received as information.

B. The communication of *Mr. Abram Kornelis.*

This communication in re the whole Columbus matter contains nothing but assertions and warnings and nothing on which action can be taken.

Your Committee advises Synod simply to receive it for information.

Received as information.

C. (1) The communication from *John Van Dyke.*
(2) The protest of *Abram, Jessie, Sidney and Gertrude Kornelis* against Classis Pacific in re censure of John Van Dyke.
(3) An accusation of the four protestants against Synod of 1930 of having sinned against the Ninth Commandment in their treatment of the case of John Van Dyke.

These three are grouped together because they deal with the same material.

I. Information:

All three complain that the procedure of consistory, Classis and Synod regarding the case of John Van Dyke is erroneous. They try to prove that the contentions quoted under (3) Acts 1930, p. 135, namely, "a. Taal gebruikt te hebben tegenover ambtsdragers, die hem niet betaamt. b. Weigert de comm. van den kerkeraad behoorlijk te ontvangen, leeft in opstand tegen kerkeraad. c. Verzuim van de genademiddelen, d. i. kerkedienst ens."

are not true and therefore cannot serve as grounds for censure.

2. Advice:

Your Committee advises Synod not to sustain these protests. *Grounds:*

a) They have not refuted the charges.

b) The minutes in the matter and their own testimony give reasons to believe the charges are correct, and the censure justified.

Adopted.

D. The Protest of *Abram, Jessie, Sidney and Gertrude Kornelis* in re their own discipline.

1. Information: The four protestants had spread accusations against Rev. Bratt. The consistory censured them on the grounds of *a*) neglect of the means of grace, i. e. church worship and Lord's Supper, *b*) slander against the Committee of Classis, especially Rev. Bratt.

The Committee of the consistory sent to them spoke, however, only of the fact that they should deal with Rev. Bratt according to Matth. 18. So later the consistory sent them a written statement including the exact grounds for censure.

The protestants consider this a second censure.

They object to the whole matter and contend that the grounds for censure are false.

Classis answered the protestants:

"1. dat, aangaande het bezwaar, dat zij gecensureerd werden omdat zij in de beschuldiging tegen Ds. A. Bratt, de weg van Matth. 18 niet hadden gevolgd, het uit de notulen van den kerkeraad 29 Mei, 1931, Art. 4, duidelijk blijkt, dat deze grond in het geheel niet werd genoemd,—besloten werd, dat de Comm. bij het bezoek aan genoemde personen hen zal voorhouden genoemde beschuldiging in te trekken, en indien zij dit niet willen hun het Avondmaal te ontzeggen. Gronden, 1. deze beschuldiging moest eerst zijn opgezonden aan den kerkeraad te Columbus, 2. Deze beschuldiging is een gruwelijke laster tegen de commissie, leeraren en ouderlingen, die tot deze vergadering waren afgezonden."

"2. dat, hunne bezwaren tegen genoemde gronden *a, b, c, d,* der Censuur zooals die gegeven worden in de notulen

van Columbus kerkeraad 15 Juli, 1931, Art. 4 niet kunnen bestaan, aangezien:

a. de eerste grond, "Verzuim der genade middelen" reeds naar het besluit van den kerkeraad is vervallen. De bezwaarden zeggen: de kerkeraad heeft ons nooit vermaand aangaande deze beschuldiging. Het is een feit dat de kerkeraad over verzuim der genademiddelen hen niet heeft vermaand, doch hij erkent dit zelve daarover zijn leedwezen betuigende, dat door een misverstand zijnerzijds deze grond werd genoemd, hoewel de protesteerenden daarover niet vermaande. (Notulen Columbus Kerkeraad 18 Jan. 1932, Art. 3.)

b. het waar blijft, dat de protesteerenden wel schuldig staan aan dit verzuim, zooals o. a. blijkt uit de vraag van J. Kornelis gedaan aan de Comm. (zie protest), Rev. Guikema, would it not be the proper way for you first to admonish us about church attendance and communion?"

c. de protesteerden in betrekking tot deze beschuldiging wel zijn vermaand, toen zij naar luid van Art. 4, 29 Mei, 1931 Not. in kennis werden gesteld met het besluit (Vermaning) 'deze beschuldiging in te trekken, en indien zij dit niet willen, hun het Avondmaal te ontzeggen.'

d. Gronden (*b*) en (*c*) uitgaan van de valsche veronderstelling, dat de Classis valsch had gehandeld, doch dat dit niet waar is blijkt uit de Not. 30 April, 1929, Art. 15-17.

e. de kerkeraad (aangaande *d*) recht had te eischen, dat hunne beschuldiging eerst had moeten worden opgezonden naar den kerkeraad te Columbus. Aangenomen."

2. Advice: Your Committee advises Synod to declare that Classis Pacific has sufficiently answered the charges, and that therefore the protestants be not sustained.

Adopted.

ARTICLE 166

Report of the Committee on Appointments:

ESTEEMED BRETHREN:

Your Committee on Appointments has the following recommendations to make:

I. The following brethren have been designated by by their respective Classes as members of the Board of Trustees of Calvin College and Seminary. We recommend their approval.

Classis	Primus	Secundus
California	Rev. R. J. Frens	Rev. J. De Jonge
G. R. East	Rev. J. Bruinooge	Rev. D. D. Bonnema
G. R. West	Rev. G. Hofmeyer	Rev. H. Bel
Hackensack	Rev. D. De Beer	Rev. J. M. v. d. Kieft
Holland	Rev. L. Veltkamp	Rev. H. M. v. d. Ploeg
		Rev. N. J. Monsma (for Rev. D. Zwier)
Hudson	Rev. J. Walkotten	Rev. C. Spoelhof
Illinois	Rev. G. Hoeksema	Rev. H. Kuiper
Muskegon	Rev. J. Dolfin	Rev. J. H. Bruinooge
Ostfriesland	Rev. W. Rutgers	Rev. W. Bode
Orange City	Rev. W. Bajema	Rev. A. B. Voss
Pacific	Rev. I. Westra	Rev. J. M. Byleveld
Pella	Rev. I. Van Dellen	Rev. W. D. Vanderwerp
		Rev. P. De Koekkoek (for 2 years)
Sioux Center	Rev. J. M. Dykstra	Rev. R. L. Haan
Wisconsin	Rev. J. C. Schaap	Rev. C. Veenstra
Zeeland	Rev. W. Kok	Rev. H. Keegstra

Adopted. The Clerk is instructed to cast the ballot for them.

II. The following brethren have been designated by their respective Classes as delegates for classical Examinations. We recommend their approval.

Classis	Primus	Secundus
California	Rev. J. J. Werkman	Rev. J. De Jonge
G. R. East	Rev. Z. J. Sherda	Rev. D. D. Bonnema
G. R. West	Rev. Y. P. De Jong	Rev. G. J. Haan
Hackensack	Rev. J. J. Hiemenga	Rev. J. T. Hoogstra
Holland	Rev. L. Veltkamp	Rev. D. Zwier
Hudson	Rev. J. Timmerman	Rev. C. Spoelhof
Illinois	Rev. C. De Leeuw	Rev. M. Van Dyke
Muskegon	Rev. L. J. Lamberts	Rev. S. Eldersveld
Ostfriesland	Rev. J. M. Voortman	Rev. E. Boeve
Orange City	Rev. A. B. Voss	Rev. L. Ypma
Pacific	Rev. A. Guikema	Rev. J. M. Byleveld
Pella	Rev. D. Hollebeek	Rev. P. De Koekkoek
Sioux Center	Rev. A. Wassink	Rev. J. Gritter
Wisconsin	Rev. W. Terpsma	Rev. N. Jansen
Zeeland	Rev. E. J. Krohne	Rev. W. Kok

Adopted.

III. Your Committee further advises the following appointments:

1. *Members of the Synodical Committee:* Rev. W. P. Van Wyk, Rev. I. Van Dellen, Rev. J. Timmerman.

2. *Synodical Treasurer:* Mr. Tony Noordewier. Alternate: Mr. H. Voss.

3. *Church Help Committee:* Rev. D. De Beer, Rev. D. Hollebeek, Mr. H. VerMeer. General Alternate: Rev. J. Mulder.

4. *Emeritus Board:* Rev. H. Vander Ploeg, Mr. W. Bareman, Rev. J. O. Vos, Mr. Geo. Vander Werp, Mr. Henry Hekman. Alternates: Rev. J. O. Bouwsma, Mr. Edward Wierenga, Rev. H. Oostendorp.

5. *Committee for New Rules and Regulations for Emeritus Fund:* Rev. J. De Haan, Jr., Mr. Geo. Ottenhof, Mr. John Hekman, Mr. H. R. Gezon, Mr. P. D. Rose, Mr. Clarence De Vries, Mr. Adrian Ringelberg, Rev. J. Dolfin.

6. *Representative National Christian Association:* Rev. J. Putt. Alternate: Rev. G. Hoeksema.

7. *Representative American Bible Society:* Rev. J. Beebe. Alternate: Rev. J. T. Hoogstra.

8. *General Treasurer Jewish Missions:* Rev. J. L. Van Tielen. Alternate: Rev. Wm. Kuipers.

9. *Committee for the work in South America:* Dr. H. Beets, Rev. J. Wyngaarden, Dr. M. J. Wyngaarden, H. Blystra.

10. *Committee for study of the Principles governing evangelistic work:* Rev. D. D. Bonnema, Rev. H. J. Kuiper, Rev. M. Monsma, Rev. J. Dolfin, Dr. S. Volbeda, Mr. J. Vande Water.

11. *Committee in re Missionary Training and Bible School:* Dr. Wm. Yonker, Rev. H. J. Mulder, Rev. H. Bouma, Rev. J. R. Brink, Dr. E Masselink, Rev. E. Pekelder.

12. *Committee in re Baptism of Adopted Children:* Dr. Y. P. De Jong, Dr. H. Kuiper, Prof. L. Berkhof, Dr. C. Bouma, Prof. D. H Kromminga, Prof. H Schultze, Rev. G. W. Hylkema, Rev. W. Kok, Rev. J. K. Van Baalen, Rev. H. Bel.

13. *Committee on Religious Education:* Rev. G. W. Hylkema, Rev. P. A. Hoekstra, Mr. G. Van Wesep.

14. *Committee for Rules of Synodical Procedure:* Rev. J. J. Hiemenga, Rev. J. M. Vande Kieft. Alternate: Rev. E. F. J. Van Halsema.

15. *Committee for Revision and Translation of Liturgical Forms:* Prof. H. Schultze, Dr. S. Volbeda, Prof. J. G. Vanden Bosch, Rev. E. J. Tanis, Dr. G. Goris, Rev. J. M. Ghysels.

16. *Committee for Psalter Hymnal:* Pres. R. B. Kuiper, Prof. H. J. G. Van Andel, Prof. W. Heyns, Prof. S. Swets, Rev. H. J. Kuiper, Rev. D. Zwier, and two business men to be selected by and from the Publication Committee.

17. *Committee for Revision of Mission Order:* Rev. J. Dolfin, Dr. H. Beets, Rev. J. L. Heeres, Rev. Z. J. Sherda.

18. *Committee for study of the problem of Junior Colleges:* Rev. L. Veltkamp, Dr. G. Heyns, Pres. R. B. Kuiper, Prof. J. Broene, Prof. F. Wezeman, Rev. W. Hendriksen.

19. *Publication Committee:* Mr. H. Denkema, Prof. W. Heyns, Mr. G. J. Rooks (for 4 yrs.), Mr. Jacob Feenstra (for 2 yrs.).

20. *Committee for proposed new Hospital at Rehoboth:* Rev. J. Dolfin, Dr. G. Broodman, Mr. John Hekman, Mr. G. Daane, Mr. H. Holtvluwer.

21. *Committee in re International Synod or Conference of Reformed Churches:* Dr. H. Beets, Prof. D. H. Kromminga, Prof. L. Berkhof, Rev. I. Van Dellen.

22. *Committee in re Ministerial Status of Rev. F. Wezeman:* Dr. R. L. Haan, Rev. J. Gritter, Rev. A. Bliek.

23. *Committee in re Divorce Problem:* Prof. F. M. Ten Hoor, Rev. G. Hoeksema, Rev. W. P. Van Wyk, Prof. D. H. Kromminga, Rev. H. Keegstra, Prof. L Berkhof, Prof. H. Schultze, Dr. C. Bouma.

24. *Emergency Committee for Fields, Workers, and Funds:* Rev. H. J. Kuiper, Dr. C. Bouma, Rev. W. Stuart.

25. *Committee in re Interchange of Ministers and Charges:* Rev. J. Breuker, Rev. R. J. Karsen, Rev. L. J. Lamberts.

26. *Committee for preparation of Synodical Reports, 1934:* Mr. J. B. Hulst. Alternate: Mr. H. Voss.

Adopted.

ARTICLE 167

On motion it is decided that the remuneration of those who have served Synod in any capacity shall be entrusted to a Committee consisting of the Rev. W. P. Van Wyk, the Rev. H. Baker, and Mr. T. Noordewier.

ARTICLE 168

Synod decides that the next synodical gathering shall again be held in Calvin College, Grand Rapids, Mich., the Lord willing, in 1934. The First church of Grand Rapids is appointed to serve as the calling church.

ARTICLE 169

Dr. S. O. Los, delegate of the Reformed Churches of the Netherlands, now speaks a few words of farewell, and thanks all the brethren for the kindness bestowed upon him, which made him feel not like a stranger, but like one of their own number.

Among other things, he remarks that a Synod consisting of delegates sent by the *Classes* made a very favorable impression upon him. In the Reformed Churches of South Africa, where the Synod is composed of delegates sent by the *consistories*, he found that the synodical gathering partook too much of the local character. In the Reformed Churches of the Netherlands, where the General Synod is composed of delegates sent by the *Provincial Synods*, the General Synod seems rather far removed from the local congregations. But here he found the happy medium.

After all, he says, our problems with which we have to contend are essentially the same, especially the problem of worldliness. But in the Word of God we have the weapon to conquer every foe. Through the cross of Christ we shall gain the victory.

The President of Synod responds to this address. He assures Dr. Los that it has been a real pleasure to have him with us, that we have profited by his advice, and feel thankful to the Churches that have delegated him. He bids him Godspeed on his journey, and charges him to convey our cordial greetings to the Reformed Churches of the Netherlands.

ARTICLE 170

The Synodical Committee is authorized to send a delegate next year to the General Synod of the Reformed Churches of the Netherlands, provided that economic conditions do not forbid the expense involved.

ARTICLE 171

The minutes of the twenty-second, twenty-third, and twenty-fourth sessions are read by the Clerk, and approved by Synod.

ARTICLE 172

The President of Synod now speaks as follows:

DEAR BRETHREN:

Some months ago there was considerable discussion about the advisability of postponing this Synod, but it seems to me that the great amount of work that has been performed during the sessions of this assembly has abundantly proved that this Synod was needed.

I wish to thank all those who made it both easy and pleasant for us to meet here during these days. I think especially of the calling church, Franklin St., which prepared everything so well for our meetings, of the brethren Hulst and Voss, who were constantly at hand to facilitate matters, of Miss Bossenbroek, who labored almost day and night to provide us with typewritten reports, and last but not least, of Mr. and Mrs. Kett and their assistants in the Dormitory, who served us so kindly with delicious meals.

Personally I wish to assure the brethren at my left and at my right hand, who so ably and willingly have assisted me, that I appreciate their help very highly. It is not the least due to the Vice-President and to the Clerks that we could perform our manifold tasks in good order and with proper dispatch.

I was deeply impressed by the courteous, christian way in which the Lord permitted us to treat one another. Not one harsh word was spoken during the sessions of this Synod. Difference of opinion there was, to be sure, but I have not noticed any friction whatever. Time and again was I reminded of the words of Psalm 133, that it is good and pleasant for brethren to dwell together in unity.

I think it should also be thankfully remarked that our God has adorned so many in our churches with wonderful talents. I am thinking of the poetical and musical gifts, and of the ability to turn out much good work for the cause of God's Kingdom, and of the great energy and buoyancy of youth which characterizes many of our leaders. Many of the reports presented to this Synod may convince one of these facts.

Finally, I wish to draw your attention to the touching scene of Paul's adieu when he said good-bye to the elders of the church at Ephesus. I would like to read to you his entire address, but for the sake of brevity at this late hour I shall quote only three verses from it. Let us apply these words, found in Acts 20, to ourselves as we now make ready to depart one from the other.

First, then, a word of consecration:

"But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (vs. 24).

Then a word of admonition to the officers of the Church militant on their journey through the enemy's country:

"Take heed to yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord, which He purchased with His own blood" (vs. 28).

And finally a word of commendation and farewell:

"And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified" (vs. 32).

ARTICLE 173

The Vice-President, speaking for Synod, expresses the appreciation of Synod to the Rev. I. Van Dellen for his amiable, impartial, patient, and wise leadership. He reminds of the fact that the Rev. Van Dellen served in the same capacity before, and that no mistake was made in choosing him again for the important position of President of Synod. He concludes by expressing the wish that God may prolong his days of useful service for the congregation of Denver and for our Church as a whole.

ARTICLE 174

All delegates, now rising from their seats, join in singing the Doxology: "Praise God from Whom all blessings flow," after which the President leads in prayer and thanksgiving.

I. VAN DELLEN, President,
H. J. KUIPER, Vice-President,
D. ZWIER, First Clerk,
G. W. HYLKEMA, Second Clerk.

True Copy:

Henry Beets, S. C.

SUPPLEMENTS

SUPPLEMENT I-a

REPORT OF THE SYNODICAL COMMITTEE TO THE CHRISTIAN REFORMED SYNOD OF 1932

ESTEEMED BRETHREN:

WE are glad to be able to report to you that during the last Synodical year our Committee proved its usefulness in various ways.

Congressman Carl E. Mapes replied to the communication about *Calendar Reform* (Acta 1930, pp. 40, 41), as follows:

"REV. HENRY BEETS,
737 Madison Ave., S.E.,
Grand Rapids, Mich.

Dear Friend:—

"As I stated this morning, your recent letter addressed to me at Washington, giving the views of the Synod of the Chr. Ref. Church relative to the Calendar Reform bill, was duly received.

"This bill was introduced by the late Cong. Porter of Pittsburg, Pa., and referred to the Committee on Foreign Affairs of the House of Representatives, of which he was the Chairman. That Committee held public hearings on the bill several months ago, but never reported it to the House of Reprepresentatives, or took any definite action on it. I have no definite information as to the attitude of the Committee on the bill, although I assume that the Committee would have reported it to the House of Representatives if a majority had been affirmatively for it. I am very glad to have the views of the Synod on the proposal and shall, as your letter requests, give the matter most careful consideration when it gets to me in the House of Representatives.

"With highest personal regards, I am,

"Very sincerely,
CARL E. MAPES."

No reply reached us from the National Committee on Calendar Simplification (p. 41, Acta 1930).

A request of the National Federation of Ref. Men's Societies, about a national Day of Prayer, which the Stated Clerk

laid before the Home Missions Council, December, 1930, was unanimously endorsed by that body. Sorry to say, however, nothing has come of the matter. Our Stated Clerk was informed by good authority, that personally Mr. Hoover was not favorably inclined toward the issuing of such a Proclamation proceeding from the head of the nation. On October 13, 1931, we addressed the following Petition:

"*To the Honorable Herbert Hoover,*
President of the United States of America.

"ESTEEMED MR. PRESIDENT:

"The Synodical Committee of the Chr. Ref. Church greatly appreciates your statesmanlike efforts to restore prosperity to our nation through economic measures. At the same time it believes, as the Psalmist of old: 'Except Jehovah build the house, they labor in vain that build it.'

"Realizing this, we hereby humbly petition you to proclaim a *National Day of Prayer*. Moreover, since we realize that undoubtedly the afflicting hand of God is back of the depression, because of our sins as individuals and as a nation, we deem it desirable that we should humble ourselves before the Lord, confessing our transgressions before Him, and consequently we petition you that the day of prayer, which we beg you to proclaim, at the same time be a day of *humiliation* before Almighty God, whom we acknowledge in our 'America':

'Protect us by Thy might,
Great God, our King.'

"We believe that the issuing of such a Proclamation for a *Day of Prayer and Humiliation* is in line with examples set by your predecessors: Adams, Lincoln, and Wilson, as well as with the much-appreciated custom of proclaiming our Annual Day of Thanksgiving.

"Yours respectfully,
(Signed) W. P. VAN WYK, *Pres.*
HENRY BEETS, *Sec.*"

Under date of Oct. 26, 1931, Mr. Richey, the Secretary of the President, informed us that our communication was received and that he would be glad to bring our suggestion to the attention of the President. No further reply having been received, our Committee issued a special appeal to our churches to observe Nov. 26 or Nov. 29 as a special Day for Humiliation and Prayer, and we believe this was quite generally obeserved by our people.

In our church papers of November, 1931, we published the following:

NOTICE

"In connection with a request on the subject, sent in by our CHURCH HELP COMMITTEE, the Revs. De Beer, Heynen, and Manni, because of the continued illness of the last named brother, has appointed as acting *Treasurer*, till the next Synod, Mr. J. J. Buiten, 52 Market Ave., N.W., Grand Rapids, Mich. Interested parties please send all communications to him.—Synodical Committee."

We trust this meets with your approbation.

At the request of the Consistory of Ripon, Calif., we placed before a number of our Classes its request not to have our Synod meet during 1932. It was endorsed by only one of our Classes.

At the request of several Consistories we furnished information and advice concerning a number of requests from outside organizations for aid from our churches. On account of our own economic conditions, we advised in general to hold aloof for the time being.

A large amount of blanks to obtain Communion Wine were endorsed by our Stated Clerk, who also replied to various inquiries about our denominational history, etc., etc.

We sent invitations to attend this Synod, as well as our Diamond Jubilee, to the Reformed Churches in the Netherlands, and the Reformed Church in South America. We also felt it to be appropriate to have the Old Ref. Churches of Germany receive a special invitation. Declinations were received from both South Africa and Germany, but we are delighted to have an acceptance of our invitation to the Netherland Reformed Churches, in the person of Dr. S. O. Los, now in our midst. On account of the financial situation we did not appoint any brethren to act as our representatives at the meetings of the major assemblies of our corresponding Churches in America. Those who were deputized to attend such bodies in 1930 sent official reports, which were placed on file.

The mandate of the regular members of this Committee, the Rev. W. P. Van Wyk, Rev. I. Van Dellen, and Rev. J. Timmermann, is again surrendered to you for your action.

The term of the Stated Clerk does not expire until the Synod of 1934.

Your Synodical Committee,
Wm. P. Van Wyk, Pres.
Henry Beets, Sec.

P. S. Attached to this report is a communication from the Committee of Correspondence with foreign churches of the Reformed Church of South Africa, about the holdnig of an Inter-church Conference of Reformed denominations—an International Calvinistic Congress. It was received too late to be placed before our Synod of 1930.

The Synod of the above named Church, as per letter dated, "Colesberg, 26 Juni, 1930," considered it urgently needed that such an Inter-church Synod be held, attended by delegates of all Reformed Churches which agree as to the Confession. Burning questions, such as the Evolution hypothesis, were to be discussed by such a body. We trust our Committee on Preadvice will place some kind of a reply to this before your honorable body.

H. Beets.

"Aan die Deputate
Korrespondensie Buitenlandse Kerke,
Nederland.

"*Waarde Broeders in Christus,*

"Ondergeteekende het die eer en die genoë om namens die Gereformeerde Kerk van Suid Afrika met u te korrespondeer oor die moontlikheid, wyse en samestelling van 'n Interkerklike Sinode, d.w.s. 'n Sinode van Deputate van u en onse Kerke, as ook van Deputate van die Gereformeerde Kerke van Amerika en ander Lande. Dit is lank al wat ons die behoefte daartoe gevoel en dit het weer levendig bij ons geword toe ons Deputaat van die Nederlandse Gereformeerde Kerke op ons Sinode van 1924 was, n.l. Prof. Dr. H. H. Kuyper.

"In sy rede het Prof. Kuyper op gemelde Sinode o.a. aan ons gesê: 'Calvijn pleitte reeds in zijn dagen voor de samenroeping van een algemeen Concilie, waar alle Protestantse Kerken zouden saam komen, ook de Anglikaanse Kerk en de Luthersche Kerk met de Gereformeerde Kerken saam, om sterk te staan tegenover de Kerk van Rome met haar machtige heel de wereld omspannende organisatie. Aan Calvyn is dit niet gelukt. Eerst na zijn dood is op de Sinode van Dordt in 1618 en 1619 gehouden dit occumenise karakter der Kerk in Calvinistiese sin tot openbaring gekomen, toen alle Gereformeerde Kerken hebben saamgewerkt om de belijdenis van God's soevereine

genade to handhaven tegenover het Arminianisme. Waar onse tijd ons voor so ernstige vraagstukken plaatst; vraagstukken, die de herziening of uitbreiding onzer belijdenis, onze liturgie en kerkorde raken, daar kan niet elke kerk dit op zich zelf doen, maar hebben we als leden van een lichaam elkander nodig om tot een goede oplossing van de vraagstukken by het licht van Gods Woord te komen. Mijn komst naar Zuid Afrika had geen ander doel dan om de band tusschen de Gereformeerde Kerken in Nederland en Zuid Afrika te sterken. Maar de afvaardiging van een persoon naar elkanders Synoden is niet voldoende. Het ideaal moet wezen een occumenische Synode, waar alle Kerken, die nog aan de Gereformeerde Belijdenis vasthouden, saam komen.'

"In sy afskeidsgroet aan Prof. Kuyper het ons Praeses, Ds. L. P. Vorster, op bogemelde Sinode o.a. gesê: 'Die Kalvinisme is sterk gewees in Nederland in die 16de–17de eeuw. Al is Nederland klein, met die Dordtse Sinode van 1618, 1619, het dit getoon dat dit groot kan wees. Kalvinisme is nog net so sterk en wag slegs op God's bestel om dit weer 'n wereldmag te maak. Ek is oortuig dat die Gereformeerde Kerke in Nederland die middel in God's hand moet wees om dit weer 't wereldmag te laat word deur dit in ander lande soas Duitsland, Hongarye, Skotland, Ierland, Amerika en Afrika uit sy lange slaap op te wek. As vanself voel Nederland dit en het reeds daarmee 'n begin gemaak, waarvoor ons en andere dankbaar is. Laat al wat nog Kalvinisties dink van alle lande nader aan mekaar gebring word. Laat die Kalvinistiese lewens- en-wereldbeskouing weer, soas in die 16de–17de eeuw gestel word enersyds teenoor die pouselike mag en wereld-idee wat nou weer sy kop oral opsteek. Laat dit gestel word andersyds teenoor die ongeloof en die rewolusiegees wat nou onder die volkere heers. . . . Sal Europa, en daarbij die kristelike beskaafde wereld gered word, dan moet ons teruggaan na die grond idee van die Kalvinisme, wat volgens Gods Woord die Sowereiniteit van God is.'

Als gevolg hiervan het ons volgende Sinode n.l. die van 1927, 'n Deputaat, Ds. D. Postma, na die Sinode van die Nederlandse Gereformeerde Kerk te Groningen gestuur met die opdrag om te werk vir so 'n occumeniese Sinode. Ons Deputaat het o.a. op die gemelde Sinode gesê: "Ons het behoefte aan gedagtewisseling met u b.v. hoe ons ons Belydenisskrifte 'n hanteerbare strijdmiddel kan maak teenoor hedendaagse dwalinge;—hoe ons teenoor die sondige eise van die tyd om die huweliksbande losser te maak, die egskeiding vraagstuk in die lig van Gods Woord moet beskou. Hoe ons die Kalvinistiese beginsels moet toelig dat hulle weer invloed sal uitoefenen op allerlei industriele, maatskaplike en staatkundige geleendhede—ja, hoe ons in hierdie en soveel ander vraagstukke meer gesamenlik en beter georganiseerd kan optree. Meer dan tevore gevoel ons dat alleen die suiwere vertolking van God's Woord die ware lig sal bring in die wetenskap, die regte smaak sal gee in kuns en kultuur, die juiste verhouding sal bepaal tussen mens en mens in die huis, in die maatskappy en in die staat. Alleen die suiwere vertolking van Gods Woord sal die enige ware troos verskaf en vir ons die enige versekerde toekoms open in die: *Soli Deo Gloria.* Omdat God onse God nog bestaan en dus nog Heerser is, 'n sterker Heerser dan alle wereldmag of ongodsdienstige gees; omdat ons sy bondelinge is in Suid Afrika en U sy bondelinge in Nederland groet ons mekaar in enigheid van geloof en belydenis. Ons groet mekaar as wapenbroeders wat besef die erns van die strijd, en

daarom 'n krygsraad wil hou in die Naam en in die Krag van Koning Kristus, wat alleen deur sy genade en Gees ons kan help, ons sal vertroos, en ons Gode diensbaar sal maak vir ons kerke ja, vir alle terreine van die lewe!'

"Uit die besprekinge van die Sinode te Groningen in 1927 het volgens verslag van ons bogemelde Deputaat geblyk dat:

" 'Teen so 'n Algemeene Sinode is Kerkregtelike besware ingebring. Die Sinode van die een kerk besit nie die bevoegdheid om met Sinodes van Susterkerke saam te vergader nie, want elke Sinode word saamgestel deur afgevaardigdes van plaaslike kerke en dit vir plaaslike sake. Dat die Dordtsche Sinode indertyd so 'n algemene karakter had, was omdat die Kerk toe staatskerk was, en omdat die Remonstrantisme die Gereformeerde Kerk toe bedreig het, is sowel van kerk asook van Staatswee daardie Sinode gehou. Ook is daarop gewys, dat as so 'n puur Kerklike Sinode gehou moet word, dat dan vooraf vastgestel sou moet word dat net kerke met dieselfde Konfessionele Standpunt saam sou kan vergader terwyl die doel tog moet wees om die Kalvinisme te bepleit bij die kerke wat anders bely. En eindelik moet so 'n aksie kom niet net bepaal tot die kerklike lewe niet, maar moet dit ook uitgaan tot die ander terreine van die lewe. Vandaar dat die gedagte uitgespreek is om liewer planne te maak vir 'n Internationale Kalvinistiese Kongres.'

"Nadat in die sin aan ons Sinode van Burghersdorp in 1930 rapporteer is, werd hierop die volgende besluit geneem:

" "'n Internasionale Calvinistiese Kongres, hoe nodig en nuttig ook al, kan niet handel nie oor die sake waarvoor die Gereformeerde Kerk van Suid Afrika so 'n Algemene Sinode nodig oordeel niet, omdat dit spesiaal sake is wat die belang van al die Gereformeerde Kerke in die verskillende lande raak. 'n Internasionale Calvinistiese Kongres moet homself bepaal by die bepleiting en bevordering van die Kalvinistiese beginsels op maatskaplik, ekonomies, pedagagies, staatkundig en ander gebied—die terrein van die gemene grasie,—maar mag homself nie gaan uitspreek nie oor vraagstukke wat tot die kerke van die verskillende lande in algemeen behoort nie omdat hij hom dan sou gaan beweeg op die terrein van die partikuliere Genade. Die Gereformeerde Kerk in Suid Afrika het gevoel toe hy sy Deputaat na die Sinode van Groningen 1927 die opdrag gegee het om te werk vir 'n algemene Sinode van die Gereformeerde Kerke van die verskillende lande, dat daar kerkelike vraagstukke is wat al daardie kerke gesamelik raak. En daarom wil die Sinode van Burghersdorp opnuut uitspreek:

(*a*) Dat hy 'n Sinode van die Gereformeerde Kerke van verskillende lande, wat een is in Belydenis, as dringend noodsaaklik beskou in die toekoms, om die Gereformeerde leerstukken wat deur die Ewolusieleer bedreig word, te handhaaf en die dwaling te bestry.

(*b*) Dat hy (gemelde Sinode van Burghersdorp) 'n kommissie benoem om advies uit te bring op volgende Sinode oor die moontlikheid, wyse en samestelling van so 'n Interkerklike Sinode. Die kommissie sal ook met Buitenlandese kerke hieroor korrespondeer.'

"Met die oog nou op alles wat hierbo aangehaal is, versoek ons u nou om, na raadpleging met u e.k. Sinode ons u gewaardeerde advies te gee oor die moontlikheid, wyse en samestelling van so 'n Interkerklijke Sinode. Dit sou ons van harte verbly as die Nederlandse Gereformeerde Kerke daartoe kon besluit om so 'n Interkerklike Sinode in Nederland saam te roep.

Kopie van herdie skrywe stuur ons ook na die Chr. Geref. Kerk in N. A. om te verneem wat hulle gevoelens is.

U van harte Gods seên toewensende op u arbeid.

U Eerw's Dwbs. in Christus,

D. POSTMA, *Burghersdorp.*

T. HAMERSMA, *Colesberg.*

Kommissie ad hoc."

SUPPLEMENT I-b.

REPORT OF TREASURER OF SYNOD

Grand Rapids, Mich., June 11, 1932.

ESTEEMED BRETHREN OF SYNOD:

IT IS my privilege to submit herewith an itemized statement of all receipts and disbursements in connection with the Synodical Treasury for the past two-year period.

There are certain matters to which your attention should be called for such action as you may consider proper.

In the first place I wish to report that the various Classes have responded wonderfully in caring for their respective assessments. Some, however, have not paid their assessment in full. I submit for your information a list of those in arrears with the respective amounts still unpaid, based upon the number of families in each Classis as given in the Yearbook of 1930, namely:

Grand Rapids East	$ 23.15	Grand Rapids West	$301.25
Holland	131.36	Orange City	101.13
Ostfriesland	77.90	Sioux Center	212.65
Wisconsin	212.75	Zeeland	58.00

Complying with instructions received from our Stated Clerk, I paid out for the funeral expenses of the Rev. A. J. Brink the sum of $301.29, and was later called upon to reimburse the Treasurer of Classis Pacific for money advanced to Rev. Brink with which to defray his traveling expenses in the amount of $100, making a total of $401.29 paid out in this matter. It was my understanding that we were to advance this amount pending settlement of insurance claims. Later Mrs. Brink informed me that she had received $2,450 in settlement of her claim in the matter, and immediately returned the $401.29 to our Treasury. May I suggest that some adjustment should be made with Mrs. Brink inasmuch as not even the traveling expenses of

the Rev. Brink from Lynden to Grand Rapids have been borne by Synod?

Then with regard to the assessment to cover Synodical expenses for the coming two-year period, I would like to suggest that this be reduced to 40c per family. I am confident that we will be able to meet our expenses with that amount provided no large items are authorized by Synod and the congregations respond properly in meeting the assessment, including the amounts that are still owing from some of the Classes. I would like to call your attention to the fact that the 50c per family, which has been allowed Classes California and Pacific to help defray the expenses of each of their classical meetings, costs Synod about 10c per family.

Trusting that our God will give you wisdom to act wisely, not only in these matters, but in every other matter which may come before you, and assuring you that it has been my pleasure to carry on this work in the past, I am

Yours very sincerely,

TONY NOORDEWIER, Synodical Treasurer.

SUMMARY

June 15, 1930—	Balance of Cash on hand	$10,855.18	
	Receipts during past two-year period	12,002.85	
		$22,858.03	
	Disbursements during past two-year period		$14,696.54
June 11, 1932—	Balance of cash on hand		8,161.49
			$22,858.03

Verified and found correct.

HENRY DENKEMA, *Auditor.*

June 8th, 1932.

SUPPLEMENT II.

REPORT OF THE BOARD OF TRUSTEES (CURATORIUM) OF CALVIN COLLEGE AND SEMINARY

To the Synod of the Christian Reformed Church, to convene at Grand Rapids, Michigan, June 8, 1932, and following days.

ESTEEMED BRETHREN:

IT pleases us that we may submit the report of the Board of Calvin College and Seminary to your honorable body, while you are assembled in the chapel of our Administration Building. When Synod met here two years ago, the Seminary building was still under construction, but since that time it has reached its completion, and stands, with the Library Building, as a monument to the generosity of its donors. In our last report to Synod, we announced that Mr. and Mrs. W. B. Eerdmans had given us a Wangerin Organ; this time we may point to the fine instrument that was installed in the College Chapel in the late summer of 1930, and that fills a long-felt need in our college life. Your honorable body meets at the season in which the academic year of the school has come to a close. It is out of the question, of course, to arrange matters so that Synod may meet when both our College and our Seminary are still in session, but we could wish you might see the splendid group of young men and women that form our student-body, as they go to and fro on the campus, as they move about in the halls of our buildings, or as they gather in their respective chapels for their devotional exercises. Till a few days ago they were still all here, and their numbers were not small. The President of the Seminary reported an enrolment of 44 students in the theological department, with four others who are already in the ministry, but are taking

special graduate courses; and the President of the College announced in his annual report that, so far from having a decreased enrolment as many non-tax supported colleges have in these times of business depression, our College has the largest enrolment in its history — 362 students in residence. On the last day of May, 75 of these students were graduated—51 of them receiving the Bachelor of Arts Degree, the remaining 24 receiving a diploma for their completion of a three-year course. Of the 51, upon whom the degree of Bachelor of Arts was conferred, 15 had finished the Pre-Seminary course. On the same day, 14 men were graduated from our Theological School, of which number four obtained the degree of Bachelor of Theology. When we consider how small our School was, even within the memory of those who are now in the prime of life, we have reasons indeed to be thankful to Him who has caused our institution to grow and flourish.

A. **The Meetings of the Board.**

(1) The Board of Trustees has met three times since Synod convened last. A special meeting was held in 1930 on the 28th of August to carry out the action taken by Synod in 1930 (see Acts, 15*b*, page 22) to amend Article I of the Articles of Association in such a way that it now reads:

"The name assumed by this corporation by which it shall be known in law is Calvin College and Seminary instead of Theological School and Calvin College."

The expenses connected with this meeting were very small, since but eight curators—all of them from the territory surrounding Grand Rapids—attended the meeting in person, and all the others voted by proxy.

In addition to this, the Board held its annual meetings at the regular time. Two curators from each of the Classes, except California, responded to the roll call in 1931; and from each of the Classes, except California and Pacific, in 1932. The Board learned last year that Classis California, in its desire to reduce expenses, had sent but one curator; and that this year not only Classis California, but also Classis Pacific had taken such an action. To our joy we

may report that in all of these meetings a fine christian spirit was manifested.

(2) Acting upon the instruction of the Synod of 1930 (see Acta, Article 23, paragraph 8, page 19) the members of the Curatorium Contractum were present and took part in the dedication of the new Seminary building on Oct. 29, 1930,

(3) At the annual meeting of 1931, the following officers were chosen: Rev. I. Van Dellen, President; Rev. J. Dolfin, Vice-President; Rev. L. J. Lamberts, Secretary; and Rev. D. Zwier, Assistant Secretary. In 1932 Rev. J. Dolfin was elected President, and Rev. W. P. Van Wyk, Vice-President. The other two officers were reëlected.

(4) Last year your Board, at its annual meeting, admitted the following to the candidacy of the sacred ministry of the Word: Nicholas Beute, John H. De Groot, Peter F. Dahm, John Guichelaar, Raymond Haan, John T. Holwerda, John J. Kenbeek, Dirk Mellema, Cornelius Oldenburg, John F. Schuurman, Evert Tanis, Casper Van Dyke, John Van Laar, and Cornelius Van Schouwen. To our sorrow we must add that of this number one has already passed away. Mr. John Van Laar died February 2, 1932.

This year fourteen men were declared candidates. They are: J. L. Bult, J. Griffioen, C. M. Schoolland, H. Schripsema, P. A. Spoelstra, J. Van Bruggen, H. Vander Klay, F. Vander Stoep, W. L. Van Rees, W. Verwolf, S. Vroon, G. Yff, H. Zwaanstra, J. Zwaanstra.

B. **The Standing Committees.**

(1) The following men served as members of the Board of Finance: Rev. W. P. Van Wyk, Rev. D. Zwier, Rev. W. Kok, Dr. A. B. Poppen, Messrs. G. J. Rooks, G. L. Dornbos, John Hekman, T. Noordewier, B. Hertel, F. Winter, and H. Holtvluwer. At our last annual meeting of Curatorium the Board of of Finance reported that "Mr. Holtvluwer had resigned on the ground of having more work than he can do justice to." It suggested further that the membership of the Board of Finance be reduced to ten, and Curatorium accepted this suggestion. While Curatorium was in session a telegram of sympathy was sent to Dr. and Mrs.

Poppen in Chicago where Dr. Poppen was in a critical condition.

Mr. Tony Noordewier, member of this committee, continued to serve our School as its Treasurer. The Synod of 1930 instructed Curatorium (Acta 1930, paragraph 3, page 19) "to give Mr. Noordewier some tangible recognition of appreciation for all the work he has done without remuneration as treasurer of our institution." The Board, through its Executive Committee and its Board of Finance, carried out this instruction when it presented an Encyclopedia Brittanica to Mr. Noordewier as a gift of the Church.

(2) The personnel of the Executive Committee remained unchanged. It is as follows: Rev. L. Veltkamp, Rev. J. Bruinooge, Dr. Y. P. De Jong, Rev. E. J. Krohne, and Rev. L. J. Lamberts.

C. **The Faculty of the Seminary.**

(1) No changes were made in the Theological Faculty since the last Synod convened.

(2) As the six-year terms of both Prof. C. Bouma and Prof. M. J. Wyngaarden expire, the Board recommends to Synod that both of these theological professors be reappointed indefinitely.

(3) During the year 1930–'31 Prof. L. Berkhof served as rector. At the annual meeting of 1931, the Executive Committee recommended that the rector, instead of serving but one year, as in the past, be appointed for four years and be eligible for re-appointment. When the Seminary Faculty was consulted, it expressed itself favorably, and acting upon the recommendations of this body Curatorium decided:

a) To have a more permanent head of the Seminary than in the past;

b) To appoint him for four years and to consider him eligible for re-appointment;

c) To abolish the principle of rotation so that the Board may now and in the future, when this quadrennial election takes place, select from among the Seminary Faculty members whom they consider best qualified;

d) To seek the advice of the Faculty before such an election takes place; and

e) To designate the one who is elected "Seminary President."

Professor L. Berkhof was elected to this position, and he was inducted into office on the 9th of September, the date on which he commemorated his 25th anniversary as professor of our institution.

D. **The Faculty of the College.**

(1) Rev. R. B. Kuiper, who had just accepted the presidency when Synod met in 1930, has now served two years in a very acceptable manner. The Board re-appointed him for a term of six years at its last meeting, and we may add, to our joy, that he accepted this re-appointment.

(2) Dr. H. H. Meeter was re-appointed for a similar term at the last meeting of the Board as Professor of Bible. Since he had received a call from the Oakdale Park church, the Board expressed the hope that he might see his way clear to decline and to continue his labors at Calvin.

(3) Last year the Board re-appointed Professors Van Zyl and Swets; to the latter, who held the rank of Associate Professor, it accorded the rank of Professor. In this connection we may call attention to the fact that under the direction of Prof. Swets, Handel's "Messiah" is rendered by a chorus of students before Christmas three successive evenings year after year. The programs that are rendered are invariably of high artistic value, and reflect the Christian character of our institution.

(4) We are glad to call Synod's attention to the fact that during the past two years three of our professors have received their doctor's degree—Prof. Ryskamp, Prof. Stob. and Prof. Van Zyl.

(5) Since Mrs. Floris Vander Stoep, formerly Miss Elizabeth Vertregt, tendered her resignation as Librarian, the Board appointed Miss Josie Baker to fill the position.

(6) In view of the fact that our Pre-Engineering course was far from what it should be, even so that a number of our young men refused to enroll at Calvin on this account, and that those who did enroll were obliged to supplement

their work at the Grand Rapids Junior College, urgent requests came to improve this course. Because of the present depression, the Board was rather reluctant to add another member to the teaching force, but it could not see its way clear to ignore the requests and to permit the reputation of Calvin College to suffer. Hence at the annual meeting of 1931, it appointed Mr. Harry J. Wassink as Assistant in the Department of Mathematics for the teaching of such subjects as Physics, Statics, and Mechanical Drawing. At its last meeting the Board re-appointed him with the rank of an Instructor.

(7) Leave of absence was given last year to Mr. Edwin Y. Monsma, our Assistant in Biology. He was re-appointed at the last meeting of the Board, and to him also the rank of Instructor was accorded.

(8) Mr. Flokstra, Instructor in Education, was re-appointed for a term of two years; and Miss Timmer, the Dean of Women, was re-appointed for a term of six years. In her capacity as Dean of Women she will be entitled to attend the Faculty meetings with a decisive vote.

(9) Mr. Cornelisse, the Director of Physical Training, has regained his health so that he can again perform his duties. He, too, was re-appointed.

E. **The Educational Secretary.**

Classis Grand Rapids West asked the Board at its last meeting to consider the possibility and advisability of dispensing with the office or position of the Educational Secretary. The Board had already had this matter under consideration since the meeting of 1931, and a committee had been appointed to study it carefully. This commitee reported that the Educational Secretary "has been quite successful during the first ten years of his labors. He has collected during that period a considerable amount of money for the school and accomplished about as much as could be expected. He was willing to undertake, and did to a great extent, the work which others refused to do. But since he was appointed, however, conditions have greatly changed. The educational, economic, and social status of many of our people is different from what it was in the past, re-

quiring and altogether different form of approach than formerly. Moreover, the economic situation of the last few years has brought about that he can do practically nothing at present." In view of this situation the Board recommends to your honorable body that he be retired on a pension. The Board, however, wishes it to be understood that when economic conditions improve and the right man for the place can be found, it would like to appoint a Financial Agent.

F. **The Question of Finding Places for Our Candidates.**

A new question is confronting us. In the past there often was a dearth of ministers, and the churches would rejoice when a new list of candidates would be presented. Lately, however, the situation has changed entirely, due, no doubt, to a number of factors. Whatever these may be, we are face to face at present with the fact that three of last year's candidates failed to receive a call, and that the prospects are not bright for the fourteen young men who have recently become candidates. The Seminary Faculty regards this as a very serious problem, and one that deserves careful and prayerful consideration. The President of the Seminary has already given expression in "The Banner" to the ideas of the Faculty on this matter. The Board overtures Synod to take steps for the alleviation of the present abnormal condition. It asks Synod to do this by fixing the attention of the Church at large on the direction in which the solution of this problem must be chiefly sought; and further by urging upon Consistories, Classes, and Boards of the Church, the advisability and practicability of absorbing the present surplus of candidates in such ways as the following:

1. Assistant pastorships.
2. Evangelistic pastorships.
3. Church Extension Work (Home Missions).
4. Assistance given to weak and struggling churches.

G. **Finances.**

(1) Last year the Board was informed that $3,000(less $275.50 income tax) received from the estate of Mr. John Meeter of Lansing, Illinois, has been placed in the endow-

ment fund; and that $25,000 had been bequeathed to our institution by Mr. William Van Agthoven of Cincinnati, Ohio. This year it learned from the Board of Finance that $5,000 of this legacy had been received, and that the whole estate has now been turned over to the representatives of the various legatees. Since this is not the time for disposing of real estate and securities, our representative is coöperating with the others in holding the estate till a more favorable time for selling it shall arrive.

(2) The Board was highly pleased to learn that the Publication Committee turned over $6,000 to our institution last year. It was a sum that could be used to good advantage.

(3) The financial condition of Calvin College and Seminary is far different from what it was two years ago. Then we reported that "our property is free from all encumbrances"; now we must make mention of an ever-increasing deficit that will very likely be more than $30,000 by September 1. Our teaching staff have voluntarily surrendered a part of their salary and turned it back into the general fund for the past two years; the Board of Finance has endeavored to cut down expenses to the minimum, but despite all these measures, the deficit has continued to increase.

(4) The Board was obliged to take drastic measures to meet this emergency. After consulting the members of both Faculties, and after reaching an agreement with them, the Board decided:

1. That all faculty members are to return 20% of their salaries with the following stipulations:
   a) In addition to returning part of their salaries to the school, the members of the faculties are to assume additional burdens in teaching as will reduce the appropriation for student assistants to a strict minimum;
   b) There will be no reduction of the first $1,000 of anyone's salary. This will protect those receiving smaller salaries.
2. That the salaries of the Librarian, Bookkeeper, Physical Director, and others who are serving Calvin Col-

lege and Seminary, shall be reduced according to a schedule that had been presented.

3. That the pensions of the Emeriti Professors be reduced twenty per cent.

(5) The Board advises your honorable body to delegate authority to the Board of Trustees to continue to alter and to terminate the agreement under (1) as conditions may require.

(6) In view of the fact that several Classes are overturing Synod for a reduction in the assessments, the Board presents the following:

a) The Board of Trustees recommends — although rather reluctantly — that Synod reduce the assessment from $3.50 to $3.00 per family in order that your honorable body may comply with the requests of the several Classes.

b) The Board wishes to emphasize the fact, however, that this recommendation is made with the understanding that after the reduction goes into effect all Classes will pay their part of the assessment in full. If they should fail to do this, the deficit would, of course, become still larger than it is at present.

c) The Board of Trustees is obliged to point out further that the present budget was balanced after the schedule of reduction in salaries had been adopted, but that it makes no provision whatever to cover the existing deficit.

(7) The following financial statement covering the two years 1930 and 1931 is given by Mr. Vos, the Asst. Treas.:

FINANCIAL STATMENT COVERING THE YEARS 1930 AND 1931

OPERATING STATEMENT

EXPENSE		Jan. to Dec. 1930	Jan. to Dec. 1931
Salaries—	College Faculty	$ 57,384.49	$ 59,966.68
	Seminary Faculty	21,000.24	21,000.24
	Emeritus	6,600.00	6,600.00
	Administrative	15,320.22	16,970.42
Supplies—	College	7,665.22	6,060.29
	Seminary	1,060.05	1,049.44
	Business Administration	3,751.26	3,608.62
	Physical Plant	7,983.62	9,023.84
	Mechanical Stokers		3,340.01
		$120,765.10	$127,619.54

INCOME

Classical Assessments	$ 73,187.34	$ 57,548.64
College Tuition	32,538.28	32,222.71
Seminary Tuition	2,486.50	2,302.50
From *The Banner* and *De Wachter*		6,000.00
Interest from Endowment	6,534.15	5,222.22
Miscellaneous	153.58	229.90
Faculty Contributions		2,451.75
	$114,899.85	$105,977.72
Deficit for the year	5,865.25	21,641.82
	$120,765.10	$127,619.54

STATEMENT OF FUNDS

	Endowment	Building
Value Jan. 1, 1930	$119,834.15	$430,699.76
From Pledges and Donations	5,125.00	3,179.14
From Churches for the Chair of Ethics and Bible	6,603.05	
Hekman Brothers—Seminary Building		45,000.00
Eerdmans—Wangerin Pipe Organ		12,500.00
Value Jan. 1, 1931	$131,562.20	$491,378.90
From Pledges and Donations	5,808.08	4,035.11
Churches for Ethics and Bible	5,757.75	
Hekman Bros.—Seminary Building		20,180.00
Value Dec. 31, 1931	$143,128.03	$515,594.01

BALANCE SHEET

		Dec. 1930	Dec. 1931
Assets—	Endowment Loans	$114,750.00	$136,350.00
	Endowment Property	3,177.00	3,177.00
	Endowment Cash	13,635.20	3,601.03
	Buildings and Equipment	560,793.03	565,259.08
	Accounts Receivable	767.70	6,019.69
	Cleveland, Pittsburgh R. R.		2,000.00
	Cash Balance	834.28	3,599.13
		$693,957.21	$720,005.93
Liabilities—	Note Payable—General	6,000.00	31,000.00
	Note Payable—Sem. Bldg.	45,500.00	29,313.39
	Department Funds	3,012.82	3,946.96
Net Worth—	Endowment Funds	131,562.20	143,128.03
	Building Funds	491,378.90	515,594.01
	Reserve Account	16,503.29	9,785.75
			732,768.14
	General Deficit		12,762.21
		$693,957.21	$720,005.93

H. **Two Recommendations Regarding Changes in the Personnel of the Board.**

At this point of our report we desire to call the attention of your honorable body to two recommendations of the Board that have a bearing on the question whether or not the number of curators should be reduced; and on the question whether or not laymen should be represented in Curatorium.

(1) Curatorium wishes to inform Synod that it is not in favor of the overture of Classis Grand Rapids West, and recommends that it be rejected for the following reasons:

a) It would inevitably result in a too predominant influence of the Classes of Michigan and immediate vicinity in the affairs of our School. For the only way to reduce would be to reduce the delegation of each Classis from two to one. Now both the Executive Committee and the Financial Committee must, from the very nature of the case, be composed of curators from the central section. But these two committees, all from Michigan and vicinity, would then constitute almost a two-third majority of the whole Board. We fear the consequences for the School of such an overwhelming influence of a few Classes.

b) The affairs of a large and growing institution are too important to entrust to a small body of men, meeting often only once a year; and especially the tremendous power of declaring young men candidates for the ministry should be exercised only by a fairly large and representative group of delegates.

c) The membership of the Curatorium is subject to frequent changes, as a result, in addition to death, of nonreëlection of its members, or their removal to other Classes. If the Curatorium was composed of only fifteen ministerial delegates, it might easily happen that in a comparatively short time very few ministerial members with any previous experience would be serving, resulting in a lack of stability and continuity very undesirable in a body responsible for the welfare of institutions so important as Calvin College and Seminary.

(2) Curatorium petitions Synod to increase the membership of the present Curatorium by the addition of seven laymen as Curators at large, these to be appointed by Synod upon a nomination by Curatorium for a term of four years. Four of this number shall retire one synodical year, and three the following synodical year, but all shall be eligible to reëlection. Curatorium petitions Synod further to change Art. 1 of the Rules and Regulations accordingly.

Grounds:

1. If this recommendation is adopted, the Board can perform its ad interim work through two committees from its own members, namely, an Executive Committee, specifically for the consideration of Educational matters, and a Financial Committee for the financial business of the institution. In other words, the work of the Board, as a separate body in distinction from the Curatorium will be done away with. And experience has proved that it sometimes leads to technical difficulties to have the financial affairs of a large institution as our school, conducted by men who are not legal trustees of the school.
2. We remark that a possible objection, that by the adoption of this advice, we would be enlarging the Curatorium instead of decreasing the number of its members, as some desire, has no real force, in view of the fact that:
   a) We now have seven laymen doing most of the financial work of the Board. By the adoption of this advice we do not really increase our numbers, but give to men who have considerable responsibility and heavy duties the authority they deserve.
   b) No added expense would result from the adoption of this advice; and it is with a view to the expense that some desire a reduction of Curatorium membership, and might view with apprehension any increase in the numbers of curators.

I. **Matters to Which Attention is Directed.**

(1) The Board decided to call the attention of your honorable body to the fact that the early date of Synod's convening presents a serious difficulty in having thirty-six full weeks in the academic year of our School.

(2) The Synod of 1930 "expressed itself as being in favor of introducing a post-graduate course in the Seminary leading to a Th.M. degree; and it appointed a committee of six with instructions to report to Curatorium with the understanding that this body, after thorough investigation of the report, shall have power to act" (see Acta 1930, Art. 31:16, page 24). We may call the attention of your honorable body to the fact that the committee of six has reported to Curatorium, and that this body has decided to introduce the post-graduate course that will lead to a Th.M. degree.

(3) In view of the fact that the present practice of collecting tuition at a reduced rate from students taking the Pre-Seminary course in the College has caused considerable difficulty, the Board decided to make the following change:

> For students in the Pre-Seminary course the tuition will be the same as that charged students in other courses; upon admission to our Seminary, however, the excess paid over and above the rates specified in the College catalog of 1931 on page 21 (previously approved by the Board and Synod) will be credited toward tuition in the Seminary until absorbed.

May the Lord guide your honorable body in all your deliberations.

Respectfully submitted,

L. J. LAMBERTS, Secretary.

SUPPLEMENT III.

REPORT OF THE GENERAL HOME MISSIONS COMMITTEE TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH

DEAR BRETHREN:

SINCE our last report to the Synod of 1930, your General Home Missions Committee has been trying to do at least something of the great work entrusted to it as your representative.

We held our first meeting as an Executive Committee on December 18, 1930, and discussed various matters with reference to the work within the United States, as well as in Canada.

Our annual meeting was held May 20, 1931. As you know, during the years when Synod is not in session, the work of the General Home Missions Committee is to be carried on by members of the Executive Committee, composed of our delegates of the Classes in Michigan, and the Classis of Illinois. At that time it was reported that a statement had been sent to the treasurers of the various Classes, as to arrears of 1931, in paying the quotas expected from them, as per budget adopted by Synod. Sorry to say, at our meeting of Sept. 9, 1931, it was evident that quite a number of Classes still were, and even to this date are, in arrears, in so far as the budgets adopted at the last Synod are concerned. Three of our smallest Classes had the smallest amounts in arrears. Cl. California only $16.20; Cl. Ostfriesland, $52.48; and Cl. Pacific, $210.00. We regretfully state that some of our largest Classes are far more in arrears than that.

It was reported at the September meeting that but little money was coming in. At one time our Treasurer could pay only 80% of the allowances, and later on a still smaller amount,—12½%. An average of $2,200 is needed each month, so it is evident that a steady flow of money must come in to meet our obligations as to missionaries and expenses and subsidies.

Happy to say when the Executive Committee received the assistance of the editors of our church weeklies, some more money came in and we were able to make up what we were still owing the missionaries and pastors who were looking for subsidies.

You will find a detailed report of the Treasurer annexed to this report.

At our annual meeting of May 20, 1931, we decided to ask ministers laboring in the Ontario field to form a subcommittee to meet quarterly till the annual meeting of 1932 for such purposes as: discussing possible mission fields; reaching conclusions as to the most promising fields; formulating plans for the opening of work in these fields; dividing this work of surveying and of occupation as much as possible among the posts now on the ground, and proposing to the Executive Committee such plans for additional workers, part time or full time, as looked most efficient and economical as to expense of time and money.

They were also requested to draw up such budgets as might be needed for the Ontario work; to discuss the most profitable home location for one of the missionaries, and state what would be reasonable allowances for house rent, and other expenses. This has worked so well, that at our annual meeting, held June 1st, we decided to have this subcommittee continued until the meeting of the General Home Missions Committee, the Lord willing, before the Synod of 1934.

We were not able to pay the entire amount that had been promised the Hamilton church. We are still owing $1,200, but have $500 on hand to pay off on that, and hope that the entire sum may be paid before long. This seems to be an opportune time to pay off this mortgage, in Canada, on account of the lower rate of exchange of the Canadian dollar.

On account of the economic situation we have not been able to grant enough money to the Chatham congregation to erect the building for which they had already laid the foundation, paid for by our Treasurer.

With reference to the Holland Ref. Immigration Aid Society, under whose auspices Mr. J. A. Wyenberg has been

laboring for some years, we decided at our last annual meeting to discontinue his salary. With due appreciation of the work which had been carried on by Brother Wyenberg, under auspices of his local society, we felt that the economic situation did not warrant us to continue the employment of this lay worker.

The incorporation of the General Home Missions Committee has, per instructions of the previous Synod, been completed on June 1st, 1932. The General Home Missions Committee, at its last annual meeting (June 1st), went into details as to the *budgets* submitted by the various Classes. Some of these were found in the second part of the Agenda. Somehow the Classes are not yet accustomed to send these in to the Secretary of the General Home Missions Committee, but continue to mail them to the Stated Clerk of the Synod. This should not be done any longer. Such matters should be addressed to the Secretary of the Board, that he may make use of these reports to make up the various proposals of the budget, as the General Committee is from time to time supposed to lay before the Synod. Or to keep them as a guide during the years that Synod is not in session.

The following is a **Condensed Statement of Receipts and Expenditures** by J. J. Buiten, Treasurer of the General Home Mission Funds of the Christian Reformed Church of America, for the two years ending December 31, 1930, and 1931:

CASH RECEIPTS

FROM	FOR 1930	FOR 1931	COMBINED
Classis California	$ 514.89	$ 398.57	$ 913.46
Classis Grand Rapids East	2,283.34	3,133.34	5,416.68
Classis Grand Rapids West	3,516.17	3,763.78	7,279.95
Classis Hackensack		575.00	575.00
Classis Holland	1,569.44	1,857.81	3,427.25
Classis Hudson	2,280.26	2,543.33	4,823.59
Classis Illinois	2,431.95	1,323.28	3,755.23
Classis Muskegon	1,754.97	1,195.04	2,950.01
Classis Orange City	952.99	1,476.95	2,429.94
Classis Ostfriesland	575.46	547.33	1,122.79
Classis Pacific	798.96	694.16	1,493.12
Classis Pella	1,590.09	847.01	2,437.10
Classis Sioux Center	1,177.40	455.69	1,633.09
Classis Wisconsin	709.80	801.59	1,511.39
Classis Zeeland	2,073.80	2,100.00	4,173.80
Totals from Classes	$22,229.52	$21,712.88	$43,942.40

FROM			
Indian Missions, per Rev. J. Dolfin, Treas.		$ 146.14	$ 146.14
Heidenwereld, Dr. S. v. d. Werf	200.00		200.00
Church Help Fund (Kerkhulp)	500.00	1,345.06	1,845.06
Bal. Lake Mich. East District	1,384.51		1,384.51
Bal. Mid-West Dist.		1,156.37	1,156.37
Netherlands Ref. Churches	708.75	263.90	972.65
Chr. Ref. Church, Windsor, Canada		150.00	150.00
Chr. Ref. Church, Blackwell, Can.		52.00	52.00
Bethel Chr. Ref. Church, Paterson, New Jersey		490.00	490.00
Chr. Ref. Church, East Martin, Michigan		118.12	118.12
Chr. Ref. Church, Dutton, Mich.	8.53		8.53
Chr. Ref. Ch., Imlay City, Mich.		5.00	5.00
East Leonard Chr. Ref. Church, Grand Rapids, Mich.		26.32	26.32
Various Societies	5.00	398.23	403.23
Individual Gifts	59.20	288.00	347.20
Legacies, Est. Hendrika Kos		533.30	533.30
Est. John Meeter		371.50	371.50
Est. N. Silvius	50.00		50.00
Est. Y. Vander Ploeg	500.00		500.00
Interest Earned	160.75	214.33	375.08
Total Receipts	$25,806.26	$27,271.15	$53,077.41

CASH DISBURSEMENTS

TO	FOR 1930	FOR 1931	COMBINED
Classis California	$ 7,551.77	$ 6,146.30	$13,698.07
Classis Muskegon	702.02	267.07	969.09
Classis Orange City	3,320.96	1,824.50	5,145.46
Classis Ostfriesland	2,150.48	2,288.66	4,439.14
Classis Pacific	4,278.90	5,777.40	10,056.30
Classis Sioux Center	2,008.65	2,336.79	4,345.44
Totals to Classes	$20,012.78	$18,640.72	$38,653.50
Lake Mich. East District	3,889.08		3,889.08
Midwest Canada District	2,547.68		2,547.68
Hamilton (Canada) Church	600.00	1,200.00	1,800.00
Winnipeg (Canada) Basement		49.14	49.14
Rev. J. Balt, Hamilton, Rent and Expenses		633.87	633.87
Rev. H. Wierenga, Winnipeg, Salary and Expenses		1,675.66	1,675.66
Rev. T. De Boer, Expenses only (Salary paid by Oakdale Church)		245.18	245.18
Rev. Wm. Meyer, Salary and Expenses		2,778.09	2,778.09
Holland Immigrant Aid Society, for Wyenberg's Salary		673.30	673.30
Totals	$27,049.54	$25,895.96	$52,945.50

For Administrative Expenses	$ 304.84	$ 174.42	$ 479.26
For Bonds purchased for Memorial Funds	500.00	800.00	1,300.00
Total Disbursements	$27,854.38	$26,870.38	$54,724.76

SUMMARY

Total Cash Receipts	$53,077.41
Total Cash Disbursements	54,724.76
Disbursements exceed Receipts by	$ 1,647.35
Apply Balance as of January 1, 1930	4,594.82
December 31, 1931, Balance in Bank	$ 2,947.47

Bonds on hand, Jan. 1, 1930, at par	$1,800.00
Bonds purchased for Cash	1,300.00
Gain par value of Bonds through exchange	200.00
December 31, 1931, Bonds on hand	$3,300.00

I certify that the foregoing Statements are prepared from the books of Mr. J. J. Buiten, Treasurer General Home Missions Funds for the two years ending December 31, 1931, and are correct; the Cash in Bank and Bonds on hand as of that date were certified and found as stated.

(Signed) WILLIAM P. DREYER, *Public Accountant.*

Grand Rapids, Mich., March 30, 1932.

Proposed Budget for General Home Missions for 1933 and 1934

Classes	No. of Fam.	Total Needed	Should Raise Themselves at $2.50 per Family	To Receive from Gen. Fund	To Pay to Gen. Fund	Rate per Fam. to G. F'd
California	445	$ 6,700.00	$1,112.50	$ 5,587.50	$ 445.00	$1.00
G. R. East	2760	5,607.00	6,900.00		4,053.00	1.50
G. R. West	3407	5,532.50	8,517.50		6,392.00	1.90
Holland	1920	3,790.00	4,800.00		2,930.00	1.55
Hud.-Hack.	2150	6,395.00	5,375.00	1,020.00	2.150.00	1.00
Illinois	2721	3,789.00	6,802.50		5,734.50	2.10
Muskegon	1939	5,958.00	4,847.50	1,110.50	1,939.00	1.00
Orange City	1565	9,400.00	3,912.50	5,487.50	1,565.00	1.00
Ostfriesland	574	3,720.00	1,435.00	2,285.00	574.00	1.00
Pacific	864	8,190.00	2,160.00	6,030.00	864.00	1.00
Pella	1090	3,800.00	2,725.00	1,075.00	1,090.00	1.00
Sioux Center	1440	6,690.00	3,600.00	3,090.00	1,440.00	1.00
Wisconsin	664	1,050.00	1,660.00		1,274.00	2.00
Zeeland	1563	1,250.00	3,912.50		4,225.50	2.70
		$71,871.50				

CANADA—	
Windsor–Blackwell (Sal., House Rent, and Auto)	2,705.00
Hamilton (Auto)	200.00
Chatham (Auto)	200.00
Winnipeg (Part of Sal. and Auto)	1,400.00
Total to pay out	$30,190.50
Total to receive if all pay their share	$34,676.00

This *Budget* is proposed to your kind consideration for the work of Home Missions for 1933 and 1934.

You will notice that the Budget is based on the supposition that our *Classes* shall raise $3.50 per family. Those Classes which expect aid from the *General Fund* shall raise $2.50 for Classical Home Missions, and besides $1.00 for the *General Fund.* Those Classes which do not need aid from the General Fund shall also raise $3.50 per family, but the amount *not* needed for their own classical work shall be contributed to the General Fund. The amount per family that each Classis must contribute to the General Fund is indicated in the last column. For instance, Cl. Zeeland needs only 80c per family for its own home mission work. At the rate of $3.50 per family it should contribute $2.70 per family to the General Fund, etc.

We hope you will be pleased to learn that we have succeeded in paring the Budget in every way, so as to *reduce* it from $4.00 to $3.50 per year, per family; certainly not any too much for such important work. But while the General Home Missions Committee has not passed on this, may its Secretary, as your Director of Missions, suggest to you that we ask our churches to continue to set aside $4.00 per family for Home Missions right along, but that 50 cents of that $4.00 be made a special fund for endeavoring to find openings for new workers, so that, with God's blessing resting upon these reconnoitering tours, if possible, fields may be found for at least a few of the workers who are now available? We trust if any openings are found that our candidates will be glad to serve for the time being for a comparatively small remuneration. We trust you will be glad to learn of this and give it your sanction.

You are also asked to approve of the appointment of the

following brethren as representatives of their various Classes for a term of two years, as usual:

Cl. California.....Rev. R. J. Frens
Cl. G. R. East.....Mr. J. B. Hulst
Cl. G. R. West.....Rev. H. Baker
Cl. Hackensack....Rev. D. De Beer
Cl. Holland.....Rev. N. Monsma
Cl. Hudson..Rev. J. L. Van Tielen
Cl. Illinois.....Rev. F. Doezema
Cl. Muskegon.....Rev. J. Dolfin
Cl. O. City..Rev. J. F. Van Dyk
Cl. Ostfriesland....Rev. H. C. Bode
Cl. Facific.....Rev. J. Mulder
Cl. Pella.....Rev. C. Witt
Cl. S. Center..Rev. J. H. Geerlings
Cl. Wisconsin.....Rev. J. O. Vos
Cl. Zeeland..Rev. H. E. Oostendorp

Last but not least, our General Home Mission Committee asks and urges you that the expected quotas for mission purposes be considered "assessments," as the quotas fixed for our Theol. School and Emeritus Board. On the ground that our missionary obligations are just as scriptural as those pertaining to these causes, while experience has proven the necessity of putting these budgets on such a footing if we are to carry out your mandate, contained in Art. 17 of our *Rules and Regulations,* p. 264, Acta 1930, charging us with paying out in full the support promised. The measure therein named: an appeal for a special offering, has proven to be inadequate. Cf. Art. 11, Zendingsorde, the term "verplicht."

Respectfully submitted,
by order of the Gen. Comm.,
HENRY BEETS, Secretary.

SUPPLEMENT IV.

CONDENSED STATEMENT OF RECEIPTS AND DISBURSEMENTS

Of the Committee of "Kerkhulp" (Church Help Committee) of the Christian Reformed Church of America, for the two years from Jan. 1, 1930, to Dec. 31, 1931

REV. J. MANNI, *Treasurer*, until November 1, 1931

J. J. BUITEN, *Temporary Treasurer.*

RECEIPTS

	1930	1931	COMBINED
Regular Collections	$ 7,558.53	$5,008.57	$12,567.10
Special Collections: Sioux Center	1,020.17	8.71	1,028.88
Hamilton, Canada	1,376.42	468.64	1,845.06
Blackwell, Canada		25.00	25.00
Legacy, Lucas Smith	500.00		
N. N., Rock Valley, Iowa	5.00		
Mulder, per J. G. Rutgers	48.18		
N. N.	5.00		558.18
Difference in Deposits made in Bank, not entered		20.00	20.00
Loans Repaid by Churches	3,107.12	2,879.56	5,986.68
Totals	$13,620.42	$8,410.48	$22,030.90
Balances on hand Jan. 1, 1930:			
Regular Funds			1,230.72
For Account of Sioux Center			4,227.99
Total			$27,489.61

DISBURSEMENTS

New Loans Granted:				
Neerlandia, Canada	$1,500.00			
Roseland IV, Ill.	3,000.00			
Lynden II, Wash.	2,000.00			
G. R., East Leonard	2,000.00			
Bellflower, Calif.	2,000.00			
Chatham, Canada	3,000.00			
Hamshire, Texas	2,500.00			
Sioux Center, Iowa	1,743.13	11,000.00	6,743.13	17,743.13
Remittances to: Sioux Center		5,232.43	24.44	5,256.87
Hamilton, Canada		500.00	1,345.06	1,845.06
Blackwell, Canada			25.00	25.00
Administrative Expenses		106.00	92.38	198.38
Totals		$16,838.43	$8,230.01	$25,068.44
Correction of error in 1930 bank balances			.05	.05
Totals		$16,838.43	$8,230.06	$25,068.49
December 31, 1931, Balance in Bank				$ 2,421.12

STATEMENT OF LOANS TO CHURCHES, showing:

A. Balance of Loans, as reported two years ago, and which differ from Balances unpaid as of January 1, 1930.
B. Unpaid Balances as of January 1, 1930 as per Ledger.
C. Loans granted during 1930 and 1931.
D. Repayments of Loans during 1930 and 1931.
E. Unpaid Balances as of December 31, 1931, as per Ledger.

Location of Chr. Ref. Churches (Borrowers)	Reported to Synod in 1930	Balance, Jan. 1, 1930	Additional Loans	Repaid Amounts	Balance, Dec. 31, 1931
Arlene, Mich.	$	$ 177.00	$	$ 25.00	$ 152.00
Sullivan, Mich.	300.00	350.00		100.00	250.00
Atwood, Mich.	594.00	600.00		58.50	541.50
Rudyard, Mich.	463.00	493.00		45.00	448.00
Tracy, Iowa		98.36		19.71	78.65
Alamosa, Colo.		750.00		200.00	550.00
Oskaloosa, Iowa	275.31	257.31		54.50	202.81
East Palmyra, N. Y.		162.64		60.00	102.64
Noordeloos, Mich.		125.00		5.28	119.72
Vesper, Wis.	None	60.00		60.00	None
Shepherd, Mont.	3,160.00	3,060.00		3.20	3,056.80
Vona, Colo.		155.00		47.75	107.25
Ada, Mich.		150.00		25.00	125.00
Conrad, Mont.		1,984.70		54.70	1,930.00
Birnamwood, Wis.		2,130.00		20.00	2,110.00
Muskegon Hghts., Mich.	470.00	525.00		135.00	390.00
Burdett, Canada	None	40.00		40.00	None
Sanborn, Iowa		205.00		None	205.00
Winnipeg, Canada		365.00		None	365.00
Hancock, Minn.		578.00		None	578.00
Hanford, Calif.	193.99	202.99		100.00	102.99
Sibley, Iowa	1,627.35	1,673.00		97.50	1,575.50
Worthington, Minn.	1,665.00	1,750.00		85.00	1,665.00
Ocheyedan, Iowa		1,040.79		11.05	1,029.74
Cramersburg, Canada		770.00		None	*770.00
Neerlandia, Canada	3,995.00	3,595.00	1,500.00	None	5.095.00
Los Angeles, Calif.		2,320.00		140.00	2,180.00
Holland, Minn.	1,150.00	1,190.00		35.00	1,155.00
North Blendon, Mich.		200.00		15.00	185.00
Detroit, Mich.		575.00		None	575.00
Fremont II, Mich.	200.00	225.00		55.00	170.00
Dutton, Mich.		450.00		25.00	425.00
Columbus, Mont.	900.00	750.00		175.00	575.00
Lark, N. D.		500.00		None	500.00
West Branch, Mich.	1,660.00	1,090.00		85.87	1,004.13
Riv'r B'd (Hope), Mich		1,175.00		None	1,175.00
Ogilvie, Minn.		722.00		70.40	651.60
Austinville, Iowa	600.00	595.00		70.00	525.00

Location of Chr. Ref. Churches (Borrowers)	Reported to Synod in 1930	Balance, Jan. 1, 1930	Additional Loans	Repaid Amounts	Balance, Dec. 31, 1931
Hawarden, Iowa		450.00		100.00	350.00
Estelline, S. D.	897.25	1,945.00		47.25	1,897.75
Chandler, Minn.	1,187.32	1,205.00		57.68	1,147.32
Bigelow, Minn.		2,000.00		100.00	1,900.00
Purewater, S. D.		380.00		20.00	360.00
Hills, Minn.		225.00		60.00	165.00
Wyoming Park, Mich.		1,250.00		120.49	1,129.51
Roseland IV, Ill.		300.00	3,000.00	165.00	3,135.00
Lansing, Ill.		1,000.00		100.00	900.00
Holland Center, S. D.		760.00		80.00	680.00
Brooten, Minn.		1,235.00		None	1,235.00
McBain, Mich.		1,372.00		105.00	1,267.00
Crookston, Minn.		850.00		None	850.00
Holland, Iowa		1,700.00		185.00	1,515.00
Lynden II, Wash.	700.00	650.00	2,000.00	150.00	2,500.00
Waupun, Wis.	1,300.00	1,400.00		500.00	900.00
Portland, Mich.		902.50		27.50	875.00
Mountain Lakes, Minn.		475.00		25.00	450.00
Coopersville, Mich.		1,425.00		None	1,425.00
East Martin, Mich.		1,423.00		150.00	1,273.00
Diam'nd Springs, Mich.		500.00		275.00	*225.00
Aetna, Mich.		775.00		75.00	700.00
Bradley, Mich.		850.00		None	850.00
Sultan, Wash.		1,120.00		70.00	1,050.00
Rock Rapids, Iowa		2,650.00		25.00	2,625.00
Burnips, Mich.		500.00		500.00	None
Bauer, Mich.		800.00		150.00	650.00
Goshen, Ind.		750.00		100.00	650.00
Sioux Falls, S. D.		1,660.00		5.30	1,654.70
East Muskegon, Mich.		3,800.00		None	3,800.00
Grand Rapids, Mich.:					
East Leonard St.		4,025.00	2,000.00	None	6,025.00
Godwin Heights		2,900.00		None	2,900.00
Lee Street		1,800.00		100.00	1,700.00
Ellsworth, Mich.		1,700.00		200.00	1,500.00
Alameda, Calif.		3,000.00		250.00	2,750.00
Vancouver, B. C., Can.		1,900.00		100.00	1,800.00
Bellflower, Calif.		1,000.00	2,000.00	100.00	2,900.00
Decatur, Mich.		3,500.00		None	3,500.00
Chatham, Canada	3,000.00	None	3,000.00	None	3,000.00
Hamshire, Texas		None	2,500.00	125.00	2,375.00
Sioux Center, Iowa		None	1,743.13	None	1,743.13
TOTALS		$85,267.20	$17,743.13	$5,986.68	$97,023.74

* Notations in Ledger account indicate balance uncollectable; it is suggested that Synod take action and eliminate from books.

J. J. BUITEN, *Treasurer.*

SUPPLEMENT V.

REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS TO THE SYNOD OF 1932

ESTEEMED BRETHREN:

AS your representatives in the work of Heathen Missions, the Christian Reformed Board of Missions has the honor of reporting to you on missionary activities since the Synod of 1930.

As usual in these synodical reports, we shall first take up matters pertaining to our Indian field, then to that in China, and next we shall report on the labors of your Board and its secretary; then the report of the Board's treasurer, covering the last two fiscal years; and finally, proposals to be submitted to your consideration.

PART I

The Indian Mission Field

Through the mercies of our faithful covenant God the missionary activities of our Church among the Indians of the Southwest could continue at our various stations: Rehoboth, Crown Point, Farmington, Toadlena, Tohatchi and Zuni, with the various branches connected with some of these places, as mention of them will be made under the respective headings.

At Rehoboth, the work was continued in our school and hospital. Both of these branches of missionary activity being blessed in many ways. There were a couple of changes on the staff, but as head of the school Miss Stob continues; as head of the hospital Dr. R. H. Pousma, who is also acting pastor. His salary is now being paid by the Hackensack churches. General Manager, Hon. J. H. Bosscher, continues as our manager. The Rev. J. R. Kamps, who formerly acted as Rehoboth's pastor, was set aside

especially for the work at Ft. Wingate. He was also in charge of the camp work in the Rehoboth district, co-operating in this respect with Mr. Bert Sprik, under whose leadership a chapel has been built at Gallup, a very useful place for all kinds of religious meetings, at the small cost of $1500. Under his guidance another chapel was built at a still smaller price, the Bethlehem Chapel, both of these enterprises enjoying a great deal of co-operation from the side of our Navaho converts and others. Also the building of the Hope Chapel in the Tohatchi field.

At Ft. Wingate Rev. Kamps has been laboring among some 452 Indian young men and women, who are inclined toward Protestantism. Our plan to have a chapel erected at that place has not yet matured, largely on account of the economic situation.

At Two Wells, in the Rehoboth district, Rev. C. Hayenga has taken the place of the Rev. J. W. Brink, an exchange effected with the consent of the Muskegon Classis, in charge of the Zuni Mission field, as well as with the approbation of Mr. Kos who has been paying the salary of our Two Wells worker. A number of young Navahos have expressed a desire to make confession of faith. Some confessions and baptisms also took place at Rehoboth. At Two Wells the work is more of a pioneering character.

Coming to Crown Point, at which Rev. and Mrs. Bolt continue their work, we may record the good news that on May 8th, 1932, not less than 22 girls and 14 boys received Holy Baptism. Many more asked for baptism, but were persuaded to wait for various reasons. In connection with Crown Point, whose missionary is salaried by the Paterson churches, is San Antone, where Mr. Mark Bouma, veteran in our Indian work, began his labors last fall, assisted by Elder Damon. Mr. Bouma's salary is paid by the Grand Rapids Woman's Missionary Union.

At Farmington the veteran missionary in charge is the Rev. L. P. Brink, who was compelled to turn his work over to Mr. J. C. Morgan. The vacation of a few months taken by Bro. Brink, who made his home in Holland, Mich., has done him a world of good, while Mr. Morgan

has given a good account of himself, continuing the labors in Farmington.

About 100 miles from Farmington is Star Lake, where something of a home for a missionary and a chapel was erected, and at which place Mr. and Mrs. Andrew Vanderwagen have been laboring since the fall of 1930. They were greatly handicapped in their efforts on account of the lack of an interpreter.

Rev. L. P. Brink, as is well known, is supported by the four Roseland churches, while Mr. Morgan's salary is being paid by our three Kalamazoo churches.

At Toadlena, Mr. J. C. Kobes has continued his good work, particularly with the children of the government school there, also doing some field work, and teaching religion in the Nava Day School, while he has been trying to find an opening for work at Beautiful Mountain, where the government is erecting buildings, something to which we shall refer later on. Mr. Kobes' salary has been paid so far by the Bethel Church of Grand Rapids, Mich.

At Tohatchi, the Rev. Goudberg, missionary of the Classis of Holland continues his labors, while his colleague, Mr. Geo. Oppenhuizen at Nahaschitty, is active in bringing the message of light to the Indians.

Rev. Goudberg's services are especially connected with the government school at Tohatchi, while Bro. Oppenhuizen labors specifically as campworker, although also holding meetings in the chapel next to his home.

As already stated, in connection with Two Wells, Rev. J. W. Brink was transferred to the Zuni field, as missionary in charge. This exchange of workers took place just prior to the terrible snow storm which brought so much ruin, especially to the Navahoes. The health of Bro. Brink was impaired somewhat, necessitating hospital treatment in Denver, but the good news reached us May 21st, that he was able to return to his home and feels well.

The Zuni school continued under the teachers, the Misses Brandt, Wegman, and Mierop, while Mr. C. Kuipers left Jan. 1, 1932, to continue his studies at the Albuquerque University. His place has been taken by

Mr. Edw. Vanderwagen, who is not alone general mechanic, but also interpreter for Rev. J. W. Brink.

Work is also being continued at Black Rock, where we were able to dispose of the mission property, as no longer needed, in so far as a parsonage was concerned. A chapel has been erected to provide a place for our religious work, in connection with the Sanatorium at the place.

The situation at Zuni has caused us considerable worry, but we are glad to say that everything has been settled satisfactorily and the work is progressing in an encouraging manner, although we are still looking for showers of blessing upon this field which has been barren for so long.

PART II

China Mission Field

Notwithstanding wars and rumors of wars, and a devastating flood in a large part of that great Republic, the work might continue uninterruptedly, and encouraging progress has been made.

The Rev. Smit, who has been spending his first furlough in the United States, was able to report to the Executive Committee, at its meeting of June 30, 1931, that there was encouraging progress. While no congregations had as yet been organized, the number of converts was increasing right along. At the time they totaled 34. Now the number is 42. The native staff at the time was composed of 11 evangelists, two colporteurs, two Bible women and two language teachers.

It was planned to open a new station at Chinkiang, something already consented to by our Synod, as soon as possible. The relation between the workers, Rev. Smit stated, is marked by peace and harmony. The future outlook was considered hopeful, if there could be peace nationally during the next few years.

Rev. De Korne's report for 1931 mentioned rich blessing, challenging opportunity, puzzling problems and also keen disappointments. In one place, Ting-yen, one adult and two infants were baptized, and in Suang-tien, April, 1932, four young people were baptized on their own confession.

In Jukao city, May, 1932, five adults were baptized: three girls and two married women. Slowly but surely, Bro. De Korne stated, faithfully and prayerfully, we are going forward. The same applies to the work of the Dykstra brothers in their evangelistic activities, while Dr. Huizenga's annual report on his medical work was encouraging. Hundreds of patients called at his office ,and there also have been daily calls at the homes of Jukao people. Several asked to be baptized, and leper patients have been coming to the clinic. The old hospital is still closed, and his equipment has not yet been replaced.

Rev. Selles has finished his second year of language study, at the close of 1931, and has taken over as much as possible the work of Missionary Smit while he is on furlough.

The labors of Miss Kalsbeek and her assistant, Miss Ruby Liu, have been continued in an encouraging way. She, as well as the male workers, has been distributing hundreds of tracts, something also done by Miss Lillian Bode, who, continuing her language study, started work in Pai P'u, the field of the Rev. H. A. Dykstra, and in a village nearby. Mrs. H. A. Dykstra also rendered fine service at Pai P'u. "The work among the women and children is very encouraging," the Rev. De Korne reported on April 30, 1932.

All the missionaries have labored among the flood refugees in Jukao City, some 2,000.

The salaries of these workers have been paid so far as follows:

Rev. L. S. Huizenga, M. D., by LaGrave Ave. Church, Grand Rapids.

Rev. J. C. De Korne, by Classis of Zeeland.

Rev. H. A. Dykstra and Miss Kalsbeek, by the West Side Grand Rapids churches.

Rev. S. A. Dykstra, by the First Church of Grand Rapids.

Rev. A. H. Selles, by the Central Ave. and Fourteenth St. churches of Holland, Mich.

Miss Lillian Bode, by the First Wellsburg, Iowa, church.

Miss Ruby Liu, two sisters in Grand Rapids, Mich.

The Coldbrook congregation has been paying, largely at least, the salary of Rev. A. H. Smit, but sorry to say economic conditions compelled that church to cut down its budget for the work in China. One of the native evangelists has his salary paid from the interest of the Peerbolte Memorial Fund. Its donor, Mrs. H. Peerbolte of Muskegon, went to her reward last May. Some years ago she also donated $4000 toward the building of the Crown Point chapel, and we are glad to honor her memory for both our mission fields.

Sorry to say we did not see our way clear to send out additional workers to our China field on account of the economic situation at home.

PART III

The Work of the Board and Its Secretary

Since the Synod of 1930 your Board met twice in regular session, and our Executive Committee met practically every two months, and sometimes oftener. What a vast amount of interests are taken care of by Board and Executive Committee is evident when we inform you that the records of our decisions, during the last two years, cover more than a hundred large typewritten pages. Every one of the Board members, representing our fifteen classes and our three delegates at large, regularly received a complete copy of the minutes, mimeographed so that every one of the members may be able to have a complete record of the activities of Board and Executive Committee, and is able to give an account of the work carried on at the meetings of our various Classes.

The Director of Missions is secretary of our Board as well as of its Executive Committee, and is in charge of the preparing and sending out of all the Minutes, and of course a great deal of correspondence naturally is involved after each and every one of these meetings. Considerable correspondence is carried on likewise with our various workers at home and abroad. Work connected with our General Home Missions Committee also belongs to his function. Besides this, he is president of the South

American Mission Committee, and he tries to keep his eyes on the other missionary activities of our denomination.

Each week he endeavors to provide both *De Wachter* and *The Banner* with news of our mission fields, editing the articles sent, and occasionally preparing articles of his own. As Synod knows, in recent months, not less than sixteen articles were specially prepared for *The Banner*, covering the history of our Church—including its mission work.

Each year he reminds our churches of the Pentecostal offerings. Considerable time is also taken to occasionally consult with our workers and arrange schedules for missionary meetings in various places, and to correspond with applicants for vacancies. The amount of correspondence involved in all this is very large. When last we advertised for teachers, some thirty applications came in and had to be attended to.

Practically each Sunday the secretary preaches in our various churches, and holds quite a number of evening meetings. The proceeds of all of these labors in our own circles during week days and Sundays he turned over to the treasurer of our Mission Board. He attempts also to obtain special gifts but during the past two years has not met with encouraging response. Attempts are being made to influence some people who are able to do so, to remember the cause of missions in their last will and testament. Some of the labors of the secretary are in connection with our Woman's Missionary Unions, of which there are now eight, seven in the district around Lake Michigan, and one out east. Attempts have been made to organize similar Unions in Iowa, but especially the lack of our own workers to enthuse our women, and the difficulty of making arrangements for a schedule of trips not consuming too much time and expense, has been in the way so far of promoting this cause among our people across the Mississippi. The proceeds of these Unions have been encouraging up till last fall, when it was felt that the depression was also hurting the offerings, although it will gladden Synod to know that the Grand

Rapids Union continues not alone the payment of the salary of the San Antone worker, but was able to vote $1,000 last May toward various mission purposes and still has a considerable sum left in its treasury. Till recently we were happy to note that in so far as our Board of Heathen Missions was concerned, our receipts had not been affected as much as we had feared at times. Whereas the receipts for the General Fund, from Jan., 1931, to Apr. 16, 1931, totaled $46,344.72, the total receipts during the same period of 1932 amounted to $44,428.91. This gladdening fact, however, is in part due to it that we received $5,000 from the Van Agthoven estate, and since the above named total was given, $1500 was obtained as the proceeds of a house left to our Mission Board by the late Mrs. Hattie Rottschafer from whose estate the sum of $1917.39 came to our Board some time ago. From the estate of our late brother John Meeter, we obtained $1367.00. Other friends of the cause remembering it in their wills for smaller amounts, but equally much appreciated, were J. Sikkema, Antje Iwema, Y. Vander Ploeg, Elsie Venema, and Meyke Buursma, while the daughters of the late Mrs. A. Van Ek, formerly of Sioux Center, sent us $150.00 in memory of their mother. May these examples, which we prize highly, encourage others to imitate them, even if the estates are not as large as the one left by Bro. Van Agthoven.

It surely is necessary that especially our people of means in so far as they are found in our circles, come to our aid. Things begin to look dark. While at our recent Board meeting, it was reported by our treasurer that on June 1, 1932, there was a balance on hand of $13,755.26, of this amount $10,750.00 consists of trust funds which may not be used, so that the actual balance of cash on hand was $3,005.00. But besides this balance being so discouragingly small, it was reported that up to June 1st our Board owed not less than $9,454.33, for the Budgets ($5,431.42); auto allowance $535.00; camp subsidy, $50.00; Indian salaries, $2,832.90; foreign salaries, $500.00; house rent, $105.00.

It was the unfavorable economic situation that led our Board, at its meeting June 2nd and 3rd, of this year, to

pare all the budgets to the bone, and to have all the salaries reduced about 20%. This present year all our missionaries already contributed 10% of their salaries to the General Fund and the secretary of missions 15%. The last named functionary offered to cut his down still more. This in face of the rise in taxes and other expenditures connected with his home, for which he is responsible, while he makes no charges for the use of his auto, and, as stated above, turns all his honoraria for speaking in our churches into our Board's treasury.

In the face of urgent calls, our Board moreover decided to spend $500 for a chapel at Beautiful Mountain, the very promising site named above. Happily this amount was already given to the cause by Mr. Geo. Vanderwerp of Muskegon, Mich.

We decided to request Drenthe to call the Rev. J. R. Kamps (supported hitherto by the Drenthe congregation) as campworker (field missionary) in our Rehoboth territory, while beginning with July, taking over for the time being the work of Mr. B. Sprik at Gallup, who was compelled to obtain a year's leave of absence. The position of religious director at the Ft. Wingate school, at which we now care for the religious needs of 452 young men and women considered "Protestant," has been offered to Cand. J. H. De Groot. This offer at a limited salary for a trial period of one year.

The Executive Committee was also authorized to obtain a worker, one of our candidates, for the Star Lake post, also at a reduced salary, and for a trial period of one year. Mr. Andrew Vanderwagen was not reappointed for that position.

As to Ft. Wingate, made a post by our Synod of last year, we shall try to find a calling church for that very promising missionary enterprise.

Your Board having received a communication from the committee appointed by your former Synod, to raise the necessary funds for a new hospital at Rehoboth, begs to report that because of the economic conditions obtaining at present, this mandate could not be carried out. In view of this and also in consideration of a proposed

medical program of our government, considerably increasing its medical work among the Indians, your Board recommends that Synod re-appoint the above mentioned committee, but to instruct it not to go ahead until it has consulted with the Board and obtained its approval.

Finally, allow us to inform you that on June 3, 1932, we carried out a decision made by a former Synod to have our Board re-incorporated. (See p. 43, Acta Synod of 1928.)

Details of the financial situation are given in the report of our treasurer for the last two fiscal years, which are hereby annexed, as Part IV of this communication.

PART IV

Report of the Treasurer

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS FOR THE YEAR 1930

Receipts

Rehoboth Mission	$ 20,224.18	
—Medical Service	1,280.01	
—Well	345.01	
—New Hospital	284.17	
—Sidewalks	50.00	
—Christmas	14.00	$ 22,197.37
Zuni Mission	5,589.98	
—Christmas	5.00	
—Black Rock Parsonage	25.00	5,619.98
Crown Point Mission	269.00	
Farmington Buildings	25.00	
Tohatchi Parsonage	176.05	
Nahaschitty Buildings	1,956.00	
Toadlena Mission	10.00	
San Antone Buildings	393.87	
Gallup Property	110.00	
Bethlehem Chapel	182.88	
Fort Wingate S. S. Supplies	30.00	
Two Wells Buildings	900.00	
Star Lake Mission Buildings	50.00	
Star Lake Cabin	10.00	4,112.80
Indian Deficit	508.65	
Personal Gifts	235.00	
Miss J. Veenstra	907.40	
Miss M. Van Vessem	15.00	
Lepers in the U. S.	210.00	
Crown Point Chapel	25.00	
Expansion Program	247.81	
Crown Point—Song Books	50.00	
China Famine Relief	276.18	

Jewish Missions	30.00	
Jewish Missions—Chicago	25.00	
Christmas Gifts to Various Missions	20.00	
Uncle John	8.37	
Rehoboth Bulletins	5.00	
South America	50.00	
Canada	75.01	
Bethesda	5.00	
Cutlerville	5.00	
Home Missions	35.00	2,733.42
General Fund—Borrowed	6,800.00	
—Annuity	1,000.00	
—Contributions	64,585.46	72,385.46
Salaries—Indian	10,276.19	
—Foreign	13,993.16	24,269.35
Foreign Missions	15,177.61	
—Leper Work in China	234.53	
—Jukao S. S. Building	54.24	15,466.38
Total Receipts for the Year 1930		$146,784.76
Balance, December 31, 1929		5,429.70
Total		$152,214.46

Disbursements

Rehoboth—General Budget	$ 25,574.40	
—Pipe Line and Trenches	2,500.00	
—Christmas	14.00	$ 28,088.40
Zuni—General Budget	5,600.00	
—River Protection	200.00	
—Special Appropriation	175.00	
—Hospital Wood-Account	55.69	
—Hospital and Dispensary	560.00	
—Christmas	5.00	
—Black Rock Budget	304.00	6,899.69
Gallup—General Budget	640.00	
—Property	4,120.00	
—Special House Appropriation	140.00	
—Bethlehem Chapel	182.88	
Tohatchi General Budget	764.00	
Nahaschitty General Budget	320.00	
Toadlena—General Budget	808.00	
—Light Plant	800.00	
Farmington—General Budget	480.00	
—Morgan's House	325.00	
—Tax—Scott's Place	34.32	
—Gas Adjustments	200.00	
Crown Point and San Antone—		
—General Budget	520.00	
—Chapel	4,057.56	
Two Wells—General Budget	164.00	
—Medicine Chest	100.00	
—Buildings	2,030.67	15,686.42
Crown Point—Song Books	50.00	
Uncle John	8.37	
Rev. L. P. B.—Catechism Books	60.00	

Rehoboth Bulletins	5.00	
South America	50.00	
Canada	75.01	
Bethesda	5.00	
Cutlerville	5.00	
Home Missions	35.00	
Jewish Missions	17.50	
Jewish Missions—Chicago	25.00	
Star Lake Cabin	10.00	
Personal Gifts	235.00	
Miss M. Van Vessem	15.00	
Miss J. Veenstra	907.40	
Heidenwereld Pub. Co.	25.00	
Famine Relief	182.53	1,710.81
Notes—$6,000.—Interest, $1,254.	7,254.00	
G. R. Woman's Miss. Union Refund	45.00	
Home Mission Council Appropriation	100.00	
Moving Expenses—		
—Brink and VanderWagen	742.00	
Traveling Exp. Missionaries	306.49	
Literature	40.64	
Board and Committee Meetings	646.32	
Administration Expenses	320.54	
Foreign Miss. Conference Appropriation	100.00	9,554.99
Salaries—Indian	38,555.48	
Camp Subsidies	837.50	
Auto Allowances	8,181.49	
Educational Allowances	500.00	
Salaries—Foreign	18,441.06	
Children Allowances	1,750.00	
Summer and Health Allowances	875.00	69,141.14
Foreign Missions—Budgets	9,637.50	
—House Rent	780.00	
—Deposit—R. R., Steamship Fares	200.00	
—Interest—Annuity	40.00	
—Thomas Nelson Med.	20.00	
—China S. S. Union	50.00	
—Dr. R. Summer Allowance	50.00	
—Famine Relief	93.65	
—Selles—Balance Expenses	39.04	
—Account—S. A. Dykstra	110.38	
—Selles' Residence	1,250.00	
—A. H. Smit—Accident	235.00	
—Central Building	2,500.00	
—Land Fund	1,000.00	
—Tung Chen	200.00	16,205.57
Total Disbursements		$147,287.03
Total Receipts		$152,214.46
Total Disbursements		147,287.03
Balance, December 31, 1930		$ 4,927.43

Standing of Various Funds—

Training School	$ 436.52		
Trust Funds	10,750.00		
Zuni Bldg.	15.92		
Ojo Caliente Chapel	208.61		
Farmington Chapel	510.00		
Rehoboth Well	3,483.98		
New Hospital	284.17		
Sidewalks	50.00		
Expansion Program	2,992.02		
Star Lake	750.00		
Lepers in U. S.	210.00		
Jewish Missions	12.50		
China—Hospital	216.00		
China—Books	100.00		
Lepers in China	234.53		
		$20,254.25	
Outstanding Notes—			
Private Parties		6,700.00	
Bank		14,000.00	
			$40,954.25
Indebtedness on Properties—			
Black Rock Parsonage	$ 2,773.41		
San Antone Mission	3,049.70		
Nahaschitty Mission	1,071.98		
Tohatchi Parsonage	3,722.75		
Farmington Mission	1,053.42		
Two Wells Mission	7,350.00		
Gallup Property	4,010.00		
		$23,031.26	
Indian Mission Fund Deficit		$ 8,944.25	
Foreign Mission Fund Deficit		4,051.31	
			36,026.82
Balance, December 31, 1930			$ 4,927.43

* Mrs. H. Peerbolte of Muskegon cancelled a $4,000. note to pay for Crown Point Chapel.

JOHN DOLFIN, Treasurer.

This is to certify that we, the undersigned, have audited the books of Rev. John Dolfin, Treasurer, and found same correct, and this report verified.

A. J. Wibalda,
Fred L. Winter,
Auditing Committee of Classis Muskegon.

Jan. 20, 1931.

ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF MISSIONS FOR THE YEAR 1931

Receipts

Rehoboth Mission	$ 15,911.12	
—Medical Purposes	861.25	
—New Hospital	225.39	
—Ft. Wingate Chapel	50.00	$ 17,047.76

Zuni—Sale of B. R. Parsonage	5,800.00	
—New Parsonage	28.17	
—B. R. Chapel	15.00	
—Mission	4,912.05	10,755.22
Ft. Wingate	321.00	
Star Lake	64.31	
Crown Point	58.13	
Two Wells	1,200.00	
Gallup	510.99	
Nahaschitty	1,071.98	
Two Wells Chapel	50.00	
Farmington	10.00	
Rev. and Mrs. Bolt	46.13	3,332.54
Personal Gifts	155.19	
Miss J. Veenstra	666.24	
Miss M. Van Vessem	20.00	
Miss N. Breen	13.50	
Deficit	589.14	
Jewish Missions	117.80	
Home Missions	101.13	
Expansion Program	5.00	
Chicago Helping Hand	5.00	
Flagstaff Conference	25.00	
Stereopticon	40.00	
B. R. Chapel	510.00	
Famine Relief	68.29	2,316.29
General Fund—Borrowed	5,375.00	
—Refunds	6,329.55	
—Legacies	1,435.90	
—Contributions	43,328.80	56,469.25
Salaries—Indian	10,368.71	
—Foreign	16,208.64	26,577.35
Foreign Missions—Lepers	78.52	
—Poor	26.45	
Foreign Missions	12,870.49	12,975.46
Total Receipts for the Year 1931		$129,473.87
Balance, December 31, 1930		4,927.43
Total		$134,401.30

Disbursements

Rehoboth	$ 23,142.40
Zuni	7,950.00
Black Rock Chapel	708.61
Gallup Mission	956.00
Gallup Property	810.00
Crown Point	370.00
Tohatchi	608.00
Nahaschitty	400.00
Toadlena	468.00
Farmington	779.15
Two Wells Mission	328.00
Star Lake Cabin	29.31
Scott's Place Final Payment	1,600.00
Miss Johanna Veenstra	619.24
Miss M. Van Vessem	20.00
Miss Nelle Breen	13.50

Personal Gifts Forwarded	110.19	
Jewish Missions	117.80	
Home Missions	101.13	
Stereopticon	40.00	
China Poor	20.00	
Famine Relief	136.58	
Refunds	82.00	
Chicago Helping Hand Miss.	5.00	
Paid on Notes	13,776.43	
Interest on Notes	999.62	
Literature	485.50	
Secretarial and Office Exp.	277.82	
Committee-Board Meetings	753.57	
Treasurer's Supplies and Expenses	58.49	
Traveling Expenses—Moving, etc.	440.30	
Home Missions Council	50.00	
Salaries—Indian Workers	38,221.50	
Auto Allowances	7,640.00	
Camp Subsidy	725.00	
Educational Allowances	1,175.00	
Salaries—Foreign Workers	15,800.00	
Foreign Missions—Budgets	4,032.50	
Travel Account	1,771.28	
Land Fund	1,000.00	
Annuity Interest	40.00	
China Intelligencer	50.00	
House Rent	1,202.50	
Total Disbursements		$127,914.42
Total Receipts plus 1930 Balance		$134,401.30
Total Disbursements, 1931		127,914.42
Balance, December 31, 1931		$ 6,486.88

Standing of Various Funds—

Training School	$ 436.52		
Trust Funds	10,750.00		
Zuni—B. R. Parsonage	3,070.68		
Farmington Chapel	510.00		
Rehoboth Well	3,483.98		
New Hospital	509.56		
Sidewalks	50.00		
Ft. Wingate Chapel	371.00		
Two Wells Chapel	50.00		
Expansion Program	1,227.02		
Star Lake	814.31		
Lepers in U. S.	249.26		
China Hospital	216.00		
China Hospital (Books)	100.00		
Lepers in China	273.79		
Foreign Mission Fund	448.82		
		$22,560.94	
Outstanding Notes—			
Private Parties	$ 7,575.00		
Bank	4,723.57		
		12,298.57	
			$34,859.51

Building Indebtedness—		
San Antone	$ 3,049.70	
Tohatchi	3,722.75	
Farmington	1,043.42	
Two Wells	4,950.00	
Gallup	3,499.01	
Indian Mission Deficit	12,107.75	
		$28,372.63
Balance, December 31, 1931		$ 6,486.88

J. DOLFIN, Treasurer, Muskegon, Mich.

This is to certify that we, the undersigned, have audited the books of Rev. John Dolfin, Treasurer, and have found same correct and have verified this report.

A. J. Wibalda,
Fred L. Winter,
Auditing Committee of Classis Muskegon.

Jan. 29, 1932.

PART V

Proposals of the Board to Synod

1. Your approval is asked of the appointment of the following members of the Board and their alternates for the ensuing two years:

Cl. California: Rev. R. J. Frens; alternate, Rev. M. M. Schans.
Cl. Grand Rapids East: Rev. J. L. Heeres; alternate, Rev. M. Monsma.
Cl. Grand Rapids West: Rev. H. J. Mulder; alternate, Rev. G. Hofmeyer.
Cl. Hackensack: Rev. J. Beebe; alternate, Rev. D. DeBeer.
Cl. Holland: Rev. D. Zwier; alternate, Rev. L. Van Laar.
Cl. Hudson: Rev. W. Kuipers; alternate, Rev. R. Bolt.
Cl. Illinois: Rev. J. H. Monsma; alternate, Rev. C. Huissen.
Cl. Muskegon: Rev. John Dolfin; alternate, Rev. L. J. Lamberts.
Cl. Orange City: Rev. J. Paauw; alternate, Rev. G. Andre.
Cl. Ostfriesland: Rev. H. C. Bode; alternate, Rev. J. F. Schuurmann.
Cl. Pacific: Rev. J. Mulder; alternate, Rev. I. Westra.
Cl. Pella: Rev. I. Van Dellen; alternate, Rev. W. D. Vanderwerp.
Cl. Sioux Center: Rev. J. C. De Bruyn; alternate, Rev. J. Rubingh.

Cl. Wisconsin: Rev. J. O. Vos; alternate, Rev. J. Holwerda.
Cl. Zeeland: Rev. J. G. VandeRiet; alternate, Rev. A. De Vries.

2. As delegates at large, the Board proposes the men now serving: the brethren H. Denkema, H. Hekman, and J. Kos; and the brethren E. Wierenga, M. Meeter, and Dr. J. D. Mulder.

3. As to the Sudan United Mission, Acta 1930, p. 34, 35, we propose to you to defer action on the matter to the Synod of 1934, because of the present economic situation, and of the need of further study of the subject by your Board.

4. We propose that the Committee for the proposed new hospital at Rehoboth be reappointed, with the instruction not to go ahead until it has consulted with the Board and obtained its approval. The Committee is composed of the brethren John Hekman, G. Daane, Rev. J. Dolfin, Dr. G. Broodman, and H. Holtvluwer. (See paragraph on this subject near end of Part IV.)

5. The Synod is requested to change the existing rule requiring the presence of a representative from the Indian field at our Board meeting each time before Synod, in the sense that such a representative "be available" at the time of the Board meeting for advice on Indian Mission matters.

We have already made the request of such a nature to the China missionaries, who may happen to be in this country at the time of the Board meeting.

BUDGET PROPOSALS FOR 1933

I

INDIAN MISSION BUDGET

Original salaries, 1931, $39,200. Less 10% and 15% gifts in 1932, $34,830. Proposed for 1933	$27,385.00
Auto allowances	6,480.00
Rehoboth budget asked for $26,970.40; cut at least to	20,000.00
Zuni budget asked for $7,728.00; cut at least to	5,500.00
Crown Point	200.00
San Antone	240.00
Two Wells	300.00

Star Lake	260.00
Farmington	400.00
Gallup	942.00
Nahaschitty	375.00
Toadlena	372.00
Tohatchi	770.00
Educational allowances	1,000.00
Board and Committee meetings	380.00
Literature	237.50
Secretarial and office expenses	137.50
Treasurer's supplies and expenses	30.00
Trav. and moving expenses—new missionaries to the field	1,000.00
Home Missions Council appropriation	100.00
Interest on Notes	750.00
Insurance on Various Buildings	1,800.00
Emergency salaries—and other matters	1,750.00
Building propositions	5,500.00
Estimated deficit (At close of '31 it was $28,372.63)	28,375.00
	$104,284.00

23,254 families @ $4.00 per family per year $ 93,016.00
23,254 families @ $4.50 per family per year $104,643.00

For 1931 we asked for six dollars per family.
For 1932 we are asking for five dollars per family.
For 1933 WE SHOULD HAVE, IF AT ALL POSSIBLE, FOUR-FIFTY PER FAMILY.

II

FOREIGN MISSION BUDGET FOR 1933

Salaries (not including salaries churches are paying)	$ 3,500.00
Budgets and Station Funds	13,500.00
Educational allowances	1,000.00
Literature	237.50
Board and Committee meetings	380.00
Secretarial and Office expenses	137.50
Treas. supplies and expenses	30.00
Trav. exp. and (De Korne's home while on furlough)	2,500.00
Foreign Mission Conference appropriation	100.00
Interest on Notes	80.00
	$21,465.00

We should have again ONE DOLLAR PER FAMILY for the China cause, as there may be a deficit at the close of this year, unless things change in the last half of this year.

Respectfully submitted,
by order of
Christian Reformed Board of Missions,

HENRY BEETS, Secretary.

SUPPLEMENT VI.

REPORT OF THE GENERAL TREASURER, JEWISH MISSIONS

To the Synod of 1932.
Esteemed Fathers and Brethren:

AS Treasurer of the Jewish Mission General Fund, it is my duty and privilege to render a report and account of Receipts and Disbursements for the past two years. Since Synod decided that the report be sent to the Stated Clerk in time to be printed in the Agenda, we render a report for the calendar years of 1930 and 1931. Hence the first half of the year 1930 is repeated, being already reported to the previous Synod.

We have reasons to rejoice that, notwithstanding the required sum appropriated by the last Synod was not reached, this report compares favorably with that given two years ago. The result of the economic depression was felt during the past year, when your Treasurer received more than $4,000.00 less than the previous year. Our churches, under the present circumstances, have responded as well as could be expected. We hope and pray that the Lord will soon restore prosperity so that the causes of His Kingdom, also that of the Jewish Missions, may not suffer.

The accompanying printed report shows that even more was received than the two previous years. Classis Hackensack deserves credit for almost reaching the required $2.20 for two years, per family. This Classis has been doing better each year.

We wish to call attention to a slight error in the printed report, viz., after Grand Rapids, West, it should read: "Re-

ceived per family, $1.27; less than required per family, 93 cents."

Your Treasurer had published a "Form of Bequest" for Jewish Missions in our Church organs, but the Stated Clerk of Synod expressed the opinion that, since the General Fund is not incorporated, this might lead to difficulties. He, therefore, suggested that we be incorporated. While Synod (see Acts of Synod 1918, page 28, IV, at the close of *e*) however, discontinued the General Committee for Jewish Missions, and appointed only a General Treasurer to receive funds for Jewish Missions and to disburse to the treasurers of Chicago and Paterson the sums appropriated by Synod, it is not possible to be incorporated. One person cannot be incorporated. Your Treasurer, therefore, would suggest that since the Christian Reformed Board of Missions is incorporated, the following "Form of Bequest" be approved: "I DEVISE, GIVE, AND BEQUEATH TO THE CHRISTIAN REFORMED BOARD OF MISSIONS the sum of

..... Dollars,

to be applied to Mission Work among the Jews, as, and wherever, carried on by the Christian Reformed Church."

The books of your Treasurer have been audited and found correct for the period from May 1, 1930 to December 31, 1931. The period from January 1, to April 30, 1930, was included in the auditing of the books two years ago.

May the richest blessings of the God of Israel rest upon this work so that the remnant of Israel, according to the election, may be saved!

Humbly submitted,

J. L. VAN TIELEN, Treasurer.

P. S. The resolution of the 1928 Synod, to have the Treasurer of the Jewish Mission General Fund placed under a bond of $10,000, was duly carried out by the Director of Missions. (Cf. Acta 1928, p. 25.)

FINANCIAL REPORT OF JEWISH MISSIONS — GENERAL FUND
of the Christian Reformed Church

FROM JANUARY 1, 1930, TO DECEMBER 31, 1931

Name of Classis	Number of Families	Amount Required	Amount Received	Less than Required	Received per Family	Less than Required per Family	*Of Amount Received Sent Direct to Chicago
California	483	$ 1,062.60	$ 722.36	$ 340.24	$1.49	$ .71	$ 75.00 (Rehoboth)
Ostfriesland	560	1,232.00	875.82	356.18	1.56	.64	10.00
Grand Rapids, East	2,786	6,129.20	4,622.82	1,506.38	1.66	.54	
Grand Rapids, West	3,387	7,451.40	4,323.16	3,128,24	1.21	1.19	338.16
Hackensack	585	1,287.00	1,264.48	22.52	2.14	.06	
Holland	1,905	4,191.00	2,573.87	1,617.13	1.35	.85	120.00
Hudson	1,466	3,225.20	2,438.20	787.00	1.66	.54	10.00
Illinois	2,730	6,006.00	4,133.79	1,872.21	1.51	.69	1,375.95
Muskegon	1,955	4,301.00	3,318.21	982.79	1.70	.50	
Orange City	1,512	3,326.40	1,667.10	1,659.30	1.10	1.10	
Pacific	840	1,848.00	1,518.09	329.91	1.80	.40	
Pella	1,046	2,301.20	1,671.81	629.39	1.59	.61	
Sioux Center	1,413	3,108.60	2,228.93	879.67	1.57	.63	
Wisconsin	642	1,412.40	1,034.05	378.35	1.61	.59	369.74
Zeeland	1,576	3,467.20	2,291.53	1,175.67	1.45	.75	22.86
Total	22,886	$50,349.20	$34,684.22	$15,664.98	$1.51	$ .69	$2,321.71

Societies, individuals, etc.	1,010.83
Building Fund (Chicago)	50.00
Building Fund (Paterson)	30.10
Interest	187.38
Balance on hand Jan. 1, 1930	572.62
Total Receipts	**$36,535.15**

Included in above the following amounts were SPECIFIED:

For Chicago $2,085.52
For Paterson* 2,081.16

DISBURSEMENTS

Chicago	$24,500.00	
Chicago Bldg. Fund	25.00	
Paterson	8,500.00	
Paterson Bldg. Fund	30.10	
*Direct to Chicago	2,321.71	
Gratuity, Stamps, etc.	210.19	
Balance on hand Jan. 1, 1932	948.15	
Total Disbursements		**$36,535.15**

* All money for Jewish Missions should be sent to the Treasurer of the General Fund and not to the treasurers of Chicago or Paterson. See Acts of Synod, 1928, page 25, V, 4.

CHICAGO

Chicago Received:		
Through General Fund	$24,500.00	
Sent Direct	2,321.71	
Building Fund	25.00	
Other Sources	1,428.02	
		$28,274.73

PATERSON

Paterson Received:		
Through General Fund	$ 8,500.00	
Building Fund	30.10	
Other Sources	337.61	
		$ 8,867.71

GRAND TOTAL RECEIPTS $37,142.44

CHICAGO

Appropriated by Synod	$38,500.00
Received	28,274.73
Less than appropriated	$10,225.27

PATERSON

Appropriated by Synod	$11,000.00
Received	8,837.61
Less than appropriated	$ 2,162.39

IN RESERVE:

"Michael Van den Berge Memorial" Bonds	$1,000.00
"Johanna Woltman Legacy" Certificate of Deposit	500.00

Respectfully submitted,
J. L. VAN TIELEN, Treasurer.

Paterson, January 13, 1932. Books audited and found correct for period May 1, 1930, to Dec. 31, 1931.
(Signed) BARNEY J. STAP, IRA STRUCK, Auditing Committee.

REPORT OF THE PATERSON HEBREW MISSION

To the Synod of the Christian Reformed Church, to be held at Grand Rapids, Michigan, June, 1932.

ESTEEMED FATHERS AND BRETHREN:

SINCE the Synod of 1930 met in regular session in Grand Rapids, Mich., the work of the Paterson Hebrew Mission has been faithfully carried on, the personnel has remained the same. From time to time the Board members have changed; those serving at present are:

Rev. John Walkotten, President....13 N. Straight St., Paterson, N. J.
Rev. John Beebe, Vice-President....498 Madison Ave., Paterson, N. J.
Henry Van Ostenbridge, Secretary.....282 6th Ave., Paterson, N. J.
John Van Hassel, Treasurer.....380 Lafayette Ave., Hawthorne, N. J.
Rev. E. F. Van Halsema.....219 Myrtle Ave., Passaic, N. J.
Rev. E. Kooistra.....183 Godwin Ave., Midland Park, N. J.
Frank Zeeuw.....78 Brown Ave., Prospect Park, N. J.

All these brethren carry out the charge of the two Classes Hackensack and Hudson, Meeting every first Monday in each month, working to the best interests of the Mission, and devising ways and means to attract the Jews to our meetings. At the monthly meetings of the Board, we receive and discuss the Superintendent's report of the work done by the personnel since the last meeting (a detailed report is attached to this report), as well as all other work that comes before the meeting.

Efforts are made to improve the situation from time to time. A new front has been installed in the Mission Building which greatly improves the looks and adds to the value of the property, as the old was so dilapidated that the Jews made remarks about it. Now it looks fine. The cost of the complete work was about five hundred dollars, and it was done with the consent of both Classes. We have also thought of getting a picture machine, which would be a great aid in the presentation of Bible lectures, given by the Superintendent of the Mission. We would also like a mimeograph, so that we could bring the activities of the Mission before the different congregations to wake up more interest for the cause as well as to keep

them posted as to our needs. But as much as we need these, we cannot think of them at the present time as you will notice from our financial report. Other problems have developed in our midst, as you will notice from a following report. Our physician, on account of ill health, gave us notice that he had to resign from our clinic. We tried several other doctors, but were not successful in filling his place, so that we again approached Dr. Dunning, and he agreed to give up some of his practice and give his time to the needs of the Mission on Thursday afternoons for $500.00 per year. So that also set us back in our finances. At a meeting held Aug. 31st, it was decided to borrow $1000.00 on a note for one year to carry us through, and it was also decided to have the lady workers go on half time and half pay to help us meet our obligations. Brethren, this is not so encouraging as in the past. We always had a balance on hand, and now we are in debt as the treasurer's report shows. Now, brethren, if you will carefully consider the reports attached and give us your moral and financial support according to the needs of the Mission so we can carry on successfully with God's blessing, we on our part will do our best to carry out your wishes.

DEAR BRETHREN:

Your deputies of the Paterson Hebrew Mission Board are pleased to present the following report of the years 1930-1931.

The work of our Hebrew Mission, controlled by the Board under the supervision of the Classes Hudson and Hackensack, is conducted in the usual and orderly way.

Our gospel meetings are very encouraging. We have from 7 to 18 Jews in our meetings. The Jewish men and women who attend these meetings are interested and the majority of them are very regular in coming. They join in the hymn singing and listen to the preaching of the Word either from the Old or New Testament. Several of these Jewish people say that they believe in Jesus but have not yet made an open confession for fear of the Jews.

We have a good attendance at our dispensary. The dispensary meets on Thursday afternoon. We have from 7 to 25 Jews in the meeting. The attendance at the dispensary depends much upon the conditions of the weather. For example, we have many more Jews

come to our dispensary in the fall and winter months than in the summer months. The meetings at the dispensary are conducted in the regular gospel way. The Jewish men, women, and children who attend our dispensary also come in time so that they can take part in the song service. The gospel messages are in general well received. After the meeting, while the patients wait for the medicine, we have good opportunities to speak to the Jews personally.

Dr. Dunning deserves a word of praise for his noble work. For 14 years he has done this work gratis. Due to sickness, he contemplated giving up the dispensary work. The Board decided to offer him a salary for the year so that he could continue his work in the dispensary and give up some of his own practice. This offer the doctor accepted, and he is now attending the dispensary regularly. During the past two years, 1099 patients were treated, besides those who come in during the week to be treated by the nurse.

We also have a class for Jewish mothers. This class meets on Wednesday afternoon. At present we have an enrollment of 18 Jewish mothers, and the average attendance is 13. This meeting is opened with a short song service, then a portion of Scripture is read, and prayer offered by one of the lady workers. After this follows a Bible story taught from a picture chart. Some of the time is devoted to sewing, during which refreshments are served. The Jewish mothers enjoy these gatherings. They are very regular in attending this meeting, and they listen closely to the teaching of the Bible lesson. One of these mothers is a believer in the Lord Jesus, but is not baptized yet. She fears the Jews and is afraid that she will lose her occupation if she openly confesses Christ.

The attendance at our night school is normal. We have an average of 5 Jews at each meeting. The Jews who attend this class are of the younger element, between the ages of 18 and 25 years. Some of them are of the communistic type. Much patience and love must be exercised to teach them along the lines of Christianity. They are not religious, and only keep the ceremonial laws because their fathers and mothers did so. Their purpose of coming to the class is to learn the English language. In a tactful way we try to teach them about the Word of the Lord, and in particular about Christ, who is the Savior of sinners and the Prince of Peace. The pupils show their appreciation and often are impressed with our sincerity and the kindness shown to them.

The attendance of the Esther Club is normal. This is a class for Jewish girls between the age of 7 to 13. This class meets on Friday

afternoon. It is a difficult task to keep the children in this class. Some of them are ridiculed by their friends for coming in the mission, and others are threatened by the rabbi of the synagogue. Lately the average attendance has been 12. The children are much interested in the work of this class. Some of them are very bright and intelligent, willing to learn about the Old and New Testament. After the regular Bible lesson is given, some time is devoted to sewing and playing different games.

We also have a Bible class for Jewish men. This class meets on Sunday evening, and is attended by elderly men between the age of 45 to 55 years. The attendance is normal, and at present we have an average attendance of 5 Jews at each meeting. These men are interested. Their attitude toward Christianity is favorable. We read a portion of Scripture and give the necessary explanation. Often we have profitable discussions concerning the subject treated. Several men are of the orthodox type and these attach more value to the Talmud than to the Old Testament, but they like to read the New Testament.

Much of our time was devoted to visiting Jews in their homes and shops. This work is effective and beneficial. In the Jewish home we often have good opportunities to talk to the Jew personally and read to him from the Scriptures. In the home, the Jew will respond and speak his mind concerning the subject under discussion. Thus we meet many who are interested in our Christian literature. Most of the Jews are friendly in their attitude, but we also meet some who ridicule us and are very hostile. During the past two years, 2964 visits were made; 3522 tracts, 184 gospels, 43 New Testaments, and 34 Bibles were distributed.

We also have a social meeting once a month. These meetings are well attended by Jews. We have had as many as 37 Jews in one meeting. The average attendance is 21 Jews. The purpose of these meetings is to get our Jewish friends acquainted with the Christians and to have our Christian friends become more interested in our work among the Jews. The Men's and Ladies' Societies of the local congregations, together with their pastors, are very faithful in helping us in this work.

On the whole we are glad to report that the work has been and is very encouraging. The Jews come in our mission to hear the gospel and we have reason to believe that the work is not in vain. The seed is being sown, and God will give the increase in His own time; furthermore, let us not be discouraged with the work among

the Jews. God is mighty to save and He can change the heart of the Jew as well as the heart of a Gentile. Let us be faithful to the Lord's commandment, TO THE JEWS FIRST.

FINANCIAL REPORT OF THE PATERSON HEBREW MISSION

Jan. 1, 1930—Dec. 31, 1931

Receipts

Rent from the second floor of Mission	$1,160.00	
Received from General Fund (Per Rev. Van Tielen)	8,530.00	
Received from Societies and Individuals	337.61	
Borrowed on Notes	1,545.45	
Miscellaneous Items	17.34	
Total Receipts		$11,590.40
Balance on hand Jan. 1, 1930		694.61
Grand Total		$12,285.01

Disbursements

Salaries of Missionaries and Janitor	$8,516.34	
Loans repaid	551.25	
Water	33.81	
Fuel	808.89	
Light and Gas	202.30	
Phone	84.03	
Physician and Drugs	450.95	
Supplies for the Mission (Books, tracts, etc.)	261.10	
Speakers	92.00	
Building (Alteration, Repairs, etc.)	919.98	
Insurance	163.31	
Miscellaneous	111.32	
Total Disbursements		$12,195.38
Balance on hand Dec. 31, 1931		$ 89.63

Note: The Mission was forced to borrow $1,000.00 during the year. Actually there is a **deficit** of $910.37. Besides, we were forced to put our Lady Workers on a half-time half-pay basis during the last half of the year 1931. In view of these things we respectfully urge Synod not to reduce our budget any this year. The budget does not make allowance for an expansion of the work, though we are of the opinion that we ought to have a medical missionary on our staff before long. The brethren are reminded also of the fact that we are no longer getting our medical services free, but have to pay our doctor fifty dollars per month.

Respectfully submitted,

THE BOARD OF THE PATERSON HEBREW MISSION,

HERMAN BEL, *Treasurer.*

PROPOSED BUDGET FOR THE PATERSON HEBREW MISSION
for the years 1932–1933

Salaries of the Missionaries and Janitor	$4,887.92
Salary for the Doctor	500.00
Loan (to be repaid in two years)	500.00
Water	16.00
Fuel	400.00
Light and Gas	100.00
Phone	42.00
Drugs	200.00
Supplies	130.00
Speakers	72.00
Repairs	100.00
Insurance	80.00
Incidentals	172.08
Total	$6,700.00

Note: The amount specified is for one year only, and we have taken great pains to eliminate all unnecessary expenses.

And now, brethren, we have given you a detailed report of the work we do under your jurisdiction, and now we ask you all to remember the Paterson Hebrew Mission as well as all other missions in your prayers. The work is hard as well as seemingly fruitless, but it is God's command, to the Jew as well as to the Gentile.

Humbly Submitted,
THE PATERSON HEBREW MISSION BOARD,
HENRY VAN OSTENBRIDGE, *Secretary.*

REPORT OF THE CHICAGO JEWISH MISSION

To the Synod of the Christian Reformed Church,
to be held at Grand Rapids, Michigan, June, 1932.

ESTEEMED BRETHREN:

THIS report covers the period from Jan. 1, 1930, to December 31, 1931. During this period the work of the evangelization of the Jews has proceeded systematically and regularly.

There have been no changes made in the personnel of the Board or of the regular Staff. The part-time, associate, and volunteer missionaries, of course, have changed from time to time.

Again the gospel has been brought to the Jewish people

of the Lawndale district in various ways. Preaching services have been held in our chapel from Sunday to Sunday before Jewish audiences interested in the Christian messages. As many as eighty-five different Jewish adults have attended these meetings in 1930, and as many as seventy in 1931. In a mid-week meeting, the gospel is also brought by means of stereopticon slides before an audience which is gradually growing in numbers. Then, too, during the summer months, open-air gospel meetings are held. In addition, a few individuals have been persuaded to attend services in our churches.

In this period, over 3,200 visits have been made to families attending our Institute and to homes in the immediate vicinity of the mission.

By means of tracts and portions of the New Testament, the message of life has entered many Jewish homes. Some tracts and gospels have been donated to us by the American Bible Society, the Chicago Hebrew Mission, and the Salem Lutheran Mission; some have been purchased; and we have had 2,000 each of two Yiddish tracts, written by Rev. John Rottenberg, printed for our own distribution. These have been given to those coming to our Institute and distributed in our district. Through volunteer workers of the Chr. Ref. Church of Sheboygan and the Fourth Chr. Ref. Church of Chicago, some of our tracts have also been distributed in their local communities. A few tracts have also been sent to Jewish people through the mail and to individual Christians who promised to distribute them.

Personal work has been done with the people coming to the medical department, and portions of Scripture have been given to them. During this period 5,175 cases were treated. That the medical work is a good avenue of approach is seen from the fact that 1,181 patients came to our mission for the first time during this period.

Bible classes have been conducted regularly. Forty-eight individuals have attended the women's Bible class during some or all of the weeks of the past year. Three classes for small girls and three for adult girls and eight classes for junior and senior boys have been held regularly.

Our churches have been informed regarding our work through about one hundred articles appearing in various periodicals and through approximately sixty mission speeches.

Due to lack of funds we have not been able to proceed with the calling of an ordained missionary, nor have we been able to enlarge our work as much as we desired to do. That it is, indeed, an opportune time to bring the gospel to the Jewish people is our sincere conviction; and we earnestly pray that our churches may continue to work and pray for the salvation of Israel with unabated zeal. Respectfully submitted,

BOARD OF NATHANAEL INSTITUTE,

REV. P. A. HOEKSTRA, *Pres.*
REV. JOH. VAN BEEK, *Vice-Pres.*
MR. C. LEENHOUTS, *Sec.*
MR. H. JACOBSMA, *Gen. Treas.*
MR. G. OTTENHOFF, *Bldg. Fund Treas.*
REV. BENJ. ESSENBERG
DR. A. L. VAN DELLEN

FINANCIAL REPORT OF NATHANAEL INSTITUTE
From Jan. 1, 1930, to Dec. 31, 1931

Receipts

Cash on hand, Jan. 1, 1930	$ 764.06	
Received from Rev. Van Tielen	24,500.00	
Received from Classical Treasurers	2,321.70	
Received as donations from individuals	1,428.02	
Int. from bank, insurance rebates, and refunded travelling expenses	143.94	
Loans payable	8,763.00	
Income from dispensary	1,000.00	
		$38,920.72

Disbursements

Salaries of missionaries, janitor, and part-time workers	$21,335.37	
Gas, electricity, telephone, and fuel	1,305.51	
Interest on building fund	4,163.75	
Dispensary	1,030.55	
Printing and Literature	609.10	
Insurance, tax, and license	545.28	
Repair and decorating of building, equipment, and supplies for classroom, office, and janitor	3,024.31	
Mission auto and travelling expenses	205.07	
Loans paid	5,234.33	
Balance on hand, December 31, 1931	1,467.45	
		$38,920.72

RESUME OF CONTRIBUTIONS RECEIVED FROM THE CHURCHES

Received from the General Treasurer, Rev. Van Tielen	$24,500.00
Received directly from Classical Treasurers	2,321.70
Received as donations from private individuals	1,428.02
Received as a gift for the building fund	25.00
Total amount contributed by the churches	$28,274.73
Appropriated by the synod, 1930	$38,500.00
Received	28,274.73
Less than appropriated	$10,225.27

H. JACOBSMA, Treas., Nathanael Institute.

SUPPLEMENT VII.

REPORT ON THE HOBOKEN WORK

Grantwood, N. J., Feb. 11, 1932.

To the Synod of the Christian Reformed Church,
to be held at Grand Rapids, Michigan, June, 1932.

ESTEEMED FATHERS AND BRETHREN:

THE Eastern Home Mission Board of Classes Hackensack and Hudson respectfully submits the following report in re the Holland Seamen's Home and Immigration Bureau at Hoboken, N. J.

Since the previous session of Synod this Home has been rendering its services to seamen and immigrants in the usual way. No changes have taken place in the personnel, and Mr. M. J. Broekhuizen is still in charge with Mr. E. Apol as his assistant. Mr. and Mrs. C. Fisher are continuing their services respectively as janitor and matron of the Home.

The Home is open for service every day of the year from 2 p. m. to 10 p. m. with the exception of Sundays, when it is closed during church services.

The purpose of the Home is to provide a clean Christian Home for seamen and immigrants and to assist them in every way. Gospel meetings are being held whenever possible. From the monthly reports of the Superintendent we learn that during 1930 and 1931, some 133 meetings were held, with a total attendance of 2,643 persons. The seamen make good use of the Home. Those who make use of the Home daily, number from 15 to 250 persons. The Home is visited every month by a Committee of the Board and their reports are favorable. In con-

spicuous places racks are placed containing tracts and Gospels of which thousands are taken along every year to the ships and to all parts of the world by seamen, immigrants and emigrants.

Besides the mission work carried on in the Home, a great deal of personal work is done by visiting the ships in all parts of the port of New York. On account of the immense size of the harbor, it sometimes takes nearly one hour of traveling to reach a certain ship. This visiting of ships is an important part of the work of the Home. It serves to bring about a closer contact between the personnel of the Home and the seamen. Tracts and Gospels are distributed and the men are invited to visit the Home to spend their spare time in a more profitable way than they do on board ship. Others, who, on account of sickness, are left behind in one or other of the many hospitals, are visited and assisted as may be necessary.

During 1930-31, the personnel visited 214 ships. Besides the visiting of ships visits were made to hospitals, and 151 persons called upon. During the same period, 411 New Testaments, 80 Bibles, and 19 Old Testaments were distributed. These are not distributed in a promiscuous manner but the personnel nearly always knows that the person who receives one is going to make use of it. These Bibles, Testaments, etc., are all generally supplied by the New York Bible Society gratuitously, which, year after year, makes it possible for the personnel to meet all requests.

Toward the close of 1931, a beginning was made with mission work among the populace of Hoboken. The general depression has had its detrimental effect on ocean shipping and at times the personnel can spare some of its time for that work. There is a vast field in Hoboken for this house-to-house work, as there are thousands of foreigners and others leading a life without any religion.

Just how the depression has affected ocean shipping can be seen from the tables which follow. Immigration was reduced to almost its lowest level, and the number of

people otherwise travelling was cut down sharply as compared with other years, due, very likely, to lack of funds.

1930	Immigrants	Been here Before	Outgoing	1931	Immigrants	Been here Before	Outgoing
Jan.	33	15	9	Jan.	11	3	15
Feb.	97	22	14	Feb.	17	17	16
Mar.	149	21	16	Mar.	2	7	7
Apr.	186	2	36	Apr.	8	6	19
May	172	11	59	May	5	2	41
June	34	6	28	June	5	2	27
July	31	2	22	July	4	9	16
Aug.	41	31	32	Aug.		43	21
Sept.	37	53	27	Sept	3	12	39
Oct.	15	5	34	Oct.	2	18	29
Nov.	20	4	35	Nov.		4	34
Dec.	17	2	35	Dec.	1	6	4
				Canada	1		
				Mexico	2		
	832	174	347		61	129	268

Grand Total for 1930.....1,353 Grand Total for 1931.....458

DESTINATION OF THE IMMIGRANTS

	1930	1931		1930	1931
California	187	18	Ohio	9	
Colorado	7		Oregon	4	
Connecticut	1	4	Pennsylvania		1
Illinois	144	6	S. Dakota	37	
Indiana	22	1	Utah	46	
Iowa	29	8	Virginia	1	
Massachusetts	8		Washington	23	7
Michigan	138	3	West Virginia	1	
Minnesota	27		Wisconsin	39	1
Montana	11	6	Canada		1
Nebraska	1		Mexico		2
New Jersey	63	2			
New York	33	1		832	61

After May, 1930, a sharp decline in the number of immigrants admitted is clearly shown. This decline has continued ever since with a few exceptions, e. g. August, 1930. For the first time, California in 1930 received the largest number of immigrants. For many years this honor belonged to Michigan as the hub of our church life. Even during 1931, California remained at the top. The growth of our Classis California, no doubt, is partly due to the large number of immigrants received the last few years.

The Proposed Annual Budget for the Seamen's Home for 1932 and 1933 is approximately as follows:

Salaries	$5,120.00
Gas and Electricity	600.00
Coal	203.00
Water	46.00
Interest	1,080.00
Repairs, maintenance and incidentals	451.00
To be received through gifts, contributions, etc., from churches, individuals, etc.	$7,500.00

Approximately 32 cents per family annually.

Respectfully submitted,
EASTERN HOME MISSION BOARD,
J. L. VAN TIELEN, *Secretary.*

SUPPLEMENT VIII.

SYNODE-RAPPORT VAN DEPUTATEN VOOR ZUID-AMERIKA

Vaders en Broeders:

DEPUTATEN voor Zuid-Amerika kunnen een verblijdend verslag indienen met dank aan den Heere, aan de Kerk, aan de arbeiders in Zuid-Amerika, aan de Nederlandsche Deputaten voor hartelijke samenwerking, en aan de People's State Bank voor de verzending der gelden. De Heere gaf in Zijn weg mannen, middelen en zegeningen. De eenzame worstelaar uit Nederland, Ds. Sonneveldt, ontving met open armen onzen (eersten) medebroeder in de bediening aldaar, Ds. Bruxvoort, en getuigde reeds: twee zijn beter dan één. De beide broeders in den Heere, alsmede hun trouwe levensgezellinnen, bidden en werken eenpariglijk met geloofsmoed en groote inspanning tot bewaring en vermeerdering der Kerk, en genieten ook de hartelijkste medewerking der gemeenten, met een gezegende vruchtdraging van Boven. Het **Kerkblad,** dat een trouw beeld geeft van het kerkelijk leven aldaar, noemt gedurig eenige broeders en zusters die tot geloofsbelijdenis kwamen en tot den Heiligen Disch werden toegelaten; het nummer van Februari noemt zelf achttien. De drie-maandelijksche rapporten geven nog meer een overzicht van de velerlei werkzaamheden der predikanten in die uitgestrekte velden. Eenmaal werden beide Broeders ongesteld, zoodat ze een paar weken moesten rusten. In die weken verhuisde de San Cayetano kolonie met goederen, vee en gebouwen veertig mijlen terug naar de vruchtbare velden van Tres Arroyos, zoodat de beide deelen der gemeente thans weer samenwonen in de oude Hollandsche nederzetting van 1889, waar nog vele afstammelingen van de 600 oude settlers wonen. De plaats van gemeenschappelijke samenkomst is nu ook weer het gebouw van "Vader Pluis," een pilaar on-

der de stichters der kolonie. Moge de vele gebeden van dat voorgeslacht nu rijkelijk verhoord worden, ook door de bekeering van het tweede en derde geslacht. In deze gemeente en in Buenos Aires zijn de financiën ietwat beter dan verleden jaar, maar in Chubut en Brazil zijn de prijzen der producten nog beneden de productie-kosten, zoodat men thans niet in staat is om een geschikte pastorie te bouwen, enz. Behalve in Brazil is er ook uitzicht op gemeentestichting in Chacabuco en Los Pinos, west en zuid van Buenos Aires.

Met het oog op de uitzending van Ds. en Mrs. B. Bruxvoort had de vorige Synode:

In Kas	$3,025.32
Sedert dien tijd tot 31 December, 1931, waren de Ontvangsten van:	
Classis California	127.34
Classis Grand Rapids Oost	472.79
Classis Grand Rapids West	607.51
Classis Hackensack	65.60
Classis Holland	279.78
Classis Hudson	340.30
Classis Illinois	398.54
Classis Muskegon	380.12
Classis Orange City	339.86
Classis Ostfriesland	101.00
Classis Pacific	159.84
Classis Pella	173.71
Classis Sioux Center	191.57
Classis Wisconsin	35.77
Classis Zeeland	235.96
Totaal	$6,935.01

De uitgaven waren voor:

Ds. Bruxvoort: overtocht, salaris en auto	$4,737.94	
Ds. Sonneveldt: subsidie en reis naar Brazil	1,606.10	
Wachters, Preekboeken, Bijbels, Portions, Tracts	139.43	
Depp. Verg., boeken, mail, auditing	42.53	6,526.00
Saldo		409.01

De volgende ontvangsten werden ons direkt toegezonden: Donor, $5.00; Paterson, $68.92; Kingma, $2.00; E. Y. L. M. Society, $20.00; N. N., $10.00; Van Liew, $5.00.

Advies. Wegens een overvloed van werk, het onverwacht sterven von Oud. Oberman, en den grooten druk der tijden daar en hier werden de Classis en de reis naar Brazil eenige maanden uitgesteld, en vragen de Broeders thans slechts tweeërlei: (1) Dat zij daar de volgende twee jaren mogen voortarbeiden op denzelfden voet als tot hiertoe; (2) Dat de Kerk, zoodra zulks mogelijk is, meer arbeiders uitzende in die behoeftige velden, zoo wit voor den oogst.

In overeenstemming hiermeê adviseeren deputaten:

a. De Synode keure goed dat het werk tot de volgende Synode voortga op den ouden voet;

b. Zij benoeme weer deputaten;

c. Zij machtige hen om, zoo de Kas het toelaat voor de volgende Synode een adspirant namens de Synode te beroepen, en na geslaagd classicaal examen, te ordenen en te leenen op dezelfde wijze als dat geschied is met Ds. Bruxvoort.

The Banner gaf uitvoeriger mededeelingen Sept. 19, 1930, Maart 20, en Mei 8, 1931, Januari 2 en April 22, 1932.

Met eerbied onderworpen,

Deputaten ad hoc,

Henry Beets,
M. J. Wyngaarden,
W. Heyns,
J. Wyngaarden.

SUPPLEMENT IX.

RAPPORT DER PUBLICATIE COMMISSIE

Aan de Synode, Grand Rapids, Mich.,
8 Juni, 1932, e. v. d.

ZEER GEACHTE BROEDERS:

TER vorige Synode kon de Publicatie Commissie haar rapport beginnen met mede te deelen, dat het opnieuw gunstig kon zijn, en dat mag ook nu worden herhaald. Van de depressie, die toen reeds heerschte, die sedert onveranderd heeft voortgeduurd en zich steeds nijpender heeft doen gevoelen, hebben vanzelf ook onze bladen geleden. Maar daarin dat zij er niet meer onder hebben geleden dan het geval is, is een blijk te zien van de ruime plaats die zij hebben in de harten van ons volk, en van het meêleven van ons volk in de zaken der Kerk. Het kerkelijk blad is niet het eerste maar het laatste dat nood-gedrongen wordt prijsgegeven. Daarbij mag vermeld worden dat onze Hoofd- en Mede-Redacteurs, alsmede onze "Manager" en "Field Agent," J. J. Buiten en J. Van Ess, voortgegaan zijn zich met onverdeelde toewijding te bevlijtigen de belangen onzer bladen te bevorderen, en dat de Heere in gunst en genade daarop Zijn zegen heeft willen gebieden. Ook hun samenwerking onderling en met de Commissie was een zeer gewenschte.

In het *redactie personeel*, zooveel het de Mede-Redacteurs betreft, zijn een paar veranderingen gekomen. Tijdens de vorige Synode ontviel ons plotseling en op zoo tragische wijze Rev. A. J. Brink, die uit den schat van zijn ervaring en kennis van het ervaringsleven de *Wachter* rubriek "Praktijk der Godzaligheid" op zoo bevredigende wijze redigeerde. De Commissie achtte het gepast de zorg voor een plaatsvervanger wat uit te stellen, maar toen de vervulling van zekere verwachtingen uitbleef, ging zij er toe over en was zoo gelukkig in Rev. P. Jonker, Sr., mede een man van ervaring en menschenkennis, een bekwaam opvol-

ger te vinden. — Ook ontviel ons Rev. J. Manni, die vele jaren met wijsheid de *Wachter* rubriek "Vragenbus" had geredigeerd, maar door een krankheid was aangestast, die hem onbekwaam maakte die taak langer te vervullen. In de hoop dat misschien na korter of langer tijd herstelling zou volgen, stelde de Commissie ook in dit geval de benoeming van een plaatsvervanger uit, en inmiddels nam de Hoofdredacteur, Rev. Keegstra, bereidwilling op zich om voor eenigen tijd zijn plaats in te nemen. Ten slotte echter werd Rev. W. P. Van Wyk verzocht de rubriek voor zijn rekening te nemen, en deze broeder liet zich daarvoor vinden, althans voorloopig. Sedert is door hem deze taak, die niet altijd gemakkelijk is, op gelukkige wijze waargenomen, en wij hopen dat hij binnenkort bereid zal gevonden worden haar voort te zetten. — Voor de "Children's Page" werd Mr. R. Postma, Principal van de Grandville Ave. Christian School, benoemd, die zich daarvoor wel bekwaam heeft betoond.

Een droevig verlies voor de Commissie zelve was het onverwacht overlijden van haar geacht en geliefd medelid, Mr. M. Hoffius. De broeder was door de Synode van 1926 voor het eerst als lid der Publicatie Commissie benoemd, en heeft dus bijna zes jaren de belangen onzer bladen met liefde en met zijn kennis van zaken gediend. Ook bij de Commissie zal zijn gedachtenis in zegening zijn.

Dat de advertenties steeds groote voorzichtigheid eischen, bleek gedurende de twee verloopen jaren opnieuw. Hoe zeer ook onze Manager tracht deze les der ervaring te betrachten, toch gebeurde het soms dat er binnen slopen die beter niet geplaatst hadden moeten zijn. Dan is daarop wel geattendeerd, maar wat gebeurd was liet zich niet ongedaan maken. Het gebeurt ook dat anderen advertenties afkeuren, die de Commissie meent geen plaatsing te kunnen ontzeggen. Van een onzer Kerkeraden ontving de Commissie een schrijven, waarin opgekomen werd tegen de plaatsing van een advertentie van de vertooning van een "moving picture," Zimba genoemd, onder de directie van de "Christian Ex-Service Men's Club." Deze Club is een Christelijke vereeniging van jonge mannen, die in den Wereld Oorlog hebben gediend, en velen van de onzen

onder haar leden en bestuursleden telt. Bedoelde Kerkeraad achtte die advertentie in strijd met het rapport inzake "Amusements," en verlammend voor den arbeid van Christen ouders om hun kinderen uit de "movies" te houden.

Reeds vóór het ontvangen van dit schrijven had de Commissie deze zaak in ernstige overweging en bespreking genomen. Aanleiding daartoe was geweest, dat bij de opvoering twee dingen aanstoot hadden gegeven. Het eene was het gebruik van een onbetamelijk woord, en het andere was een neger dans, uitgevoerd door vrouwen van een wilden Afrikaanschen stam. In dit laatste echter hadden anderen niet gezien dat niet vaak evenzeer te zien is in Zendingsplaatjes.

De Commissie kwam tot het innemen van het volgende standpunt:

a) In "moving pictures" op zichzelf kan niet geacht worden zonde te schuilen. Of zij goed zijn of kwaad hangt van den inhoud af. Ook zoogenoemde "stille pictures" kunnen onzedelijk zijn, maar dat kan geen reden wezen om alle "stille pictures" als kwaad te veroordeelen.

b) Onderscheid is te maken tusschen "educational pictures," "travelogs," enz., en "pictures" die het karakter van tooneelstukken dragen, die vervaardigd zijn door lieden van de professie, en waartegen reeds als een ernstig bezwaar mag gelden, dat zij personen als die van Hollywood met hun ongunstige reputatie voor de aandacht zouden brengen van ons publiek.

c) Advertenties van vertooningen van de laatste soort moeten uit onze bladen geweerd blijven; evenzoo ook advertenties van vertooningen van de eerste soort, tenzij zij beantwoorden aan de volgende voorwaarden: (1) dat de vertooning uitgaat van tot onzen kring behoorende verantwoordelijke schoolbesturen, vereenigingen en personen; (2) dat de "film" vooraf gezien en beoordeeld is door vertrouwbare personen, en dat er door hen niets aanstootelijks in gevonden of anders er uit verwijderd is; (3) dat de vertooning niet in een theater zal geschieden, maar in een andere zaal.

Mogelijk kan men het op alle plaatsen zoo niet hebben. Maar de Commissie ziet niet in dat zulke wel-gewaarborgde vertooningen op plaatsen waar men ze hebben kan, niet toegelaten moeten worden omdat er plaatsen zijn waar men ze niet hebben kan. En aan jonge menschen genoegens te ontzeggen waarin niets ongeoorloofds aan te wijzen is, wekt verzet, en loopt uit op het tegendeel van wat men zoekt te bereiken. Een lijn die al te strak gespannen wordt, breekt. Intusschen onderwerpt de Commissie het door haar ingenomen standpunt aan het oordeel der Synode.

Het *Jaarboekje* is ingevolge besluit der vorige Synode de twee verloopen jaren door de Publicatie Commissie bezorgd. Met het vroegere Consortium werd een minnelijke schikking getroffen. De inhoud is over het geheel dezelfde gebleven, maar iets nieuws was toch, dat in plaats van het gewone "Mengelwerk," de jaarlijksche Financieele Rapporten der Classes er in opgenomen zijn. Drangreden daartoe was, dat die Rapporten blijvende waarde hebben, naardien het van belang is dat ze later gezien en vergeleken kunnen worden, derhalve dat ze bewaard blijven, en aan dat doel beantwoordt opneming in de Jaarboekjes beter dan publicatie in onze bladen. En was dit het geval, dan waren in een uitgave die bestemd was om als kerkelijke handwijzer te dienen, die rapporten ook beter op hun plaats te achten dan het Mengelwerk. Gevolg was echter, dat nu die Rapporten driemaal verschenen, in *De Wachter*, in *The Banner* en in het *Jaarboekje*. Dat dit onnoodig was, kon moeilijk ontkend worden, en dan kon ook niet ontkend worden, dat er een onnoodig verlies van plaatsruimte en onkosten meê gemoeid was. Indien er gekozen zou moeten worden, was de Commissie geneigd de voorkeur te geven aan plaatsing in het *Jaarboekje*, maar zij had geen recht om die rapporten weg te laten uit *Banner* en *Wachter*, want dat ze daarin gepubliceerd worden is volgens synodaal besluit. Wat de Commissie alleen doen kan, en bij dezen doet, is op deze zaak de aandacht te vestigen, voor het geval dat de Synode goedvinden mocht er op in te gaan.

Van de zijde der Agenten is er op aangedrongen, dat de uitgave van het *Jaarboekje* weer zou geschieden vóór Nieuwjaar als vroeger. Dan konden zij bestellingen inza-

melen en uitvoeren in verband met hun colportagewerk voor Kerstboekjes, Scheurkalenders, enz. Dat dit alles in één moeite kon geschieden, en hun het weer eens of tweemaal rondgaan alleen voor het *Jaarboekje* zou bespaard blijven, was te meer gewenscht omdat de verdienste op het *Jaarboekje* zoo heel ruim niet is. Hoezeer de Commissie sympathiseerde met dien wensch, toch was het voor haar een overwegend bezwaar dat het *Jaarboekje* dan natuurlijk niet zou kunnen geven de namen en adressen van nieuwe Scribae van de Kerkeraden, noch de Financieele Rapporten der Classes. En, wat alles afdeed, verandering in dezen zou een daartoe strekkend synodaal besluit eischen.

Een belangrijke onderneming, waarin de Commissie betrokken werd, is geweest de oprichting van een *Banner Correspondence Course.* Op de vergadering der Commissie van 2 Juni, 1931, werd door den Hoofdredacteur van *The Banner* meêgedeeld, dat er plannen waren gemaakt voor de tot stand brenging van zulk een Course, en dat er reeds arbeid was verricht daartoe en met goed gevolg. Het doel was om aan meer ontwikkelde jonge menschen, wier aantal bestendig toeneemt, de gelegenheid te bezorgen tot het verkrijgen van kundigheden die bevorderlijk zijn zoowel voor hun eigen geestelijken opbouw als tot vorming om nuttig te zijn in het kerkelijk leven. Tot hiertoe waren zij die dat zochten aangewezen op wat geleverd werd buiten eigen kring; het was zeer gewenscht dat zij het zouden kunnen vinden binnen eigen kring. Reeds hadden een dertig zich aangemeld om er van te profiteeren, en meerderen zouden volgen, zoodat de Course zichzelf zou betalen. En ten einde daarvoor zooveel mogelijk aansluiting te verkrijgen aan de Kerk, hadden de ontwerpers besloten zich te wenden tot de Publicatie Commissie als een Synodale Commissie en haar te verzoeken de zorg van de directie en uitvoering van de Course op zich te nemen.

De Publicatie Commissie betoonde zich aanstonds ingenomen met het plan. Besloten werd aan het verzoek te voldoen, en een Sub-commissie werd benoemd aan welke de regeling en uitvoering in handen werd gegeven. De Course, met Rev. W. Stuart als Instructor, was een inleidende Cursus in de Heilige Schrift, boek voor boek. Zij

begon met 30 en eindigde met meer dan 450 leerlingen, en vele betuigingen van ingenomenheid met het onderwijs werden ontvangen. Het voornemen is voor het volgend jaar er twee meer speciale cursussen aan toe te voegen, een Oud- en een Nieuw-Testamentische.

Betreffende den *staat der financiën* kan gerapporteerd worden, dat deze betrekkelijk zeer gunstig zijn. Betrekkelijk, want, zooals reeds opgemerkt is, hebben ook onze bladen natuurlijk de gevolgen moeten ondervinden van den heerschenden druk der tijden, vooral in minder getrouwe betaling der leesgelden en in minder advertenties. Toch kon aan Calvin College en Seminary, wel geen $10,000, maar toch nog $8,500.00 overgedragen worden, en is wel het aantal *Wachter* lezers met 850 verminderd, maar het aantal *Banner* lezers met 1,000 toegenomen. Met het oog op de achterstallige leesgelden zijn maatregelen genomen om op eenigszins tegemoet komende wijze tot aanzuivering van het achterstallige te bemoedigen en aan te sporen. Niet weinigen van de aangeschrevenen hebben kennis gegeven, dat zij het aanbod met waardeering aannamen, te meer omdat zij als het eenigszins anders kan hun blad niet willen missen. Ook zijn in het kantoor en in de drukkerij de loonen verlaagd, en zoodra dit gevoegelijk kan zal verlaging van de remuneraties der Mede-redacteurs moeten volgen. Zoover zij door haar worden vastgesteld zijn de remuneraties in de handen der Synode.

De Kasboeken zijn elk jaar door een Accountant nagezien en in orde bevonden. De rapporten van deze Accountants zijn in handen gegeven van den synodalen Stated Clerk, en kunnen door de Synode onderzocht worden. Een korte opgave van den staat der kas, daaruit getrokken, volgt hier:

CONDENSED FINANCIAL REPORT

Two Years: Jan. 1, 1930, to Jan. 1, 1932

INCOME	1930	1931	Total, 2 yrs.
The Banner Subscriptions	$24,075.14	$22,588.72	$46,663.86
De Wachter Subscriptions	13,263.58	11,835.83	25,099.41
The Banner Advertising	8,344.38	7,613.23	15,957.61
De Wachter Advertising	3,361.99	2,246.86	5,608.85
Yearbook and Miscellaneous	72.82	1,273.44	1,346.26
	$49,117.91	$45,558.08	$94,675.99

EXPENSES	1930	1931	Total, 2 yrs.
Shop Wages	$11,487.77	$11,137.83	$22,625.60
Shop Expenses, Power and Light, Depreciation to Machines, etc.	3,428.57	3,521.04	6,949.61
Paper, Engraving, Ink, etc.	9,978.95	7,872.68	17,851.63
Second Class Postage	2,339.77	2,426.54	4,766.31
Van Ess' Salary, Expense, and Commission	3,298.18	3,108.02	6,406.20
Commission to Other Agents	1,464.17	1,771.91	3,236.08
Editors' Remuneration and Expenses	4,826.21	4,391.63	9,217.84
Office Salaries	5,327.60	5,589.86	10,917.46
Postage, Stationery, Insurance, Taxes, Bldg. Repairs, etc.	3,487.18	2,897.10	6,384.28
Total Expenses	$45,638.40	$42,716.61	$88,355.01
Surplus	3,479.51	2,841.47	6,320.98
	$49,117.91	$45,558.08	$94,675.99

Given to Calvin College and Seminary in 1931 ..... $6,000.00
in April, 1932 ..... 2,500.00
$8,500.00

Number of Subscribers

Jan. 1, 1930 *The Banner*, 13,000 — Jan. 1, 1932, 14,000
Jan. 1, 1930 *De Wachter*, 7,650 — Jan. 1, 1932, 6,800

Behalve hetgeen de Synode verder zal goedvinden omtrent de aangelegenheden onzer kerkelijke bladen te besluiten, zijn de dingen die Synodale actie behoeven de volgende:

(1) De verkiezing van Hoofdredacteurs. Volgens opdracht (Acta 1926, bladz. 26) heeft de Commissie daarvoor een nominatie gemaakt, en wel deze:

voor *The Banner*—Rev. H. J. Kuiper en Dr. C. Bouma.
voor *De Wachter*—Revs. H. Keegstra en D. Zwier.

De Commissie heeft getracht een ruimer keuze aan te bieden. De moeilijkheid was echter dat zij zich wel beperken moest tot in of nabij Grand Rapids wonenden. En zou de Synode een ruimere keuze begeeren, dan heeft zij het in handen om zelve aan deze nominaties andere namen toe te voegen.

(2) De verkiezing van Commissieleden. De aftredenden zijn de broeders Denkema, Heyns, en Rooks. Bovendien moet nog een vierde benoemd worden voor twee jaren in de

plaats van den overleden broeder Hoffius. Ter herinnering zij hier bijgevoegd, dat door de Synode van 1922 (Acta, bladz. 43 en 220) de bezorging voor nominaties voor dit doel is opgedragen aan de Commissie van Praeadvies voor Publicatie zaken.

(3) De Publicatie Commissie verzoekt de Synode voor eventueele nadere toelichting, enz., haar President, Mr. J. B. Hulst, te willen erkennen als haar vertegenwoordiger.

DE PUBLICATIE COMMISSIE.

SUPPLEMENT X.

REPORT OF THE RELIGIOUS EDUCATION COMMITTEE TO THE SYNOD OF 1932

ESTEEMED BRETHREN:

TWO YEARS AGO the Committee on Religious Education had the honor of presenting to Synod a unified plan for the religious instruction given by and under the auspices of our churches.

Synod was kind enough to recommend this plan to the attention of the consistories of our churches, and we trust that the consistories have since that time made a careful study of the proposed plan.

At the same time Synod gave to the Committee a definite task with a view to at least a partial realization of the proposed plan.

This task was a twofold one:

1. Conferences with the representatives of the institutions of Christian instruction among us, so that we may come to a better understanding of our mutual problems, and to a closer coöperation in the great work of Christian education, to which the Churches and Christian Schools stand committed.

2. The preparation of an outline of a course of Bible Stories and Bible History intended more specifically for use by the churches in its work with the younger people.

I.

First of all we desire to give an account of the Conference which your Committee had with the representatives of the Christian Schools. We mention this first, because we feel that it is possibly of greater importance than anything else that the Committee has been privileged to accomplish since the last meeting of Synod.

The Synodical Committee approached the Principals' Clubs of Michigan, Iowa, Illinois, and New Jersey, and the National Union of Christian Schools, asking them to send representatives to this Conference.

The following were present at a meeting held November 18 and 19, 1931, at Calvin Seminary:

Mr. G. Bos, for the Eastern Christian Schools.

Mr. J. R. Bos, for the Eastern Christian High Schools.

Mr. R. Postma, for the Michigan Christian Schools.

Mr. E. Post, for the Michigan Christian High Schools.

Mr. G. E. Roelofs, for the Christian Primary and Secondary Schools of the Midwest.

Dr. P. Hoekstra, for the National Union of Christian Schools.

Drs. H. H. Meeter and Garrett Heyns, for the Synodical Committee on Education.

The representatives from Chicago were unable to be present on the 18th. On the 19th Mr. A. Blystra came as representative of the Chicago Principals' Club.

Dr. G. Heyns presided; Prof. G. E. Roelofs acted as secretary.

The Chairman explained that the purpose of this meeting was to serve the Synodical Comittee with information on what is being done in Religious Education in our Christian School (Grammar, High School, and College), so that the Committee may proceed with a church program of education more intelligently, and further, to formulate a general program which may serve the Christian School world toward securing a more uniform plan of Education in the Christian Religion.

The Conference proceeded to this task, using as a starting point an outline which a sub-committee of the Committee of Synod had drawn up—on the basis of a questionnaire sent to many of our Christian Schools.

The plan finally unanimously approved by this Conference is as follows:

A. KINDERGARTEN THROUGH GRADE SIX

1. **Kindergarten**

   a) Plan: The work is to consist of introductory lessons grouped around a central topic, e. g., "God, our Father—We, His Children."

b) Objective: To make the little child understand his relationship to God.

2. **Grades 1–6**

a) Plan: The work is to consist of Graded Bible Stories of both Old and New Testament. It is divided into four cycles. The cycles 1 and 2 represent each one year's work, and cycles 3 and 4 each two year's work.

b) Objctives:

1) Cycles 1 and 2 (Grades 1 and 2) to familiarize the child with the simple Bible Stories. "The teacher tells the simple stories of the Holy Book in a simple manner."

2) Cycle 3 (Grades 3 and 4), to enable the child to understand the chronological sequence of the events related in God's Word.

3) Cycle 4 (Grades 5 and 6). Since the Bible Stories have been told three times, the teacher now should find more time to apply the Bible teachings to life. In this way the Bible will be used as "the guide of life with reference to obedience, love, prayer, and praise, together with the horror of sin and trust in Jesus as our Savior."

Notes:

1) The above plan is followed in the main rather generally in our schools. It harmonizes also with that outlined in Landkamp's "Leerplan" in use in the Netherlands.

2) The Committee recommends going through the Bible four times, i. e., 4 cycles, in the six years of grades one to six, though it sees no insurmountable obstacles to a three cycle plan; however, the latter arrangement is likely to lead to illogical division of the subject-matter. It does see serious objections to a six cycle plan. The Committee is of the opinion that more thorough work can be done by going through the Bible four times during these grades. To cover the Bible yearly makes intensive study impossible. What with Sunday School and Catechetical classes, the six cycle plan makes for too much repetition.

3) The Conference considers grades one to six as a unit. It does not appear logical in arranging the work to subdivide this unit into two others, e. g., one of grades 1–4, and another of grades 5 and 6.

4) From the discussion it is evident that there are some differences in detail in the courses at present in use for grades one to six. In the main, however, these courses agree with the principles suggested in our Report. The delegates agree that where the above plan is adopted, there will be but little difficulty in adapting present courses to it.

B. GRADES 7–12.

1. **Grades 7B–7A** Sacred History—Old Testament.
   Grade 8B Sacred History—New Testament.
   Grade 8A Acts and Early Church History.
   Objective: To enable the child to use the Bible as the Book in which God has given His revelation. The Covenant of Grace and the development of revelation is to be stressed during these years.
   A brief introduction to Church History is given in Grade 8A in order to acquaint the pupil with the outstanding men and leading events.
2. **Grade 9.** Bible Study—Old Testament
   Objective: To have the Student become familiar with the contents of the books of the Old Testament.
3. **Grade 10.** Bible Study—New Testament.
   Objective: To have the Student become familiar with the contents of the books of the New Testament.
4. **Grade 11.** Church History.
   Objective: To acquaint the student with the history of the Christian Church as a divine institution.
5. **Grade 12** Reformed Doctrine.
   Objective:To acquain the pupils with the Reformed system of Christian Doctrine.

Notes:

1) The Conference thought best to consider the Junior and Senior High Schools as one unit. The courses proposed are adaptable to the 6-2-4 plan as well as to the 6-3-3 plan. Realizing that our schools are organized on different bases, the Committee has sought a plan to meet the needs of all. Some schools have the

6-3-3 plan, with no prospect of change to the 6-2-4 plan. Others are organized on an 8-4 or a 6-2-4 basis with no indication of change to the 6-3-3.

It is evident that there is a break in sequence of studies either at the 8th or the 9th grades; hence the 6-6 organization adopted in this report to avoid as nearly as possible these breaks.

2) It will be noted that the Conference has thought it best to include Reformed Doctrine in the curriculum. Some of our schools have taught this branch for years, others have recently introduced it; still others are thinking of so doing.

The Church has various types and levels of training in its classes. The pastor-teacher, therefore, has an entirely different approach and method from that of the school teacher. The latter teaches Doctrine with special reference to other intellectual pursuits.

Furthermore, one naturally expects a boy or girl of high school training to know more of doctrine and matters of religion than does the average catechumen. The inclusion of Reformed Doctrine in the high school curriculum makes such additional training possible.

C. COLLEGE

1. Courses and objectives:
   a) Introduction to Bible
   b) Reformed Doctrine
   c) Church History
   d) Archeology
   e) Calvinism
   f) Christian Ethics
2. **Notes:** The Conference is of the opinion that it would be desirable that more of the courses now offered in Religious Education at Calvin be required and not elective. In particular does it recommend the introduction of a course in Christian Ethics—to be required for graduation of all students—in addition to courses now required.

This entire report, given above, unanimously endorsed by all the delegates and by the sub-committee of the Religious Education Committee was then presented to the Commit-

tee on Religious Education. After due deliberation, in which the delegates of the various school groups took part, your Committee unanimously adopted the recommended plan in toto, after adding a statement of the objectives for grades eleven and twelve, and for the work in the College, which read as follows:

a) **Introduction to the Books of the Bible.** The course aims to give a **general** introduction to the Bible as a whole, discussing its origin, nature, canonicity, authority, organic unity, inspiration, and related subjects. Also a **special** introduction, inquiring into the contents, historical setting, literary form, and especially the permanent religious and ethical values of each book.

b) **Reformed Doctrine.** The purpose is to give an advanced course of study in the doctrines of the Christian Religion as contained in the Bible and as reflected in the confessional standards of the Reformed Churches.

c) **Calvinism.** A study of the origin and nature of Calvinism, its influence upon the development of religion, ethics, political life, social life, science and art, as well as the proper application of its principles to these spheres.

d) **Biblical Archaeology.** The aim is to acquaint the student with the geographical, social, civic, and religious customs of the Hebrews, and of the peoples among whom they lived when God's revelation arose.

e) **Church History.** The aim is to trace the historic development of Christianity and events related to it. Special consideration is given the development amongst the Reformed Churches, more particularly of the Netherlands and America.

The most heartening feature of the entire conference was the manifest spirit of enthusiasm that prevailed. All were evidently delighted with the new era of coöperation that has been inaugurated. This augurs well for the future. All went home with the feeling that something definite and worth-while had been accomplished.

Your Committee as well as the representatives thoroughly realize that Synod has no jurisdiction over the Christian

Schools, and therefore cannot adopt this plan and make it mandatory. Nevertheless your Committee as well as the representatives feel that the approval and moral support of this plan by Synod will be of great value, and so recommends.

One of the ideals that animates us is the desire of coordination of our educational system. But this is quite impossible unless the plan pursued by each group carries the approval and endorsement of both.

With respect to a course in Biblical Instruction it was felt to be logical that a plan for the Christian Schools be worked out first, so that the biblical instruction of the churches might be organized with the work done in the Christian Schools as a background.

Your Committee and the representatives of the School groups also realize that even this is but a first step toward the ideal that we are mutually seeking to realize, viz., a course of Christian Education in which all branches of study all along the line are developed from the point of view of our Reformed world and life-view. Possibly the work of the Conference represents but a very small step in that direction, but we feel that it is nevertheless a very definite and worth-while step.

II.

In the second place your Committee has the pleasure to report on the progress being made in the preparation of a course in Bible Stories and Sacred History to be offered to the churches.

A. A COURSE OF BIBLE STORIES

In preparing this course, the Committee has for the present not considered the Beginners' Grades (Grades 0, 1, 2; ages 5-7). A series of Bible stories for the following three grades (3, 4, 5) is in course of preparation. The course consists of three books, containing 120 lessons, each lesson dealing as much as possible with a single Bible story. The stories follow each other in the regular historical order. In the New Testament stories particular attention is paid to the works and teachings of Jesus.

Each lesson will consist of questions and answers to be memorized, the lesson-story (appropriately illustrated), a "golden text," and a stanza from the Psalter.

The 120 lessons of this three-year course have been completely outlined, and the questions and answers for memory work are all prepared. The lesson stories are now being prepared by capable persons with teaching experience, engaged for this work by the Committee, and many of them are now ready for final editing.

It would take too much space in this report to give a complete list of these 120 lessons, but some idea of the course may be given here.

The First Book deals with O. T. stories.

1) From Creation to Israel in Egypt—23 lessons.
2) From the Exodus to the Divided Kingdom—17 lessons.

The Second Book deals partly with the Old and partly with the New Testament.

1) From the Divided Kingdom to the End of the Old Testament—20 lessons.
2) From the Birth and Childhood of Jesus, the work of John the Baptist, the Beginning of Jesus' Ministry, the teachings contained in the Sermon on the Mount and the Parables of Jesus—20 lessons.

The Third Book completes the N. T. stories.

1) The Miracles of Jesus, the Last Week, the suffering, death, resurrection, and the ascension of Christ—24 lessons.
2) The Early Church, the work of Peter and Paul, the growth of the Church under persecution, and the Book of Revelation—16 lessons.

The Committee will be ready to place the work thus far accomplished into the hands of Synod, with samples of lessons set up as they will appear in the lesson books.

Hoping that Synod will approve of the outline proposed by the Committee, and of the general make-up of the books as indicated by the prospectus to be submitted, the Committee asks Synod to authorize it to complete the books and to make the needed arrangements for their publication.

B. A COURSE IN SACRED HISTORY

Little has been done as yet in preparation for a course of Sacred History for the use of the churches. It seems to be clear that no single course in Sacred History can be designed that is suitable for all of our churches. We have to face the fact that, while many of our churches enjoy the privilege of having a Christian School in their vicinity, many are not so fortunately situated. If all the children of our churches could and did attend the Christian School, our problem would be comparatively easy to solve. This will be especially true if the Christian Schools succeed in adopting a unified plan, such as proposed in the first section of this report. The fact remains, however, that the majority of our church communities are without Christian Schools, and many of these are so situated that there seems little hope of having them in the near future.

Where Christian Schools do exist, it seems logical that the Church follow a course in Sacred History that keeps pace with the instruction given in the school. If, for example, the school, according to calendar, has during the past week dealt with the life of Jacob, the lesson given under the auspices of the Church could be so arranged, that it summarized the outstanding events of the career of this Patriarch, and sought to bring home the great spiritual values contained in the narrative. We foresee that something of this nature will have to be done in the future, if the instruction given by the schools and by the churches is not to continue to run along entirely unrelated lines.

It seems, however, that we will do better to wait with this part of the work until the Christian Schools have agreed on a unified program and have, in as far as this is feasible, calendared their courses in Sacred History. We sincerely hope that soon substantial steps will be made in this direction.

But the greatest need at present is a course in Sacred History for those churches where children cannot attend Christian Schools. Synod has already expressed that spe-

cial effort should be made to make provision for an adequate course in Sacred History and Bible Contents for such churches (Acta 1930, page 327).

We are endeavoring, before Synod convenes, to have ready an outline and prospectus of such a course. In event these can be prepared in time, we hope to submit them to the Synod for approval, along with the other prospectuses for Catechism work.

III.

The Committee, complying with the instruction of Synod (cf. Acta 1930, Art. 68, p. 72), has considered the feasibility and possibility of introducing a new system of Sunday School lessons. The Committee feels for the graded system as a sound pedagogical basis for proper instruction. It therefore cannot see its way clear to recommend a system of Sunday School lessons and topics of our own, built on the principle of the International Lesson System; i. e., the same topic for all ages. The following objections were voiced in the Committee when the matter was discussed:

1) Any choice of topics can never wholly satisfy, even in our small Christian Reformed ChCurch;
2) Simply a distinct series would not tend to elevate the type of instruction;
3) Lack of sufficient variety would reduce the instruction to a dead level;
4) Distinction only in topics and not in method will simply isolate our group still more, because it is doubtful whether others will see sufficient cause for a change from the International Sunday School lessons to another series of the same type;
5) A new series will limit the reference material for teachers considerably;
6) A large percentage of our Sunday Schools would very likely continue to use the International lessons, and would be obliged to use other helps than those published in our own circles.

However, despite the objections entertained by the Committee, whereas Synod has requested that it prepare an outline of such lessons, we hereby submit the following cycle of lessons:

CYCLE OF STUDIES

1.	Studies in Genesis	Jan., 1934–June, 1934
2.	Studies in the Synoptic Gospels	July, 1934–March, 1935
3.	Israel from the Exodus to the Time of Samuel	April, 1935–Sept., 1935
4.	The Spread of the Gospel (Studies in the Acts and in the Epistles)	Oct., 1935–Sept., 1936
5.	Israel United and Divided	Oct., 1936–March, 1937
6.	Studies in John's Gospel	April, 1937–Dec., 1937
7.	The Kingdom of Judah	Jan., 1938–March, 1938
8.	The Life of John the Baptist	April, 1938–June, 1938
9.	Men and Women of the New Testament	July, 1938–Dec., 1938
10.	The Captivity and the Restoration	Jan., 1939–June, 1939
11.	Studies in Luke's Gospel	July, 1939–March, 1940
12.	The Lives and Writings of Peter and John	Apr., 1940–Sept., 1940
13.	Wrestlers with God	Oct., 1940–Dec., 1940

I. Studies in Genesis

FIRST QUARTER

Lesson	1	Jan. 7	The Creation.
"	2	Jan. 14	The Fall and its Consequences.
"	3	Jan. 21	Godly and Wicked Men of the First World.
"	4	Jan. 28	The Flood.
"	5	Feb. 4	Light and Shadows in Noah's Life.
"	6	Feb. 11	Abram's Separation from His Kindred.
"	7	Feb. 18	Abram's Separation from Lot.
"	8	Feb. 25	Abram and the Kings.
"	9	Mar. 4	The Covenant with Abraham.
"	10	Mar. 11	Abraham Entertaining Angels.
"	11	Mar. 18	The Trial of Abraham's Faith.
"	12	Mar. 25	Review.

SECOND QUARTER

Lesson	1	Apr. 1	The Risen Christ and Mary Magdalene (Easter Lesson).
"	2	Apr. 8	The Marriage of Isaac.
"	3	Apr. 15	Jacob, the Supplanter.
"	4	Apr. 22	Jacob at Bethel.
"	5	Apr. 29	Jacob and Laban.
"	6	May 6	Jacob at Peniel.
"	7	May 13	Joseph, the Favored Son.
"	8	May 20	Joseph in Tribulation.
"	9	May 27	Joseph, the Interpreter of Dreams.

Lesson	10	June 3	Joseph Trying His Brethren
"	11	June 10	Jacob's Family Reunited.
"	12	June 17	Jacob Blessing His Posterity.
"	13	June 24	Review.

II. Studies in the Synoptic Gospels

THIRD QUARTER

Lesson	1	July 1	The Births of John and Jesus Announced.
"	2	July 8	The Nativity of John.
"	3	July 15	The Circumcision and Presentation of Mary's First-born.
"	4	July 22	The First Passover of Jesus.
"	5	July 29	The Baptism of Jesus.
"	6	Aug. 5	The Temptation.
"	7	Aug. 12	The First Rejection at Nazareth.
"	8	Aug. 19	The Recall of Four Disciples.
"	9	Aug. 26	A Memorable Sabbath in Capernaum.
"	10	Sept. 2	The First Preaching Tour in Galilee.
"	11	Sept. 9	The Lord's Dealings with a Paralytic and a Publican.
"	12	Sept. 16	The Son of Man and the Sabbath.
"	13	Sept. 23	The Choice of the Twelve and the Sermon on the Mount.
"	14	Sept. 30	Review.

FOURTH QUARTER

Lesson	1	Oct. 7	Capernaum's Centurion and Nain's Widow.
"	2	Oct. 14	Christ's Message to John the Baptist.
"	3	Oct. 21	The Warning Against the Unpardonable Sin.
"	4	Oct. 28	Jesus' Authority over Storms and Demons.
"	5	Nov. 4	Jairus' Daughter and the Sick Woman.
"	6	Nov. 11	The Mission of the Twelve.
"	7	Nov. 18	The Feeding of the Five Thousand.
"	8	Nov. 25	The Journey to Tyre and Sidon.
"	9	Dec. 2	The Lord's First Announcement of His Death.
"	10	Dec. 9	The Transfiguration.
"	11	Dec. 16	Lessons on Humility and Forgiveness.
"	12	Dec. 23	The Birth of the Savior (Christmas Lesson).
"	13	Dec. 30	Review.

The studies have been arranged in such a way that the sacred history of the Old Testament will be practically covered, and yet so, that at one time the Old Testament studies will be taken up in one part and another time in another part of the year. This has been done, because some Sunday Schools meet exclusively in the summer and others in the winter months of the year. The lessons have been fur-

ther arranged so that all of the New Testament history will be covered and so that the teacher may discuss the vicarious death of Christ more than once during the seven-year cycle. For Easter and the Sunday before Christmas suitable lessons have been selected.

Respectfully submitted,

The Committee on Religious Education,

L. J. LAMBERTS, *President*
G. W. HYLKEMA, *Secretary*
H. H. MEETER.
P. A. HOEKSTRA
G. J. VAN WESEP
W. STUART
A. J. ROOKS
A. PETERS

SUPPLEMENT XI.

COMMITTEE ON REFORMED LITERATURE

(See Article 158, Acta Synodi)

SUPPLEMENT XII.

REPORT OF THE EMERITUS BOARD

To the Synod of the Christian Reformed Church,
to be held at Grand Rapids, Michigan, June, 1932.

ESTEEMED BRETHREN:

Your Board for the Emeritus Fund is now constituted as follows:

President: Rev. J. O. Vos; Alternate, Rev. H. E. Oostendorp.
Vice President: Mr. Geo. D. Vander Werp.
Secretary-Treasurer: Rev. H. M. Vander Ploeg; Alternate, Rev. J. O. Bouwsma.
Vice Secretary-Treasurer: Mr. W. K. Bareman; Alternate, Mr. Edw. Wierenga.
Representative for the Van Agthoven Estate: Mr. Henry Hekman.

The retiring members are Geo. D. Vander Werp and Henry Hekman. Therefore Synod will now have to appoint two Board members with their Alternates.

Our former President, Mr. M. Trap, as also Rev. A. J. Brink and Mrs. F. J. Drost, passed on to their eternal home. Mrs. B. Nagel sent notice that she plans to support herself in the future. The brethren J. G. Vande Lune and J. J. Dyk have been restored to health and are serving churches again.

Requests for aid came to us from:

Classis Pacific for Mrs. A. J. Brink	$ 500.00
Classis Muskegon for Rev. H. Fryling	1,200.00
Classis Wisconsin for Rev. B. Vanden Brink	1,000.00
Classis Illinois for Rev. J. A. Rottier	1,200.00
Classis Sioux Center for Rev. B. Zwaagman	1,000.00

The Board paid provisionally at the following rate:

Mrs. A. J. Brink	$ 500.00	Rev. J. A. Rottier	$1,000.00
Rev. H. Fryling	1,000.00	Rev. B. Zwaagman	1,000.00
Rev. B. Vanden Brink	1,000.00		

On account of shortage in funds, we were compelled not to allow any one to receive more than $1,000.00. See Pag. 65, Acta 1922, Art. 37, III, A. For this we beg the approval of Synod.

The respective Classes will undoubtedly ask Synod to approve the honorable emeritation of the Revs. H. Fryling, B. Vanden Brink, J. A. Rottier, B. Zwaagman, and also of H. Ahuis, for whom Classis Wisconsin has a request.

Thirty years ago the Board was Incorporated under the name: "The Board of the Emeritus Fund of the Christian Reformed Church of America." Now this must be renewed, and we like to present a paper, that should be signed by the President and the Clerk of Synod.

Money did not come in as it should, and we were not able to pay the allowances in full. At the close of 1930, we had a deficit of 5 percent, and for 1931 one of 17.5 percent.

The Treasurer reports:

For 1930		For 1931	
Balance, 1929	$ 9,433.13	Balance, 1930	$ 17.64
Receipts	36,090.37	Receipts	39,835.98
Total	$45,523.50	Total	$39,853.62
Disbursements	45,505.86	Disbursements	39,702.28
Balance	$ 17.64	Balance	$ 151.34

The Books of the Treasurer were audited and found correct.

The Lubbers Fund, $1,500.00, is now in the Savings Dept. of the First State Bank, Holland, Mich.

The Classes Hackensack and Pella have paid the assessment in full. The following Classes were in arrears on Jan. 1, 1932:

California	$ 506.00	Orange City	$3,067.79
Grand Rapids East	3,522.95	Ostfriesland	1,855.02
Grand Rapids West	4,981.99	Pacific	342.00
Holland	1,292.67	Sioux Center	3,457.85
Hudson	664.50	Wisconsin	624.76
Illinois	1,070.31	Zeeland	3,387.13
Muskegon	1,821.50		

This makes a grand total of $26,594.47

It is impossible for the Board to make at this time a list of subsidies. Only a few Classes have reported to us in connection with Art. 83, VII, (2), Pag. 88, Acta 1930. We presume the rest of the Classes will bring their recommendations direct to Synod and the list will have to be made up during the time of the meeting.

Respectfully submitted,

By order of the Board,

H. M. VANDER PLOEG, *Secretary.*

SUPPLEMENT XIII.

ADDRESS OF DR. S. O. LOS, REPRESENTING THE REFORMED CHURCHES IN THE NETHERLANDS

WelEerw. en Eerw. Broeders:

TIJDENS de zittingen van de Arnhemsche Synode van 1930, werd door uw afgevaardigde, Rev. J. De Haan, het volgende opgemerkt: "De band tusschen ons is een nauwe, en zoo mogelijk moet die versterkt worden. Het hoe daarvan zal wellicht onder de huidige omstandigheden moeilijk zijn te bepalen. Doch de vraag doet zich aan ons op of het niet mogelijk zou zijn, dat uwe kerken meer geregeld een vertegenwoordiger aan onze kerken konden delegeeren." Als antwoord op dit verzoek hebben Dep. voor de buitenlandsche Kerken mij, als één hunner, afgevaardigd naar uwe Synode en tevens naar de viering van het diamanten jubileum van uwe kerken-formatie.

Ziende dat deze Synode thans de derde achtereen is, die door een deputaat uit Nederland werd bezocht, zal uw Synode thans geen reden hebben tot klagen, maar moeten erkennen, dat de Geref. kerken in Nederland zich nauw aan U verbonden gevoelen. De broeders en zusters aldaar gevoelen zich aan U verbonden door banden des bloeds en des geestes, door het geloof in Jezus Christus.

Het ligt niet in mijn voornemen om een overzicht te geven van het kerkelijk leven van de Nederlandsche groep van Geref. kerken. Prof. Dr. Greydanus heeft op een uwer vorige Synoden dit werk zoo uitnemend verricht, dat ik niet beter kan doen dan te refereeren naar zijn toespraak in 1928. Bovendien weerhoudt mij hiervan de vrees, dat ik uilen naar Athene zou dragen, want tijdens mijn kort verblijf in Noord-Amerika heb ik bemerkt, dat tal van broeders en zusters goed op de hoogte zijn van wat in het kerkelijk leven in Nederland voorvalt, inzonderheid mijn vriend Dr. Beets, met wien ik reeds in 1911 de Synode van

Zwolle bijwoonde en die herhaaldelijk naar Nederland werd afgevaardigd.

Wel acht ik het noodig U mede te deelen welke de brulante kwesties zijn waarmede de Synode van Arnhem zich heeft bezig gehouden.

De hoofdzaak was voor haar om de uitbouw-van-de-Belijdenis-Voorstellen te behandelen. De algemeene opinie was, dat de tijd nog niet rijp was voor dit werk. Vele Synode-leden wilden nieuwe deputaten benoemen, anderen wilden een uitvoerig stuk inzake de Heilige Schrift in den vorm van de Dordtsche Leerregels, alsmede overleg met de buitenlandsche Kerken, doch de Synode besloot geen nieuwe deputaten te benoemen. De gedachte van de voorstellers van dit besluit was, dat de bestaande Confessie vooralsnog genoegzaam is, en dat het uitbreiden daarvan alleen naar aanleiding van concrete feiten en met de grootste voorzichtigheid behoort te geschieden.

Voorts behoort de zaak van het promotierecht van de Theol. School te Kampen tot de brandende kwesties. In deze zaak werd geoordeeld, dat de Kerken tot de instelling van een doctoraat aan de Theol. School niet behooren over te gaan dan met genoegzame eenparigheid. Voorts werd geconstateerd, dat deze eenparigheid nog niet bestaat, en werd in deze zaak geen beslissing genomen.

Het uitbreiden van den bundel "Eenige Gezangen," achter den Psalmbundel, met eenige berijmde of onberijmde Schriftgedeelten of liederen, die zich aan de Heilige Schrift ten nauwste aansluiten, en die passen voor de Christelijke feestdagen, de Lijdensweken, de bediening der Heilige Sacramenten, de bevestiging van ambtsdragers, en huwelijks-bevestigingen, werd in beginsel aangenomen. Deputaten ad hoc zullen een proeve van gezangen, zooals boven vermeld, indienen één jaar vóór de e.v. Synode te Middelburg.

De wijzigingen van de liturgische formulieren door de Synode aangenomen, zullen aan het oordeel van de buitenlandsche Kerken, met welke de Geref. kerken in Nederland in corrspondentie staan en die dezelfde formulieren hebben, onderworpen worden. Hierover behoef ik dus niet te spreken, aangezien deze voorstellen bij U ter tafel zullen ko-

men. Alleen zij hier opgemerkt, dat de herziening van de formulieren voor de bevestiging van diakenen en dat voor huwelijken de meest urgente werden geacht door vele broeders. Ook zullen deputaten ad hoc een orde ontwerpen voor den eeredienst en aan de volgende Synode voorleggen. In deze orde bestaat de grootste verscheidenheid onder ons; vele kerkeraden stellen een bepaalde orde vast en verlangen, dat van elders komende dienaren die zullen volgen, waardoor licht conflicten ontstaan. Daarom acht de Synode eenheid in de liturgische orde zeer gewenscht.

Voorts werden ter Synode belangrijke rapporten behandeld inzake de opleiding voor de Zending en de Evangelisatie. In Kampen studeerden, einde 1930, 167 studenten, in het college van Professoren kwam geen verandering, aan collecten van de kerken werd ontvangen, gemiddeld ongeveer f 48,000 p. a. In 1929 werd onder buitengewoon groote belangstelling het 75-jarig jubileum der Theol. School gevierd. Het admissie-examen werd afgeschaft behalve voor buitenlanders, die een toelatings-examen mogen doen, dat met het eind-examen aan een Geref. gymnasium gelijk staat. In Amsterdam studeerden, einde 1930, 250 studenten in de Theologie aan de Vrije Universiteit. De deputaten der kerken, die het verband met de Theol. faculteit oefenen, verklaarden in hun rapport, dat zij den arbeid van deze faculteit als een rijken zegen voor onze kerken beschouwen. De overvloed van Theol. candidaten die geen beroep krijgen baart ons zorg en is onder discussie.

De Zending onder de Joden stond te Arnhem in het teeken van uitbreiding. De kerken van 's Hage-Oost en van Amsterdam hebben elk een eigen dienaar des Woords voor dien arbeid. De vraag of men een derde dienaar zal beroepen en een terrein in het buitenland (b. v. Antwerpen) zal bezetten, zal door dep. ad hoc overwogen worden en zoo mogelijk zal aan de volgende Synode een plan worden voorgelegd.

Het werk van de Heidenzending breidt in de laatste jaren geweldig uit, zoodat soms de vraag wordt gesteld of ze ons niet boven het hoofd groeit. De kerken van Amsterdam, Delft, Rotterdam, Middelburg, Utrecht, Kampen, Nijverdal, Hoogeveen, Appingedam, en Heeg, hebben alle één

of meer dienaren des Woords op Java werkzaam; het zendingsterrein is overdekt met hospitalen, scholen, en colporteurs; de Keucheniusschool heeft reeds drie docenten, en enkele inlandsche kerken hebben reeds een eigen inlandsche dienaar des Woords. De kerk van Delft, waaronder 's Hage-Oost ressorteert, en die ik dus het best ken, heeft vier missionaire dienaren te Solo, twee hospitalen en tal van scholen, terwijl er een krachtig geopende deur is om het Evangelie te verkondigen. Vier Noordelijke kerken hebben als Zendingsveld het eiland Soemba. Ook zijn er thans reeds eenige predikanten beroepen door kerken in Ned. Indië om onder de verstrooide blanken te arbeiden. Onze plaatselijke kerk, met een zielental van ruim 6,000 leden, brengt jaarlijks f 7,000 op voor de Heidenzending. Het Zendingsblad wordt uitstekend verzorgd en huis aan huis in alle kerken verspreid.

De Evangelisatiearbeid is door de meeste kerken plaatselijk geregeld. Gezamentlijk hebben de kerken Evangelisatiearbeid in de Roomsche streken van Noord Brabant en Limburg, in België en Noord Frankrijk en bij de Zuiderzeewerken. Bij deze laatste is thans de groote dam die deze zee tot een zoetwatermeer maakt voltooid, waar toch nog Evangelisatiesarbeid noodig zijn onder hen die de spoorweg over den dam zullen aanleggen, en onder hen die in de op de zee veroverderde Wieringermeerpolder werken.

De Geref. Jeugdorganisaties staan meest alle onder kerkelijk toezicht. De Ned. Bond van Jongelings-vereenigingen op Geref. grondslag bestaat sedert 1888, telt 1,011 vereenigingen, met 22,500 leden. De Meisjesbond is van 1918, en telt 681 vereenigingen met 17,281 leden.

De Bond van Geref. Jeugdorganisaties telt 692 Knapen- of Meisjes-vergaderingen, met 15,000 leden. Ze hebben volwassen leiders en worden bestuurd door een ouder-kommissie. De Chr. militairen zijn apart georganiseerd.

De zegen die van deze organisaties uitgaat is niet te beschrijven; ze kan alleen met ootmoedig dank aan God, die ze ons schonk, erkend worden. Onder de gehuwde jonge mannen en vrouwen bestaan eveneens organisaties. De Geref. Mannenbond telt reeds 1,200 leden. Ze zetten het onderzoek naar de Geref. beginselen, door hen begonnen in

hun jeugdorganisaties, krachtig voort. Vooral met het oog op de behoefte der kerken aan krachtige en goed onderlegde ambtsdragers, zijn deze vereenigingen voor de kerken van de hoogste beteekenis.

De Chr. Scholen gaan in Nederland uit van de ouders, doch leven meest ook onder kerkelijk toezicht. Bij de Schoolraad waren in 1931 aangesloten 1,700 vrije Chr. Scholen, waaronder 14 kweekscholen en 12 scholen voor voortgezet Lager onderwijs. Nu de Regeering de scholen niet meer subsidieert, zooals vroeger, maar geheel onderhoudt, bestaat er gevaar, dat onze vrijheid van onderwijs zal kunnen worden geschaad of anderzijds de controle van de ouders op het Christelijk gehalte van het onderwijs verslappen zal. Daarom is het een gunstig teeken des tijds, dat het na-examen van de Schoolraad, in Bijb. Geschiedenis, Kerkgesch., Bijb. Oudheden, Vaderl. Gesch., Paedagogiek en Psychologie al meer wordt gezocht door de onderwijzers en onderwijzeressen.

Thans moet nog gehandeld worden over het verband van onze kerken met de buitenlandsche Kerken. De deputaten ad hoc hebben in opdracht gekregen om te adviseeren in hoeverre de correspondentie mag worden voortgezet met die Kerken, die in leer en kerkregeering niet meer of niet ten volle meer met de Geref. Belijdenis overeenstemmen. Inzake de samenwerking met uw kerken voor de geestelijke en kerkelijken belangen van de Geref. Nederlanders in Canada, hebben de deputaten de kerken opgewekt bijdragen te zenden voor dat doel en haar de adressen voor attestaties medegedeeld. Reeds is overgemaakt de som van f 1,500.

Een zeer belangrijk besluit is te Arnhem genomen inzake een oecumenische Synode, die wordt voorgesteld door de Geref. Kerken van Zuid-Afrika. Onze Synode bleek in beginsel bereid te zijn om zulk een Synode saam te roepen en te ontvangen. Daaraan zijn echter vele problemen verbonden, zooals de mogelijkheid om de onkosten te dragen, de wijze van arbeiden, en de samenstelling van zulk een Synode. Aan ons als deputaat is opgedragen daarover met u en de overige correspondeerende Kerken in overleg te

treden. Aangezien dit overleg het best mondelings kan geschieden, wil ik thans daarop niet verder ingaan.

Ik eindig met de bede, dat de Heere de kerken, die gij vertegenwoordigt, moge zegenen, met tijdelijke en geestelijk zegeningen in Christus. Moge deze tijd van depressie, die ook uwe kerken sterk heeft aangegrepen, spoedig voorbijgaan. Worde uw volk daardoor geleid tot de erkentenis, dat de Heere God is. En mogen de meest hartelijke betrekkingen over en weer blijven bestaan tusschen onze kerken, totdat Christus komt om al Zijn volk bijeen te vergaderen. Ik heb gezegd.

S. O. LOS.

SUPPLEMENT XIV.

DIAMOND JUBILEE PROGRAM OF THE CHRISTIAN REFORMED CHURCH

Held at the Armory, Grand Rapids, Mich., June 7, 1932

In Charge of
THE REVEREND HENRY BAKER
Pastor of the Franklin Street Church

Doxology ..... AUDIENCE

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW;
PRAISE HIM ALL CREATURES HERE BELOW;
PRAISE HIM ABOVE, YE HEAVENLY HOST:
PRAISE FATHER, SON, AND HOLY GHOST.

Invocation ..... THE REVEREND W. P. VAN WYK
President of the Synod of 1930

Singing ..... CHORUS

O, LORD JEHOVAH, BY WHOSE MIGHTY HAND

Westra — Valerius

O, Lord Jehovah, by whose mighty hand
Thy Church has dwelt secure in this free land,
Who through the years hast been her kind Protector,
In all her ways a Helper and Director,
We pray that Thou wilt even now
Our hearts with joy provide;
In love draw near and fill with cheer
This Thy beloved bride.

These sev'nty year and five have rolled along,
In which her few became a mighty throng,
Abundant blessings Thou hast poured upon her.
Her love to Thee, dear Savior, Thou didst honor,
Her children dear preserved Thy fear,
Thanks to Thy truth and grace;
Didst on her shine with love divine
From heav'n Thy dwelling place.

May this Thy Church in purity abide;
Wilt Thou, O Bridegroom, tarry at her side;
The light of truth do not, O Lord, deny her;
May ne'er the pow'r of Satan terrify her.
Thy Spirit dwell in her until
Thou bring her home to Thee;
Preserve her soul and keep it whole
From all apostasy.

SEND OUT THY LIGHT

Psalms 43 and 20 — Ch. Gounod

Send out thy light and thy truth, let them lead me,
And let them bring me to thy holy hill.
O let them lead me, and let them bring me to thy holy hill,
O God, then will I go unto thy altar,
On the harp we will praise Thee, O Lord our God!
Why, O my soul, art thou sorrowful,
And why cast down within me?
Still trust the loving kindness of the God of thy strength,
And my tongue shall yet praise him,
Who hath pleaded my cause!
Lord, our God! Thou wilt save thine anointed,
Thou wilt hear us from heaven;
Though in chariots some put their faith,
Our trust is in Thee!
They are brought down and fallen,
But the Lord is our helper,
We shall not be afraid.

Address.....THE REVEREND HENRY BEETS, LL. D.

"THE CHRISTIAN REFORMED CHURCH AND THE PAST"

Ps. 126:3, "Jehovah hath done great things for us, whereof we are glad."

Singing.....CHORUS AND AUDIENCE

Silver Offering

(*The net proceeds for the General Fund of Home Missions*)

Singing by CHORUS and AUDIENCE during the offering

PSALM 66:3

God baande door de woeste baren
En breede stroomen ons een pad;
Daar rees zijn lof op stem en snaren,
Nadat Hij ons beveiligd had.
Hij zal eeuw uit eeuw in regeeren;
Zijn oog bewaakt het heidendom;
Hij zal d'afvalligen verneeren;
Hij keert hun trotsche ontwerpen om.

Diamond Jubilee Hymn

NUN DANKET 6 7 6 7 6 6 6 6

"Lois" (Mrs. B. J. Danhof) 1932 — Johann Crüger, 1647

1. Our fa - thers' God, to Thee We raise our hearts and voic - es
2. They, from their na - tive strand, A - cross the storm-tossed o - cean,
3. These three-score, fif - teen years Through strife, through trib-u-la - tion,
4. We pray Thee that our youth May on this firm foun - da - tion,
5. Thus shall Thy praise as - cend Through-out our gen - er - a - tions,

In sweet fe - lic - i - ty; Thy thank-ful Church re - joic - es.
Brought hith-er by Thy hand, Found free - dom of de - vo - tion.
In days of doubt and fears, Thou, Lord, wert our sal - va - tion.
On Christ, the liv - ing truth, Build our de - nom - i - na - tion.
Un - til earth's lat - ter end, When Thou shalt judge the na - tions.

Our fa - thers, long a - sleep, Were fa - vored, Lord, by Thee:
A joy - ous mul - ti - tude Re - calls that faith - ful band:
Un - moved by sud - den squall Or rag - ing tem - pest shock,
O may they ne'er at - tend The spir - it of the age,
O Lord, we ded - i - cate Our lives, our all to Thee:

So bless us, as we keep Our Dia - mond Ju - bi - lee.
Where once our fa - thers stood, Their grate - ful chil - dren stand.
Our Church, though weak and small, Stood firm - ly on the Rock.
But val - iant - ly de - fend Their pre - cious her - it - age.
Thy saints with joy a - wait E - ter - nal Ju - bi - lee.

PSALM 68:10

Geloofd zij God met diepst ontzag;
Hij overlaadt ons, dag aan dag,
Met zijne gunstbewijzen.
Die zou die hoogste Majesteit
Dan niet met eerbied prijzen?
Die God is ons een God van heil;
Hij schenkt, uit goedheid, zonder peil,
Ons 't eeuwig, zalig leven;
Hij kan, en wil, en zal in nood,
Zelfs bij het naad'ren van den dood,
Volkomen uitkomst geven.

Address.....THE REVEREND S. O. LOS, TH. D.
The Hague, Netherlands
Representative of the Reformed Churches in the Netherlands

Singing .....CHORUS

THE HEAVENS ARE TELLING
The Creation — Haydn

The heavens are telling the glory of God,
The wonder of His work displays the firmament;
To day that is coming speaks it to the day,
The night that is gone to following night.
In all the lands resounds the word,
Never unperceived, ever understood.

Address .....THE REVEREND LOUIS BERKHOF, B. D.
President of Calvin Seminary
"THE CHRISTIAN REFORMED CHURCH AND THE FUTURE"

Singing.....CHORUS AND AUDIENCE

COMMEMORATION HYMN
by the Reverend William Kuipers

We have come, O Lord Jehovah,
On this Diamond Jubilee,
In Thy house with joy and gladness,
To bring thanks and praise to Thee.
Thou hast been a Rock and Refuge
To our stalwart pioneers,
And the banner they raised o'er us,
Thou hast kept throughout these years!

Tune, O Lord of our salvation,
Ev'ry heart to thank Thy name,
Let the strains of jubilation
All Thy love to us proclaim.
Earth and heaven, saints and angels,
Join us on these festal days;
Bring your harps and flutes and cymbals,
Praise the Lord for all His ways!

Father of our Lord and Savior,
  Thanks to Thee for faith displayed
By our sturdy pilgrim fathers
  In foundations they have laid.
Thanks to Thee for schools and missions,
  We, in spite of trials and stress,
By Thy power and grace have founded—
  This great land of ours to bless.

We confess this day our failings,
  All the sins which we have done,
And we pray that in Thy mercy,
  Thou wilt blot out ev'ry one.
Keep us ever close beside Thee;
  Guard and save us from the foe;
Spread Thy wings of love e'er o'er us;
  Lead us in Thy paths to go.

Hide Thy Word, O precious Savior,
  In our hearts, that we may be
Ever faithful to our calling,
  Full of love and zeal for Thee.
In the swelling waves before us
  Shelter us through storm and blast,
Till we in Thy glorious kingdom
  Anchor our good ship at last!

(*Tune: 261, Psalter*)

Singing ..... CHORUS

GREAT AND MARVELOUS ARE THY WORKS....*A. R. Gaul*

Introduction: "Not Unto Us, Lord".....*J. B. Herbert*

Great and marvelous are thy works, Lord God,
Just and true are thy ways, Thou King of saints.
Amen, Alleluia.
To Thee all angels cry aloud,
Marvelous are Thy works, Lord God,
The heav'ns and all the powers therein,
To thee cherubim and seraphim.
Marvelous are Thy works, Lord God,
Continually do they cry,—
Holy, Holy, Holy, Lord of hosts.
Before the mountains were brought forth
Or the earth or world were made,
Thou art from everlasting.
Amen, Alleluia.

Thanksgiving Prayer.....THE REVEREND JACOB NOORDEWIER
Nestor of our Ministers

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Furnished by the Grand Rapids League of Young Men's Societies

SUPPLEMENT XV.

REPORT DELEGATE NATIONAL CHR. ASSOCIATION

ESTEEMED BRETHREN OF SYNOD:

DURING the past two years the National Christian Association has continued its anti-lodge propaganda by means of lectures, the publication of its monthly, "The Christian Cynosure," and the distribution of tracts. The Association has operated at a loss, but nevertheless it has managed to carry on.

Due to the kindness of the Secretary of the Association we are able to submit to you a detailed report of the work done from May 1, 1930, to April 30, 1932. The Secretary has also furnished us with the accompanying annual statements of income and expenses.*

It gives us delight to note the comparatively favorable showing made by our Christian Reformed Church. During the year 1930–1931 we have contributed $1,199.68 as compared with $373.50 donated by churches of other denominations. For 1931–1932 the figures are $497.28 and $282.37 respectively.

We should like to call your attention to the ruling of the Association that the pastors of churches making contributions to this cause are entitled to receive "The Christian Cynosure" free of charge.

As your representative we have attended both annual meetings of the Association.

At the last annual meeting, held May 24, 1932, one of our own men, the Reverend B. Essenburg, of the First Chicago church, was elected President of the National Christian Association.

We recommend that you continue to give this Association, which exalts Jesus Christ as the only Redeemer, your moral and financial support.

Respectfully submitted,
HERMAN KUIPER.

* In archives of Synod. H. B.

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A Good Reminder

REVISED ORDER, LORD'S DAY

MORNING WORSHIP

(Acta 1930, p. 168)

1. Votum } 1. Psalm
2. Salutation OR } 2. Invocation or Votum
3. Psalm } 3. Salutation
4. Reading of the Law
5. Psalm of consecration and devotion
6. Prayer (including element of confession and concluding with the Lord's Prayer)
7. Offering and Psalm
8. Offertory Prayer (optional)
9. Scripture Lesson
10. Sermon (including declaration of pardon)
11. Prayer
12. Psalm (with or without Doxology)
13. Benediction
14. Doxology (if desired here)

ORDER OF WORSHIP

SECOND SERVICE, LORD'S DAY

(Tentative, Acta 1930, pp. 345, 188)

1. Votum } 1. Doxology
2. Salutation OR } 2. Invocation or Votum
3. Doxology } 3. Salutation
4. Apostles' Creed (optional)
5. Praise Selection from Scripture
6. Psalm of Praise
7. Gloria Patri
8. General Prayer, concluded with the Lord's Prayer
9. Offering and Psalm
10. Offertory Prayer (optional)
11. Scripture Lesson
12. Sermon
13. Prayer
14. Response (optional)
15. Psalm (with or without Doxology)
16. Benediction
17. Doxology (if desired here)

CONTRIBUTIONS

(Per family, per year)

Calvin College and Seminary	$3.00
Emeritus Board	2.00
Indian Missions	4.50
China Missions	1.00
Home Missions	3.50
(Of this, at least $1.00 to be put in the General Fund)	
Jewish Missions	1.00
Seamen's Home, Hoboken	.15
South America	.10
Church Help (one offering: September or October) needed	.75
Synodical Expenses, 1932 Synod	.40

CAUSES RECOMMENDED BY SYNOD

American Bible Society (p. 28, Acts of 1932)

Chicago Tract Society (Acta 1926, p. 50, but see Art. 48, Acts of 1932)

Emergency Comm.—Fields, Workers, Funds (Art. 164, Acts of 1932)

Reformed Literature (Art. 158, Acts of 1932)

Faith, Prayer and Tract League (Acta 1926, p. 44; p. 54, Acts of 1932)

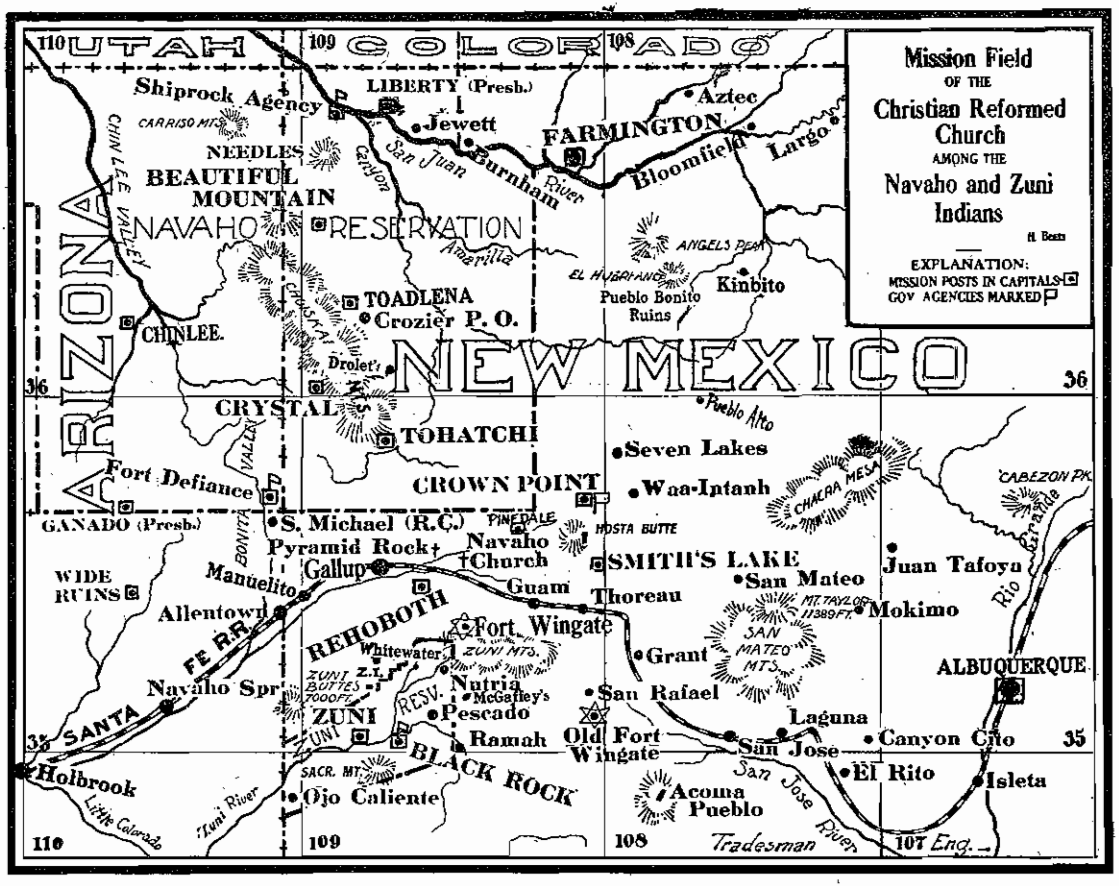
National Christian Association (Art. 109, Acts of 1932)

National Union of Christian Schools (Acta 1930, p. 196; Acts of 1932, p. 42)

League of Evangelical Students (Acta 1930, p. 102)

Lord's Day Alliance (Acta 1930, p. 42; Acts of 1932, p. 42)

Christian Labor Association, moral support (Art. 108, Acts of 1932)


Mission Field
OF THE
Christian Reformed
Church
AMONG THE
Navaho and Zuni
Indians
EXPLANATION:
MISSION POSTS IN CAPITALS
GOV AGENCIES MARKED
UTAH
COLORADO
ARIZONA
NEW MEXICO
NAVAHO RESERVATION
Shiprock Agency
LIBERTY (Presb.)
Jewett
FARMINGTON
Aztec
Bloomfield
Largo
Burnham
San Juan River
NEEDLES
BEAUTIFUL MOUNTAIN
CARRISO MTS.
CHIN LEE VALLEY
Canyon
Amarilla
ANGELS PEAK
EL HUSPIANO
Pueblo Bonito Ruins
Kinbito
TOADLENA
Crozier P. O.
CHINLEE.
CHUSKA
Drolet
CRYSTAL
TOHATCHI
Pueblo Alto
Seven Lakes
Fort Defiance
CROWN POINT
Waa-Intanh
CHACRA MESA
CABEZON PK.
GANADO (Presb.)
S. Michael (R.C.)
PINEDALE
HOSTA BUTTE
Pyramid Rock
Navaho Church
SMITH'S LAKE
Juan Tafoya
WIDE RUINS
Manuelito
Gallup
Guam
Thoreau
San Mateo
Allentown
REHOBOTH
Fort Wingate
MT. TAYLOR 11389 FT.
Mokimo
Rio Grande
Whitewater
ZUNI MTS.
Grant
SAN MATEO MTS.
ALBUQUERQUE
Navaho Spr.
SANTA FE R.R.
ZUNI Z.I.
BOTTES 7000 FT.
Nutria
McGaffey's
RESV.
San Rafael
ZUNI
Pescado
Laguna
Ramah
Old Fort Wingate
San Jose
Canyon Cito
Holbrook
BLACK ROCK
SACR. MT.
Ojo Caliente
Acoma Pueblo
El Rito
Isleta
Little Colorado
Zuni River
San Jose River
Tradesman
Eng.
110
109
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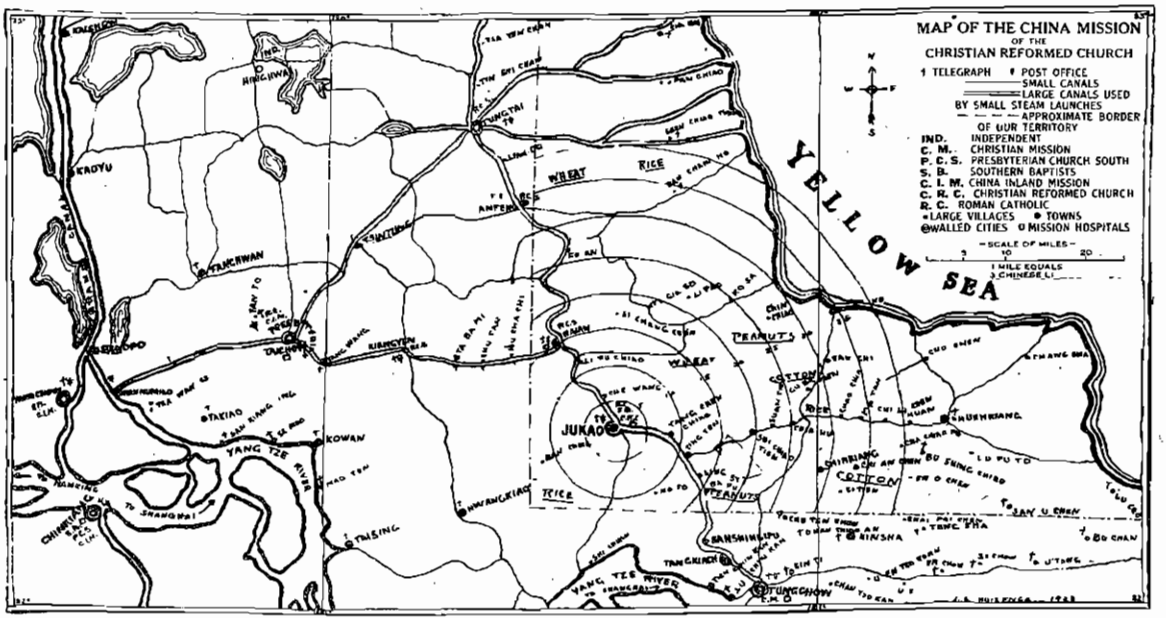
36
35


MAP OF THE CHINA MISSION
OF THE
CHRISTIAN REFORMED CHURCH
TELEGRAPH
POST OFFICE
SMALL CANALS
LARGE CANALS USED
BY SMALL STEAM LAUNCHES
APPROXIMATE BORDER
OF OUR TERRITORY
IND. INDEPENDENT
C. M. CHRISTIAN MISSION
P. C. S. PRESBYTERIAN CHURCH SOUTH
S. B. SOUTHERN BAPTISTS
C. I. M. CHINA INLAND MISSION
C. R. C. CHRISTIAN REFORMED CHURCH
R. C. ROMAN CATHOLIC
LARGE VILLAGES
TOWNS
WALLED CITIES
MISSION HOSPITALS
SCALE OF MILES
1 MILE EQUALS
3 CHINESE LI
YELLOW SEA
YANG TZE RIVER
JUKAO
WHEAT
RICE
PEANUTS
COTTON
KAOYU
KOWAN
TAIHSING
SHANGHAI
NANKING
HANGCHOW
SHUSHEHANG
SHINSHA
TUNGCHOW