

Acta der Synode 1928



van de
**CHRISTELIJKE
GEREFORMEERDE
KERK**



**13-29 Juni, 1928,
Holland, Michigan**



Office of the Stated Clerk
737 Madison Avenue, S.E.
GRAND RAPIDS, MICH., U.S.A.

Acta der Synode

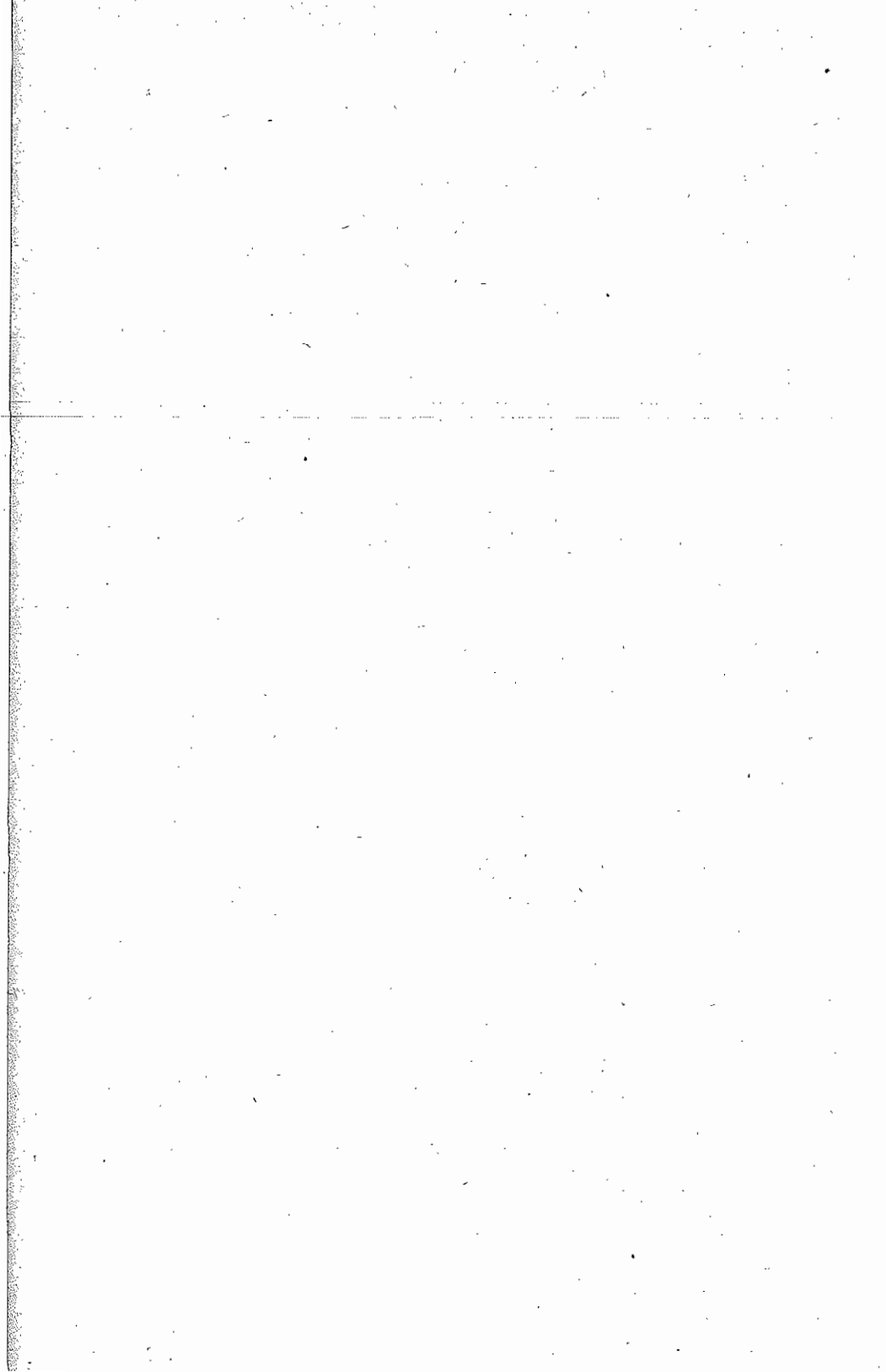
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Gehouden van 13 Juni tot 29 Juni, 1928,
te Holland, Mich.

EERSTE ZITTING, WOENSDAGMORGEN, 13 JUNI

ARTIKEL 1

Nadat op Dinsdagavond, 12 Juni, de afgevaardigden zich met de roepende kerk van Central Avenue vereenigd hadden in een *Ùre des Gebeds*, bij welke gelegenheid, in afwezigheid van den Praeses der vorige Synode, Ds. W. P. Van Wijk, die als afgevaardigde onzer kerken in New York de Synode van de Reformed Church in America bijwoont, de Vice-President der vorige Synode, Ds. H. Keegstra, predikte over 1 Cor. 15:58, "*Een Oproep tot den Arbeid in het Werk des Heeren*", en vooringing in gebed, kwamen zij op Woensdagmorgen, 13 Juni, om tien uur, samen in de kerk der Central Avenue gemeente.

ARTIKEL 2

De vergadering wordt geopend door Ds. H. Keegstra. Hij laat zingen Psalm 84: 3, leest 1 Petri 5, en gaat voor in gebed.

Daarna houdt hij de volgende toespraak:

"EERWAARDE BROEDERS:—

"Het is mij een voorrecht, dat ik U heden morgen mag begroeten en verwelkomen in de plaats onzer inwoning.

"Holland heeft zijne natuurlijke aantrekkelijkheden door God ons geschonken, maar vooral heeft het zijne vermaardheid verkregen, doordat het door de leiding der Goddelijke Voorzienigheid één der middelpunten is van ons

volk, dat van Nederland naar Amerika verhuisde. Hier arriveerden en vestigden zich de Nederlandsche immigranten in 1847 onder de eminente leiding van Dr. A. C. Van Raalte. En die eerste voortrekkers hebben door hunne leerling en voorbeeld het stempel gezet op het leven van hun nageslacht. Weliswaar heeft ook hier het proces van Amerikanisatie zijne wijzigingen aangebracht; maar nog is er zeer veel, dat duidelijk de herkomst van de inwoners onzer stad aantoonst. Vooral het groote aantal kerken, de kerkelijkheid der bewoners, de rustige Zondagen voorzoover handel, arbeid en publieke ontspanningen aangaat, alsook de inrichtingen voor Christelijk onderwijs, trekken gewoonlijk de aandacht van vreemdelingen.

“In deze plaats te midden van zooveel, dat ons herinnert aan die stoere voortrekkers, zullen we enkele weken vergaderen, om de belangen onzer kerken met elkander te behartigen. Mogen wij ze evenaren in moed en in de kracht der volharding.

“Ook onze arbeid neemt wijsheid en kost inspanning. Gode zij dank, verwachten we wel geen werkzaamheden van zoo pijnlijk karakter als er in de laatste jaren, helaas! voorkwamen. Minder belangrijk dan voorheen is toch niet wat ons wacht. 'k Behoef u slechts te herinneren aan sommige rapporten, die ons ter bestudeering werden toegezonden, als die over wereldsche vermaken, den status van leeraars verbonden aan buiten-kerkelijke inrichtingen, verbetering van den openbaren eeredienst, de opvoeding van de jeugdigen onzer Kerk, en de verschillende zendingsbelangen—en ge stemt me toe, dat er gewichtige zaken door ons behandeld zullen moeten worden. Voeg daarbij vraagstukken als van de werklieden- en werkgevers-vereeningden, ons kerkgezag, afvaardiging ter Synode en naar het Curatorium, benevens de zaken betreffende Theologische School en Calvin College en eene inrichting voor opleiding tot zendingswerk, en niemand zal willen beweren, dat uit gebrek aan een rijk en belangrijk programma dit eene onbeduidende Synode zal moeten worden.

“Maar 't is toch ook een eerbaar, ja een heerlijk werk, waartoe we geroepen worden. 't Gaat om niets minder dan het heil onzer Kerk, die ons dierbaar is en de eere onzes Gods, Wien te dienen ons hoogste voorrecht mag worden genoemd.

“Velen zijn ons door den dood ontvallen. Niet minder

dan een tiental Bedienaren des Woords werden sedert de laatste Synode van ons weggenomen; anderen moesten door krankheid hunnen arbeid neerleggen en wie weet, hoe velen van onze ouderlingen uit hun werk werden opgeroepen naar de eeuwigheid.

“God spaarde ons, opdat we als opziensers in Zijnen wijngaard mochten blijven arbeiden. Spore ook dat voorrecht ons aan tot ernstige toewijding.

“Broeders, in onze eigen kracht ligt onze zwakheid, in de oprechte erkenning onzer zwakheid onze kracht.

“God heeft het middel tot ons welslagen in onzen arbeid en tot de volheid Zijner genade geeft Hij ons den toegang in Jezus Christus, Die onze Heere is. Zij in Hem onze eenheid, onze hoop, onze kracht en onze lust, dan zullen we ons gedragen als waardige dienstknechten en niet beschaamd worden in het werk, door Hem ons opgedragen.”

ARTIKEL 3

De lastbrieven werden ingediend en in orde bevonden. Hieruit blijkt, dat de volgende broeders ter Synode afgevaardigd en aanwezig zijn:

Classis California

Leeraren—W. Groen, M. M. Schans, J. De Jong.

Ouderlingen—D. Hoek, A. Van der Wagen.

(Ouderling L. P. Brink is afwezig wegens ongesteldheid. Zijn secundus is niet tegenwoordig.)

Classis Grand Rapids Oost

Leeraren—D. H. Kromminga, J. M. Van de Kieft, H. Verduin.

Ouderlingen—B. Sevensma, K. Boerema.

(Ouderling J. Kamstra kan wegens ongesteldheid niet aanwezig zijn, maar wordt morgen verwacht.)

Classis Grand Rapids West

Leeraren—H. J. Kuiper, Y. P. De Jong, R. B. Kuiper.

Ouderlingen—A. Rodenhouse, J. Manni, A. J. Rooks.

Classis Hackensack

Leeraren—D. De Beer, G. Goris, J. Beebe.

Ouderlingen—H. Van Ostenbridge, W. J. Van Mell, T. Thiessen.

Classis Holland

Leeraren—J. De Haan, Jr., H. Keegstra, D. Zwier.
Ouderlingen—E. O. Holkeboer, A. Lyzenga, H. Mannes.

Classis Hudson

Leeraren—J. Timmerman, R. Bolt.
Ouderlingen—F. Zeeuw, H. Buisman, J. Ten Cate.
(Ds. W. Kuipers is afwezig, maar wordt heden mid-
dag verwacht.)

Classis Illinois

Leeraren—I. Westra, F. Doezema, Z. J. Sherda.
Ouderlingen—E. Wierenga, H. De Boer.
(Ouderling K. Wezeman is afwezig wegens onge-
steldheid. Zijn secundus is niet tegenwoordig.)

Classis Muskegon

Leeraren—J. C. Schaap, J. Gritter, J. Dolfin.
Ouderlingen—M. A. Postmus, A. L. Timmer, H. J. Dornbos.

Classis Orange City

Leeraren—N. J. Monsma, W. Bajema, A. Wassink.
Ouderlingen—E. Brunsting, J. Verbrugge, J. Postma.

Classis Ostfriesland

Leeraren—E. Boeve, A. Folkema, E. Joling.
Ouderlingen—H. J. Kuiper, I. Goris, J. Webber.

Classis Pacific

Leeraren—J. W. Brink, D. H. Muyskens, J. J. Werkman.
Ouderlingen—M. Bouma, E. Eerkes, A. Van der Ark.

Classis Pella

Leeraren—A. De Vries, I. Van Dellen, D. Hollebeek.
Ouderlingen—J. Van der Ploeg, J. Schoolland, D. J. Ter
Maat.

Classis Sioux Center

Leeraren—J. H. Geerlings, J. K. Van Baalen, M. Monsma.
Ouderlingen—P. Van Beek, W. Bierema, D. Le Febre.

Classis Wisconsin

Leeraren—W. Terpsma, J. O. Vos, H. Moes.

Ouderlingen—F. A. Van Someren, N. Alsum, A. Holstein.

Classis Zeeland

Leeraren—K. W. Fortuin, J. G. Van de Riet, B. Essenburg.

Ouderlingen—S. Grasman, H. Van Noord, A. Mannes.

ARTIKEL 4

De Synode gaat over tot het kiezen van een Moderamen. Dit wordt samengesteld als volgt:

Praeses—Ds. H. Keegstra

Vice-Praeses—Ds. H. J. Kuiper

Eerste Scriba—Ds. D. Zwier

Tweede Scriba—Ds. J. Dolfin

Het Moderamen neemt zitting, de Praeses spreekt een woord van dank voor het in hem gestelde vertrouwen en beveelt zich in de medewerking en voorbede der broederen aan.

ARTIKEL 5

De Praeses leest voor de "*Openlijke Verklaring*", waarmede al de afgevaardigden hunne instemming beuigen.

ARTIKEL 6

Als praeadviseerende leden nemen zitting de Theologische Professoren L. Berkhof, C. Bouma, M. J. Wyngaarden, H. Schultze, en de President van Calvin College, J. Broene.

Prof. S. Volbeda is wegens ongesteldheid afwezig. Prof. B. K. Kuiper is niet tegenwoordig.

De Synode besluit om de Emeritus Professoren F. M. Ten Hoor en W. Heyns per telephone uit te noodigen over te komen en als praeadviseerende leden zitting te nemen.

ARTIKEL 7

De Praeses benoemt de volgende Commissies:

1. *Commissie tot benoeming van Commissies van Praeadvies*—Dss. H. J. Kuiper, M. M. Schans, J. M. Vande Kieft, R. Bolt, I. Westra, D. Hollebeek, H. Moes, J. G. Van-

de Riet, en Ouderlingen H. Van Ostenbridge, E. O. Holkeboer, H. J. Dornbos, E. Brunsting, I. Goris, M. Bouma, P. Van Beek. (Zie Art. 14.)

2. *Commissie voor Ontvangst van Deputaten*—Dss. H. Verduin en R. B. Kuiper.

3. *Commissie van Rouwbeklag*—Dss. J. Timmerman, J. W. Brink en Ouderling A. J. Rooks. (Zie Art. 141.)

Als rapporteur voor *The Banner* wordt aangewezen Dr. H. Beets; voor *De Wachter*, Ds. A. Keizer.

ARTIKEL 8

De tijd der zittingen wordt bepaald als volgt:

Morgen zittingen, van 8:30 tot 11:45, met een pauze van 9:45 tot 10:00.

Namiddag zittingen, van 1:30 tot 5:45, met een pauze van 3:15 tot 3:30.

ARTIKEL 9

Om de Commissie voor benoeming van Commissies van Praeadvies tijd te geven haar arbeid te verrichten, wordt besloten heden middag te vergaderen om drie uur.

ARTIKEL 10

Deze zitting wordt met dankzegging gesloten door Ds. H. J. Kuiper.

TWEEDE ZITTING, WOENSDAGNAMIDDAG, 13 JUNI

ARTIKEL 11

Ds. D. Zwier opent deze zitting. Hij laat zingen Ps. 86: 6 en gaat voor in het gebed.

ARTIKEL 12

Ds. W. Kuipers, afgevaardigde van Classis Hudson, is thans tegenwoordig en op verzoek van den Praeses betuigt instemming met de "Openlijke Verklaring".

ARTIKEL 13

Het rapport van de *Synodale Commissie* wordt gelezen door den Stated Clerk, Dr. H. Beets, en door de Synode als kennisgeving aanvaard. (Bijlage I, A; zie voorts Art. 137).

Het rapport van den *Synodalen Penningmeester*, Ds. J. Noordewier, wordt voorgelezen door Dr. H. Beets, en door de Synode als kennisgeving aangenomen. (Bijlage I, B; zie voorts Art. 137, X).

De Synode besluit thans niet door te gaan met de lezing van de overige rapporten, die door het Curatorium, de Board of Missions, en al de verschillende Commissies van Deputaten ter synodale tafel gebracht zijn, maar al deze rapporten te leggen in handen van de Commissies van Praeadvies en ze te lezen, wanneer de zaken waarover zij handelen aan de orde gesteld worden.

ARTIKEL 14

Het rapport van de Commissie tot benoeming van *Commissies van Praeadvies* wordt gelezen door Ds. M. M. Schans en door de Synode onveranderd aangenomen en goedgekeurd. Het luidt als volgt:

“Your Committee proposes the following division of labor among the members of Synod:

1. Theological School and Calvin College:—

The Revs. J. Timmerman, H. J. Kuiper, H. Verduin, J. De Haan, Jr., F. Doezema, J. Gritter, and D. H. Muyskens. The Elders P. Van Beek, J. Schoolland, W. J. Van Mell, H. Van Noord, F. A. Van Someren, H. J. Dornbos, and D. Hoek. Advisers—Dr. C. Bouma and President J. Broene.

2. Home Missions (including Church Extension, Seamen's Home, City Mission Training School, Church Help):—

The Revs. R. Bolt, J. M. Van de Kieft, D. Hollebeek, J. O. Vos, J. De Jong, and J. J. Werkman. The Elders E. Brunsting, A. Van der Ark, D. Le Febre, I. Goris, and H. De Boer. Adviser—Dr. H. Beets.

3. Indian, Jewish, and Foreign Missions (including South America, Bible and Tract Societies, National Christian Association, Overture on Membership of Boards):—

The Revs. I. Van Dellen, J. Dolfin, J. G. Van de Riet, J. W. Brink, G. Goris, and A. Folkema. The Elders M. Bouma, J. Van der Ploeg, E. Wierenga, H. Van Ostenbridge, and J. Verbrugge.

Adviser—Dr. M. J. Wyngaarden.

4. **Publication and Education** (including Radio-preaching, Sunday School lesson series) :—
 The Revs. Y. P. De Jong, N. J. Monsma, Z. J. Sherda, J. K. Van Baalen, and D. De Beer. The Elders D. J. Ter Maat, W. Bierema, H. J. Kuiper, A. J. Rooks, and N. Alsum.
 Adviser—Prof. H. Schultze.
5. **Church Order and Emeriti**:—
 The Revs. K. W. Fortuin, A. Wassink, I. Westra, E. Joling, and J. C. Schaap. The Elders A. Lyzenga, K. Boerema, T. Thiessen, A. Holstein, and A. Mannes.
 Adviser—Prof. W. Heyns.
6. **Liturgy and Hymns**:—
 The Revs. M. M. Schans, W. Groen, B. Essenburg, J. Beebe, and J. Manni. The Elders E. O. Holkeboer, F. Zeeuw, E. Eerkes, A. L. Timmer, and B. Sevensma.
 Adviser—Prof. B. K. Kuiper.
7. **Amusements and Unions**:—
 The Revs. D. H. Kromminga, R. B. Kuiper, William Kuipers, A. De Vries, and J. H. Geerlings. The Elders A. Rodenhouse, A. Van der Wagen, H. Buisman, J. Postma, and J. Kamstra.
 Adviser—Prof. L. Berkhof.
8. **Protests and Varia** (including the Sioux Center case) :—
 The Revs. H. Moes, M. Monsma, William Terpsma, William Bajema, and E. Boeve. The Elders M. A. Postmus, J. Ten Cate, J. Webber, S. Grasman, and H. Mannes.
 Adviser—Prof. F. M. Ten Hoor.
9. **Appointments**:—
 The Revs. J. Manni, Y. P. De Jong, D. De Beer, W. Groen, and R. Bolt. The Elders B. Sevensma, E. O. Holkeboer, A. J. Rooks, P. Van Beek, and H. J. Dornbos.
 The first mentioned on each Committee is to serve as president, the second as secretary.”
Adopted.

ARTIKEL 15

Een instructie van Classis Pacific in re het *gebruik van de Nederlandsche taal* op de synodale vergaderingen wordt in behandeling genomen. Ze luidt als volgt:

“De Synode houde zich in hare vergaderingen vooralsnog meer aan de Nederlandsche taal dan dit in de laatste Synodale vergadering het geval was. *Gronden:*

- (1) Velen der afgevaardigden zijn niet in staat de discussies te volgen, wanneer deze gehouden worden in het Engelsch, noch ook kunnen ze een redelijk oordeel vellen over voorstellen die in deze taal zijn opgesteld;
- (2) In de Westersche Classes, waar de Amerikanisatie niet zoo snel gaat als in het Centrum en het Oosten, zijn vooralsnog vele ouderlingen niet genoegzaam met de Engelsche taal bekend om met vrucht te kunnen worden afgevaardigd als de taal der Synode voor het meerendeel Engelsch is;
- (3) Bij het kiezen der afgevaardigden zal, als het zoo blijft, meer moeten worden gelet op de bedrevenheid in de Engelsche taal dan wel op kennis en bekwaamheid in kerkelijke zaken. En dit zal de degelijkheid der Synode niet bevorderen.”

Na eenige bespreking wordt het volgende voorstel aangenomen:

“Since we are a bi-lingual Church, the question as to the language to be used on the floor of Synod is left to personal choice.” (Cf. Art. 85.)

ARTIKEL 16

Wordt besloten te verdagen tot Vrijdagmorgen, 15 Juni, om de Commissies van Praeadvies gelegenheid te geven hun rapporten in orde te brengen.

ARTIKEL 17

Ds. J. Dolfin sluit deze zitting met dankzegging.

DERDE ZITTING, VRIJDAGMORGEN, 15 JUNI

ARTIKEL 18

De vergadering wordt geopend door Prof. L. Berkhof. Hij laat zingen Psalm 118:7 en gaat voor in gebed.

ARTIKEL 19

De Acta van de eerste en de tweede zitting worden gelezen en goedgekeurd.

ARTIKEL 20

Appèl nominaal wordt gehouden. Ouderling J. Kamstra, afgevaardigde van Classis Grand Rapids Oost, is nu aanwezig. Op verzoek van den Praeses betuigt hij instemming met de "Openlijke Verklaring".

Ook de Professoren W. Heyns en B. K. Kuiper, praeadviseerende leden der Synode, zijn thans tegenwoordig.

ARTIKEL 21

Op verzoek van Ds. A. Keizer, rapporteur voor *De Wachter*, om hulp bij de vertaling der synodale besluiten die in het Engelsch gesteld zijn, wordt Dr. H. H. Meeter aangewezen om hem hierin ter zijde te staan. Deze neemt op zich deze taak te vervullen zoolang hij tegenwoordig kan zijn. In zijn afwezigheid zal Ds. Z. J. Sherda zijn plaats innemen.

ARTIKEL 22

De Commissie van Praeadvies in zake *Liturgie en Gezangen* vraagt of ze een nagekomen instructie van den kerkeraad van Broadway Ave., Grand Rapids, die niet op de Classis is ingediend, in behandeling zal nemen.

De Synode besluit onder de gegeven omstandigheden deze instructie ontvankelijk te verklaren. (Zie Art. 70.)

ARTIKEL 23

Aan de orde wordt gesteld het Rapport der Commissie van Praeadvies in zake *Publication and Education*.

Vooraf wordt gelezen het rapport der *Publication Committee*, hetwelk voor kennisgeving wordt aangenomen. (Bijlage VIII.)

Het rapport der Commissie van Praeadvies wordt nu gelezen door den rapporteur, Ds. N. J. Monsma, en punt voor punt in behandeling genomen:

1. Ten opzichte van het openen van nieuwe rubrieken in onze kerkelijke pers zijn er drie instructies ter tafel, namelijk twee van Classis Zeeland en één van Classis Wisconsin:

"De Synode besluite de rubriek 'Beschouwingen en Critieken' in *De Wachter* te heropenen. Zie Acta Synodi 1918, pagina 47, Art. 44.

Grond: De Synode besloot nimmer deze rubriek te doen vervallen. Integendeel, in 1918 werd besloten deze rubriek te behouden.

(Classis Zeeland.)

De Synode besluite dat ook in *The Banner* soortgelijke rubriek over kerkrechtelijke zaken geopend worde.

Grond: Ons opkomend Engelsch-sprekend geslacht heef daaraan dringende behoefte.

(Classis Zeeland.)

Classis neemt over en zendt door naar de Synode de instructie van den kerkeraad te Randolph, luidende: "De Synode besluite de rubriek 'Beschouwingen en Critieken' in *De Wachter* te heropenen, en voege gelijke rubriek aan *The Banner* toe."

(Classis Wisconsin.)

Deze instructies bevatten twee zaken:

(1) Aangaande het heropenen van de rubriek "Beschouwingen en Critieken" in *De Wachter* adviseert uwe Commissie de Synode uit te spreken, niet op deze zaak in te kunnen gaan:

- a) Wijl deze rubriek, blijkens Acta Synodi 1918, p. 47, nimmer opgeheven is geworden, en er slechts een naamsverandering plaats greep;
- b) Wijl zaken, die vroeger onder dit hoofd behandeld werden, thans voldoende in de rubriek van den hoofdredacteur en van "Kerkelijk Leven" behandeld kunnen worden;
- c) Wijl natuurlijk iedere kerkeraad of Classis, mocht men daaraan behoefte gevoelen, de vrijheid heeft den redacteur te wijzen op zaken, die huns inziens noodig besproken moeten worden.

Alzoo besloten.

(2) Aangaande het openen van een soortgelijke rubriek in *The Banner*, adviseert uwe Commissie de Synode uit te spreken, dat er geen behoefte aan een dergelijke rubriek in *The Banner* bestaat, wijl artikelen van bedoelden aard zeer wel in de rubrieken "Editorials" en "Our Doctrine" kunnen behandeld worden.

Alzoo besloten. (Zie verder Art. 27.)

ARTIKEL 24

Deze zitting wordt met dankzegging gesloten door Ouderling A. L. Timmer.

VIERDE ZITTING, VRIJDAGNAMIDDAG, 15 JUNI

ARTIKEL 25

Ds. J. O. Vos opent deze zitting met het laten zingen van Psalm 25:2 en gebed.

ARTIKEL 26

Ds. J. J. Steigenga, secundus afgevaardigde van Classis Grand Rapids West, neemt zitting in plaats van Dr. Y. P. De Jong, en betuigt zijn instemming met de "Openlijke Verklaring".

ARTIKEL 27

Voortzetting van de behandeling van het Rapport der Commissie van Praeadvies in zake *Publication and Education* (Cf. Art. 23 boven).

2. Twee instructies behelzende de taal, waarin de Synodale Agenda en Acta worden uitgegeven, zijn ter tafel (Agenda, Part II, p. IXX). Deze instructies zijn door de Classes Orange City en Sioux Center gezonden, en vragen beide, dat de Agenda en Acta zoowel in het Nederlandsch als in het Engelsch gedrukt worden. Uwe Commissie adviseert de Synode uit te spreken, niet op deze zaak in te kunnen gaan:

- a) Wijl de vertaling van rapporten en besluiten door groote bezwaren gedrukt wordt;
- b) Wijl een ieder lid in onze kerken wel in de gelegenheid is bekwame hulp ter lezing der Agenda of Acta te verkrijgen;
- c) Wijl de redacteur van *De Wachter* en van *The Banner* reeds de gewoonte hebben voor en na de Synode de belangrijkste zaken toe te lichten, en zelfs wel uittreksels uit rapporten vertaald over nemen; zoodat men hierdoor reeds in staat gesteld wordt kennis van zaken te nemen; en

- d) Wyl hierdoor de onkosten van het drukken der Agenda en Acta met een \$2000.00 zouden verhoogd worden.

Alzoo besloten.

3. In verband met de instructie van Classis Wisconsin, aangaande het verkrijgen van geschikte preeken voor de Engelsche leesdiensten (Agenda, Part II, p. IXX), heeft uwe Commissie ook overwogen Report V (p. 118, Agenda, Part I) van "The Committee to Provide English Sermons for Reading Services in our Churches", en adviseert de Synode uit te spreken;

- a) Dat de genoemde Commissie voor haren arbeid bedankt worde;

- b) Dat de Synode besluit overeenkomstig het advies der Commissie luidende als volgt:

"In view of the peculiar character of the work, the experience of the past six years and the very limited demand, your Committee advises Synod to leave this problem for private initiative to solve;"

- c) Dat de resteerende gelden gestort worden in de kas van "General Home Missions", en

- d) Dat deze Commissie thans ontbonden wordt.

Alzoo besloten.

4. In regard to Radio preaching, there are three overtures at hand; one from Classis Grand Rapids East, another, which is the same in content, however, from Classis Grand Rapids West (Agenda, Part II, p. IXX), and still another from Classis Illinois, reading as follows:

"The Church has been and should always be searching for ways and means whereby the great commission of Christ to preach the Gospel can be more effectively carried out; she should, therefore, welcome the means that promise to achieve this result more expeditiously. Now, we have received the Radio as a gift of God for that purpose, and a number of our own churches in Grand Rapids are profitably making use of it in proclaiming the gospel of Jesus Christ.

"However, by means of the present broadcasting at Grand Rapids only a very limited number of people is being reached; and, it is altogether out of question that

Grand Rapids, or even the whole Christian Reformed Church would at the present time consider the erection of its own broadcasting station. Yet, on the other hand, whereas there are millions to be reached this work ought to be carried on in such measure that the whole country is benefited thereby.

"Therefore, Classis Illinois overtures Synod to assume the responsibility for this work, and to consider the advisability of broadcasting from Chicago. *Grounds:*

- 1) We may not be satisfied with giving our gospel message to but a few, whereas, there are means for reaching thousands, yea, millions;
- 2) Such an undertaking is too large for only a few of our churches, while being spread over the whole Church the cost would be approximately one cent per family per week for each one hour and fifteen minutes of broadcasting; and
- 3) Chicago would at present be the most logical center, since it has stations which can be heard in the whole U. S. A. and in all the provinces of Canada."

Your Committee advises Synod to decide in regard to this matter:

- a) That it fully appreciates the urgency of the three reasons attached to the two Grand Rapids overtures,
- b) That Synod, however, does not consider the interest in Radio preaching to be so general as to warrant the placing of the entire denomination under financial obligations.
- c) That Synod agreeing most heartily with the motives expressed in the overture of Classis Illinois, requests said Classis to proceed with this matter on its own initiative, and to ask for voluntary contributions for this cause through our denominational publications from the Church at large and from its membership.
- d) That the Grand Rapids churches be requested to discontinue their work of Radio-preaching, as soon as Classis Illinois is ready to begin its work in this line and to assist this Classis also, provided, however, that Classis Illinois succeeds in obtaining the

use of a Radio broadcasting station of sufficient power to warrant good reception throughout the State of Michigan; reasons:

- (1) Because Grand Rapids has no broadcasting station of sufficient power to warrant denominational interest,
- (2) Because it is necessary that all efforts in this line be unified.

In plaats van dit advies wordt het volgende *substituut* voorstel aangenomen:

“De Synode besluit de zaak van de radio prediking in handen te stellen van een Commissie bestaande uit drie personen om op de volgende Synode te rapporteeren.”

(Voortzetting in Art. 37).

ARTIKEL 28

Ds. H. M. Van der Ploeg, penningmeester van het Emeritus Fonds, leest het rapport van den Emeritus Board. Voor kennisgeving aangenomen, (Bijlage VI).

ARTIKEL 29

Synod now takes up the report of the Committee of Pre-*advice* in re *Missions*. The report is read by Rev. J. Dolfin, and is as follows:

Report of the Committee on Missions: Indian, Foreign, Jewish, South America, etc.

ESTEEMED FATHERS AND BRETHREN:

The following material was submitted to your Committee named above for its consideration and preadvice to your honorable body:

I. Report of the Director of Missions on behalf of the Christian Reformed Board of Missions.

II. Report of Nathanael Institute, 1928.

III. Report of Paterson Hebrew Mission Committee (see Agenda, Part I, p. 120).

IV. Report of the Hebrew Missions Board of Paterson, N. J. (see Agenda, Part II, p. 172).

V. Report of Treasurer Jewish Missions, General Fund.

VI. Report of Committee appointed by Synod of 1926 in re Agendum Report: Proposals of Local Conference of Workers in China.

VII. Report of Committee appointed by Synod of 1926 "in re Status of Missionaries on Indian and Chinese Fields."

VIII. Report Zuid-Amerika.

IX. Report of the Representative of the National Christian Association (see Agenda, Part II, p. 167).

X. The following overtures (see Agenda, Part II, pp. X, XI, and XVI):

1. Overture Classis Muskegon in re Sudan United Missions, p. X.

2. Overtures Classes Grand Rapids East and California in re "laymen" on Mission Board, pp. XI and XII.

3. Overture Paterson Mission Board, p. XVI.

I. Report of Director of Missions on behalf of the Christian Reformed Board of Missions.

Your Committee has the honor to report:

1. We would ask the Synod in connection with this report to extend the courtesy of the floor to the Rev. Dr. R. H. Pousma, representing the General Conference at the Annual Board Meeting per decision of Synod.

Synod so decides.

2. We would ask Synod to request Dr. Beets to read this report. Then we recommend that it be received for information and placed in the Acts of this Synod.

The report is read by Dr. H. Beets, and *received as information* (Bijlage IV).

As to the overtures of the Board contained in this report, we advise as follows:

1. Synod approve of the election of the following brethren, as members of the Christian Reformed Board of Missions:

Classis California—Rev. J. De Jong.

Classis Grand Rapids East—Rev. H. Guikema.

Classis Grand Rapids West—Rev. H. J. Mulder.

Classis Hackensack—Rev. H. Bouma.

Classis Holland—Rev. D. Zwier.
Classis Hudson—Rev. S. S. Van der Heide.
Classis Illinois—Rev. Z. J. Sherda.
Classis Muskegon—Rev. J. Dolfin.
Classis Orange City—Rev. W. Meyer.
Classis Ostfriesland—Rev. H. C. Bode.
Classis Pacific—Rev. P. Jonker, Jr.
Classis Pella—Rev. I. Van Dellen.
Classis Sioux Center—Rev. J. C. De Bruyn.
Classis Wisconsin—Rev. J. O. Vos.
Classis Zeeland—Rev. G. J. Van de Riet.

Synod so decides.

In connection with this we would ask Synod to consider the overtures of Classes Grand Rapids East and California (see Agenda, Part II, pp. XI and XII). And we would advise:

In addition to one member from each Classis as heretofore, Synod elect three Elders or ex-Elders out of a nomination of six to be presented by the Board of Missions, who are to be considered as delegates at large of the Board, and these men also to be members of the Executive Committee.

If this is adopted we advise that the Executive Committee be authorized to present such a nomination at this session of the Synod.

This matter is tabled for information. (See Art. 52 below.)

2. Overture No. 2: Synod grant authorization to the Board to send some of the repatriated Mission force back to China by next fall, viz.: Rev. H. A. Dykstra and family, and Miss W. Kalsbeek. *Grounds:*

Our responsibility for our field, numbering between one and two million people; the missionary force in China encourages us to again take up the work, if we assume full responsibility for our action.

Should the mission force in China deem it wise to do so, we plan to send the Rev. S. A. Dykstra next year, and Miss L. Bode, Rev. N. De Vries, and Rev. Selles we expect to send if and when the field opens up and the mission force in China deems it advisable to send more workers.

We advise: Synod grant the authority asked for in

this overture, since this is necessary to strengthen the force left on the field and to gradually resume the work at Jukao, which seems possible according to the latest reports received from China.

Synod so decides.

Considering: (1) The great need of the work on our Indian Field; (2) the strong desire of the General Conference; (3) the personal attitude of the men concerned. Synod also approve the plan of the Board to make the necessary arrangements that Dr. R. H. Pousma and Rev. J. R. Kamps be permanently retained in the Indian service.

Synod approves this plan.

3. Overture No. 3: Since there is uncertainty about the case, we lay before you the question of the responsibility of the calling churches to continue the salary of the repatriated workers until such a time as they are permanently located. We believe the churches remain responsible for this, but desire your opinion on the matter.

Your Committee advises: In view of the fact that this is a question that arises through an abnormal emergency, Synod do not express itself definitely on this matter at this time, but request the calling churches concerned to co-operate with the Board to make the best possible arrangements under the circumstances.

Synod adopts this advice.

4. Overture No. 4: We request your authorization to open one or two new mission posts on our Indian Field, by 1930, in case we deem such desirable. Two places are before our mind, highly recommended as suitable sites: viz., Torreón, seventy-five miles northeast of Crown Point, and Beautiful Mountain, thirty miles southwest of Shiprock, New Mexico. *Grounds:*

The urgent need of covering our Indian Field as thoroughly and as soon as possible through camp work and otherwise, so as to conserve the work carried on at our various posts.

Your Committee would request Synod to consider this

matter in connection with the last item in the *Report* (Bijlage IV), concerning Rehoboth Program—

“As to an extensive program submitted by General Conference in re expansion of medical and educational work at Rehoboth, the Board decided to defer decision on this matter and in the meantime have a joint committee of Board and General Conference make a thorough study of the whole missionary policy to be followed in the future on the Indian Field.”

Your Committee advises:

- 1) Synod approve of the appointment by the Board of the Committee to study conditions on the Navaho and Zuni fields with a view to drafting a comprehensive program of expansion sufficiently large for the complete evangelization of the Zuni and Navaho people under our missionary jurisdiction. This program of expansion is to include among other phases of the work especially the improvement of facilities for hospital work and the increase of the scope of camp-work. Camp sites to be considered now by the committee include those of Torreon and Beautiful Mountain. The proposed improvement of facilities for hospital work which the committee is to study with respect to its advisability includes construction of a well, central heating plant and hospital.
- 2) If this committee deems its findings of such a nature that it considers immediate action warranted, it be authorized to call a special session of the Mission Board.
- 3) A. If the Board approves of the committee's recommendations for extension of the camp work it be given authority to start one or two new stations before the Synod of 1930.
B. If the Board finds that the fire, disease and inefficiency hazards so urgently presented by the entire mission force and now to be studied by the special committee appointed are such that steps should be taken to correct these conditions immediately, the Board be given authority to proceed with the construction of well, central heating plant and hospital, with the understand-

ing that three-fourths of the necessary funds must be raised in cash and pledges for all three projects before construction is begun.

(Continued in Art. 35.)

ARTIKEL 30

De Synode besluit te verdagen tot Maandagnamiddag. Dr. R. H. Pousma sluit met dankzegging.

VIJFDE ZITTING, MAANDAGNAMIDDAG, 18 JUNI

ARTIKEL 31

In afwezigheid van den Praeses roept de Vice-Praeses de vergadering tot orde. Prof. W. Heyns laat zingen Psalm 119: 3 en gaat voor in gebed.

ARTIKEL 32

Appèl wordt gehouden, waarbij blijkt, dat benevens den Praeses afwezig zijn Dss. J. De Haan, Jr. en M. M. Schans, alle drie met kennisgeving van wettige verhindering. De Praeses en Ds. J. De Haan, Jr. komen omstreeks de pauze weer ter vergadering en nemen hun plaatsen in. Gedurende de pauze komt Ds. L. P. Brink, afgevaardigde van Classis California, die verleden week door ongesteldheid verhinderd was, ter vergadering. Op verzoek van den Praeses betuigt hij zijn instemming met de "Openlijke Verklaring".

ARTIKEL 33

De Acta van de derde en de vierde zitting worden gelezen en na een paar kleine verbeteringen goedgekeurd.

ARTIKEL 34

De Commissie van Praeadvies in re *Protesten en Varia* verzoekt de Synode één van de zaken haar toevertrouwd aan een andere Commissie te willen overdragen, omdat zij meer werk heeft dan zij af kan doen.

De Synode besluit de protesten en verzoeken in de zaak Central Ave. over te dragen aan de Commissie van Praeadvies in zake Publication and Education.

ARTIKEL 35

Synod continues the discussion of the report of the Committee of Preadvice in re *Missions* (cf. Art. 29).

After ample discussion of *Overture No. 4*, the first point of the advice of the Committee is amended to read as follows:

(1) Synod approve of the appointment by the Board of a Committee to study conditions on the Navaho and Zuni fields with a view to drafting a comprehensive program of expansion sufficiently large for the complete evangelization of the Zuni and Navaho people under our missionary jurisdiction.

It is so decided.

(2) If this committee deems its findings of such a nature that it considers immediate action warranted, it be authorized to call a special session of the Mission Board.

Synod so decides.

Points 3A and 3B are referred back to the Committee of Preadvice. (See Art. 52 below.)

II. Report of Nathanael Institute, 1928.

This report will be read. Your Committee advises that it be accepted as information and printed in the Acts of this Synod.

The report is read and *accepted as information* (Bijlage V).

Your Committee further advises that the budget of this Mission be approved and that \$19,164,000 be granted annually.

Synod so decides.

III. Report of Paterson Hebrew Mission Committee (see Agenda, Part I, p. 120).

Your Committee advises that this report be accepted, and the work of the Committee approved. To be printed in the Acts of this Synod.

Synod so decides. (Bijlage V.)

1. In view of the recommendations of this Committee of investigation, *Synod decides* to continue to support the work of the Paterson Hebrew Mission.

2. In regard to the matter of the ordination of Candidate H. Schultz, the Committee advises:

"For the benefit of the work and with a view to increasing the prestige of the Mission and also of the Missionary, to urge or express the desirability to the Board of having one of the Classes take the required steps to ordain Candidate H. Schultz."

Synod decides to refer this matter to the Paterson Hebrew Mission Board for consideration.

3. In regard to offerings for this work the Committee advises:

"Since the churches of our Eastern Classes have at times had no regular offering for the Paterson Hebrew Mission, Synod urge these Classes to have regular offerings in order to increase the spirit and love for this their particularly local mission work."

This advice is rejected.

IV. Report of the Hebrew Mission Board of Paterson, N. J. See Agenda, Part II, p. 172.

1. This report be received for information and printed in the Acts of this Synod, as also the following financial statement:

Budget of *Paterson Hebrew Mission* for the year 1928-1929: Salaries, \$4,460.00; Coal, \$300.00; Light, \$100.00; Drugs, \$300.00; Sundries, \$300.00. Total, \$5,460.00.

It is so decided. (Bijlage V.)

2. Your Committee recommends that this Mission be granted \$5,000 per annum for the next two years.

Synod so decides.

3. The churches should then be informed that contributions for our Hebrew Missions should reach approximately \$1.10 per annum or \$2.20 for the two years, per family.

Synod so decides.

V. Report of Treasurer General Fund, Jewish Missions.

This report will be read and the financial report accompanying it will be distributed.

1. Your committee advises that both be accepted for information and printed in the Acts of this Synod.

Synod so decides. (Bijlage V.)

2. Your Committee further advises that the Rev. J. L. Van Tielen be reappointed as Treasurer and that his gratuity be raised to \$100.00 per annum.

Synod so decides.

3. It is further *decided by Synod* that the treasurer of the Jewish Mission General Fund be placed under bond of \$10,000.00, the Mission Director, Dr. H. Beets, to take care of this matter.

4. Nog wordt *besloten*, dat al de gelden voor de Jewish Mission uit de *Algemeene Kas* zullen betaald worden. Speciale giften voor het een of ander zendingsstation gegeven mogen daarvoor aangenomen worden, doch worden van de respectieve budgets afgetrokken. De penningmeesters van deze stations zijn verplicht aan den algemeenen penningmeester zulke giften te rapporteeren.

VI. Report of Committee appointed by Synod of 1926 in re Agendum Report: *Proposals of Local Conference of Workers in China.*

This report will be read.

Committee advises Synod to accept report for information, print same in the Acts of this Synod and discharge the Committee.

So decided. (Bijlage XV.)

VII. Report of Committee appointed by Synod of 1926 "in re *Status of Missionaries on Indian and Chinese Fields*".

This report will be read.

Your Committee advises Synod to accept same for information, continue the Committee and urge it to report to Synod of 1930.

So decided. (Bijlage XVI.)

VIII. Report *Zuid-Amerika.*

This report will be read. (See Bijlage X.)

With respect to the recommendations found at the close of same your Committee advises:

1. Met het oog op al deze "situations and prospects as to church life" (See Acta 1926, page 14) achten deputaten het alleszins geraden, dat onze kerken voortgaan met Classis Buenos Aires te steunen voor Ds. Sonneveldt.

Your Committee recommends to approve this.

So decided.

2. "Bovendien met bekwamen spoed trachten een medewerker te vinden en voort te helpen."

In view of the needs of our own extensive Home Missionary efforts as well as our work in Canada, your Committee advises not to take up this matter at this time.

3. "Dat de Synode daartoe een grooter aantal deputaten benoeme met mandaat als te voren."

If recommendation of your Committee with respect to 2 above be accepted, then your Committee recommends that the same Committee, with the addition of Dr. M. J. Wyngaarden, be appointed with the same mandate as heretofore.

Both these matters are referred back to Committee.
(See Art. 52 below.)

4. "En ook alle gemeenten opwekke om trouw te collecteeren voor dit dringend werk in Gods Koninkrijk."

Your Committee advises that this be done through medium of the Stated Clerk of Synod. This means according to former decisions that each Church shall at least take up one collection in two years for this work.

Adopted.

IX. Report of the Representative at the *National Christian Association*. (Agenda, Part II, p. 167.)

1. Your Committee advises that this report be accepted as information and be printed in the Acts of this Synod. (Bijlage XVII.)

Adopted.

2. We further recommend that the Rev. A. H. Brat be reappointed as our representative and that the churches

be advised to give their continual moral and financial support to this association. (See Art. 143 *below*.)

X. Overtures.

1. Overture Classis Muskegon in re *Sudan United Mission*. Agenda, Part II, p. 10.

Your Committee advises Synod not to go into this matter on ground of decisions taken in re China and Indian Fields.

Tabled until the Indian Mission program of expansion has been decided upon. (See Art. 52 *below*.)

2. Overtures Classes Grand Rapids East and California (Agenda, Part II, pp. XI and XII). This matter is disposed of in I, 2 (1) above.

3. Overture Paterson Hebrew Mission Board (Agenda, Part II, p. 16). This matter is taken care of under IV above.

Accepted as information. (Continued in Art. 52.)

ARTIKEL 36

Ouderling C. Leenhouts, secundus afgevaardigde van Classis Illinois, is thans aanwezig en betuigt instemming met de "Openlijke Verklaring".

ARTIKEL 37

Voortzetting van de behandeling van het rapport der Commissie van Praeadvies in re *Publication and Education* (cf. Art. 27):

5. Ten opzichte van de instructie van Classis Zeeland aangaande "In Memoriams" in onze kerkelijke bladen (Agenda, Part II, p. IXX), deelt uwe Commissie u eerst mede, dat zij onder de uitdrukking "In Memoriams" niet verstaat uitdrukkingen van sympathie, die onmiddellijk na iemands sterven in onze bladen geplaatst worden. Maar wel advertenties, die geruimen tijd, soms jaren, na iemands overlijden geplaatst worden en ten doel hebben de herinnering aan onze afgestorvenen levendig te houden. Indien aldus opgevat, zoo adviseert Uwe Commissie de Synode hare Publicatie Commissie de opdracht, vervat in de genoemde

instructie van Classis Zeeland, te geven, en dat wel op de volgende *gronden*:

- a) Dat zulke "In Memoriams" een ziekelijke sentimentaliteit voeden, die dient bestreden te worden;
- b) Dat zulke "In Memoriams" leiden tot onschriftuurlijke vereering der dooden.

Alzoo besloten.

6. The report of the *Committee for Reformed Literature* is now read, and ordered printed in the Acts of Synod (Bijlage XII).

In regard to the report of the Committee for Reformed Literature, your Committee advises Synod to decide:

- (1) Synod expresses its appreciation to this Committee for the work accomplished.
- (2) To accept paragraph "A" of the report as a matter of information.
- (3) To accept paragraph "B" of the report as a matter of information and to inform the Committee that Synod is delighted to learn that some headway is being made.
- (4) To accept paragraph "C" of the report as a matter of information.
- (5) To accept paragraph "D" of the report as a matter of information and to refer this section of the report to the proper Committee for recommendations.
- (6) To accept paragraph "E" of the report as a matter of information.

All these recommendations are *adopted by Synod*. (Continued in Art. 46 below.)

ARTIKEL 38

Een schrijven van den kerkeraad van Racine, Wis., wordt in handen gelegd van de Commissie van Praeadvies Kerkenorde Zaken, om te onderzoeken of het ontvankelijk is. (Zie verder Art. 137, XIV.)

ARTIKEL 39

Ouderling J. Schoolland sluit deze zitting met dankzegging.

ZESDE ZITTING, DINSDAGMORGEN, 19 JUNI

ARTIKEL 40

Nadat gezongen is Psalm 89: 8, gaat Ds. J. Timmerman voor in gebed.

ARTIKEL 41

De Acta der vijfde zitting worden gelezen en na een paar correcties goedgekeurd.

ARTIKEL 42

De Praeses houdt appèl, waarbij blijkt, dat alle afgevaardigden tegenwoordig zijn.

ARTIKEL 43

De Synodale Penningmeester, Ds. J. Noordewier, verzoekt, dat de afgevaardigden hun *reiskosten* hem willen opgeven.

In verband hiermede wordt herinnerd aan het besluit der Synode van 1920, (Acta, p. 27). Daar de reiskosten thans hooger zijn dan toen, wordt besloten een Commissie te benoemen om de Synode met een nieuwe regeling te dienen.

Commissie hiervoor: Dss. J. Noordewier, M. Monsma, en D. De Beer. (Zie verder Art. 61.)

ARTIKEL 44

De Stated Clerk deelt mede, dat Dr. P. J. Kromsig, predikant bij de Nederlandsche Hervormde Kerk te Amsterdam, heden namiddag de Synode denkt te bezoeken, en vraagt, dat Zijne Eerwaarde, ofschoon hij verbonden is aan een Kerk met welke wij geen correspondentie oefenen, enkele oogenblikken gelegenheid gegeven worde om de Synode toe te spreken over den arbeid door onze kerken onder de Nederlandsche immigranten in Canada verricht.

De Synode besluit den broeder tien minuten tijd hiervoor toe te staan. (Zie verder Art. 49.)

ARTIKEL 45

Dr. V. P. Blaine, representative of the *Near East Relief*, is introduced by Rev. R. B. Kuiper, and addresses Synod for

ten minutes, speaking about the work done by this organization and the need of continued support for one more year. Rev. J. M. Van de Kieft addresses him in reply.

Rev. H. Verduin now introduces Mr. Henry Hekman, who represents the Gideons, and pleads for our support of the work done by this Christian travelers' organization in placing Bibles in the hotel rooms throughout our country. Rev. D. De Beer responds to his message.

Synod decides to instruct its Committee of Preadvice in re *Varia* to submit recommendations to Synod in regard to the appeals brought by these brethren. (See Art. 126 below.)

ARTIKEL 46

Synod now continues discussing the report of the Committee of Preadvice in re *Publication and Education* (cf. Art. 37).

7. Overture of Classis Grand Rapids West in re our own Sunday School lessons:

Inasmuch as the *Sunday School* has become a real factor in our denominational life, and the influence which it is exerting upon the youth of our Church cannot be underestimated, the Classis believes the time has come that the Church should provide the Sunday Schools with its own lesson series, and the necessary helps for the same. *Grounds:*

- (1) The evident lack of coherence of the international Lesson Series;
- (2) The Sunday School in our Church has a much different purpose than the Sunday School, as we know it, in the American church-life; therefore, the International Lesson Series does not fit our need as it should;
- (3) It would eliminate the danger which now exists, that our teachers are flooded with helps, of which many are far from desirable;
- (4) We believe that our Church is now financially able to carry out this program, since it has its own publication plant. We believe that this enterprise would eventually be self-supporting;
- (5) The Lutheran Church has provided its Sunday Schools with a lesson series, furnishes the necessary

teachers' helps, and all Sunday School literature, which is working very successfully."

Your Committee advises Synod not to enter into this matter. *Grounds:*

- (1) The vastness of the material that is covered in a few years makes it well nigh impossible to get a more perfect coherence than the International Lesson Committee offers;
- (2) and (3) These grounds of Grand Rapids West lose their strength, since the material of instruction in our Sunday Schools is furnished by our own men through *De Wachter*, *The Banner*, and *The Instructor*.
 - b) Erroneous views in other Lesson Helps should be properly rectified through the reading of our own papers;
 - c) In case we should follow our own course, many Sunday Schools would follow the various comments on the International Lesson exclusively.
- (4) Whereas your Committee has found it prohibitive to do our own printing, we have found that the Standard Company would charge \$5,000.00 per quarter for picture rolls, and \$1,000.00 for picture cards. Our own series of lessons would therefore cost us \$24,000 annually for pictures alone;
- (5) Many Lutheran churches use the International Lessons. Those that do not, combine catechism teaching and Bible history, whereas we want to keep these separate. We cannot, therefore, follow the Lutheran idea of Sunday School instruction;
- (6) In addition to the above reply, your Committee suggests that the Synod decide to make an effort to get our Church represented on the International Sunday School Lesson Committee.

In plaats van het advies der Commissie wordt het volgende *substituut* voorstel *aangenomen*:

De Synode besluit de zaak van eigen Zondagsschoollessen te leggen in handen van de "Committee on Education", om de Synode van 1930 te dienen met advies in zake de *wenschelijkheid* en de *mogelijkheid* van eigen Zondagsschool lessen.

8. In respect to the report of the *Committee on Education* your Committee first of all proposes that a vote of thanks be given this Committee for the work accomplished and the report given.

Adopted. (See Agenda, Part I, pp. 128-135).

Secondly, your Committee advises that the entire introduction to the report, covering p. 128 and the first part of p. 129, be accepted as a matter of information.

Adopted.

It will be noticed, further, that this report as such has been divided into two sections:

(a) The first section containing an interpretation by the Committee of the mandate or instruction received from the Synod of 1926;

(b) The second section containing proposals to this Synod. However there are two suggestions of this Committee contained in the first section, which your Committee will discuss with the proposals.

FIRST SECTION—Interpretation of Synodical Mandate.

“This Committee will have the task of interesting itself in the instruction of our youth as it is given in and by our churches, and of searching for means by which this instruction may be furthered.

“This Committee will be expected to make a study of the needs arising in this sphere, and to serve the congregations with information and advice.”
(Acta Syn. 1926, p. 47, under VIII.)

This instruction is taken to mean that it was the purpose of Synod to maintain a Committee on Education as a permanent organ in service of the churches, as we also have permanent committees for other purposes: Missions, Theological School, Emeritus Fund, etc. However with this difference, that the Committee on Education has no supervisory but only advisory powers.

Your Committee of Preadvice advises Synod to approve this interpretation of the synodical mandate.

Adopted.

"The Committee conceives its task to be:

- (1) To make a study of the needs and problems in the field of education provided by and under the auspices of the churches. This study will include a survey of the educational work conducted by the various churches of our denomination. It will of necessity include also a study of the educational work carried on by other denominational groups of our country and by the Reformed churches of the Netherlands;
- (2) To promote the cause of religious instruction in our churches by encouraging constant improvement with respect to material, methods, and class-room facilities. To this end pastors and teachers are invited to correspond with the Committee. The Committee will be interested to know of any material or method that has been used with marked success, or to receive any helpful suggestions from those who are engaged in the work of religious instruction;

It is further suggested that a department on Religious Education be opened in *De Wachter*, and be re-opened in *The Banner*, so that our people may more regularly be kept in touch with the problems and the work of religious education, and be led to take a greater personal interest in this matter;

- (3) To act as an advisory committee in the matter of religious education, to which pastors and consistories are invited to come with their particular problems and needs. Situations vary, and it is impossible to make up a program that will be suitable for all. Nor is it possible to outline a course of instruction that will be effective for all times. While sound and thorough instruction is necessary under all circumstances, and sound methods of teaching should be followed everywhere, a sufficient number of problems remain that must be solved in the light of the peculiar situation in which the congregation finds itself. The Committee stands ready to advise pastors and consistories in these matters to the best of its ability;
- (4) To function as a point of contact between the Church at large and other organizations that have

the cause of religious instruction and training at heart. Here are to be mentioned our Christian Schools, especially as represented by the Union of Christian Schools, The American Federation of Reformed Young Men's Societies, Mission Training Schools, and similar organizations. While the Church in no way proposes to intrude upon the activities of these organizations, it is highly desirable that a closer contact among them be established. Occasional conferences of the authorized representatives of these organizations would undoubtedly do much to encourage each one in the work of its own sphere, and to bring about a larger measure of co-ordination and mutual helpfulness. It is suggested that delegates chosen by the Educational Committee be considered as representatives of the Church and its educational work in conferences of this kind."

Your Committee of Preadvice moves Synod to approve sections one to four, with the exception of the last paragraph of section two and the last sentence of section four, which contain proposals and will be discussed below.

Synod so decides.

SECOND SECTION—Proposals.

We consider the two proposals contained in the first section at this time.

(a) Your Committee advises that the last paragraph of section two be made to read as follows:

"Synod deems it advisable that monthly articles on the subject of religious education in our churches and on matters pertaining thereto be written in our denominational publications, by the members of this Committee, so that our people may more regularly be kept in touch with the problems and the work of religious education, and be led to take a greater personal interest in this matter."

Adopted.

(b) In regard to the last sentence of section four, your Committee advises Synod not to approve of this:

- 1) Since the Committee would thereby exceed the instructions which it has received (Acta Syn. 1926, p. 47, under VIII).
- 2) Since, though Synod would see its way clear to approve of it, the proposal as constructed by this Committee is liable to a wrong interpretation; viz., that this Committee has the right to appoint delegates outside of its own circle to act as representatives of the Church in this matter.

Adopted.

In regard to the *first proposal* of the Committee on Education, which reads as follows:

- (1) As to the number of members to constitute this Committee it is proposed that six members be appointed, and that their terms of service be so arranged that two of the members complete their term each synodical year, since
 - a) A term of six years will insure members of the Committee an opportunity to become familiar with the needs and the work in the field of education;
 - b) The proposed arrangement of terms of service will insure the needed continuity in the personnel of the Committee.

Your Committee advises Synod to approve, and to refer this matter to the proper Committee.

Synod so decides after adopting an amendment that the Committee is to be composed of *nine* members, and that *three* complete their term each synodical year.

In regard to the *second proposal*:

- (2) Synod recommend a survey of the educational work of our churches by means of a questionnaire to be sent to every consistory, said survey to include information as to teaching material, methods, equipment, organization, etc., of catechetical classes, Sunday schools, and other organizations of the church.

Your Committee advises Synod to approve of the same.

Adopted.

In regard to the *third proposal*, your Committee advises that this section be made to read as follows:

"Synod recommend a general conference held under the auspices of the Committee on Education and composed of this Committee or some of its members and of authorized delegates of the Union of Christian Schools, Sunday Schools, American Federation of Young Men's Societies, and Mission Schools, to discuss the problems in the field of religious education and training and, if possible, to arrive at a plan for greater co-ordination and co-operation in the work."

Adopted.

In regard to the *fourth proposal*, your Committee advises Synod not to approve of the same, since this matter ought to be left to the discretion of the various consistories, which make arrangements according to circumstances that obtain in their several localities.

This advice is *rejected* by Synod, and the recommendation of the Committee on Education is *adopted*, with the exception of the last reason (e), which is stricken out by amendment.

The proposal as adopted reads as follows:

- (4) The Committee also points to the fact that in its estimation the annual term of catechetical instruction is in general not long enough. There seems to be a tendency to shorten these periods to six or seven months. The Committee asks Synod to recommend and encourage a nine-month term of catechetical instruction. *Reasons:*
- a) Because it is not possible to complete an adequate course of study during the abbreviated terms which generally obtain;
 - b) Because the continuity of the work is broken for too long a period;
 - c) Also psychologically the effect of these shortened periods is detrimental. The impression is given that catechetical instruction is of only secondary importance as compared with the work of the day school. Even without this derogatory estimate of the work of the Church gaining headway in the minds of the pupils and

of many of the parents, the Church has in most cases sufficient difficulty in inducing the pupil to study the Catechism and Sunday School lessons because of the tendency of many day schools to monopolize almost all the time of the child;

- d) If the pressure of pastoral work makes a longer period of catechetical instruction difficult for the pastor, the suggestion is offered that the consistory take over a larger share of this work, since undoubtedly the education and training of the youth of the Church is of paramount importance.

In regard to the *fifth proposal*:

- (5) Another feature which the Committee recommends pertains to those communities where it is impracticable to maintain Christian schools. Nothing can take the place of the Christian school, and Christian parents are in duty bound to provide and maintain such schools wherever possible. In many of our smaller congregations, however, the limited number of families and the scattered nature of the communities makes it impracticable to maintain a Christian school.

Your Committee feels that much may be done for the children of these communities to make up in a measure for the lack of Christian instruction in the day school. One of the many benefits of the Christian school lies in the fact that daily and in a systematic fashion children are made familiar with the contents of the Bible. A knowledge of the Bible as a whole, Bible stories, biblical history and Bible contents is of great importance, and also offers an almost indispensable background for later catechetical instruction in biblical doctrine. Where Christian Schools do not exist, the Sunday Schools can be, and in our opinion should be, so organized as far as this is possible, that this systematic instruction in the Bible is provided. It is possible to provide a systematic course of Bible stories for the younger children and of biblical history and general Bible contents for the older pupils. In some of our churches this method has been used with gratifying results. Your Committee recommends

that efforts to this end be encouraged, and that especially those of our congregations that find it impossible to maintain Christian schools be urged to supply this lack as much as possible by means of appropriate home and Sunday School studies.

Your Committee recommends that Synod approve of the same.

Adopted.

In regard to the *sixth proposal*:

- (6) While it remains true that no single course of study can be devised that will in the best fashion meet the needs of every congregation, it is also true that an effort toward better co-ordination of the work of the Sunday schools and catechetical instruction will prove to be of great benefit everywhere. Whatever difference may be conceived to exist in status and character between Sunday School and catechetical instruction, both are given under the auspices of the Church and both are given largely to the same children. In the one instance the educational material is found in Bible story and Bible history, and in the other the object is to acquaint the children with the great doctrines of Scripture. These are found to supplement each other. It would therefore seem to be the part of wisdom to co-ordinate these two branches of instruction in such a way that, instead of being entirely unrelated, as is now the case, one may be helpful to the other, and both may work together to form a unified program of instruction in scriptural truth.

And in regard to all that is found on pages 134 and 135 of the Agenda, Part I, your Committee advises Synod to accept this as a matter of information and to approve of the idea expressed in it; viz., to co-ordinate the lesson material of the catechetical classes and the Sunday School as much as possible.

Adopted. (Continued in Art. 51.)

ARTIKEL 47

Ouderling H. De Boer sluit deze zitting met dankzegging.

ZEVENDE ZITTING, DINSDAGNAMIDDAG, 19 JUNI

ARTIKEL 48

Deze zitting wordt geopend door Dr. Y. P. De Jong. Hij laat zingen Psalm 138:1 en gaat voor in het gebed.

ARTIKEL 49

Ds. R. B. Kuiper stelt aan de vergadering voor Dr. P. J. Kromsigt, die de Synode enkele minuten toespreekt, vooral over het werk onder de Nederlandsche immigranten in Canada. Hij bidt onze kerken bij dezen in al haren arbeid Gods zegen toe. Dr. Y. P. De Jong beantwoordt den broeder op gepaste wijze.

ARTIKEL 50

Ds. W. P. Van Wijk, die onze kerken vertegenwoordigde op de Synode der Reformed Church in America, onlangs te New York gehouden, geeft op verzoek der Synode een kort verslag van zijn ervaringen, hetwelk door de Synode met belangstelling wordt aangehoord en met dank als kennisgeving aangenomen.

ARTIKEL 51

De behandeling van het rapport der Commissie van Praeadvies in re *Publication and Education* wordt voortgezet, (cf. Art. 46).

9. Ten opzichte van het rapport door de *Publicatie Commissie* uitgebracht, adviseert uwe Commissie de Synode uit te spreken dat de Synode dit rapport voor kennisgeving aanneemt, en de Commissie dankt voor haren omvangrijken arbeid.

Alzoo besloten. (Zie Bijlage VIII.)

Aangaande de voorstellen en vragen der Commissie aan de Synode, vestigt uwe Commissie de aandacht der Synode allereerst op punt e), en adviseert dit punt voor kennisgeving aan te nemen, opdat broeder Hulst de Synode met zijn advies zal kunnen dienen, in de verdere behandeling van dit rapport.

Alzoo besloten.

1. Aangaande punt a) adviseert uwe Commissie de Synode uit te spreken, dat zij voldaan is wanneer, gelijk de Commissie gewoon is dit te doen, de rapporten van de Public Accountant ter Synode worden bezorgd, en er een uittreksel uit deze rapporten in het rapport der Commissie gegeven worde.

Alzoo besloten.

2. Aangaande punt b) adviseert uwe Commissie de Synode deze zaak voor kennisgeving aan te nemen.

Alzoo besloten.

3. Aangaande punt c) adviseert uwe Commissie de Synode uit te spreken, dat de opvatting van de Publication Committee in dezen juist is, en de rapporten niet meer in onze bladen behoeven gedrukt te worden.

In plaats van dit advies wordt door de Synode besloten, dat een excerpt uit deze rapporten door de respectieve Commissies in *De Wachter* en *The Banner* geplaatst zullen worden.

4. Aangaande punt d) adviseert uwe Commissie de Synode de honoraria van de hoofdredacteuren van *De Wachter* en *The Banner* te verhoogen tot \$600.00 jaarlijks, op grond van de redenen door de Publication Committee in dit punt genoemd.

Alzoo besloten, behalve dat de laatste reden door de Commissie genoemd, beginnende bij "te meer omdat", door de Synode niet wordt aanvaard.

5. Aangaande punt f) besloot uwe Commissie de aandacht der Synode op deze zaak te vestigen.

De Synode besluit over te gaan tot stemming van hoofdredacteuren.

Voor *De Wachter* stelt de Commissie van Publicatie de volgende nominatie: Rev. H. Keegstra, Prof. L. Berkhof, en Rev. D. H. Kromminga. Hieraan wordt door de Synode toegevoegd Prof. W. Heyns.

Gekozen wordt Rev. H. Keegstra.

Voor *The Banner* stelt de Commissie de volgende nominatie: Dr. H. Beets, Rev. G. Hoeksema, en Rev. E. Van Halsema. Hieraan worden door de Synode toegevoegd: Rev. Henry J. Kuiper, Rev. E. J. Tanis, Rev. R. B. Kuiper, en Rev. D. H. Kromminga.

Vóór de Synode tot stemmen overgaat, leest Dr. H. Beets den volgenden brief voor:

*"To the Synod of the Christian Reformed Church,
assembled at Holland, Mich., June, 1928.*

"ESTEEMED BRETHREN:—

"Although appreciating the kindness of our Publication Committee to again present my name to you, after careful consideration, and considerable hesitation, I come to you with the request not to be regarded as a candidate for re-appointment to the position of editor-in-chief of *The Banner*.

"One of my main reasons for taking this step is that the editorial responsibility is becoming heavier right along as the contents of the paper and its circle of readers grow, and new problems present themselves, while the scope of my work as Director of Missions is constantly enlarging, so that at times it is difficult for me to do full justice to both tasks.

"You no doubt realize that I reached this decision with considerable regret, since the work ever had the love of my heart, and I have never doubted that the Lord called me to undertake it.

"I should like to be granted the privilege of continuing my labors until the end of 1928, when I will be able, the Lord willing, to round out exactly twenty-five years of service as editor-in-chief of *The Banner*.

"Thanking you cordially for the confidence reposed in me all these years,

"Your fellow-servant,

"HENRY BEETS."

Voor kennisgeving aangenomen.

De Synode gaat nu over tot stemming. Gekozen wordt Ds. D. H. Kromminga.

The following *motion* is adopted:

Synod expresses its appreciation and thanks to Dr. Beets for his faithful labors during many years of service, and grants his request to be permitted to continue as editor-in-chief until the end of 1928.

6. Aangaande punt h) adviseert uwe Commissie de Synode deze opmerking voor kennisgeving aan te nemen, en de vier aftredende broeders, namelijk, H. Denkema, W. Heyns, G. J. Rooks, en E. Van Halsema te herbenoemen als leden van de Publication Committee.

Alzoo besloten.

7. Aangaande punt i) adviseert uwe Commissie de Synode deze zaken voor kennisgeving aan te nemen; en deelt de Synode mede dat zij dit uittreksel van de rapporten van den Public Accountant met deze rapporten heeft vergeleken en accoord bevonden.

Alzoo besloten.

8. Aangaande de concept *Regeling voor de Publicatie Commissie* in haar rapport opgenomen, deelt uwe Commissie mede, dat zij de verschillende artikelen heeft overwogen en waar noodig met het oude Reglement, alsook met de uitspraken en besluiten der verschillende Synodes heeft vergeleken, alles accoord heeft bevonden, en meent, dat er geen redenen bestaan, waarom de Synode deze Regeling niet zou kunnen goedkeuren en vaststellen.

Uwe Commissie adviseert daarom de Synode deze Regeling voor de Publicatie Commissie goed te keuren en vast te stellen.

Alzoo besloten.

Aan de Publicatie Commissie wordt opgedragen de volgende Synode te dienen met een vertaling van deze Regeling in het Engelsch.

ARTIKEL 52

Synod now continues the discussion of the Report of the Committee in re Missions (cf. Art. 35):

I. Overtures Classes Grand Rapids East and California in re "laymen" on Mission Board (see Agenda, Part II, pp. XI and XII.

Your Committee proposes the following:

1. In accordance with Art. 34 of the By-Laws attached to the Articles of Association, reading—"These articles may be altered, amended or repealed by any Synod of the Chris-

tian Reformed Church"—Your Committee advises Synod to alter Art. IV of these By-Laws, "The Board is composed of one representative of each Classis of the Christian Reformed Church in America, elected by majority vote of these Classes and approved by the Synod, and of a treasurer elected by the Synod", to read: "This Board is composed of one representative of each Classis of the Christian Reformed Church in America, and three men, who are or have been elders. These three, delegates at large, elected by the Synod out of a nomination of six presented by the Board of Missions, shall also serve as members of the Executive Committee".

In place of this advice a *substitute* motion is *adopted* which makes Art. IV of these By-Laws read as follows:

"This Board is composed of one representative of each Classis of the Christian Reformed Church, and three delegates at large who shall be elected by the Synod out of a nomination of six presented by the Board of Missions, and shall have an advisory vote at the meetings of the Board and of its Executive Committee."

2. If this is adopted we advise that the Executive Committee be instructed to present such a nomination at this session of the Synod.

Adopted. (See Art. 149 below.)

3. Your Committee would also bring to the attention of your Honorable Body that these *Articles of Association* become void in 1932, and therefore advise the Synod to instruct the Board of Missions to draft a new set of By-Laws to be attached to the renewed Articles of Association or Act of Incorporation, and that this draft be presented to the Synod of 1930 for approval.

Adopted.

II. Overture No. 4, 3A and 3B, referred back to your Committee. The Committee proposes the following instead of 3A and 3B:

"3. The Board, having heard the report of the Committee, is authorized by the Synod to take the first steps deemed absolutely necessary to begin the carrying out of the program proposed by the Committee of investigation.

and study, with this understanding however, that (A) the full financial obligations involved shall be covered by cash and pledges, and (B) a complete and detailed report shall be presented to the Synod of 1930 on the Program of Expansion to complete the evangelization of the two tribes entrusted unto our Church."

Adopted.

III. Zuid-Amerika.

2. "Bovendien met bekwamen spoed trachten een medewerker te vinden en voort te helpen."

Your committee advises: In view of the promise made in 1924 and therefore notwithstanding our own extensive Home Missionary efforts as well as our work in Canada, our Committee on work in South America be authorized to take the preparatory steps to fulfill this promise and for this purpose the committee be authorized to ask for a special collection.

Adopted.

3. "Dat de Synode daartoe een grooter aantal deputaten benoeme met mandaat als te voren."

Your Committee recommends: That the same Committee (Dr. H. Beets, Rev. J. Wyngaarden and Dr. J. Van Lonkhuyzen) with the addition of Dr. M. J. Wyngaarden, be appointed, with the same mandate as before.

Adopted.

IV. Overtures:

1. Overture Classis Muskegon in re *Sudan United Missions*, Agenda, Part II, p. X.

Your Committee advises Synod not to go into this matter on ground of decisions taken in re China and Indian Fields.

Adopted.

2. Overtures Classes Grand Rapids East and California, Agenda, Part II, pp. XI and XII.

This matter is disposed of under I, above.

3. Overture Paterson Hebrew Mission Board, Agenda, Part II, p. XVI.

This matter is taken care of under IV previous report.
(See Art. 35.)

Accepted as information.

V. Report of representative with the American Bible Society.

This report will be read.

1. Your Committee advises that it be accepted for information.

Adopted. (See Bijlage XIII.)

2. Synod adopt the recommendation that this Society be again placed on the list of approved causes, and all churches be urged to set aside at least one offering per year for the work of Bible distribution.

Adopted.

3. The appointment of a representative to this Society be referred to the Committee of Appointments.

Adopted. (Continuation Mission Matters, Art. 79.)

ARTIKEL 53

Deze zitting wordt met dankzegging gesloten door Ouderling E. O. Holkeboer.

ACHTSTE ZITTING, WOENSDAGMORGEN, 20 JUNI

ARTIKEL 54

Ds. J. Manni opent de vergadering met gebed, nadat gezongen is Psalm 123:1.

ARTIKEL 55

Dr. Y. P. De Jong wordt aangewezen om het persverslag voor *De Wachter* in gereedheid te brengen in plaats van Ds. A. Keizer, die verzocht ontslagen te mogen worden van deze taak.

ARTIKEL 56

De Acta der zesde en zevende zitting worden gelezen en goedgekeurd.

ARTIKEL 57

Synod now takes in hand the report of the Committee of Preadvice on *Liturgical Matters*. The report is read by Rev. W. Groen. Synod receives it as information, and decides to consider it seriatim:

REVEREND FATHERS AND BRETHREN:—

The Committee on Liturgics has the honor to report as follows:

I. Relative to the *Introduction of Hymns into the Public Worship*.

Your Committee found the matters relative to the introduction of hymns into the public worship in Agenda, Part II, pp. XXVII–XXXIV. There are found various overtures and an advice. Three Classes present overtures favorable to the introduction of hymns, namely, Grand Rapids East, Hackensack, and Ostfriesland. Two Classes and a consistory are unfavorable, namely, Pella and Zeeland, and the consistory of Colton, S. D. (Two members of the consistory enter protest against this action.) Four Classes show their interest in the matter by requesting the Synod to appoint a committee to make further study of this matter and to report at another Synod.

The advice of the Committee is that the Synod accede to the overture of Classis Grand Rapids East, that is

- a) "To amend Article 69 of our Church Order so that a synodically approved collection of hymns may be added which may be used in our public worship and regular services;
- b) "To take the required steps to procure such a collection of hymns which may be used in our divine worship."

As reasons for this advice the Committee adduces that which Classis Grand Rapids East has submitted to the Synod, and which is re-affirmed by Classis Hackensack.

In addition to the material brought by these Classes, your Committee would call the attention of the Synod to the following matters:

1. There is need for definite action. Our people are using hymns. Our churches in some localities sing hymns

in song services held immediately before the public worship. The demand for hymns has gained great momentum. Your Committee feels that Synod should exercise a guiding hand before this demand can no longer be controlled.

2. Your Committee feels that no time should be lost unnecessarily. Classis Grand Rapids East should be commended for the aid given to the Synod by its splendid overture. The Synod no longer needs to appoint a committee for study, but can enter upon the matter at once. Even if the Synod adopts the advice of its Committee, much time will be spent before a satisfactory collection of hymns will be prepared. To act favorably upon the overture of Grand Rapids East will mean a saving of at least two years.

3. Your Committee wishes to anticipate possible argument against its advice. Some one may say: "If hymns are to be introduced, why not encourage the use of the hymns which are the heritage of Classis Hackensack?" In reply to this question your Committee states that these hymns have not shown themselves fully satisfactory, and therefore cannot be unconditionally commended.

4. The considerations submitted by Classis Zeeland to persuade Synod to express itself unfavorably as to the introduction of hymns are not of great force. We shall show their weakness:

- a) The overtures of both Grand Rapids East and Hackensack indicate a method whereby the danger mentioned by Zeeland in *a*) could be counteracted;
- b) Many hymns do proceed out of the spiritual life of God's people, as: "Jesus, Lover of My Soul", "Blest Be the Tie that Binds", "In the Cross of Christ I Glory";
- c) The third consideration proposed by Zeeland is only relatively true, because hymns exist which are as much the language of Scripture as any rendering of the Psalms could be;
- d) The matter mentioned by Zeeland under *d*) can well serve as a reason for a soundly Reformed collection of hymns;
- e) To do as suggested under *e*) would result in the making of hymns, and would counteract the very idea submitted by Zeeland under *c*);

- f) The opposite of f) is true as well. Not to encourage hymns would cause increasing discontent among our people.

II. Your Committee advises Synod to appoint a Committee which shall prepare a collection of hymns to be submitted to the next Synod.

After a lengthy discussion of this matter, a *substitute motion* is offered, reading as follows:

"Although the Synod does, from the point of view of principle, not object to the introduction of hymns into our public worship, nevertheless the Synod, because of objections which are of a practical or of a historical nature, and which have been expressed on the floor of Synod, *decides*:

- (1) To appoint a Committee which shall:
 - a) Study this matter thoroughly from every point of view; and
 - b) Investigate whether or not a sufficient number of hymns suitable for our public worship is obtainable.
- (2) To further instruct this Committee that should a sufficient number of suitable hymns be found, the Committee shall not only submit the same to the Synod of 1930, but shall also publish its report six months in advance of that Synod, together with the text of the hymns which the Committee deems suitable."

Synod so decides. (See Art. 62, *infra*.)

ARTICLE 58

Ouderling B. Sevensma sluit met dankzegging.

NEGENDE ZITTING, WOENSDAGNAMIDDAG, 20 JUNI

ARTIKEL 59

Ds. I. Westra laat zingen het vierde vers van den Morgen- zang, en gaat voor in gebed.

ARTIKEL 60

De secundus afgevaardigde van Classis Illinois, Ds. P. Jonker, Sr., neemt de plaats in van Ds. F. Doezema. Hij betuigt instemming met de "Openlijke Verklaring".

ARTIKEL 61

The Committee in re *re-imbusement of traveling expenses* (Art. 43, supra) submit the following report:

"Your Committee advises Synod to allow its delegates for traveling expenses as follows:

1. To ministers traveling East of Chicago 3 cents per mile if their trip to Synod exceeds 200 miles one way, and to those whose trip is less than 200 miles one way 2½ cents per mile.

2. To elders traveling East of Chicago 4¾ cents per mile if their trip to Synod exceeds 200 miles one way, and to those whose trip is less than 200 miles one way 4 cents per mile.

3. To ministers traveling West of Chicago farther than 200 miles from the place where Synod meets and East of the Rocky Mountains 3½ cents per mile, and to elders 5 cents per mile.

4. To ministers and elders traveling farther than the Rocky Mountains 3¾ cents per mile.

Your Committee is aware of the fact that this proposed scale of re-imbusement may not cover every individual case, but our suggestion is that members of Synod whose expenses are not covered by the scale proposed submit an itemized bill to the Treasurer who may use his own judgment in re said exceptional cases."

Synod so decides.

ARTIKEL 62

Continuation of the discussion of the Report on *Liturgical Matters* (Art. 57, supra):

III. Relative to Report IV of the Committee on the *Improvement of our Order of Worship*.

A. Your Committee advises Synod to express its high appreciation of the standing committee on the improvement of our public worship for its faithful labor and its exhaustive report.

Adopted.

B. Your Committee advises the adoption of A in its entirety.

This part reads as follows:

A. Synod declare:

1. That our Churches are in need of an improved order of worship:

- a) Because the order and succession of the various elements in our present mode of worship is in many particulars not systematic and fails to embody properly the underlying idea that public worship is the meeting of God and His people for the purpose of exercising fellowship;
- b) Because the congregation does not take a sufficiently active part in the services;
- c) Because the loss of the Confession of Sin and the Absolution as in vogue in the churches of the Reformation has impoverished our public worship, robbing it of one of the essential elements of our communion with God as the assembled Churches of Jesus Christ;
- d) Because in consequence of the loss of the Confession of Sin and the Absolution, the reading of the Law and of the Creed have become isolated elements with practically no liturgical value;
- e) Because also the Scripture-lesson has become an isolated part of the service, separated by several elements in the service, and by at least twenty minutes in time, from the Sermon with which it should be united.

2. That our public worship cannot really be improved by the omission of those elements which now stand alone nor by the addition of elements observed in other churches, but only by the introduction of such an order of worship which retains all the elements we now have, in which all the elements are re-arranged where necessary, so that the entire service forms one organic whole, and in which no new elements are introduced which are foreign to Reformed principles and practice.

3. That the regulation of public worship should not be left to the individual churches, since our denominational existence requires unity of doctrine, discipline and *worship*. Consequently that it is the task of the Synod, repre-

senting all the churches, to alter our present form of worship, and that only minor details should be left to the individual consistories. In short, that our churches should have a uniform though flexible order of worship.

4. That the introduction of an improved order of worship should not take place in any local church until it appears to be ripe for the change. On the other hand, the Synod cannot wait until all the churches are ready for the change in view of the greatly varying circumstances in different congregations.

Synod decides to adopt this whole section.

C. Relative to "BI" your Committee informs the Synod that two overtures are upon the synodical table requesting certain alterations in the proposed order of worship. Classis Hudson objects to the prominence of the absolution in the proposed order of worship, p. XXXVII. Classis Grand Rapids East desires the doxology at the end of the service in order that the minister may be able to meet strangers as they leave the service.

1. The overture of *Classis Hudson* follows:

De Synode aanvaarde niet de voorgestelde wijziging van onzen *eeredienst*, zooals ze zich concentreert in de absolute (p. 103, Agenda, Deel I). *Gronden:*

- a) Alle de redenen daar opgegeven zijn niet overtuigend voor zulk eene ingrijpende verandering;
- b) De Schrift eischt geenszins om hiervan zulk een formeel punt te maken, haast alsof het een sacrament ware;
- c) De toestand van de zichtbare Kerk, ook in onze kringen, is niet van dien aard, dat verrijking, zooals men meent, van de liturgie, zich daarbij wel aansluit;
- d) Men zal de menschen tot vervelens toe duidelijk moeten maken, dat de absolute geen "zonden vergeven" bedoelt;
- e) Dat de absolute bij de meeste in het rapport genoemde kerken, van lieverlede weggelaten werd, heeft ook iets te zeggen.

Your Committee advises Synod *not to yield* to the overture of Classis Hudson for the following reasons:

- 1) Ground a) adduced by Classis Hudson is a purely subjective sentiment.
- 2) Holy Scripture does indeed make reconciliation the center of the Christian's relationship with God. See II Cor. 5:11-21. Furthermore the report does not elevate the absolution to the dignity of a sacrament.
- 3) Ground c) is very indefinite. Classis Hudson does not specify the conditions of the Church to which reference is made. Your Committee knows of no condition of the Church which would make enrichment of the liturgy impossible.
- 4) The absolution is found essentially in the form used for the administration of the Lord's Supper, and has never necessitated such explanation as Classis Hudson mentions. (See form for administration of the Lord's Supper, p. 60, second column, third paragraph.)
- 5) Your Committee after inquiry of Professors Kuiper and Heyns is convinced that the reason for the removal of absolution as given by the report p. 91, par. 2, is historically correct.

The advice of the Committee is adopted.

Tegen dit besluit der Synode wordt het volgende *protest* ingediend:

Classis Hudson voerde in de Agenda als één der gronden tegen de voorgestelde "Absolutie" aan als volgt:

"De Schrift eischt geenszins om hiervoor (Absolutie) zulk een formeel punt te maken, haast alsof het een sacrament ware."

Door aanneming van het praeadvies in deze materie heeft de Synode op bovengenoemden grond geantwoord wat eenvondig het punt niet raakt. De Synode zegt:

"Holy Scripture does indeed make reconciliation the center of the Christian's relationship with God. See 2 Cor. 5:11-21."

Waar dit het punt niet raakt verklaren ondergetekenden:

- 1) Dat de Heilige Schrift "makes reconciliation the center of the Christian's relationship with God"

wordt door niemand onzer betwijfeld, maar daaruit en in bijzonder uit 2 Cor. 5:11-21 te willen bewijzen dat we de Absolutie moeten invoeren is Schrift-*in*legging in plaats van Schrift-*uit*legging;

- 2) Indien de Synode jaarlijk meent de Absolutie als een liturgisch element in den eeredienst op deze wijze uit de Schrift te kunnen bewijzen, dan hadden we deze liturgische handeling niet alleen veel eerder moeten hebben maar ook—mits de Synode het juist heeft—mag de invoering der Absolutie niet in de vrijheid der kerken maar moet, als door de Schrift geëischt, voor alle kerkeraden verplichtend gesteld worden;
- 3) Wij hebben nog geen bewijs dat de Schrift deze Absolutie eischt. En daarom, in aansluiting bij de andere bezwaren door Classis Hudson aangevoerd, protesteeren wij tegen de invoering der Absolutie zooals door de Synode besloten.

De afgevaardigden der Classis Hudson:

J. TIMMERMAN,
WM. KUIPERS,
R. BOLT,
H. BUISMAN,
J. TEN KATE,
F. ZEEUW.

De afgevaardigden van Classis Pacific:

J. W. BRINK,
D. H. MUYSKENS,
J. J. WERKMAN,
MARK BOUMA,
E. EERKES,
A. VANDER ARK.

Voor kennisgeving aangenomen.

2. The overture of *Classis Grand Rapids East* follows:

Classis Grand Rapids East overtures Synod not to adopt that part of the report on improvement of our public worship, page 104, Agenda, which reads as follows:

“*Benediction.* This and not the doxology should be the last thing in the service. One should not invert the order for the utilitarian purpose of giving the minister an opportunity to hasten to the rear of the church to be able to shake hands with the people. Apart from the

fact that when the benediction has been pronounced the Lord has dismissed His people, as it were, we can see no good in this hand-shaking affair. Does it not detract from the dignity of divine worship? Does it not leave the impression that the church is at least in certain respects a business institution, which needs to cultivate the favor of its customers?"

Grounds:

- 1) Although it is true that with the benediction the congregation is dismissed, there is no harm done in any way if, after they are formally dismissed, they should sing the doxology. This is the more true because the committee itself does not regard the doxology as essentially necessary for the service.
- 2) The custom in question has created the confidence of strangers in the church and opened the way many times for personal contact.
- 3) This custom, when it can be conveniently carried out, welcomes strangers as they ought to be welcomed. We have lost many a family to other denominations because of the coldness with which strangers have often been treated in our churches.
- 4) Such a hard and fast rule as is suggested by the committee would be contrary to the best interests of many a small church of the mission type, where strangers often appear, and the work is being carried on among strangers.
- 5) It is fully in keeping with the dignity of divine worship if the pastor reveals that he has a personal interest in the presence of strangers in his church.

Relative to this overture, your Committee advises that the proposed order of worship under B (1) be adopted by Synod with the following amendment: "The place of the doxology in the order of worship shall be left to the discretion of the consistories." *Reason:* The matter of the doxology, being one of minor importance, may well be left to the consistories who will act as is most profitable in view of local conditions.

The amendment is adopted.

Synod makes a few other amendments, after which the order of worship for the first service on the Lord's Day is *adopted* in this amended form:

- | | |
|--|---------------------------|
| 1. Votum | 1. Psalm |
| 2. Salutation | or 2. Invocation or Votum |
| 3. Psalm | 3. Salutation |
| 4. Reading of the Law (followed by the Summary of the Law in Matthew 22 if so desired) | |
| 5. Confession of sin or Penitential Psalm (or both) | |
| 6. Absolution | |
| 7. Apostles' Creed (preferably by Minister and Congregation) | |
| 8. Psalm | |
| 9. General Prayer, concluded with the Lord's Prayer (the latter by Minister only, or by Minister and Congregation) | |
| 10. Offering and Psalm | |
| 11. Offertory Prayer (optional) | |
| 12. Scripture Lesson | |
| 13. Sermon | |
| 14. Prayer | |
| 15. Psalm (with or without Doxology) | |
| 16. Benediction | |
| 17. Doxology, if desired here | |

D. Regarding section B (2), your Committee must express some dissatisfaction.

This recommendation reads as follows:

(2) That in the other services of the Lord's Day, and in the special services on week-days, the "Service of Reconciliation" (4, 5, 6, 7, 8) should be omitted. Likewise that it should be omitted when the services are in charge of unordained men such as theological students, candidates, and all others who are not qualified to administer the Sacraments.

Ground: The center and core of the service of reconciliation is the Absolution. When this is omitted, the rest is meaningless from a liturgical point of view. And since the Absolution is an authoritative declaration of the for-

giveness of sins on the condition of true repentance, only an ordained Minister of the Gospel, speaking as an ambassador of Jesus Christ and servant of God, has the right to proclaim it.

Our dissatisfaction concerns two matters:

- a) The second service on the Lord's Day.
- b) The order of worship to be followed when unordained men are conducting the services.

a) Relative to the second service your Committee fears that should B (2) be adopted the second service would become very meager and our people would lose regard for the same.

Therefore your Committee while unable to give definite advice nevertheless proposes certain measures relative to the second service.

The order of worship adopted for the first service is a return to the practices of the sixteenth century Reformed Church. Your Committee honors the Church of the Golden Age of the Reformation. However, we are now in the twentieth century America; and there is something good and beautiful now as well as in the sixteenth century Europe. We do especially think of the service of praise which has so important a place in American Christianity. Your Committee would be pleased to see such an order of worship followed in the second service as would make praise as prominent in the second service as the absolution is in the first service.

Although your Committee is aware of the abuse of the element of praise of which many churches are guilty, nevertheless your Committee would desire to see that element brought to a place of honor in the second service.

Therefore your Committee advises the Synod to instruct the standing committee on public worship to prepare an order of worship suitable for the second service of the Lord's Day in which the service of praise should have a place alongside of the preaching of the Word even as the absolution has in the first service.

Furthermore your Committee urges the Synod to retain the *Credo* in the second service.

Synod decides to refer these suggestions of the Committee of Preadvice to its Committee on Public Worship with instructions to report to the following Synod in regard to an order of worship for the other services on the Lord's Day and for special services on week-days.

b) Relative to the order of worship when the services are conducted by unordained men, your Committee advises the Synod to retain the order of worship which these unordained men employ at the present time.

This matter is referred to the *Committee on Public Worship*, with instructions to report to the next Synod.

E. Your Committee advises the adoption of section B (3), which reads as follows:

(3) That the complete service shall be used on Communion Sunday, but that the first part of the Form for the Lord's Supper, consisting of the self-examination, shall be read in the Preparatory Service of the preceding Sunday, and the remainder on Communion Sunday.

Synod decides to refer this matter to its Committee on Public Worship.

(Continued in Art. 67 below.)

ARTIKEL 63

Ouderling F. Zeeuw sluit deze zitting met dankzegging.

TIENDE ZITTING, DONDERDAGMORGEN, 21 JUNI

ARTIKEL 64

Deze zitting wordt geopend door Ds. J. H. Geerlings. Hij laat zingen Psalm 86: 6 en gaat voor in gebed.

ARTIKEL 65

Appèl wordt gehouden, waarbij blijkt, dat alle afgevaardigden tegenwoordig zijn behalve Ouderling A. Lyzenga van Classis Holland, in wiens plaats de secundus afgevaardigde, Ouderling G. H. Kragt, tegenwoordig is. Hij betuigt instemming met de "Openlijke Verklaring".

ARTIKEL 66

De Acta van de achtste en negende zitting worden gelezen en goedgekeurd.

ARTIKEL 67

The discussion of the report of the Committee of Pre-advice on *Liturgical matters* (Art. 62) is continued:

F. Relative to the matter of the *choirs* in our public worship your Committee found besides the recommendation by the Committee, two overtures; one by Classis Pella and the other by Classis Grand Rapids West.

Your Committee advises the Synod to abide by its decision of 1926 relative to choirs. *Reasons:*

1. Your Committee believes that one Synod should not revoke the decision of a previous Synod unless a specific instance occurs which proves that the decision was harmful to the churches or proof is offered that the decision is contrary to the Scripture or the doctrinal standards of the Church or to the Church Order. Neither the Standing Committee nor Classis Pella have offered these conditions necessary to revoke the decision of 1926.

2. On the contrary, your Committee has personal knowledge of two instances where the decision of 1926 has been definitely helpful to these churches.

3. Your Committee believes that the consciences of the churches which have maintained choirs for years to the spiritual benefit of these churches as they believe, may not be violated by a decision of the Synod compelling them to disband their choirs. (Art. 32, Confession.)

4. Your Committee reminds the Synod that anthems need not be hymns. There are on the market several anthem books containing only the Psalms of David.

5. Your Committee furthermore reminds the Synod that the decision of 1926 compels no church to introduce a choir. On the contrary, the introduction of choirs was discouraged.

6. Your Committee reminds the Synod also that the Standing Committee was instructed by the Synod of 1926 to formulate a uniform but flexible order of worship. If flexibility means anything, it means that variations in the order of worship should be permitted in order to allow for the peculiar circumstances and traditions of the individual churches.

7. In answer to the questions asked by the Standing Committee (p. 106, 2) your Committee wishes to state that

when the choir sings a prayer or a song of praise the choir very plainly is the mouthpiece of the people approaching their God. To outlaw the choir as the mouthpiece of the people simply because the members have no official capacity lacks scriptural authority. On the basis of such reasoning also organ-playing except by ordained persons would have to be condemned. (Cf. Art. 71.)

The advice of the Committee is adopted, but of the reasons adduced by the Committee only the first and the fifth are adopted.

Against this decision of Synod the following *protest* is submitted:

"The undersigned wish to register their protest against the decision to abide by the decision of 1926, whereby the introduction of choirs in our public worship for another purpose than merely leading the congregational singing is left to the discretion of local consistories. *Grounds:*

- (1) This decision conflicts with the decision of 1926 that our churches need a *uniform* though flexible order of worship. Flexibility may never be construed so as to exclude uniformity. It means nothing more than that *minor details* of our order of worship are left to the local consistories;
- (2) This decision is in flagrant conflict with the adoption of a *uniform* order of worship at this Synod in which all the elements of worship and their order, except in minor details, were prescribed by Synod.

H. J. KUIPER,	I. WESTRA,
Y. P. DE JONG,	J. J. WERKMAN,
D. H. KROMMINGA,	D. HOLLEBEEK,
D. ZWIER,	WM. TERPSMA,
N. J. MONSMA,	K. W. FORTUIN,
A. WASSINK,	JOHN DE JONG,
D. H. MUYSKENS,	Z. J. SHERDA,
J. W. BRINK,	W. BAJEMA,
J. DE HAAN, JR.,	J. VERBRUGGE,
J. TIMMERMAN,	R. BOLT."

Voor kennisgeving aangenomen.

G. Your Committee advises the Synod to amend the decision of 1926 relative to choirs by adding a warning to the consistories of churches having choirs that such consistories exercise close supervision regarding the membership

of the choir and permit the singing of no songs which are not included in Article 69 of our Church Order.

Adopted. (Continued in Art. 70 below.)

ARTIKEL 68

Deze zitting wordt met dankzegging gesloten door Ouderling W. Bierma.

ELFDE ZITTING, DONDERDAGNAMIDDAG, 21 JUNI

ARTIKEL 69

Nadat gezongen is Psalm 89: 1, opent Ds. J. M. Van de Kieft deze zitting met gebed.

ARTIKEL 70

Continuation of Report on *Liturgical matters* (Art. 67, supra).

H. Your Committee advises the adoption of Section B, (5) of the report of the Committee on Public Worship excepting the second paragraph:

5. That ministers and consistories are urged to take the necessary steps to introduce the new order of worship, with this understanding, however, that the peace and welfare of those churches in which there is considerable opposition, shall not be imperiled. At the same time the Classes shall strengthen the hands of the consistories by urging them, especially through the church-visitors, to make progress in the matter.

To illustrate the importance of the measure proposed in the preceding recommendation, your Committee reminds Synod of the fact that the custom of baptizing children of non-confessing members soon disappeared when the Classes by order of Synod made it a special point of inquiry in church visitation, while the excellent report concerning the improvement of catechetical instruction, adopted at the Synod of 1912, has borne practically no fruits. The same fate threatens to overtake a more recent report on the subject presented in 1924.

It is so decided.

I. Your Committee advises the adoption of the following section B (6), reading as follows:

6. That in case of adoption of this report, this Committee be continued to prepare a brief *directory of worship*, for the convenience of ministers and congregations and to publish the same with the understanding that it shall be incorporated in succeeding editions of our Psalter.

It is so decided, with this addition that the directory be prepared in the Dutch, English, and German languages.

J. Your Committee advises Synod to act on the suggestion of the Committee on Public Worship contained in the last paragraph of its report. After the necessary changes are made, this paragraph reads as follows:

Synod urges our Consistories *not to make any changes in their public worship other than those included in the order adopted by Synod*; and impresses upon them the fact that denominational unity and loyalty require that all the churches shall conform to whatever decisions touching this matter have been taken, unless they shall be proved to be contrary to God's Word; and further insists that consistories which subsequently might desire other changes, should refrain from introducing them by independent action, but make known their desires through the regular channels.

Synod so decides.

Synod further decides that the Report of the Committee on Public Worship shall be inserted in its entirety in the Acts of this Synod. (Bijlage XIV.)

IV. Relative the *overture of Classis Illinois*, Agenda, Part II, p. XXXIV, which reads as follows:

"De Classis verzoekt de Synode dat in de volgende uitgave van onze "Psalter" ingevoerd worde in de "Appendix" de christelijke gebeden, enz., welke gevonden worden in onze Hollandsche Psalmboeken, namelijk:

Gebed voor de Predikatie;

Gebed na de Predikatie;

Gebed voor de leer van den Catechismus;

Gebed na de leer van den Catechismus;

Gebed voor de Predikatie in de week;

Gebed na de Predikatie in de week;
 Het Morgengebed;
 Het Avondgebed;
 Een gebed voor de handeling des Kerkeraads;
 Een gebed na de handeling des Kerkeraads;
 Een gebed voor de vergadering der Diakenen;
 Een gebed voor den Eten;
 Een gebed na den Eten;
 Een gebed voor zieken en aangevochten menschen;
 Belijdenis Nicea;
 Belijdenis van Athanasius.

Gronden:

- (1) Tenzij dat dit geschiedt staat ons volk en onze Kerk in gevaar deze gebeden, enz., te verliezen;
- (2) De uitgevers hebben zich in dier voege uitgelaten, dat de Synode een uitspraak diende te doen betreffende deze opname."

Your Committee advises Synod to accede to the request of Classis Illinois and to appoint a Committee which shall submit to the next Synod a translation of the various matters specified in the overture of Classis Illinois.

Synod decides to refer this overture of Classis Illinois to the *Commissie tot Herziening onzer Kerkelijke Formulieren*.

V. Relative the overture of Classis Muskegon (Agenda, Part II, p. XXXV), reading as follows:

"Classis Muskegon overtures Synod to revise the clause in the answer to the 37th question of the Heidelberg Catechism so that it will no longer read: "He bore the wrath of God against the *sins* of the whole human race", but that it will be expressed thus: "He bore the wrath of God against the *sin* of the whole human race". *Grounds:*

- (1) The term *sin* appears in the singular both in the original edition of the Heidelberg Catechism (see Schaff's "Creeds of Christendom", III, p. 319) and in the Holland translations; and
- (2) The present rendering of the term in the plural form gives an erroneous impression of the atonement."

Your Committee advises Synod to accede to the overture of Classis Muskegon, to declare that the reading "sins"

in the specified portion of the Heidelberg Catechism is erroneous and that "sin" should be substituted, and to thus inform the publisher.

Synod decides to refer also this overture to the Commissie tot Herziening onzer Kerkelijke Formulieren.

VI. Relative to an overture of *Broadway Ave. Consistory* (cf. Art. 22), reading as follows:

"The Consistory of the Broadway Ave. Christian Reformed church requests Synod to appoint a committee to study the proposed "New Christian Hymnal" and authorize them, if they can conscientiously do so, to recommend this hymnal for use in our Sunday Schools, Societies, Missions, Schools and other meetings of a similar nature. *Grounds:*

- (1) The hymn books now in use among us contain many songs which are doctrinally unsound and therefore a menace to the purity of our churches;
- (2) The men behind the "New Christian Hymnal" claim that their book contains only such hymns as are doctrinally sound. An eventual recommendation by a committee of Synod will materially aid them in the successful carrying out of a costly venture which they have undertaken for the purpose of promoting the spiritual welfare of our churches by offering a reliable song book for the many unreliable ones now in vogue among us."

Your Committee was moved between two sentiments. On the one hand was the reluctance to throw cold water on a most timely and praiseworthy endeavor. On the other hand was the conviction that Synod should not act upon the request of the consistory of Broadway Ave.

This conviction your Committee brings to Synod as its advice for the following reasons:

- (1) Although your Committee realizes the importance of having a thoroughly Reformed Hymn Book, and although a plain endeavor is made to lend to "The Christian Hymnal" an ecclesiastical color, nevertheless your Committee believes the "Christian Hymnal" to be the product of private enterprise, and therefore to lie outside of the province of the Synod;

- (2) Should the Synod grant the request of Broadway Ave. consistory, too great authority would be delegated to a Committee, and the Synod would be held responsible for matters which it cannot control;
- (3) The aim of the consistory of Broadway Ave. could be attained as well by the submission of the "Christian Hymnal" to the inspection of individuals for whose judgment our people have the highest regard, or to lower ecclesiastical assemblies which could approve the work done by their committee of inspection.

Adopted.

ARTIKEL 71

Het volgende voorstel wordt door de Synode *aangenomen* (cf. Art. 67, supra):

De Synode benoeme een Commissie om de a.s. Synode voor te lichten aangaande het koorgezang in onze godsdienst-oefeningen. *Gronden:*

- a) De Synode van 1926 ontried het koorgezang, doch sprak zich er niet over uit, of er voor dergelijk gezang krachtens ons Gereformeerd beginsel plaats is in onzen eeredienst;
- b) Het is zeer gewenscht, dat onze gemeenten in dezen met bewustheid handelen en zich niet uitsluitend door practische overwegingen laten leiden.

ARTIKEL 72

Prof. B. K. Kuiper verzoekt de Synode, dat zijn zaak behandeld worde vóór het rapport over de "Amusements" ter tafel komt, maar verzoekt tevens, dat de beslissing in zijn zaak en de stemming over zijn herbenoeming worden uitgesteld tot na de behandeling van de Amusement-zaak.

Nadat de professor zijn verzoek heeft toegelicht, besluit de Synode dit toe te staan. (Cf. Art. 84.)

ARTIKEL 73

Synod now takes in hand *Theological School and Calvin College* matters.

The report of the Curatorium is read by Rev. H. J. Kuiper, Secretary of Curatorium, and received by Synod as information. (Bijlage II.)

The Report of the Committee of Preadvice on Theological School and Calvin College matters is now read by the reporter, Rev. H. J. Kuiper, and received by Synod as information. Synod decides to take up this report, and discuss it seriatim:

I. Matters Contained in the Curatorium Report.

1. Your Committee recommends that Synod approve all articles in the Report of the Curatorium excepting those mentioned below, in regard to which special action is required.

Adopted.

2. In regard to I, B, 186, your Committee recommends to Synod to raise the salary of Rev. J. Van der Mey to \$3,000.00 per year on condition that he emphasize the educational phase of his work and preach as often as possible in behalf of our school without remuneration for himself.

It would seem, in view of Article 8 of "Reglement van het Curatorium" (*Kerkenorde* van Prof. Heyns, editie 1927, pagina 103) that Curatorium was in error in taking the action mentioned in Article 18*b* on page 9, of the report of the Curators. We recommend that Synod acquiesce in this action.

Adopted.

3. We recommend that Synod approve the following decision found under II, A, 2: "Only those prospective seminary students will be admitted to examination in the regular session of the Curatorium who plan to enter the seminary in the fall of the same year; and if anyone examined and passed by the Curatorium for some reason or other postpones his entrance into the seminary for a year or for a longer period of time, he shall be required to submit again to the examination of the Curatorium before he can be admitted as a regular student of the seminary."

Adopted.

4. In regard to I, C, 1, we recommend approval of the action of the Curatorium in giving Prof. Jellema an indefinite appointment.

Adopted.

5. We recommend that Synod adopt I, D, 19, and re-appoint Prof. H. Schultze for a period of six years.

Adopted. (Continued in Article 80 below.)

ARTIKEL 74

Op zijn verzoek wordt Dr. Y. P. De Jong, omdat aan hem het gereedmaken van het persverslag voor *De Wachter* is opgedragen, ontslagen uit de Commissie voor Benoemingen. In zijn plaats wordt aangesteld Ds. D. H. Kromminga.

ARTIKEL 75

Ouderling M. Bouma sluit met dankzegging.

TWAALFDE ZITTING, VRIJDAGMORGEN, 22 JUNI

ARTIKEL 76

Nadat gezongen is Psalm 84:3, gaat Ds. J. O. Vos voor in het gebed.

ARTIKEL 77

Bij het appèl nominaal blijkt, dat Oudeling E. Eerkes afwezig is wegens ongesteldheid, en dat Ouderling A. Lyzenga, primus afgevaardigde van Classis Holland, weer tegenwoordig is.

ARTIKEL 78

De Acta van de tiende en elfde zitting worden door den Scriba gelezen en door de Synode aangenomen en goedgekeurd.

ARTIKEL 79

The Committee of Preadvice in re *Missions* (Art. 52, supra), submits the following supplementary report:

1. Respecting the matter referred to your Committee, viz: a request of our Missionary, the Rev. C. G. Hayenga, of Zuni, N. M., to wire the office of Indian Affairs at Washington, D. C., on behalf of the Ojo Caliente Chapel, your Committee advises that Synod do this immediately by send-

ing the following request to the Hon. Charles H. Burke, Commissioner of Indian Affairs:

"HON. CHARLES H. BURKE,
Commissioner of Indian Affairs,
Office of the Interior,
Washington, D. C.

"The Christian Reformed Church of America, in Synod assembled at Holland, Michigan, urgently petitions your honor to pass favorably upon the request of its Missionaries at Zuni, New Mexico, now on file at your office, for the grant of a parcel of land at Ojo Caliente on the Zuni Indian Reservation for the purpose of erecting a small chapel or community house for the benefit of the Indians in that locality.

"Done at Holland, Michigan, this twenty-second day of June in the year of our Lord One Thousand Nine Hundred and Twenty-eight.

Synod of the Christian Reformed Church in America,

H. KEEGSTRA, *President.*

D. ZWIER, *Clerk*"

Synod so decides.

2. If it should be necessary later on for various members of Synod to bring influence to bear upon their respective Congressmen and Senators, we advise Synod to instruct the Director of Missions to furnish such delegates or ministers with a form letter which they may address to their representatives at Washington.

Synod so decides.

ARTICLE 80

Continuation of Report on *Theological School and Calvin College* matters (cf. Art. 73) (Bijlage II).

6. In regard to Art. 35 under D of the Curatorium Report, and the Report of the Committee in re Reduction of Curatorium (Agenda, Part I, pp. 112 to 117), your Committee recommends:

Synod decide not to reduce the number of the Curators.
Grounds:

- a) In a reduced Curatorium the number of Curators will not be sufficiently large to take care of the work, especially between meetings. For example, the work of the Supervisory Committee, the Committee on Buildings and Grounds, the Committee on Finance, must be taken care of to a very great extent by men

living in comparatively close proximity to the school. Reduction of Curatorium would necessarily further limit the number of men eligible to these committees;

(This objection pertains to the proposed plan of the Committee of 1926 as well as to the "possible solutions" mentioned Sub. 1 and 2, C, of the report of that committee.)

- b) Proposed plans involve a division of Curatorium into two sections, one of which is to have charge of the educational, moral and spiritual interests, and the other of matters pertaining to finances, buildings, etc., thus creating an undesirable dualism;

(This objection pertains to the proposed plan of the Committee of 1926, the plan of Illinois, and the "possible solution" mentioned Sub. C, 2, report of the Committee of 1926.)

- c) Reduction of Curatorium would place matters of greatest importance in the hands of too small a group.

(This objection pertains to the proposed plan of the Committee of 1926 as well as the "possible solution" mentioned Sub 1 and 2, C, of the Report of the Committee of 1926.)

- d) Proposed plans would bring about an undesirable centralization of power in one section of the Church. If the number of Curators be reduced there will not be enough Curators to take care of all the work. (See 1 of this same section of this same report.) This again would necessitate the appointment of Curators at large by the Synod from the central section of the Church.

(This objection pertains to the proposed plan of the Committee of 1926 as well as the "possible solution" mentioned Sub C2, of the Report of that Committee in the Agenda.)

- e) Proposed reduction of Curatorium would deprive the school to that extent of points of contact with outlying Classes. This contact, maintained through the Curators, is of inestimable value to the School. The Classes in their turn are better served by two delegates than by one.

(This objection pertains to the proposed plan of

the Committee of 1926 and the "possible solutions" mentioned Sub 1 and 2, C, of the Report of that Committee.)

- f) The continuity of the personnel of Curatorium and the Supervisory Committee would be seriously impaired in view of the fact that ministers frequently change from one Classis to another. These changes would be more serious in the case of a reduced Curatorium.

(This objection pertains to the proposed plan of the Committee of 1926 and the "possible solution" mentioned Sub 1 and 2, C, of the Report of that Committee.)

Adopted.

7. In regard to the proposal to increase the salaries of the College Professors (II, B, 4), which reads as follows:

"1. The Curatorium proposes to raise the maximum salary of College Professors to \$3,300.00 except in the case of those men who have earned a doctor's degree or who have served the institution as professor for a period of twenty-five years—these to receive a maximum of \$3,500.00.

"2. The raise is to be made by sliding scale with the understanding that the professors will receive a raise of \$200.00 the first year.

"3. Henceforth professors and associate professors, instructors and assistants shall be placed on a sliding scale.

"4. The scale of salaries shall be as follows:

	<i>Minimum</i>	<i>Maximum</i>
Assistants	\$1,600.00	\$2,200.00
Instructors	2,000.00	2,400.00
Associate Professors	2,200.00	2,800.00
Professors	2,600.00	3,300.00 or 3,500.00

"5. That the salary of the College President shall be \$4,000.00 for the next year."

Your Committee recommends its adoption unaltered except that 5) shall read as follows: "The annual salary of President Broene shall be \$4,250.00" *Grounds:*

- a) The salaries of the Theological Professors were raised at the Synod of 1926, but no provisions were made to meet the needs of the College Professors;

- b) The standard of living is such that our College Professors are in need of a higher salary than they are now receiving;
- c) The Committee of Finance has approved the proposed increase and can see its way clear to raise the required amount without making an increase in the "assessment" of the churches necessary.

At the suggestion of President Broene, *Synod decides* to allow Prof. Dekker and Prof. Van Zyl a gratification of one hundred dollars each for extra work done by them. (See Report of Curatorium, I, D, 22, 2.)

At the suggestion of Dean A. J. Rooks, *Synod decides* that the interpretation of the term "professor" in this scale of salaries be referred back to the Curatorium. (Continued in Art. 83.)

ARTIKEL 81

Ouderling W. J. Van Mell sluit deze zitting met dankzegging.

DETIENDE ZITTING, VRIJDAGNAMIDDAG, 29 JUNI

ARTIKEL 82

Ds. J. De Haan, Jr., opent deze zitting. Hij laat zingen Psalm 119: 17 en gaat voor in gebed.

ARTIKEL 83

Continuation of Report on *Theological School and Calvin College*:

8. In regard to II, B, 4 (e) of the Report of Curatorium, your Committee advises to reject the proposal of Curatorium, and to adopt the following:

"RULES GOVERNING THE APPOINTMENT OF PROFESSORS OF THEOLOGY

I. Method of Appointment—

The general thought underlying the following rules is that there are three parties, besides the Synod, which are directly concerned in every nomination for theological professors; the Church as a whole, the Curatorium, and the

Theological Faculty. The Church as a whole, because the Seminary is the School of our Church, and because its theological professors fill an ecclesiastical office; the Curatorium, because they are in charge of all the affairs of the School, as representatives of the Synod, and are fully acquainted with its needs; and the Theological Faculty, because they know best the qualifications for the work of a Seminary professor, and because of the vital necessity of co-operation between the members of the faculty.

As a general rule the Curatorium shall make the nomination(s) from which the Synod shall elect. The Synod shall make its own nomination through a committee only when a sudden vacancy occurs which leaves no time for the Curatorium to convene in the early spring, or when serious objections against the nominees of the Curatorium make it advisable for Synod to prepare a new nomination. The Synod, however, shall always have the right to add names to the nomination proposed by the Curatorium, but with this understanding that this shall not be done on the floor of the Synod. Names which may be suggested in the full meeting of the Synod shall be referred to the Committee for nominations.

A. *Nominations* originating at the Curatorium shall be made in the following manner:

1. The full Curatorium shall meet in March and prepare its nomination(s) only after the Theological Faculty has been asked for its advice.

2. When the full Curatorium meets in March for the making of nominations, it shall conduct as much of its annual business as possible, and outstanding committees shall reckon with this. The full Curatorium shall not meet again in May or June for the examinations, but leave this work to the Curatorium Contractum.

3. The nomination(s) of the Curatorium shall be published in *De Wachter* and *The Banner* three times as soon as possible after the meeting of the Curatorium, together with the statement that possible objections by consistories or Classes must be sent to the Stated Clerk of Synod before the next meeting of Curatorium Contractum. Copies of these objections shall be sent to the Curatorium Contractum, which shall have the right to send its comments on these objections to Synod.

B. Concerning nominations originating at the Synod, the following shall be observed:

1. The Synod shall not make a nomination or add names to a nomination made by the Curatorium until the advice of the Theological Faculty has been asked.

2. Nominations shall be made by the Committee of Preadvice with the advice of the Supervisory Committee of the School.

3. The name(s) of the professor(s) elected by Synod, whose name(s) was (were) not previously announced to the churches, shall be published thrice in *De Wachter* and *The Banner* immediately after Synod, together with the statement that possible weighty objections by consistories or Classes must be sent, before the tenth (10th) of August, to the Secretary of the Curatorium, who shall notify the Supervisory Committee.

4. If it deems this necessary, the Supervisory Committee, in consultation with the officers of the Curatorium, shall call a meeting of the Curatorium Contractum, or in very serious cases of the full Curatorium, which shall consider the objections with a view to their removal and send an answer to the complainants.

II. Terms of Office—

The first appointment shall be for a term of two years, the second for a term of six years, and the third "indefinite".

III. Qualifications—

Your Committee recommends the appointment of a Committee to compile all existing rules and give advice at the next Synod as to what should be rejected, retained, and revised.

We advise Synod to decide that with the adoption of the foregoing all former rules regarding method of appointment and terms of office shall be abrogated.

Synod decides as follows in regard to these *Rules for the Appointment of Professors of Theology*:

De Synode verwijst het voorstel van het Curatorium (B, 4, e), zoowel als het voorstel van de Commissie van Praeadvies, naar het Curatorium, met instructie om deze zaak tijdig te brengen voor de aandacht der kerken, opdat voorstellen tot wijziging in het Agendum voor de e. v. Synode kunnen worden opgenomen.

II. Overtures Found in the Agenda.

1. Regarding the overture of Classis Zeeland (Agenda, Part II, page VI), reading as follows:

“De Synode handhave dat met het oog op hun belangrijken arbeid de Theol. professoren gedurende het schooljaar zich hebben te houden aan den regel van Artikel 14 van het ‘Reglement voor de Theol. School’, en besluite dat het hun niet vrij staat gedurende het schooljaar tijdroovende lezingen te houden.

“*Grond:* ‘Ten einde de professoren in de Theologie zich op hun arbeid kunnen toeleggen’, en voor dien arbeid frisch blijven.”

Your Committee advises Synod not to adopt this overture. *Grounds:*

- a) The Article to which the overture refers evidently is Art. 14 of the old “Reglement der Theol. School”, while no regulations concerning this matter are found in the “Reglement” now in force;
- b) We may rely upon the Curatorium to exercise the necessary supervision in this matter.

Adopted: the advice of the Committee.

2. Regarding the overture of Classis Illinois (Agenda, Part II, page VI), reading as follows:

“De Classis Illinois verzoekt de Synode de professoren van de Theologische School en Calvin Collegé te herinneren aan het besluit der Synode, 1924, Art. 30, X, inzake publicatie van artikelen.”

Your Committee recommends that Synod adopt this overture.

Adopted.

3. Regarding overtures of Classis Pacific and Zeeland (Agenda, Part II, page VI) reading as follows:

“In aanmerking nemende de moeilijkheid, die zich herhaaldelijk voordoet bij het innen van den aanslag van \$3.50 voor de Theol. School, verzoekt de Classis, dat die aanslag vooral niet worde verhoogd.”

“De Synode verhoogde den aanslag der Theol. School niet, maar late dezen op \$3.50.

“Grond: Vele gemeenten kunnen niet meer doen.”

Your Committee recommends that Synod adopt the following: “Though the Curatorium has managed to keep the assessment down to \$3.50 per family, it may serve to reassure the churches to declare that Synod does not at all favor the raising of this assessment.”

Adopted.

4. Regarding the overture of Lagrave Avenue Consistory (see Agenda, Part II, pp. VI and VII) reading as follows:

“Lagrave Avenue overtures Synod to amend the ruling which requires prospective candidates for the ministry who have pursued their studies at institutions not positively Reformed to attend the classes of the last year at our Seminary (Acts 1922, Art. II, III) in such a way as to leave it to the judgment of Curatorium to decide on possible exceptions.

Grounds: “While it cannot be denied that the present ruling is, generally speaking, a good one, to leave no room whatever for exceptions,

- a) Would seem to encroach on the Reformed principle of free study; and,
- b) Might lead to absurdities as, for instance, in the case of a theologian who has spent four or five years at Princeton Seminary, but has not attended our school.”

Your Committee is convinced that the rule should be enforced without exception and recommends to Synod so to decide. *Grounds:*

- a) Even if one should favor the principle of “free study” as usually understood, for practical reasons it is, nevertheless, highly desirable that at least one year, more particularly the last, be spent at our Seminary by all our future ministers in order that they may imbibe the distinctive principles and spirit of the Christian Reformed Church.
- b) It is not pertinent to speak of “absurdities” even in cases where students have taken post graduate work at other institutions because such students will, in that required year, take especially those

courses which are distinctive of our school and Church and which they have not been able to take at other institutions.

The advice of the Committee is adopted.

In verband met deze zaak wordt besloten uitvoering te geven aan het besluit van de Synode van 1924 (Acta, pag. 35 onderaan). Wijl genoemde Synode naliet een Commissie te benoemen, zal deze thans benoemd worden, met de opdracht om een grondige studie te maken van het beginsel der vrije studie. (Zie Art. 142.)

5. Regarding the overture of Classis Sioux Center (Agenda, Part II, page VII) in re "*Bedenktijd voor Candidaten*", reading as follows:

"De Synode wijzige den Bedenktijd voor Candidaten ter overweging van een beroep van zes tot drie weken.

Gronden:

- a) Zes weken bedenktijd is blijkbaar ingevoerd zonder dat hiervoor door een van onze Synoden gronden zijn aangegeven. In de editie van de Kerkenorde uitgegeven in 1897 lezen wij alleen: "Tijd van beraad is voor predikanten drie, voor candidaten zes weken" (bladz. 8-11 f). Naar het oordeel der Classis behoorden voor dit verschil in bedenktijd althans goede gronden aangegeven te zijn, zoo die er bestaan;
- b) Hoewel deze wijziging geen zaak is van principieele beteekenis, toch is ze van overwegend praktisch belang:
 - (1) Zes weken is niet gewenscht met het oog op de roepende gemeenten die mogelijk zes weken worden opgehouden en dan nog teleurgesteld kunnen worden;
 - (2) Zes weken is niet gewenscht met het oog op candidaten die niet in de eerste plaats in aanmerking komen, en die bij de nu bestaande bepaling mogelijk tien of twaalf weken na hun beroepbaarstelling op een roeping hebben te wachten;
 - (3) Zes weken bedenktijd werkt het euvel in de hand dat sommige der candidaten onderscheidene beroepen ontvangen en geruimen tijd in overweging kunnen houden.

- (4) Indien voor een leeraar, die een arbeidsveld heeft, drie weken bedenktijd voldoende wordt geacht, dan is drie weken zeker wel voldoende voor een candidaat die nog geen arbeidsveld heeft."

Your Committee recommends that Synod adopt this overture on the grounds adduced and that this new ruling become effective at once.

Adopted.

6. Regarding the overture of Classis Sioux Center (Agenda, Part II, page VIII) reading as follows:

"De Classis Sioux Center verzoekt Synodale voorlichting inzake de vraag of vroegere *Kas-studenten*, die tot een anderen staat des levens zijn overgegaan en weigeren hun schuld bij het Studiefonds af te betalen, door middel van het wereldlijke gerecht behooren vervolgd te worden."

Your Committee recommends that Synod decide not to express itself in this matter. *Grounds:*

- a) Synod is not a bureau of information.
- b) Existing regulations for students receiving classical aid are classical, not synodical.

Adopted.

7. Regarding the overture of Classis Sioux Center (Agenda, Part II, page IX) reading as follows:

Classis Sioux Center verzoekt de Synode zoodanig besluit te passeeren, tengevolge waarvan er meer eenheid kan komen in de wijze waarop de verschillende Classes *terugbetaling* regelen aan de *Studiefondsen* door voormalige studenten. *Gronden:*

- (1) De Acta toonen dat de Synode van 1892 zulk een besluit genomen heeft, waardoor alzoo het besluit der Synode van 1888 zou worden aangevuld; doch dit besluit is niet uitgevoerd. De Classis meent dat dit synodaal besluit als nog dient te worden uitgevoerd;
- (2) Na 1888 is reeds driemaal door onderscheidene Classes bij de Synoden aangedrongen op aanvulling van het besluit van 1888;

- (3) De verwijzing door de Synode van 1926 naar het besluit van 1888 kan derhalve niet beschouwd worden als een voldoende antwoord;
- (4) Ofschoon de Synode van 1888 heeft uitgesproken dat deze zaak classicaal behoort te blijven, is zij toch blijkens Art. 19 der K. O. tevens van belang voor de Kerk in haar geheel, en dus synodale attentie waardig;
- (5) De Classis oordeelt dat meerdere eenheid in dit opzicht meer billijk zou zijn tegenover de toekomstige predikanten die door de Classes geholpen worden.

Your Committee advises Synod to suggest to the various Classes the desirability of working in the direction of exempting students from restitution.

Grounds:

- 1) The contention of Classis Sioux Center that uniformity is desirable is correct.
- 2) As a rule the salaries of ministers are too small to enable those who received aid from a Classis to reimburse that Classis without being handicapped in the purchase of indispensable ministerial equipment.

Adopted.

Finally, your Committee recommends to Synod, now that the *Hekman Memorial Library* is completed, to send a letter of heartfelt thanks to the donors.

Adopted.

ARTIKEL 84

Aan de orde is nu het advies der Commissie voor *Theologische School en Calvin College* zaken in re de herbenoeming van Prof. B. K. Kuiper. De Professor verzoekt echter, dat zijn zaak zal worden uitgesteld tot Maandagnamiddag, omdat hij in den tijd, die nu nog overig is vóór het uur van sluiting, niet zou kunnen beëindigen wat hij zijn zaak aangaande in het midden wenscht te brengen. De Synode besluit hem hierin ter wille te zijn en stelt deze zaak uit tot Maandagnamiddag.

Op de vraag, die nu wordt opgeworpen, of deze zaak in comité dan wel in open vergadering zal worden behan-

deld, besluit de Synode, overeenkomstig den wensch van den professor zelf, dat ze in open vergadering zal worden behandeld. (Zie verder Art. 90.)

ARTIKEL 85

De Praeses stelt nu aan de orde het rapport der Commissie van Praeadvies in re *Protesten en Varia*, hetwelk gelezen wordt door den rapporteur, Ds. M. Monsma. De Synode besluit het punt voor punt te behandelen:

EERWAARDE VADERS EN BROEDERS:

De Commissie van Praeadvies voor *Protesten en Varia* heeft de eer het volgende rapport van haar werkzaamheden te leveren:

I. MATERIE.

1. Een instructie van Classis Orange City betreffende het rapporteeren van Commissies door vorige Synodi benoemd.

2. Een Instructie van Classis Pacific doelende op een meerder gebruik der Nederlandsche taal ter Synode.

3. Een Instructie van Classis Sioux Center betreffende den regel voor het vaststellen van het getal huisgezinnen eener gemeente.

4. An overture of Classis Holland, pertaining to the same matter mentioned under 3, above.

5. Een Instructie van Classis Grand Rapids East betreffende de al of niet bevestiging van herkozen ambtsdragers.

6. An invitation of the Consistory of Rehoboth, New Mexico, endorsed by Classis California, to the Synod of 1930, that Rehoboth be selected as its meeting place.

7. Een Instructie van Classis Orange City betreffende herziening der vragen, die gebruikt worden bij het doen van openbare belijdenis.

8. Een Instructie van Classis Pella betreffende een Onderlinge Brand-Assurantie onzer kerkelijke gebouwen.

9. Een Protest van J. Waterlander vs. Classis Illinois.

10. Een Verzoek van den Kerkeraad Zeeland, North Street.

11. Stukken betreffende de zaak Sioux Center.

- a) Rapport der Commissie door de Synode van 1926 benoemd.
 - b) Inlichtingen en verzoeken van den Kerkeraad van Sioux Center I.
 - c) Verklarend schrijven van den Kerkeraad van Sioux Center II.
12. Stukken betreffende de zaak Edgerton.
- a) Bezwaarschrift van den Kerkeraad van Edgerton, Minn., vs. de Synode van 1926.
 - b) Een schrijven van Theo. Hanenburg.
 - c) Uittreksels uit de notulen van Classis Orange City's herfst vergadering, 1926, in re deze zaak.
 - d) Een schrijven van J. Faber, Leota, Minn.
- Voor kennisgeving aangenomen.

II. OORDEEL EN ADVIES.

1. In betrekking tot No. 1, onder I (Zie Agenda, Part II, p. XXXVII en XXXVIII), adviseert uwe Commissie het volgende te besluiten:

De Synode besluit dat *rapporten* opgesteld door commissies door een vorige Synode benoemd, rechtstreeks ter tafel der Synode zullen komen, zonder eerst verwerkt te worden door een commissie van praeadvies, en dat één van de leden van een commissie die een rapport opstelde, door zulk een commissie zal worden aangewezen om haar rapport in te dienen, te verduidelijken en te verdedigen voor de Synode.

Gronden:

- a) Bedoelde commissies zijn feitelijk commissies van Praeadvies. Hun rapport aan het oordeel eener commissie van praeadvies te onderwerpen komt dus hier op neer: De Synode legt het rapport eener commissie van praeadvies in de handen eener tweede commissie van praeadvies. Dit is onnoodige duplicatie.
- b) Een commissie die aangesteld is door de Synode en twee jaren lang de materie van een rapport heeft ingedacht, heeft zeker recht rechtstreeks rapport te leveren.
- c) Een commissie van praeadvies, die slechts enkele avonden zitting heeft, allerhande materie onder de

aandacht heeft, is niet beter in staat oordeel te vellen over den inhoud van een rapport dan de opstellers zelve.

- d) Deze wijze van werken zou de arbeid van de commissies van praeadvies verminderen, en men zou meer tijd hebben zaken die nog voor de Synode voorbereid moeten worden, in te denken, zoo de Synode de rapporten direct in behandeling nam.

Naar aanleiding van de instructie van Classis Orange City besluit de Synode een Commissie te benoemen, die de wijze van werken op de Synodale vergaderingen in studie zal nemen, de *Regels van Orde* aan een grondige herziening zal onderwerpen, en op de e. v. Synode rapport zal uitbrengen. (Art. 142.)

2. In betrekking tot No. 2, onder I, van dit rapport, nam de Synode reeds een beslissing. Advies dus overbodig. (Zie Art. 15, supra.)

Voor kennisgeving aangenomen.

3. In betrekking tot No. 3, een instructie van Classis Sioux Center, luidende als volgt:

“De Synode herzie het besluit genomen door de Synode van 1906, waarbij werd vastgesteld wat als *huisgezinnen* te tellen zijn. Zie voor dit besluit Acta 1906, Art. 93, p. 52, alsook Acta 1924, Art. 77, p. 94.

“De Synode wijzige dit besluit in dier voege dat punt b) voortaan leze: ‘Waar de man of vrouw door belijdenis des geloofs tot de gemeente behoort.’” Zij late dus de woorden: “hetzij door den doop of mede” uit dit punt vervallen.

“Gronden:

- (1) Deze woorden te laten vervallen is in harmonie met de strekking van de uitspraak der Synode van 1918, punt 1, betreffende gedoopten die den volwassen leeftijd hebben bereikt, maar niet komen tot het doen van belijdenis, dat zij, namelijk, voorwerpen der kerkelijke tucht worden, en bij volharding in hunne zonde buiten de Kerk behooren gesloten te worden (zie Acta 1918, Art. 52, p. 58 en p. 180, 1);
- (2) Het kan niet verwacht worden dat een huisgezin, waarvan slechts of de man of de vrouw alleen uit

kracht van den doop tot de gemeente behoort, bij zal dragen tot den aanslag voor de Theol. School, Emeritus Kas, enz., te meer niet daar zulk een man of vrouw voorwerp der kerkelijke tucht wordt;

- (3) Bijgevolg hebben de andere huisgezinnen ook nog den aanslag voor zulke gezinnen op te brengen wat niet billijk is; of de kerkeraden gaan bij de opgaaf zulke gezinnen verzwijgen, wat in strijd is met de bepaling zooals die thans luidt onder punt *b.*”

Uwe Commissie adviseert alzo te besluiten, op de gronden door de Classis Sioux Center aangevoerd.

Alzo besloten.

4. Pertaining to No. 4, under I, of this report, your Committee submits the overture in its complete form, the conclusion of which is found in the Agenda, Part II, p. XXXVIII.

“Classis Holland desires to have the following matter placed before Synod:

I. *Historical Review.*

A. The Synod of 1906, upon request of Classis Hudson, adopted the following rule as to what constitutes a family for statistical reports:

- a) Waar man en vrouw beide belijdende leden zijn;
- b) Waar de man of de vrouw, hetzij door den doop of mede door belijdenis des geloofs tot de gemeente behoort;
- c) Waar de vrouw, weduwe zijnde, als hoofd des gezins optreedt.

- (1) There were one or more qualifying statements proposed by Classis Hudson which were not adopted by Synod, 1906.

B. Synod, 1924, Acta, page 16, adopted conclusions in re this matter, in connection with an instruction from Classis Zeeland.

C. Synod, 1924, Acta, page 94, expressed itself in re this rule in connection with instructions from Classis Grand Rapids West and the Lamont Chr. Ref. Church.

II. *Judgment.*

A. There is no qualifying phrase accompanying the rule which in any way gives consistories the right to deviate from the rule at all.

- 1) This is not in accordance with the autonomy of the local church.

B. There is reason to believe that not all consistories are reporting the number of families in strict accordance with the rule. (See Acta, Synod, 1914, p. 16, 9, a.)

- 1) This is undoubtedly due to various reasons, among which the following may be mentioned in connection with the synodical "assessment":
 - a) There are those falling under the rule in the local congregations who do not pay the assessments.
 - b) There are those who cannot pay.
 - c) Among the latter class those may be figured who receive financial support from the local congregations.
- 2) There is reason to believe that consistories are using their own judgment in the matter of the number of families reported, but not honorably so, because any deviation is a violation of the rule.

III. *Petition or Request.*

We respectfully request Synod to add a clause to the rule mentioned whereby the consistories, through Classis, may report the number of families for which they conscientiously feel they may be held responsible financially in connection with the various "Assessments".

This entails, of course, that the report may differ from that reported in the Yearbook, but also that both reports will be more honorable."

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

- 1) Classis Holland has virtually neglected to motivate its overture.
- 2) In raising the congregational budget the better situated are rightly expected to help bear the burdens of the less fortunately situated. This same

Christian duty holds regarding the "assessments" under consideration.

- 3) A change as Classis Holland suggests would very easily lead to undesirable irregularities.

Adopted: The advice of the Committee.

5. In betrekking tot No. 5, een instructie van *Classis Grand Rapids Oost*, luidende als volgt:

"Daar er thans geene gelijkheid in onze kerken gevonden wordt inzake de al of niet *bevestiging van herkozen ambtsdragers*, besluite de Synode ten einde de uniformiteit in dezen te bevorderen, dat herbevestiging niet alleen gewenscht, maar behoorlijk is, en wel om de volgende *redenen*:

- a) Het karakter van het ambt. Het ambt kleeft niet in den persoon, maar duurt slechts zoo lang als er in de stipulatiën is bepaald;
- b) De roeping tot het ambt. Ofschoon die het voor naamste is, moet ze toch door de bevestiging worden gevolgd, welke niets anders, doch ook niets minder beteekent dan de openlijke stipulatiën tusschen de roepende kerk en den geroepene met betrekking tot den hem opgedragen dienst;
- c) De gelijkheid van de onderscheiden ambten in Christus' Kerk. De dienaren des Woords, wanneer zij van de eene naar de andere gemeente vertrekken, moeten herbevestigd, omdat de vorige bevestiging slechts van kracht is zoolang de dienst in eene bepaalde kerk duurt."

Uwe Commissie adviseert dat de Synode het volgende besluite:

Tot bevordering van uniformiteit in onze kerken, spreekt de Synode uit, dat herbevestiging van herkozen ambtsdragers niet alleen gewenscht, maar ook behoorlijk is. *Gronden:*

Zoo als aangevoerd door Classis Grand Rapids Oost.

Alzoo besloten.

(Zie verder Art. 118.)

ARTIKEL 86

Deze zitting wordt met dankzegging gesloten door Ouderling H. Van Noord.

VEERTIENDE ZITTING, MAANDAGNAMIDDAG,
25 JUNI

ARTIKEL 87

Ds. N. J. Monsma opent de vergadering met gebed, nadat gezongen is Psalm 43: 3.

ARTIKEL 88

De Acta van de twaalfde en de dertiende zitting worden gelezen en goedgekeurd.

ARTIKEL 89

Appèl wordt gehouden, waarbij blijkt, dat alle afgevaardigden tegenwoordig zijn behalve Ouderling J. Webber van Classis Ostfriesland en Ouderling A. Holstein van Classis Wisconsin, beide wegens huiselijke omstandigheden.

ARTIKEL 90

Synod now takes up the matter of the re-appointment of Prof. B. K. Kuiper (cf. Artt. 72 and 84 above).

The reporter of the Committee of Preadvice on Theological School and Calvin College reads Artt. 17 and 18 under D of the report of the Curatorium (see Bijlage II).

The advice of the Committee of Preadvice is as follows:

“With regard to Artt. 17 and 18 under D of the Report of the Curators, your Committee considered this matter thoroughly and gave Prof. Kuiper an opportunity to express himself. He stated, however, that he preferred not to do so before the Committee because he intended to present a complete and unequivocal statement to the Synod.

Your Committee regrets to state that it feels constrained to recommend not to reappoint Prof. B. K. Kuiper.
Grounds:

- a) Prof. Kuiper through his disregard of the rule of the school in re theater attendance and through his breach of promise in this matter, has lost the confidence of the Curatorium under whose supervision he has to labor;
- b) Prof. Kuiper has not gained the confidence of the Church during his two years of service at our Seminary, but on the contrary has done things which

tended to embarrass our consistories in their efforts to combat theater attendance.

One member of the Committee, Mr. H. J. Dornbos, desired to have his negative vote on the motion recorded."

A motion is made to adopt the advice of the Committee.

The following *statement* signed by all the delegates of Classis Grand Rapids East is now read:

"De afgevaardigden van Classis Grand Rapids Oost hebben volgens besluit hunner Classis aan de Synode mede te deelen, dat Classis Grand Rapids Oost zich uitgesproken heeft tegen de herbenoeming van Prof. B. K. Kuiper. Aanleiding tot die uitspraak was een bezwaarschrift bij de Classis ingediend, en grond voor die uitspraak lag in het resultaat van het toen ingestelde onderzoek."

This statement is accepted as information.

Prof. Kuiper now obtains the floor, and addresses Synod for more than three hours in defense of his position. (Continued in Art. 97 below.)

ARTIKEL 91

Besloten om morgenavond een avondzitting te houden.

ARTIKEL 92

Ouderling A. Rodenhouse sluit deze vergadering met dankzegging, nadat gezongen is Psalm 25: 6.

VIJFTIENDE ZITTING, DINSDAGMORGEN 26 JUNI

ARTIKEL 93

Ds. I. Van Dellen opent deze vergadering. Hij laat zingen Psalm 25: 7 en gaat voor in gebed.

ARTIKEL 94

De Acta der veertiende zitting worden gelezen en goedgekeurd.

ARTIKEL 95

Appel wordt gehouden. Het blijkt, dat Ouderling W. J. Van Mell van Classis Hackensack en Ouderling C. Leenhouts van Classis Illinois afwezig zijn.

ARTIKEL 96

The report of the Committee of Preadvice on *Amusements and Unions* is now read by the reporter, Rev. R. B. Kuiper, and accepted as information. Synod decides to discuss it seriatim.

AMUSEMENTS

Material: Report of the Committee on Worldly Amusements (Agenda, Part I, pp. 4-56).

Recommendations:

A. Your Committee recommends that Synod thank the Committee on Worldly Amusements for its work.

Adopted.

B. Your Committee suggests that Synod adopt the following resolutions in harmony with the recommendations which conclude the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 55, 56).

I. Synod reminds our people of the doctrinal and ethical principles which should guide the Christian in his relation to the world in general and in the matter of amusements in particular, and urges all our professors, ministers, elders, and Bible-teachers to emphasize these principles in this age of prevailing worldliness.

Some of the most important of these principles follow:

1. The *honor of God* requires:
 - a) That the Christian's amusements should at the very least not conflict with any commandment of God;
 - b) That we and our children should be keenly aware, also in our amusements, of our covenant relation to God as His peculiar people;
 - c) That the Christian shall deem it a matter of loyalty to God not to further the interests of an institution which is manifestly an instrument of Satan for attack on the Kingdom of God.
2. From the consideration of the *welfare of man* we conclude:
 - a) That there is a legitimate place in life for such amusements as are recreative for body and mind;

- b) That no physical recreation or mental diversion should be tolerated which is in any way or in any degree subversive of our spiritual and moral well-being;
- c) That, even when our amusements are not spiritually or morally harmful, they should not be allowed to occupy more than a secondary, subordinate, place in life.

3. The principle of *spiritual separation from the world*:

- a) Does not imply that Christians should form separate communities or should shun all association with ungodly men (1 Cor. 5: 9 ff.);
- b) Forbids friendship, in distinction from fellowship, with evil men (James 4: 4);
- c) Requires that we shun all evil in the world;
- d) Demands a weaning away of the heart from the transient things of this present earthly sphere (Colossians 3: 1, 2).

4. *Christian Liberty*:

- a) Consists in freedom from the power of sin; in freedom from the law: its curse, its demands as a condition for earning eternal life, its oppressive yoke; and in liberty of conscience with reference to human ordinances and things neither prescribed nor condemned, either directly or indirectly, in the Word of God;
- b) Is limited in its exercise by the law of love (1 Cor. 8: 9, 13), the law of self-preservation (Matt. 18: 8, 9), and the law of self-denial, which often requires the renunciation of things in themselves lawful (Matt. 16: 24).

Adopted.

II. While *several* practices are found in our circles which cannot pass the muster of these principles, and while *all* our amusements, not only theatre-attendance, dancing, and card-playing, should be judged in the light of these principles, yet Synod feels constrained, in pursuance of the decisions of the Synod of 1926 in the matter of amusements, to call particular attention to this familiar

trio. It greatly deplotes the increasing prevalence among us of these forms of amusement, urgently warns our members against them, and further refers our people to the material on the subject given in the report of the Committee on Worldly Amusements (Agendum, Part I, pp. 31-47).

Adopted.

III. Synod urges all our leaders and all our people to pray and labor for the awakening and deepening of spiritual life in general, and to be keenly aware of the absolute indispensability of keeping our religious life vital and powerful, through daily prayer, the earnest searching of the Scriptures, and through engaging in practical Christian works, which are the best antidote against worldliness.

Adopted.

IV. Synod exhorts all our leaders to warn unceasingly against the prevailing spirit and forms of worldliness in order that our Reformed principles in these matters may be re-emphasized; insists that these warnings shall be given not only in the preaching, but also in our Catechism and Sunday School classes, in family-visitation, and in personal contact whenever occasion presents itself; and urges that these warnings shall be given also in our school-rooms.

Adopted.

V. Synod reminds consistories that in nominations for or appointments to positions of responsibility in our churches, careful attention should be paid to conduct in the matter of amusements; and suggests that also other bodies, such as Boards of Christian Schools, City Missions, etc., heed this same matter in their appointments.

Adopted.

VI. Synod urges consistories to deal in the spirit of love, yet also, in view of the strong tide of worldliness which is threatening our churches, very firmly with all cases of misdemeanor and offensive conduct in the matter of amusements; and, where repeated admonitions by the consistory are left unheeded, to apply discipline as a last resort.

Adopted.

VII. Synod instructs consistories to inquire of those who ask to be examined previous to making public profession of their faith and partaking of the Lord's Supper as to their stand and conduct in the matter of worldly amuse-

ments, and, if it appears that they are not minded to lead the life of Christian separation and consecration, not to permit their public profession.

Adopted.

C. Your Committee is of the opinion that the grounds on which the Committee on Worldly Amusements declined to carry out the instruction to suggest ways and means whereby our young people may be provided with wholesome amusements, are valid, and recommends that Synod so express itself (Agenda, Part I, p. 56).

Adopted.

D. Your Committee suggests that Synod instruct the Publication Committee to publish the whole report of the Committee on Worldly Amusements (Agenda, Part I, pp. 4-56) in *De Wachter* and *The Banner* in as many installments as may be convenient.

Adopted.

Synod further decides that the report shall also be published in pamphlet form for distribution, at cost price.

ARTIKEL 97

De Synode komt nu terug op de zaak van de herbenoeming van Prof. B. K. Kuiper. (Cf. Art. 90.)

Het voorstel der Commissie van Praeadvies om Prof. Kuiper niet weer te benoemen wordt in den breede besproken. (Zie verder Art. 100.)

ARTIKEL 98

Ouderling A. Vander Ark sluit deze zitting met dankzegging.

ZESTIENDE ZITTING, DINSDAGNAMIDDAG, 26 JUNI

ARTIKEL 99

Nadat gezongen is Psalm 119:3 gaat Ds. D. De Beer voor in het gebed.

ARTIKEL 100

De bespreking van het voorstel der Commissie van Praeadvies in re de herbenoeming van Prof. B. K. Kuiper wordt voortgezet.

Nadat al de afgewaardigden die zulks begeeren, gelegenheid ontvangen hebben zich uit te spreken, en nadat den professor zelf meermalen gelegenheid gegeven is om zich te verantwoorden, besluit de Synode, zonder zich in bijzonderheden uit te spreken over de gronden, welke door de Commissie van Praeadvies voor haar advies worden aangevoerd, over te gaan tot stemming over de al of niet herbenoeming van Prof. B. K. Kuiper.

De Synode besluit met briefjes te stemmen.

De uitslag der stemming is, dat Prof. Kuiper niet wordt herbenoemd.

ARTIKEL 101

Aan de Commissie van Praeadvies in re Theologische School en Calvin College wordt opgedragen, zoo spoedig mogelijk, de Synode met advies te dienen in zake de benoeming van een opvolger van Prof. Kuiper in den leerstoel der Historische Theologie. (Zie verder Art. 109.)

Om deze Commissie gelegenheid te geven te vergaderen, wordt besloten niet hedenavond, maar morgenavond een avondzitting te houden.

ARTIKEL 102

Ds. D. H. Kromminga geeft kennis, dat hij de benoeming tot hoofdredacteur van *The Banner*, en Ds. H. Keegstra, dat hij de herbenoeming als hoofdredacteur van *De Wachter* aanvaardt. (Cf. Art. 128.)

Met dank als kennisgeving aangenomen.

ARTIKEL 103

De bespreking van het rapport der Commissie van Praeadvies in re *Amusements and Unions* wordt thans voortgezet. (Cf. Art. 96.)

Het tweede deel van dit rapport, over de Unions, wordt gelezen door den rapporteur, Ds. R. B. Kuiper. De Synode besluit het punt voor punt te behandelen:

“UNIONS” EN ANDERE ORGANISATIES OP MAATSCHAPPELIJK GEBIED

Het volgende materiaal werd aan uwe Commissie ter overweging voorgelegd:

1. Het besluit der Synode 1926, om het eindoordeel over deze zaak nog twee jaren op te schorten, op-

dat de kerken voldoende tijd mochten hebben deze kwestie rijpelijk in te denken (Acta, 1926, p. 61).

2. Het rapport over deze zaak ingediend bij de Synode van 1926 door eene Commissie benoemd in 1924 (Agendum voor de Synode 1926, pp. 89-124).
3. Eene instructie van de Classis Grand Rapids West dat de Synode aan de conclusies van het rapport genoemd onder (2) enkele stellingen toevoege (Agendum, p. XXII).
4. Een schrijven van den kerkeraad van Ripon. Dit schrijven is niet afgedrukt in het Agendum en zal der Synode worden voorgelezen.
5. Eene instructie van de Classis Grand Rapids West dat de Synode eene Commissie benoeme om te onderzoeken of "The American Federation of Labor" gerekend kan worden tot de zoogenaamde neutrale vereenigingen te behooren (Agendum, p. XXI).

Voor kennisgeving aangenomen.

Uwe Commissie adviseert der Synode als volgt:

A. De Synode aanvaarde eenigzins gewijzigd de conclusies van het rapport ingediend bij de Synode van 1926.

I. Op de vraag of het in strijd is met ons Christelijk beginsel, dat leden der Kerk tevens leden zijn van organisaties op maatschappelijk terrein, waar deze organisaties niet op een Christelijk standpunt staan, en niet vanuit Christelijke beginselen werken, dient als antwoord:

Dat ieder Christen vrij moet worden geacht samen te werken met zijne naasten op elk wettig terrein der samenleving, en dat hij als lid der maatschappij volkomen recht mee te doen aan een gemeenschappelijke onderneming, of zich met anderen te vereenigen in een organisatie, wanneer het welbegrepen doel van zulk een onderneming niet in strijd is met de algemeene rechtsbeginselen in Gods Woord neergelegd. (Agendum, 1926, pp. 115, 117.)

Aangenomen.

II. De vragen: Van welken aard is de solidariteit van de Unions en gelijksoortige groepen? Is elk lid van zulk een vereeniging verantwoordelijk voor de besluiten en handelingen van zulk een organisatie of niet? worden als volgt beantwoord.

- 1) Dat een Christen die lid is van een maatschappelijke organisatie, van welken aard ook, van Godswege gehouden is getrouw zijn invloed als Christen te doen gelden en voor recht en billijkheid te strijden;
- 2) Dat hij door instemmen of ook door ledig toezien, ten volle persoonlijk verantwoordelijk wordt voor het zondige in de besluiten en de praktijken der vereeniging waartoe hij behoort;
- 3) Dat hij, om persoonlijk vrij te zijn van schuld, eerst met allen ernst heeft te protesteeren tegen zulke handelingen die de perken des rechts te buiten gaan en naar vermogen moet trachten het kwaad te stuiten; en indien de organisatie, ondanks dit protesteeren, volhardt in het plegen van het kwaad, dan wordt het des Christens plicht zijn lidmaatschap in zulk eene vereeniging op te zeggen (cf. Agendum, 1926, pp. 118, 122).

Aangenomen.

III. Op de vragen: Welke is de roeping der Kerk met betrekking tot deze zijde van het leven, en, meer in het bijzonder: Hoe heeft de Kerk te handelen ten opzichte van leden die zich geplaatst zien voor de problemen die opkomen uit den strijd van het maatschappelijk leven, en zich hebben aangesloten bij een of andere organisatie? luidt het antwoord der Synode:

- 1) Dat de Kerk van Christus geroepen is door haar sleutelmacht zichzelf zuiver te houden van de zulken die zich hebben aangesloten bij vereenigingen die in haar wezen in strijd zijn met Gods Woord. Zulke vereenigingen zijn niet alleen de geheime genootschappen, maar ook die organisaties op maatschappelijk gebied, die hetzij in hare statuten, hare officieele propaganda, of in hare doorlopende praktijken, zich openbaren als anti-christelijk.

- 2) Dat de Kerk tegenover hen die zich aangesloten hebben bij organisaties die niet in haar wezen in strijd zijn met Gods Woord, maar in welke toch veel gevonden wordt dat afkeurenswaardig is en in strijd met onze christelijke beginselen (zooals vele werkgevers- en werklieden-vereenigingen) steeds onderwijzend en vermanend heeft op te treden. De Kerk, die altijd de roeping heeft om het licht van Gods Woord te laten vallen op elk levensgebied, hare leden te waarschuwen tegen het kwade, de rechte beginselen aan te wijzen, en tot handhaving daarvan aan te sporen, verzuime die taak niet voor het terrein van den arbeid, en dringe er bij hare leden op aan, dat zij hunne kracht vooral zoeken in Christelijke organisaties.
- 3) Dat van kerkelijke tucht over leden die tevens leden zijn van organisaties, die niet in haar wezen in strijd zijn met Gods Woord, maar in welke toch veel gevonden wordt dat afkeurenswaardig is en in strijd met onze christelijke beginselen, dan alleen sprake kan zijn wanneer blijkt dat zij medeplichtig zijn en mede schuldig staan aan handelingen die in strijd zijn met het gebod Gods. Met andere woorden, wanneer het doel van een vereeniging op zichzelf wettig is en de organisatie in haar reglement niet iets van hare leden eischt dat in strijd is met het recht, kan de Kerk niet tegen iemand, bloot vanwege lidmaatschap in zulk een organisatie, met de tucht optreden, al is het dat in zulk een organisatie, beide wat beginsel en praktijk aangaat, vele gebreken zijn aan te wijzen. Hier geldt dus ook de regel dat slechts het persoonlijk schuldig staan aan censurable zonde iemand tot voorwerp maakt van kerkelijke tucht. (Cf. Agendum, 1926, pp. 122, 123.)

Aangenomen.

(Zie verder Art. 108.)

ARTIKEL 104

Deze zitting wordt met dankzegging gesloten door Ds. L. P. Brink.

**ZEVENTIENDE ZITTING, WOENSDAGMORGEN,
27 JUNI**

ARTIKEL 105

De vergadering wordt geopend met gebed door Ouderling J. Postma, nadat gezongen is Psalm 25: 2.

ARTIKEL 106

De Acta van de vijftiende en de zestiende zitting worden gelezen en goedgekeurd.

ARTIKEL 107

Bij het appèl blijkt, dat alle afgevaardigden tegenwoordig zijn, behalve de vier ouderlingen vroeger reeds genoemd (cf. Artt. 89 en 95).

ARTIKEL 108

De behandeling van het Rapport der Commissie van Praeadvies in re *Amusements and Unions* wordt voortgezet (cf. Art. 103):

B. Met betrekking tot de instructie van Classis Grand Rapids West, luidende als volgt:

“De Synode voege het volgende toe aan de conclusies van het Rapport in re Unions (Acta 1926, pp. 60-61):

(4) De Kerkeraden dulden niemand in de gemeenschap der kerk welke lid is eener organisatie, die een eed of een belofte vordert van onvoorwaardelijke gehoorzaamheid aan de meerderheid, of aan het bestuur, aangezien daardoor des Christens plicht betreffende God, den Staat, de Kerk, of het gezin in het gedrang zou kunnen komen.

(5) De Synode geeft in de bovengenoemde punten (namelijk 1, 2, en 3, Acta 1926, pp. 60-61) alleen aan wanneer een lidmaat der kerk tevens lidmaat van een maatschappelijke organisatie kan zijn, doch spreekt hiermede geen oordeel uit over eenige bestaande organisatie, dewijl de Synode dit niet doen kan:

a) omdat elke organisatie afzonderlijk moet worden beoordeeld naar hare statuten en hare officieele propaganda literatuur, dewijl elke organisatie afzonderlijke statuten heeft. Dit is zelfs zoo inzake de verschillende organisaties van de Union;

- b) omdat punt 3, c (Acta, Rapport 1926) duidelijk te kennen geeft dat men alleen handelend optreden kan inzake concrete gevallen, en deze zijn niet bij de Synode ingediend;
- c) omdat de Synode geen rapport heeft ontvangen aangaande eenige bij name genoemde organisatie, die valt onder punt 3, a, Acta.

(6) Elke kerkeraad wordt vermaand om de statuten van elke organisatie waartoe een lid zijner kerk behoort te onderzoeken, en toe te zien of de leden medeplichtig staan aan handelingen die in strijd zijn met Gods gebod, en indien zulks het geval is volgens de kerkelijke discipline met de zoodanigen te handelen."

Adviseert uwe Commissie te besluiten:

I. Op punt 4 gaat de Synode niet verder in omdat de zaak hierin genoemd gedekt wordt door conclusie A, III, 1, zooals gewijzigd door de Commissie van Praeadvies en door de Synode aangenomen.

Alzoo besloten.

II. Op punt 5 gaat de Synode niet in omdat de verlangde uitspraak overbodig mag geacht.

Alzoo besloten.

III. De Synode aanvaardt punt 6 met de toevoeging: "De Classes zullen hierop zooveel noodig toezien."

Alzoo besloten.

C. In verband met het slot van conclusie A, III, 2, dringt de Commissie er bij de Synode op aan, om eene Commissie te benoemen, die de vraag indenkt wat zou kunnen worden gedaan tot herleving van christelijke organisaties op maatschappelijk gebied. Zij meent dat hiermede ook genoegzame aandacht zou zijn gewijd aan het schrijven van den kerkeraad van Ripon.

Alzoo besloten.

D. De Synode geve gevolg aan de instructie van de Classis Grand Rapids West dat de Synode eene commissie benoeme om te onderzoeken of *The American Federation*

of Labor gerekend kan worden tot de zoogenaamde *neutrale* vereenigingen te behooren (Agenda, p. XXI).

Gronden:

- a) Het rapport aan de Synode van 1926 voorgelegd geeft op deze vraag geen antwoord;
- b) Omtrent deze vraag is er weinig helderheid in onze kerken;
- c) Deze zaak geldt het belang der kerken in 't algemeen omdat genoemde "Federation" over geheel ons land is verbreid.

Alzoo besloten.

Tevens besloten, de Commissie van Praeadvies te verzoeken het laatste deel van dit rapport, handelende van de Unions, in het Engelsch te vertalen.

ARTIKEL 109

The following *supplementary* report is submitted by the Committee of Preadvice on *Theological School and Calvin College* (Cf. Art. 101):

I. In regard to the vacancy in the Seminary Chair of *Historical Theology*.

A. Your committee first of all discussed the question whether it is advisable for Synod to elect a professor for this chair at this present time. After consulting the Theological Faculty, your committee came to the unanimous conclusion to advise Synod to proceed to the election of an incumbent for this chair. *Grounds:*

- 1) The progress made in 1926, when in accordance with a synodical decision better justice was done in the matter of doing more thorough work in the various departments of theological study would largely be lost if the chair under discussion should be left vacant for two years.
- 2) Such makeshift arrangements as would be made necessary if Synod should not fill the vacancy at this present time would naturally tend to diminish the respect of the students and of the Church in general for the instruction in our Seminary.

- 3) Nearly all the present faculty members have but recently begun to teach the subjects of their department and therefore need all their available time to do justice to their courses.
- 4) Although in a real emergency the members of the faculty would undoubtedly be willing to take some extra work upon themselves, we question whether under the present circumstances it would be fair to ask of them to teach subjects in a department in which they have not specialized.
- 5) We fail to see that there are circumstances which would or might make it advantageous to wait two years before filling the present vacancy.
- 6) We also wish to call attention to the fact that the physical condition of one of the professors is such that it would probably be out of the question for him to take on extra work; and that is precisely the one upon whom the chief burden of that extra work would have to fall.

In view of the matters mentioned above your committee recommends that Synod elect a professor for the chair of Historical Theology who shall be expected to begin his duties next September.

The recommendation of the Committee is *adopted*.

B. Your committee, after consulting with the Theological Faculty, has the honor to present the following nomination for this chair (the names being given in the alphabetical order):

Reverend D. H. Kromminga, A. B.

Reverend Herman Kuiper, A. B., Theol. Doctorandus.

Reverend C. Van Til, Ph. D., Th. M.

Synod decides to adopt this nomination, and to discuss it in executive session.

After prayer has been offered by Rev. P. Jonker, Sr., imploring the guidance of God's Holy Spirit in this weighty matter, Synod proceeds to vote by ballot.

The result of the election is that Rev. D. H. Kromminga is chosen as professor for the chair of Historical Theology, with Dr. C. Van Til as his *secundus*.

Rev. Kromminga is requested to announce his decision before the close of Synod. He promises to do so, and at his request receives permission to absent himself from the sessions of Synod during the remainder of this day.

(See Art. 128 below.)

ARTIKEL 110

Prof. B. K. Kuiper verzoekt verschoond te mogen worden van bijwoning der overige synodale zittingen. Zijn verzoek wordt toegestaan.

ARTIKEL 111

Dr. M. J. Wyngaarden sluit deze zitting met dankzegging.

ACHTTIENDE ZITTING, WOENSDAGNAMIDDAG, 27 JUNI

ARTIKEL 112

Nadat gezongen is Psalm 105:3, gaat Ouderling M. A. Postmus voor in gebed.

ARTIKEL 113

Continuation of the *Supplementary Report* of the Comm. of Preadvice on Theological School and Calvin College (cf. Art. 109):

II. In regard to Art. 10 under I, D, of the report of the Curatorium, your Committee considered an overture of Classis Sioux Center on page VIII of the Agenda, Part II (A request to permit theological students to preach at the end of their first year in the Seminary).

We recommend not to accede to the request of Sioux Center:

A. Because the arguments of Sioux Center are not sufficiently weighty to justify a change in the present ruling.

a) "Oefening in prediking en bekendheid met de gemeenten" zijn geen eerste vereischten voor studenten die slechts een jaar theologie hebben gehad. De studie neemt al hun tijd en krachten in beslag.

- b) Het is waar dat er behoefte is aan arbeid "in de vele kleine Westersche en andere gemeenten". Maar indien het beter is voor de vorming onzer toekomstige predikanten dat zij daaraan geen deel nemen kan die behoefte niet zijn een behoefte aan "studenten arbeid". Het belang van die gemeenten is het belang onzer toekomstige predikanten en dus van de kerken in het algemeen.
- c) Deze bewering is juist; toch is het wenschelijk dat studenten bij het begin van hun proponeeren in de gemeenten staan onder toezicht van de Faculteit.
- d) Het spreekt vanzelf dat Grand Rapids en omgeving het meest profiteeren van school en college. Dit mag, echter, geen doorslag geven. De vraag is wat het meest profijtelijk is voor onze studenten en voor de kerken in het algemeen.

B. Because there is a real danger, as past experience proves, that students of the first year Seminary, if they are permitted to preach during the summer vacation, will spend too much time in preparing sermons before vacation begins.

Synod decides to refer this whole matter to Curatorium with power to act.

ARTIKEL 114

Synod now takes in hand the report of the Committee of Preadvice in re *Home Missions, Church Help and Related Matters*, which is read by the reporter, Rev. J. M. Vande Kieft:

"ESTEEMED FATHERS AND BRETHREN:

The following matters were entrusted to your Committee for consideration and advice:

I. Report of the General Home Mission Committee; Recommendations by this Committee. (Bijlage III.)

Treasurer's Report of the General Home Mission Fund; Proposed Plan and Budget for Home Missions for 1929 and 1930. (Bijlage III.)

Report XI, p. 143, in Agenda, Part II, "Rules and Regulations for the District and for the General Home Mission Committees."

Overture of Classis Illinois in re the proposed Rules and Regulations for Home Mission work.

Copy of Report of a Committee appointed by Classis Illinois to advise said Classis in regard to the proposed Rules and Regulations for Home Missions.

Overtures from several Classes pertaining to Classical and General Home Missions as given in Agenda, Part II, pp. XII and XVIII.

II. Report of the Committee of the "*Holland Seamen's Home and Immigration Bureau*". (Bijlage XI.)

Requests of Classes Hudson and Hackensack for continued support to the amount of \$1,000 for the Seamen's Home and Immigration Bureau from the General Home Mission Fund. (Agenda, Part II, pp. XV and XVI.)

III. Report of the Committee for *Church Help* (Bijlage VII).

Overture of Classis California to alter the Rules and Regulations governing the Church Help Fund. (Agenda, Part II, p. XVI.)

Overture of Classis California to aid churches in borrowing money at a reasonable and uniform rate of interest. (Agenda, Part II, p. XVII.)

Letter of the Consistory of Colton, South Dakota, requesting financial aid with recommendation of Classis Sioux Center, and advice of the Committee for Church Help with respect to this request attached.

IV. Overture of Classis Illinois in re "*Mission Training School*" (Agenda, Part II, p. IX), with copy of explanatory report.

V. Report of the Committee on Immigration. (Bijlage IX.)

VI. Overture of the Consistory of Dennis Avenue, Grand Rapids, in re "*Star of Hope Mission*".

Received as information.

I and II. HOME MISSIONS; SEAMEN'S HOME, etc.

A. *General Home Mission Committee report and recommendations.*

Your Committee recommends:

1. That the report of the General Home Mission Committee be read and accepted for information and incorporated in the Acts of Synod, likewise the report on Rules and Regulations given in Agenda, Part II, p. 143. (Bijlage III.) Report of Classis Illinois in re the proposed Rules and Regulations for the District and General Home Mission Committees to be read and accepted for information in connection with the above reports;

It is so decided.

2. The report of the Committee of Classis Illinois referred to above, together with the instruction of Classis Illinois, reads as follows:

“First of all a word regarding the history of the matter before us. For several years past voices have been raised in the Church pointing out the need of more unity and co-operation in the work of Home Missions. This feeling finally culminated, in December, 1925, in the well-known Chicago Conference on Home Missions. At this conference certain proposals in the direction of greater unity and co-operation were tentatively accepted. And partly as a result of this Chicago meeting the matter came before Synod by way of overtures from various Classes.

“As is well known to us all, the last Synod approved a new plan for Home Missions, involving some rather sweeping changes. At the same time, it instructed the General Home Mission Committee to prepare Rules and Regulations governing the Home Mission work of the Christian Reformed Church, to be laid before the Synod of 1928 for final approval. And it is pursuant to these instructions, that we have before us the document on which your committee was asked to give advice.

“Now these new Rules and Regulations do not differ very much from the plan adopted by Synod. They cover the same ground and in many cases use the same phraseology, with but a few minor changes here and there. Strict logic might seem to demand that we make a sharp distinction between the parts that are old—that have already been accepted by Synod—and the new features in the proposal before us. We can now, it will be said, advise Synod to adopt or reject these *new* features, as we see fit. But the rest already has Synodical approval, it might be argued, and we must abide by it, or ask Synod to rescind.

"That, we repeat, might seem the correct technical course to pursue. But Synod doesn't seem to have intended such a method of procedure. It instructed the General Home Missions Committee to draw up Rules and Regulations for *final approval* of the Synod of 1928. The idea seems to have been that the action of the last Synod was somewhat tentative. The Church would try out the new plan, and the next Synod would be called upon to give final approval to a permanent set of Rules and Regulations, drawn up by the General Committee, and in which some new features, born of experience and the fruit of riper thought, would be incorporated.

"Hence the General Committee now comes before Synod with a set of Rules and Regulations, the largest part of which has already been adopted by Synod. And yet the whole thing is proposed again, proposed namely for *final approval*.

"We as Classis will do well to follow the same idea and method of procedure. And instead of trying to pick out the few new features in this plan (a thankless task, for the new and old are interwoven), we do better to judge the whole proposal in its entirety, and to face the question whether it deserves final approval at the next Synod.

"Your Committee doesn't consider it advisable that the proposed Rules and Regulations be given final approval at the Synod. Our *objections*, stated very briefly, are as follows:

"1. The Classical Committees are mentioned only incidentally. There is no clear description of their duties and prerogatives. The Synod decided that the Classical Committees shall function as heretofore. But no such provision is included in the new proposal. As far as the letter of this new proposal is concerned the Classical Committees are almost completely pushed aside. The description given of the duties and authority of the District Committee, for instance, 'arranging the work properly among the missionaries in the field', and 'selecting new fields of labor', also point in the direction of the gradual shelving of the Classical Committee.

"2. If the intention of the new proposal is that the Classical Comm. shall, as Synod decided, function as heretofore, then both the plan of the last Synod and the new proposal contain two conceptions of Home Mission work that can

impossibly be harmonized logically and will lead to confusion, overlapping of authority and misunderstanding in the work of Home Missions. If the Classical Comm. shall function as heretofore, then (a) all the work of Home Missions cannot be directed by a General Comm. as the last Synod decided; and (b) the District Comm. cannot have the authority to arrange the work among the missionaries, to select new fields, etc.

"3. We believe it is un-Reformed to give real governing authority in the work of Home Missions to a District Comm. that, as a body, is not appointed by, nor responsible to one of the three governing bodies, consistory, Classis or Synod. Such a District Comm. could properly function as an authoritative body, if we had Provincial Synods, whose office of authority extended over the same field as that of the District Comm. But as matters stand, there is no real governing body, consistory, Classis or Synod, that would have authority over the District Comm.; and yet that Comm., if this new plan be favorably approved, would have considerable authority. It could be a *Board* in the worst sense of the word.

"4. A minor technical objection to the plan proposed is that it contains no provision for the approval by Synod of the members of the General Comm. They are elected by the District Comm., not, it should be noted, by consistory, Classis or Synod, the only governing bodies in our Church-political system, and the exercise of their authority over all the Home Mission work of the Church is not even made conditional upon synodical approval of their appointment.

"Finally we wish to make a general remark regarding the ideal that some enthusiasts for the new plan quite plainly have in mind. They want a General Home Mission Comm. similar to the Foreign Mission Board. We believe this is a fundamentally wrong plan from the viewpoint of Reformed church polity.

"The work of Foreign Missions is, from the very nature of the case, a task of the whole Church, since the field of labor does not lie within the territory of any particular congregation or Classis. But this is not the case with Home Mission work. To use a concrete example: All Home Mission work within the territory of Classis Illinois is first of all the responsibility and prerogative of that Classis. It has a natural duty to perform Home Mission work in its

own sphere. It may not, unless circumstances demand this, surrender the work to the whole Church, nor may the whole Church take it out of its hands. That is hierarchy. That is contrary to the principle of Article 30 of our Church Order that in major assemblies only such matters shall be considered which a minor assembly could not finish, or which belong to all the churches in common.

"In consideration of the foregoing Classis Illinois requests Synod:

"A. To reject the proposed Rules and Regulations for Home Missions. *Grounds:*

- (1) The Classical Committees are practically shelved;
- (2) The plan contains elements mutually contradictory, and will therefore lead to misunderstanding and confusion in practice;
- (3) It is un-Reformed to give real governing authority to a Board (District Comm.) which is not directly responsible to consistory, Classis or Synod.

"B. To reconsider the plan adopted at last Synod. *Grounds:* 2 and 3 above.

"C. To adopt a new plan in which

- (1) The Synodical decision that the Classical Committees shall function as heretofore is not a dead letter, but a real fact;
- (2) The District Comm., if such a Comm. be deemed necessary, be given only advisory powers (except Provincial Synods be instituted);
- (3) The members of the General Comm. shall be approved by Synod, and this Comm. be given governing authority only in the distribution of the moneys of the General Fund, and in those phases of Home Mission work that are not directly the province of some particular Classis."

In regard to this matter your Committee recommends that Synod approve and adopt the "*Rules and Regulations*" proposed by the General Home Missions Committee in its report printed in the Agenda, Part II, p. 143, with the following *amendment* to Art. 1: "The District Home Missions Committee shall consist of from four (4) to six (6) members depending upon how many Classes are in-

cluded in a District. The members of the Committee are to be chosen from the respective classical committees, functioning as heretofore, and these members are to be approved by Synod."

Your Committee weighed the objections raised by Classis Illinois regarding the proposed Rules and Regulations for Home Missions and also considered the overture of said Classis requesting Synod (a) to reject the proposed Rules and Regulations; (b) to reconsider the plan adopted by the Synod of 1926, and (c) to adopt a new plan suggested in the overture.

In the judgment of your Committee the present plan of co-ordination and co-operation in the work of Home Missions should not be discarded without having given it a fair trial. Several of the Classes overtured the previous Synod for reorganization of the Home Mission work along the lines of this plan and in most of the Classes it is already in successful operation. It promises to bring the Home Mission work of our churches on a better basis and to lead to more expedient and effective work.

It does not "shelve" the existing classical committees but rather affords them added opportunity for intensifying and extending their labors, and for the mutual giving and receiving of support and advice as the need may be.

Nor does it, in the view of your Committee contain mutually contradictory elements, since the District Committees are to be composed of members of the respective classical committees for Home Missions.

The objection that the members of the General Committee will lack approval by Synod is removed if Synod adds the amendment of Art. 1 as recommended by your Committee.

In place of this advice of the Committee, *Synod adopts* the following:

De Synode legt de Home Missions zaak met de instructie van Classis Illinois en de voorgestelde "*Rules and Regulations*" in handen van een Commissie om deze zaak in te denken en de Synode van 1930 met een welomschreven rapport te dienen. Inmiddels zullen de Home Missions Commissies voortarbeiten als de vorige twee jaren.

3. Your Committee recommends that Synod adopt the second recommendation of the General Home Mis-

sions Committee anent the rescinding of the existing arrangements as to reimbursing Classis Pacific out of the General Home Missions Fund, for part of its classical expense for travel, for the reason that these expenses do not directly pertain to Home Mission work.

Adopted.

In connection with this your Committee considered the overture of Classis Pacific (see Agenda, part II, p. XIV) calling attention of Synod to the fact that during the past year it has not received the promised aid for classical expenses from the General Home Mission Fund as authorized by synodical decision of 1920, and requesting that what is now in arrears be paid, and aid be continued in the future.

Further, your Committee considered in this connection the request of Classis California (cf. Agenda, Part II, p. XIV), for aid in bearing the classical expense to the extent of fifty cents per family per classical meeting. *Reason:* due to the organization of churches upon the Indian Mission Field, the classical meetings, though held only twice a year, have become so expensive as to become burdensome to the churches. The churches of California were assessed \$1.15 per family for the expenses of the meeting held April 11, 1928.

Your Committee recommends

- a) That Synod grant this request and grant the same aid to Classis Pacific, to be paid from the synodical treasury; request for this aid to be made at each Synod if further needed;
- b) That Classis Pacific be paid fifty percent of the amount now in arrears, from the synodical treasury, and that it be requested to pay fifty percent itself.

Adopted.

4. Your Committee advises Synod to adopt the third recommendation of the General Home Missions Committee recommending to our Classes that the salaries of the home missionaries be at least \$1800.00-per annum, plus a home.

Adopted.

5. Your Committee advises Synod to grant the request contained in the fourth recommendation, "that the General Home Mission Committee be no longer required to pay any subsidy from its treasury to the Hoboken Home for Sailors and Immigrants", since this institution has the privilege of appealing to the entire Church for the funds it needs.

Adopted.

In connection with the above overture your Committee considered the requests of Classes Hudson and Hackensack for \$1,000.00 from the General Home Missions Fund for the Seamen's Home (cf. Agenda, Part II, pp. XV and XVI), and also the report of the Committee of the Holland Seamen's Home and Immigration Bureau.

Your Committee recommends:

- a) That the report of the Committee of the *Holland Seamen's Home and Immigration Bureau* be read and accepted for information and incorporated in the Acta of Synod. (Bijlage XI.)
- b) That Synod again commend this cause to all our churches urging them to continue to support it with regular, annual offerings or contributions.
- c) That Synod recommend a special collection or extra contribution to help liquidate the debt of \$21,000.00 on the newly acquired building as requested in the report.

Adopted.

6. Your Committee advises Synod to adopt the fifth recommendation of the General Home Missions Committee that the fiscal year of the General Home Missions Fund be the calendar year.

Adopted.

7. In regard to the sixth recommendation of the General Home Missions Committee, reading as follows:

"Synod is requested to give a definition or wider description of the phrase of Art. 54, II, Acta 1908, (Heyns' "Kerkenorde" edition, 1927, p. 44) "Binnen hare grenzen" (within its limits), referring to obtaining the consent of a local church, when a new congregation is to be organized in its territory. The need is felt of an interpretation of

this phrase in such a way that our missionaries and Classical Home Mission Committees, to which the work of Church extension is committed, are not unduly handicapped in their efforts."

Your Committee recommends that Synod do not accede to this request because of practical difficulties involved in the matter in question.

Adopted.

8. In regard to the plan and *budget* for 1929 and 1930, as presented by the General Home Mission Committee in its Report (see Bijlage III), your Committee recommends that Synod adopt the following:

- 1) In view of the decision to place the matter of the Home Mission work and the Rules and Regulations pertaining thereto in the hands of a Committee which is to report at the next Synod, and in the meantime to carry on this work in accordance with the plan as it was adopted by the Synod of 1926 (cf. Acta, pages 80-84), Synod *adopts* and *approves* the proposed Plan and Budget for Home Missions for 1929 and 1930 as a working basis for these years, since this proposed Budget also is pursuant the Plan which was adopted by the previous Synod.
- 2) Whereas it appears that there is variance among some of the Classes in computing the amounts needed for their work, and the amounts requested from the General Fund, Synod authorizes the General Committee to make all necessary adjustments.
- 3) The manner in which the money for this budget is to be raised, whether by separate contributions for Classical and General Home Missions, or by combining the two into a single fund, is left to the judgment of the various Classes and Consistories.

Adopted.

In connection with the above your Committee considered two overtures of identical contents, the one from Classis Orange City and the other from Classis Sioux Center requesting more assurance that the amount promised by Synod from the General Fund would be forthcoming. (Cf. Agenda, Part II, p. XVI.)

Your Committee judges that by the adoption of the proposed Plan and Budget for the General Home Mission

Fund, sufficient money will be on hand to guarantee the certainty asked for in the overtures of Classes Orange City and Sioux Center, providing the churches live up to their obligations in contributing to the amount of \$4.00 per family as called for in the Budget.

Adopted.

Requests for aid from the General Home Missions Fund have come from four Classes, n.l. Classis California (cf. Agenda, XIII); Sioux Center; Muskegon; and Orange City (Agenda, XV).

These requests, and similar requests which have come in from other Classes for aid from the General Home Mission Fund, are granted on the fair and impartial ratio of actual needs above the contribution of \$4.00 per family as provided for in the new plan and budget proposed by the General Home Missions Committee and adopted by Synod.

Synod so decides.

B. Overtures of Classes:

1. Overture of Classis *Sioux Center* (cf. Agenda, Part II, p. XVIII) requesting Synod as follows:

Classis Sioux Center verzoekt de Synode zich bij de vaststelling van de nieuwe regeling voor het Inwendige Zendingswerk uit te spreken over de volgende vraag: Wanneer twee genabuurde Classes besluiten om samen te werken tot het verkrijgen van een zendeling-leeraar voor beide Classes, en de uitvoering opdragen aan hare Zendings-commissies, en door deze een roepende gemeente aangewezen wordt in één van beide Classes, heeft de kerkeraad van die gemeente in de vergadering der Zendings-commissies zitting met keurstem of met adviseerende stem betreffende zaken in verband met het werk van den zendeling-leeraar?

Gronden voor dit verzoek:

(1) Het geldt een concreet geval;

(2) Het geldt een zaak van principieele beteekenis.

Your Committee advises Synod to rule that the consistories of calling churches be accorded representation at the meetings of the Mission Committee by two of their members with one vote in those matters which pertain to the work of the missionaries which they have called.

Synod decides to refer this matter to the Committee which is to be appointed to study the "Rules and Regulations". (Cf. A, 2, above.)

2. Overture of Classis *Zeeland* (cf. Agenda, Part II, p. XVII) as follows:

De Synode herzie het besluit der Synode van 1926, bladz. 86, II, onder IV, in dezen zin, dat het besluit luide dat men zulke gemeenten zal aansporen en bewerken om *zich met elkaar te vereenigen*.

Grond: De tegenwoordige terminologie is in strijd met het Gereformeerde kerkrecht, wijl de autonomie (zelfstandigheid) der plaatselijke kerken wordt miskend.

Your Committee recommends that Synod alter the wording of the resolution referred to so as to read as follows:

"Every Classis and Home Mission District Committee shall strive to induce two or more small, weak and subsidized churches to combine into one field of labor with one minister," etc.

Adopted.

III. CHURCH HELP.

A. "*Rapport der Commissie Inzake Kerkhulp*" (cf. Rapport X; Agenda, Part II, p. 139).

1. Your Committee recommends that this report be received for information and incorporated in the Acta of Synod. (Bijlage VII.)

Adopted.

2. Your Committee calls the attention of Synod to the fact that some of the Classes are contributing so little to the Church Help Fund while they are requesting so much aid from the Fund, and advises Synod to instruct the Committee for Church Help to urge these Classes to improve this situation.

Adopted.

3. Your Committee advises Synod to grant the request of the Committee for Church Help for an extra collection and to recommend the same to all our churches (cf. last paragraph of the Report).

Adopted.

4. Your Committee advises Synod to revise Art. 7 of the "*Reglement voor Kerkhulp*" so as to read as follows:

"Door alle gemeenten zal eenmaal per jaar voor dit Fonds worden gecollecteerd, of een vast bedrag voor dit doel zal in het gemeentelijk budget worden opgenomen. De gemeenten die hierin nalatig zijn zullen door de Commissie aan hare nalatigheid worden herinnerd."

Grounds:

- a) In many of our churches the special collections have been taken up in the budget;
- b) A reminder sent by the Committee to churches which neglected to contribute to this Fund will stimulate them to do so.

Adopted.

(Continued in Art. 117.)

ARTIKEL 115

Rev. W. Groen closes this session with thanksgiving.

NEGENTIENDE ZITTING, WOENSDAGAVOND, 27 JUNI

ARTIKEL 116

Ds. J. C. Schaap opent de vergadering. Hij laat zingen Psalm 119:17, en gaat voor in gebed.

ARTIKEL 117

Continuation of discussion of the Report on *Home Missions, Church Help, and related matters* (Art. 114, supra):

5. Overture of *Classis California* (cf. Agenda, II, p. XVI), requesting Synod to alter the Rules and Regulations governing the Church Help Fund that instead of money being loaned by that Fund without interest, henceforth money shall be loaned by that Fund at the rate of four percent per annum. *Reasons:*

- 1) The Classis has learned that the Church Help Fund is unable to aid promptly those churches recommended by the various Classes to the Fund for aid;

- 2) The Classis believes that this condition is due partly to the slowness wherewith churches that have aid reimburse the Fund;
- 3) The above suggested alteration will serve as an incentive to laggard churches to speed up their payments to the Fund;
- 4) The above suggested alteration will provide an automatic increase in the money at the disposal of the Fund.

Your Committee advises Synod to adhere to the rule of loaning money from the Church Help Fund without interest, but to alter Art. 5 of the Rules for Church Help so as to read as follows:

“Gemeenten die schuld hebben bij dit Fonds zullen elk half jaar worden aangeschreven door de Commissie, en indien zij aan hare verplichting niet voldoen, binnen een jaar, zal de Classis hiervan verwittigd worden.”

Reason: The Article in question, as it now reads, is too general. A semi-annual notice or statement that a minimum of five percent of the amount loaned from the Fund falls due on a certain date will definitely remind consistories of their obligations in time to meet them.

Adopted.

6. Letter of the *Consistory of Colton, South Dakota*, requesting Synod for special aid from Church Help with endorsement of the request by Classis Sioux Center, and with the advice of the Committee for Church Help attached.

Your Committee recommends:

- a) That the letter with attached endorsement and advice be read and accepted for information;
- b) That Synod concur with the action of the Committee for Church Help in not granting the request of Colton's Consistory for the reasons mentioned in the letter of the Committee.
- c) That Synod advise the Consistory of Colton, to ask its own Classis (Sioux Center) for a special collection from the congregations in that Classis.
- d) That Synod, in view of the financial stress of the Colton congregation, authorize the Committee for Church Help to cancel the present debt of Colton

with Church Help in accordance with Art. 3 of the Rules for the Fund: "In bijzondere gevallen heeft de Commissie het recht om gelden te schenken, doch zulk een schenking zal de goedkeuring der Synode moeten wegdragen."

Adopted.

7. Overture of *Classis California*, that Synod provide ways and means to enable churches established in localities where our denomination is little known to borrow money at a reasonable and uniform rate of interest. (Agenda, Part II, p. XVII.)

Reason: In communities where our denomination is well known our churches are able to borrow almost any amount from banks and individuals at reasonable rates of interest, because our churches have gained a reputation for reliability in financial matters.

In other localities, such as Los Angeles, our denomination is merely one among the hundreds of sects that clutter the social life of our country. Churches rise and vanish. Financially a church is a bad risk. Consequently our churches must suffer because of the bad reputation gained by others. A high rate of interest must be submitted to and only a small amount in comparison with the value of the property can be borrowed. This naturally hampers the church in providing for its building needs.

Therefore, a denominational agency to which our churches, not only in California, but everywhere, can apply for loans will be a great aid in the development of our churches.

Your Committee advises that Synod appoint a competent Committee to study this matter, and if found feasible, to present a plan to the Synod of 1930.

Adopted.

IV. OVERTURE OF CLASSIS ILLINOIS IN RE "MISSION TRAINING SCHOOL" (cf. Agenda, II, p. IX), with attached copy of explanatory report.

The overture is as follows:

"De Classis besluit de Synode te verzoeken:

- a) Synodale approbatie van de Mission Training School te Chicago en uitbreiding daarvan tot een "dag-school";

- b) Dat de Kerk finantieel deze school voor haar rekening neme;
- c) Dat de Synode de kerken van Chicago adviseere dat deze school worde overgedragen aan Classis Illinois, opdat deze dan verder de zaak kan behartigen en beheeren in naam van geheel de Kerk.

Gronden:

- 1) Behoeftte aan een Training School, die specifieke Gereformeerde opleiding vereischt voor onze toekomstige stads-zendingen als helpers;
- 2) Het is een zaak die geheel onze Kerk aangaat;
- 3) Chicago is voor dit werk de aangewezen plaats met het oog op overvloedige gelegenheid voor praktische opleiding;
- 4) Enkele kerken in Classis Illinois zijn reeds met dit werk begonnen, en het is niet noodig dat geheel de Kerk met het praktische beheer van deze zaak belast worde."

Your Committee advises:

- a) That Synod appoint a Committee to study this whole matter and to report to the Synod of 1930 regarding the advisability of the Church as a whole assuming responsibility for this School, and if the Committee considers this to be advisable, then to present a plan stipulating the relation of the School to the Church and to Classis Illinois, and its relation to our Theological School and Calvin College.
- b) That Synod recommends that the churches of Classes Illinois and Wisconsin take up a collection for the maintenance of the present Mission Training School in the interval that the Committee is investigating and preparing its report for Synod.

Adopted.

V. Report of COMMITTEE ON IMMIGRATION.

Your Committee recommends:

- a) That this report be read, received for information and incorporated in the Acta of Synod. (Bijlage IX.)
- b) That Synod discontinue this Committee, at its own request, and for the reasons given in its report.

- c) That Synod thank the Committee for its work, holding especially in grateful remembrance the zeal and activities in former years of its secretary, the Rev. P. J. Hoekenga, who was so suddenly taken out of the midst of his manifold labors in God's kingdom upon earth into the kingdom of glory.

Adopted.

VI. OVERTURE OF THE CONSISTORY OF DENNIS AVENUE, GRAND RAPIDS, MICH., IN RE STAR OF HOPE MISSION. This overture was presented at the May session of Classis Grand Rapids East with request that Classis endorse it and send it through to Synod. Classis decided not to do so, and the Consistory sent its overture to Synod as its own. This accounts for its coming too late to appear in the Agenda.

Your Committee advises that Synod do not reconsider the decision of Synod, 1924, in re The Star of Hope Mission (cf. Acta, p. 108) since the overture of Dennis Avenue adduces no good reasons why Synod should change its former decision, which decision is not to be construed as a prohibition but as synodical advice to our churches not to support this Mission.

Adopted.

ARTIKEL 118

Synod now continues the discussion of the Report of the Committee of Preadvice on *Protests and Varia* (cf. Art. 85):

6. In regard to an instruction of *Classis California*:

Classis heartily endorses the following invitation to the Synod: "The Consistory of Rehoboth extends a hearty invitation to the Synod of 1930 to meet at Rehoboth, New Mexico." The *reasons* why the Classis endorses this request are:

- (1) Very low railroad fares can be obtained via the Santa Fé from Chicago to the mission field;
- (2) The entertainment of the delegates can be very economically arranged;
- (3) A synodical meeting at Rehoboth would awaken a very keen interest in the missionary activities among the Indians.

Your Committee advises Synod to thank the Consistory of Rehoboth for its kind invitation, but furthermore that Synod inform said Consistory that it does not see its way clear for accepting the invitation.

Grounds:

- a) Were the Synod to meet at Rehoboth, expenses would be considerably higher than what they ordinarily are;
- b) For most delegates it would involve an extra week of travel.

Adopted.

Uwe Commissie oordeelt, dat de volgende Synode in het gebouw onzer Theologische School en Calvin College dient te vergaderen, en adviseert, dat de Synode den Kerkeraad van Neland Avenue, Grand Rapids, Michigan, verzoeken om de volgende Synode saam te roepen.

Alzoo besloten.

7. In betrekking tot de instructie van *Classis Orange City*:

De Synode overweegt nogmaals de wenschelijkheid van de *herziening der vragen* die gebruikt worden bij het doen van openbare belijdenis in de gemeenten, en wel in den geest van het voorstel der Comm. die op de laatste Synode over deze zaak rapporteerde. *Gronden:*

- a) De vragen door de Comm. voorgesteld sluiten zich beter aan bij het onderzoek des kerkeraads eer men toegelaten wordt tot het doen van openbare belijdenis;
- b) De thans gebruikelijke vragen eischen ter beantwoording slechts een historisch geloof, daar er geen belijdenis geëischt wordt van persoonlijke kennis van ellende, verlossing en dankbaarheid. Vooral past het in onzen tijd er op te letten dat het besef en belijden van zonde en ellende niet verzwakke.

Uwe Commissie adviseert, dat de Synode handele overeenkomstig deze instructie. *De Belijdenisvragen* werden door de vorige Synode ter tafel gelegd (Acta, 1926, p. 74). Het is dus zeer natuurlijk, dat deze belangrijke zaak nu voorts overwogen worde.

Alzoo besloten, en aan de Commissie van Praeadvies opgedragen de Synode in dezen met advies te dienen.

(Zie verder Art. 145.)

8. Met betrekking tot de instructie van *Classis Pella* in zake een *onderlinge brand-assurantie* (zie Agenda, Part II, pp. XLI en XLII), verwijst uwe Commissie de Synode naar hetgeen aangaande deze zaak te vinden is in de Acta Synodi, 1922, onder XXIV, p. 80. Voorts adviseert uwe Commissie de Synode op deze zaak niet in te gaan.

Gronden:

- a) Alhoewel *Classis Pella* enkele der bezwaren, vermeld in Acta, 1922, overwoog en trachtte te ontkomen, wordt heel de voorslag toch door velerlei bezwaar gedrukt,
- b) Ook zijn er wel mutual companies, welke voor zeer billijken prijs kerkelijke eigendommen assureeren.

Aangenomen.

9. Een protest van Br. J. Waterlander tegen *Classis Illinois* in zake het al of niet opstaan van den kerkeraad bij het gemeentelijk gebed. Het stuk is wettig ter tafel en zal worden voorgelezen.

In betrekking tot dit protest adviseert uwe Commissie, dat de Synode dit protest van de hand wijze.

Gronden:

- a) Nergens geeft de Heilige Schrift ons in dezen een voorschrift.
- b) Gelijk *Classis Illinois* den broeder terecht voorhield een fundamenteel beginsel of artikel der Kerkenorde wordt door den kerkeraad van Roseland II niet geschonden, en het beantwoorden der vraag of een kerkeraad bij het gemeentelijk gebed, zal staan of zitten, berustte onder ons steeds bij den kerkeraad.

Aangenomen.

(Zie verder Art. 123.)

ARTIKEL 119

Ds. E. Boeve sluit deze zitting met gebed.

TWINTIGSTE ZITTING, DONDERDAGMORGEN, 28 JUNI

ARTIKEL 120

Nadat gezongen is Psalm 119: 3, gaat Ds. A. Folkema voor in het gebed.

ARTIKEL 121

De Acta der zeventiende, achttiende en negentiende zitting worden gelezen en goedgekeurd.

ARTIKEL 122

De Praeses houdt appèl. Het blijkt, dat allen tegenwoordig zijn, behalve de vier ouderlingen vroeger reeds genoemd (cf. Artt. 89 en 95).

ARTIKEL 123

De behandeling van het rapport der Commissie van Praeadvies in re *Protesten en Varia* wordt voortgezet:

10. Een verzoek van den Kerkeraad *Zeeland, North Street*. Het stuk is wettig ter tafel en zal worden voor-gelezen.

Zeeland, North Street, verzoekt dat aan Ds. H. Kamps gelegenheid gegeven worde zijne zaak, welke herhaaldelijk ter Synode was, voor de Synode te mogen bepleiten en verdedigen.

Uwe Commissie adviseert de Synode dit verzoek niet toe te staan, dewijl de gronden door den Kerkeraad Zeeland, North Street, aangevoerd geen steek houden.

- a) Betreffende grond 1, "Omdat Ds. H. Kamps beweert, dat zijn zaak van het begin af averechts is behandeld geworden, en daarom in eene verkeerde richting is geleid," merkt uwe Commissie op, dat al mag het waar zijn dat de zaak van Ds. Kamps aan het begin niet in de juiste bedding liep, toch blijft het feit dat de Synode van 1922 een Commissie van twee benoemde, om te samen met Classis Ostfriesland de zaak van Ds. Kamps te behartigen. (Zie Acta, Synode, 1922, p. 63.) Deze Commissie bracht op de Synode van 1924 haar rapport uit, welk rapport doet blijken dat de zaak Kamps in loco onderzocht werd en voorts dat door Classis Ostfriesland niet averechts gehandeld was.

- b) Aangaande Grond 2, "Omdat de broeder beweert, dat hem nog *nooit* gelegenheid is gegund, noch voor een Commissie, noch ter Synode om zijn zaak te mogen bespreken," bleek het uwe Commissie dat de broeder, en in 1918, en in 1920 (Zie Acta, 1918, en Acta, 1920) voor de Commissie van Praeadvies in zijne zaak verscheen, zij het dan ook zeer kort. Ook getuigt Ds. Kamps dat één der leden van de Commissie door de Synode 1922 voor zijne zaak benoemd, met Ds. Kamps samensprak.
- c) Aangaande grond 3, "Omdat de kerkeraad van oordeel is, dat het niet meer dan recht en billijk is, dat in elk geval, iemand die meent verongelijkt te zijn, hem gelegenheid te geven om zich te verdedigen en hem gehoor te geven," merkt uwe Commissie op dat dit slechts een uitweiding is van grond 2.

Betreffende de zaak van broeder Kamps deelt uwe Commissie de Synode ten slotte mede dat de Commissie door de Synode van 1922 benoemd voor de zaak Kamps, ook was opgedragen om met Classis Ostfriesland "te onderzoeken welke de status is van H. Kamps".

Deze Commissie rapporteerde ter Synode van 1924, onder meer het volgende: "Waar dit geschiedde, namelijk, dat hem emeritaat verleend werd, staat Ds. Kamps in deze betrekking tot de Kerk, dat het verzoek van Classis Ostfriesland tot emeriteering van Ds. Kamps thans ter approbatie voor de Synode ligt". (Zie rapport.)

"De laatste paragraaf geeft een antwoord op de vraag—welke de status is van Ds. Kamps. Hij is predikant "in good standing" voor wien op grond van het bovengenoemde de approbatie der Synode tot emeriteering wordt aangevraagd."

Op dit verzoek van Classis Ostfriesland ging de Synode van 1924 blijkens de Acta niet in. De Synode liet na dit verzoek te overwegen.

Het advies der Commissie wordt aangenomen.

In verband met de laatste mededeeling der Commissie besluit de Synode aan de Commissie van Praeadvies op te dragen een onderzoek in te stellen naar den status van Ds. Kamps. (Zie Art. 146.)

11. Stukken betreffende de zaak *Sioux Center*.

- a) Rapport der Commissie door de Synode van 1926 benoemd (Agenda, Part II, p. 146). De huidige stand van zaken te Sioux Center overwegende, adviseert uwe Commissie de Synode dat zij het rapport der Commissie door de Synode van 1926 benoemd, voor kennisgeving aanneme en de Commissie bedanke voor hare werkzaamheden.

Alzoo besloten.

- b) Inlichtingen en Verzoeken van den Kerkeraad van Sioux Center I.
c) Een verklarend schrijven van den Kerkeraad van Sioux Center II.

- 1) In betrekking tot de stukken *b* en *c* adviseert uwe Commissie de Synode allereerst uit te spreken dat ze wettig ter tafel zijn dewijl deze documenten van Kerkeraden komen in betrekking tot welke de vorige Synode besluiten nam, en deze stukken met name verantwoordingen zijn ten opzichte van die besluiten.
2) Ten tweede adviseert uwe Commissie de Synode de stukken *b* en *c* onder 12 voor kennisgeving aan te nemen.

Alzoo besloten.

- 3) Uit deze stukken mag blijken dat de toestand te Sioux Center gedurende de verlopen twee jaren zeer droevig is geweest. En ook valt de huidige toestand zeer te betreuren. Inderdaad, de stand van zaken te Sioux Center moge ons allen tot verootmoediging stemmen voor onzen hoogen en heiligen God. Te meer is het een oorzaak van blijdschap dat er eeniger mate toenadering is. Van hereeniging wordt zelfs gesproken. Hoe zoude een hereeniging te Sioux Center, menig broeder en zuster vervullen met lof en dank jegens den Heere.

Mede in het overwegen dezer zoo zeer gewenschte en van onzen God gewilde toenadering, acht uwe Commissie het raadzaam, dat de Synode op de onderscheidene zaken in de documenten *b* en *c* vermeld, niet inga.

Het volgende *besluit* wordt genomen:

De Synode, het advies der Commissie van Praeadvies gehoord hebbende, spreekt uit, dat zij de pogingen der zoogenaamde vrijwillige Commissie tot hereeniging van de beide gemeenten te Sioux Center toejuicht; en voorts, dat zij de Eerste Gemeente van Sioux Center verwijst naar Classis Sioux Center en de Commissie voor de Kas Kerkhulp, bij aldien de pogingen dezer zoogenaamde vrijwillige Commissie onverhoopt mochten mislukken.

(Zie verder Art. 126.)

ARTIKEL 124

Ouderling J. Vander Ploeg sluit met dankzegging.

EEN-EN-TWINTIGSTE ZITTING, DONDERDAGNA-MIDDAG, 28 JUNI

ARTIKEL 125

Deze zitting wordt geopend door Ds. Z. J. Sherda. Hij laat zingen Psalm 119:83 en gaat voor in gebed.

ARTIKEL 126

Voortzetting van *Protesten en Varia* (cf. Art. 123):

12. Stukken betreffende de zaak *Edgerton*:

- a) Bezwaarschrift van den kerkeraad van *Edgerton*, Minn., tegen de Synode van 1926. Dit stuk zal worden voorgelezen.
- b) Een schrijven van *Theo. Hanenburg*, geadresseerd aan de Synode. Deze brief zal worden voorgelezen.
- c) Uittreksels uit de Notulen van Classis Orange City's herfst vergadering, 1926, *in re* deze zaak. Deze materie werd uwe Commissie ter hand gesteld ter voorlichting.
- d) Een schrijven van *J. Faber*, Leota, Minn. De broeder zond Dr. Beets een brief, welke als protest schijnbaar verleden herfst ter Classis Orange City ging. De Classis diende den broeder met antwoord. Dit stuk is, noch wat het adres betreft, noch wat den inhoud aangaat, een protest bij deze Synode. Uwe Commissie heeft het dan ook als een inlichtend schrijven beschouwd.

Uwe Commissie adviseert deze stukken voor kennisgeving aan te nemen.

Alzoo besloten.

Uwe Commissie adviseert de Synode dit bezwaarschrift van de Kerkeraad van Edgerton, Minn., van de hand te wijzen. *Gronden:*

- 1) Edgerton's eerste grond voor zijn bezwaarschrift, inhoudende dat Hanenburg's protest op eene eenigszins vreemde en ongewone wijze in 1926 ter synodale tafel kwam, ten gevolge waarvan de Kerkeraad niet ten volle gereed was om de Synode met de noodige inlichtingen te dienen, houdt onzes inziens geen steek, want:
 - a) Wel werd het protest van Hanenburg voor de Synode van 1926 den Stated Clerk laat ter hand gesteld, maar desnietteenstaande kwam het wettig ter tafel;
 - b) De bewering alsof Edgerton's kerkeraad het protest zelve nimmer onder de oogen had, gaat niet geheel op, dewijl Hanenburg 16 Februari, 1926, den kerkeraad een copie toezond van een protest bij Classis Orange City. In dit protest zeide de broeder, dat indien hij van de Classis geen bevrediging kreeg, "dan wend ik mij nogmaals ter Synode" ... en voorts ... "en verzoek de Classis door te zenden."
- 2) Edgerton's tweede grond, inhoudende dat het rapport van de Commissie van Praeadvies lijdt aan onvolledigheid en aan onjuiste voorstelling van de zaak, en alzoo min of meer misleidend en eenzijdig geworden is, mede ten gevolge van het in grond 1 genoemde, is naar het oordeel uwer Commissie niet van belang in verband met de zaak waartegen Edgerton's kerkeraad nu protesteert. Edgerton's Kerkeraad toch protesteert tegen het besluit der vorige Synode zooals dat te vinden is op p. 100 onder aan en p. 101 boven aan. "De zaken nu bij gebracht onder grond 2 handelen niet over belijdenis en bekendmaking.
- 3) De derde grond van Edgerton is dat het besluit der Synode van 1926, tegenstrijdig is, i. e., de herroeping

van de bekendmaking, zou strijden met de opvatting van Classis en Kerkeraad. En het advies der Synode dat Edgerton's kerkeraad bekend make wat Hanenburg beleed en voorts de zaak in statu quo late, zou tegenstrijdig zijn, dewijl de broeder zijn belijdenis later "afgeperst" noemde.

Hierbij merken we op, dat synodale besluiten of adviezen wel meer strijden met besluiten van Kerkeraden of Classes, en vervolgens, dat het moeilijk voor de Synode gaan zal om te oordeelen of de broeder met de gewraakte uitdrukking zijn belijdenis herriep ja dan neen. Bovendien, wanneer Edgerton's Kerkeraad overtuigd was, dat de broeder zich in dezen te buiten ging, zoo had hij hem over deze zaak op het nieuw kunnen vermanen.

Het advies der Commissie wordt *aangenomen*.

Verder adviseert de Synode aan broeder Hanenburg, waar hij de uitspraak van de Synode, wat de materie betreft, vernomen heeft, nu de uitvoering van dat besluit niet langer van den Kerkeraad te Edgerton te eischen, dewijl hij nu zelf in Grand Rapids woonachtig is en zeker geen nieuwe beroering in de gemeente te Edgerton zou willen zien.

13. Last of all, your Committee was also charged to serve Synod with advice concerning the requests for aid which came from the *Near East Relief* and the *Gideons*. (Cf. Art. 45.)

a) Whereas the representative of the *Near East Relief* informed Synod that the offices for the receipt of money for this cause will close in July, 1929, your Committee advises Synod to recommend this cause to our churches for one more collection.

Adopted.

b) Your Committee further advises that the *Gideons* be placed on the approved list for collections in our churches.

Adopted.

ARTIKEL 127

The following letter is read by the clerk:

*To the Synod of the Chr. Ref. Church. assembled at Holland, Mich.,
June, 1928.*

ESTEEMED BRETHREN:—

I am deeply appreciative of the honor bestowed upon me by your recent decision in re the re-appointment of the incumbent of the chair of N. T. Exegetical Theology.

I hereby gratefully accept said re-appointment. May the indispensable blessing of God rest upon this decision!

Your Brother in Christ,

Received as information.

HENRY SCHULTZE.

ARTIKEL 128

Van Ds. D. H. Kromminga komt de volgende brief in:

EERWAARDE SYNODE:—

Inzake mijn benoeming tot professor in de historische theologie aan het seminarie onzer Kerken wensch ik bij herhaling uit te spreken mijn diepgevoelden dank voor de eer en het vertrouwen door deze vergadering mij bewezen. Na overleg met mijn kerkeraad ben ik tot het besluit gekomen, de benoeming aan te nemen. Mag ik met het oog op de verantwoordelijkheid en het werk er aan verbonden, mij aanbevelen in de voorbode der broederen?

D. H. KROMMINGA.

Voor kennisgeving aangenomen.

De Praeses spreekt uit, dat de Synode verblijd is met deze beslissing, en wensch den nieuwbenoemden professor Gods hulp en zegen toe in zijn gewichtigen arbeid aan onze Theol. School.

Ds. Kromminga verzoekt thans ontslagen te mogen worden van het hoofdredacteurschap van *The Banner*. (Cf. Art. 102.)

De Synode willicht zijn verzoek in, en draagt aan de Commissie van Praeadvies in re Publicatie zaken op om de Synode te dienen met een nominatie voor het hoofdredacteurschap van dit blad. (Zie verder Art. 139.)

ARTIKEL 129

Het volgende rapport wordt nu geleverd door de Commissie voor *Publication and Education*, Ds. N. J. Monsma rapporteur:

EERWAARDE VADERS EN BROEDERS:

Wijl de Commissie voor Protesten en Varia te veel werk te verrichten had, zoo werd ééne zaak, die nog al eenigen omvang heeft, gelegd in handen eener Commissie, opdat zij aangaande deze ééne zaak rapport uit zou brengen.

Deze zaak valt in tweeën uiteen:

- a) Protesten tegen besluiten genomen door de Synode van 1926.
- b) Protest tegen den Kerkeraad van Central Ave., Holland; alsook tegen de Classis Holland.

I. Aangaande punt "a" (Protest vs. synodale besluiten, 1926), zijn er een vijftal stukken ter synodale tafel:

1. Kennisgeving van de broeders H. H. Snieders en H. Ten Broeke aan den Stated Clerk der Synode, van hun voornemen om tegen de Synode van 1926 bij de Synode van 1928 te protesteeren.

2. Protest No. 1, vs. Acta Synodi, 1926, p. 200, I, en p. 201-204, I. (Met bijvoeging van een voorafschrift, bevattende de gronden waarop geprotesteerd wordt.)

3. Protest No. 2, vs. Acta Synodi, 1926, p. 200, II, en pp. 204-206, II.

4. Protest No. 3, vs. Acta Synodi, 1926, p. 200, III, en pp. 206-207, III.

5. Protest No. 5, vs. Acta Synodi, 1926, p. 200, V, en pp. 207-211, V.

Voor kennisgeving aangenomen.

Om met deze materie op de hoogte te komen kan uwe Commissie niet beter doen dan u te verwijzen naar Acta Synodi, 1926, pp. 201, 204, 206, en 207, waar er een korte omschrijving der zaken wordt gevonden.

Uwe Commissie heeft deze zaak lang en breed overwogen en adviseert de Synode uit te spreken: De Synode kan niet op de hierboven genoemde stukken ingaan, en kan alzoo het verzoek van de protesteeren, in deze

stukken vervat, om n. l. de besluiten der Synode van 1926 en de toen reeds behandelde protesten nogmaals in behandeling te nemen, niet inwilligē, en dat wel om de volgende redenen:

1. Wijn de protesteerenden het recht van protest volgens Art. 31, K. O. missen. In dit artikel wordt immers aangegeven, dat "t geen door de meeste stemmen goedgevonden is, zal voor vast en bondig gehouden worden." Wel wordt hieraan toegevoegd, "Tenzij dat het bewezen worde te strijden tegen het Woord Gods, of tegen de Artikelen dezer Kerkenorde, zoolang als dezelve door geene Generale Synode veranderd zijn," doch juist deze bewijzen worden in de stukken der protesteerenden *niet* gevonden. De gronden waarop de stukken 2, 3 en 4 rusten, zijn door de protesteerenden aangegeven in een voorschrift, hetwelk bij stuk I gevoegd is, en hetwelk luidt als volgt:

"De *gronden* voor dit ons verzoek zijn:

1. Dat de Synode van 1926 maar een klein deel van onze protesten in behandeling nam en derhalve geen recht liet wedervaren aan onze protesten.
2. De onhoudbare grond waarop de Synode van 1926 besloot om onze protesten niet te steunen.
3. De verklaring van Classis Holland ter Synode als antwoord op ons protest is in vele opzichten incorrect en misleidend.
4. Het compromis als een laatste poging door Ds. Einink ingediend om aan de handen van zijn tegenstanders te ontkomen, ontneemt aan ons niet het recht om van Kerkeraad en Classis te eischen om het beginsel te handhaven waar voor de handteekening werd gegeven.
5. Classis Holland heeft nimmer getracht om de verzoening tusschen de betrokken partijen tot stand te brengen maar had onzes inziens *één doelwit* namelijk: De losmaking van Ds. Einink van zijn gemeente.
6. Dat er door de Synode van 1926 geen tijd genoeg besteed is aan de behandeling onzer protesten, die aan het einde der zittingen eerst voorkwamen, terwijl de Synode lang niet voltallig was, en het besluit om onze protesten niet te steunen slechts met 4 of 5 meerderheid verkregen werd."

Het stuk zelve, n.l. Protest No. 1, is een verdere verklaring van deze gronden. Doch ook deze verdere verklaring levert niet het bewijs, dat de broeders kerkrechtelijke grond van protest hebben. Wel wordt er herhaaldelijk beweerd, dat men zich niet bij de bewuste besluiten kan neerleggen, en ook wel dat er gezondigd is tegen Schrift en K. O., doch deze beweringen rusten op eigen verklaringen van zaken door de Synode 1926 als onwaar of gansch anders verklaard.

2. Wijl, waar de protesteerenden in de genoemde gronden, n.l. grond 1 en grond 6, de gedachte uitspreken dat de Synode van 1926, een gebrekkige en onvoldoende aandacht aan hunne protesten schonk, deze bewering niet door de Synode gesteund wordt, daar de Acta der Synode van 1926 daarvan niet het bewijs leveren, doch wel het tegendeel en ook al viel een besluit met een meerderheid van 4 of 5, dit besluit volkomen wettig en dus bindend is.

Het advies der Commissie wordt aangenomen.

II. Aangaande punt "b" (Protest van H. H. Snieders tegen den Kerkeraad van Central Avenue, Holland, en tegen Classis Holland), zijn er drie stukken ter synodale tafel:

1. Het protest van Broeder Snieders, waarin ook vervat is copie van zijn protest vs. den Kerkeraad; en copie van zijn protest vs. de Classis, met nog een verweer zijnerzijds ten opzichte van de classicale besluiten in deze zaak genomen.

2. Rapport der Commissie van Classis Holland in re protest H. H. Snieders tegen den Kerkeraad van Central Avenue.

3. "Naschrift" van Broeder Snieders aan de Synode gericht, en vervattende copie van het besluit der Classis in dezen en nogmaals een verweer van Broeder Snieders.

Toelichting der Zaak:

Broeder Snieders beschuldigde Broeder Js. Bareman, diaken der gemeente Central Avenue, reeds vóór de Synode van 1926, van zonde tegen het 9de gebod. Deze beschuldiging werd dan ook door deze Synode overwogen in verband met protesten van Broeder Snieders. De Synode 1926 besloot in dezen: "The alleged lie is unproved, since

there is no agreement as to the accusation which was denied (Acta, p. 209), en zij besloot verder: "The Synod would, therefore, earnestly counsel the protestants as well as all other parties concerned, to endeavor to keep the unity of the Spirit in the bond of peace." (Acta, 1926, p. 211.) De Kerkeraad stelde daarop in den herfst van 1926 aan Broeder Snieders den eisch, dat hij deze beschuldiging zou laten vallen. Zijn mede-protesteerenden deden dit en lieten spoedig daarna hun beschuldiging vallen. Dit weigerde Boeder Snieders echter te doen, wijl hij het niet met de besluiten der Synode 1926 eens was. De Kerkeraad plaatste hem nu onder censuur. Broeder Snieders protesteerde tegen deze censure bij den Kerkeraad, doch zonder het door hem gewenschte gevolg. Daarop beriep hij zich op de Classis, welke de zaak liet onderzoeken door een Commissie, en na rapport van die Commissie ontvangen te hebben besloot:

1. Dat de Kerkeraad van Central Avenue rechtmatige reden had om broeder Snieders, zoolang hij in zijn onverzoenlijke stemming volhardt, van het Avondmaal te houden.
2. Dat het feit, dat broeder Snieders zich andermaal op de Synode beriep, deze censure niet onwettig maakt, wijl het toch wel vanzelf spreekt, dat zoolang de broeder zijn grieven tegen den Kerkeraad en bepaaldelijk tegen den betrokken anbedrager blijft koesteren, hij onmogelijk tot het Avondmaal kan worden toegelaten.
3. Dat waar broeder Snieders zich andermaal op de Synode heeft beroepen, de Kerkeraad van Central Avenue met de voortzetting der censure dient te wachten, totdat de Synode andermaal in deze zaak uitspraak heeft gedaan."

Doch ook in dit classicaal besluit kan Broeder Snieders niet rusten en zoo komt hij thans tot de Synode met protest tegen Kerkeraad en Classis, schijnbaar met het verzoek, dat de Synode hem zal rechtvaardigen, en bewerkstelligen dat de censure opgeheven worde.

Advies der Commissie:

Uwe Commissie, alle de stukken deze zaak betreffende overwogen hebbende, adviseert de Synode uit te spreken:

Overwegende:

- a) Dat Broeder Snieders tegen een ambtsdrager eene beschuldiging inbrengt en blijft inbrengen, aangaande welke beschuldiging de Synode van 1926 reeds verklaarde, dat deze niet bewezen kan worden;
- b) Dat de Synode van 1926 aan het einde van hare uitspraken met betrekking tot geheel dit protest al de betrokken partijen ten ernstigste vermaande, zich te benaastigen te behouden de eenigheid des Geestes door den band des vredes; en
- c) Dat waar Broeder Snieders zich aan het synodaal besluit niet onderwerpt, en zich ook blijkbaar niet stoort aan het synodaal advies, en zich alzoo verzet;

Besluit, dat de Kerkeraad van Central Avenue rechtmatige redenen bezat en bezit om Broeder Snieders te censureren, en Classis Holland juist handelde in het steunen van den Kerkeraad in dezen, en dat diensvolgens Broeder Snieders geen rechtmatigen grond bezit voor protest, en hij bij dezen door de Synode ernstig wordt aangemaand om de beschuldiging, welke hij tegen diaken Js. Bareman inbrengt, te laten vallen, wijl deze volgens besluit der Synode van 1926 niet te bewijzen is; en maant hem verder aan, de zaak over te geven aan Dien, die aller harten kent en de nieren proeft, en die eens rechtvaardiglijk zal oordeelen.

Het advies der Commissie wordt aangenomen.

Dss. R. B. Kuiper en J. W. Brink geven te kennen, dat zij in de Acta wenschen te hebben aangeteekend, dat zij met dit besluit der Synode niet kunnen instemmen.

Voor kennisgeving aangenomen.

Het volgende *protest* wordt ingediend:

“Ondergeteekende voelt zich gedrongen te protesteeren tegen het besluit der Synode in re br. Snieder's protesten:

Omdat:

- a) De toelichting geen voldoende licht geeft over de zaak in kwestie en ook niet in alles volledig is;
- b) Het bewijs ontbreekt, dat br. Bareman in alle deelen in dat bekende "statement" de waarheid, de volle waarheid sprak;
- c) Een der beide andere broederen eerst in het voorjaar van 1927 de zaak liet vallen nadat een Classicale Commissie in deze zaak met al de betrokken partijen had onderhandeld.

K. W. FORTUIN."

Voor kennisgeving aangenomen.

Nog wordt ingediend het volgende protest:

"The undersigned feels himself in duty bound to protest against the action of Synod in re the censure case of H. H. Snieders. *Grounds:*

- (1) The explanation of the case by the Committee of Preadvice is insufficient, and, in places, it is inexact;
- (2) The allegation that br. Snieder's accusation is without ground is unproved;
- (3) The ground for censure, viz. that br. Snieders 'de beschuldiging tegen br. Bareman niet wilde(t) terugnemen' is an unworthy and untenable ground for censure under the circumstances.

J. DE HAAN, JR."

Voor kennisgeving aangenomen.

ARTIKEL 130

Ouderling J. Kamstra sluit deze zitting met dankzegging.

TWEE-EN-TWINTIGSTE ZITTING, DONDERDAG- AVOND, 28 JUNI

ARTIKEL 131

Nadat gezongen is Psalm 86: 6, wordt deze zitting geopend met gebed door Ds. J. De Jong.

ARTIKEL 132

Aan de orde wordt nu gesteld het Rapport der Commissie van Praeadvies in re *Kerkenorde en Emeriti zaken*, Ds. A. Wassink, rapporteur:

I. Rapport der Deputaten ad Examina.

De volgende deputaten rapporteeren hun bijwonen van classicale examens, en de toelating tot de bediening des Woords en der Sacramenten: Dss. D. Hollebeek, M. Monsma en T. Van der Ark, het colloquium doctum van Ds. H. M. Gerdes; Dss. J. H. Beld, D. Hollebeek, en J. Haveman, het examen van candidaat J. Rozendaal; Dss. J. Bruinooge, E. J. Krohne, en L. Veltkamp, het examen van candidaat P. Steen; Dr. Y. P. De Jong, Dss. J. Bruinooge en C. De Leeuw, het examen van candidaten B. J. Danhof en J. Van de Kieft; Dss. T. Van der Ark, J. De Jong, en D. H. Muyskens, het examen van candidaat P. Hoekstra; Dss. D. Hollebeek, J. H. Beld, en A. Wassink, het examen van candidaat A. H. Kort; Dss. D. Hollebeek, J. H. Beld, en M. Monsma, het examen van candidaat J. Van Dyke; Dss. T. Van der Ark, R. Bolt, en F. Schuurmann, het examen van candidaat Ehlers; Dss. T. Van der Ark en D. Hollebeek, het examen van candidaat Rubingh; Dss. E. J. Krohne en J. L. Heeres, het examen van candidaten Holtrop en Arnoys; Dss. J. L. Heeres, J. Bruinooge, en Y. P. De Jong, het examen van candidaat Hendriksen; Dss. J. Bruinooge en K. Bergsma, het colloquium doctum van broeder Danhof; Dss. K. Bergsma, J. Bruinooge en Y. P. De Jong, het examen van candidaten C. Van Til en J. Schaver; Dss. R. Bolt, J. Haveman, en A. Wassink, het examen van candidaat Wierenga; Dss. J. Bruinooge, J. L. Heeres, en E. J. Krohne, het examen van candidaat H. Vande Kieft; Dss. J. L. Heeres en Y. P. De Jong, het examen van candidaat Bruinooge; Dss. C. De Leeuw en E. J. Krohne, het examen van candidaat R. J. Frens; Dss. J. L. Heeres, L. J. Lamberts, en E. J. Krohne, het examen van candidaat Jabaay; Dss. L. Veltkamp, E. J. Krohne, en H. J. Kuiper, het examen van candidaat Van Dyken; Dss. J. Bruinooge, J. L. Heeres, en M. Van Vessem, het examen van candidaat N. De Vries; Dss. J. Bruinooge, Y. P. De Jong, en E. J. Krohne, het examen van candidaat J. R. Kamps. Tevens deelen Dss. E. J. Krohne, J. Bruinooge, en Y. P. De Jong hun advies mede tot afzetting van Ds. D. Jonker. Van Classis Wisconsin was een schrijven ontvangen, dat de deputaat van Classis Holland niet was verschenen.

Voor kennisgeving aangenomen en goedgekeurd.

II. Instructie van *Classis Grand Rapids Oost* luidende als volgt:

“Classis overtures Synod to modify that question in rules governing *church visitation* which is asked of the minister and elders in the absence of the deacons referring to the counting of collections in such a way as to read: “Are the collections counted by the deacons, jointly, or where there are very few deacons, in the presence of the pastor or one or more of the elders?” *Grounds:*

- a) There is sufficient warrant for the proper care of the moneys, if counted in the presence of all the deacons;
- b) The elders have so many duties that, in many instances, this additional work becomes burdensome.”

Uwe Commissie adviseert de Synode alzo te besluiten op de gronden door *Classis Grand Rapids Oost* genoemd.

Aangenomen.

III. Verzoekschrift van br. J. Monsma, Sr., doorgezonden door *Classis Grand Rapids Oost*, luidende als volgt:

Aan de Synode der Christelijke Gereformeerde Kerk, Holland, Mich., 1928:

EERWAARDE VADERS EN BROEDERS:—

Ondergeteekende, lid der Eerste Christelijke Gereformeerde Gemeente in Grand Rapids, Mich., begeert uwe aandacht voor het navolgende te vragen:

Ondergeteekende verzoekt de Synode, om des Verbonds-beginsels wil, om de heiligheid van het sacrament des Heiligen Doops te handhaven, en om tot eenheid van handelen in onze kerken te komen, om zich beslist uit te spreken tegen het doopen van kinderen die niet tot in het derde of vierde geslacht kunnen worden aangewezen als verbondskinderen.

Uit de Acta der Synode van 1910 blijkt ons dat er op de Synode van 1908 een Commissie benoemd was die op de Synode van 1910 rapport zou uitbrengen over het doopen van vondelingen. Deze Commissie bracht een tweeledig rapport uit. Onder “A” tracht ze gronden aan te voeren dat ook kinderen buiten het Verbond geboren gedoopt mogen worden, en onder “B” bewijst ze het tegendeel. Volgens de Acta Synodi 1910, bladz. 60, onderaan, “besluit de Synode niet op de conclusies van het rapport in te gaan”. Ze is ook niet op de beweegredenen, onder “A” genoemd, ingegaan. De Synode heeft dus, onzes inziens, *geen* uitspraak gedaan.

We willen er op aandringen, dat ze zich uitspreke. In het laatste aantal jaren, onder de wederopleving onzer Gereformeerde beginselen, is er ook ten dezen voldoende licht ontstoken zoodat we niet meer in het duister behoeven te tasten. Mannen als Dr. A. Kuyper, Sr., en Dr. B. Wielenga, en vele anderen, hebben in *E Voto* en in *Ons Doopsformulier* en andere werken, ons den weg gewezen.

We willen er daarom bij u, Eerwaarde Synode, met ernst op aandringen, ten dezen tot een uitspraak te komen, opdat de Heilige Sacramenten, ook heilig door ons zullen gehouden worden, en er in de toediening daarvan eenheid in ons kerkelijk leven moge zijn.

Moge de leiding en voorlichting des Heiligen Geestes U in al uwen arbeid geschonken zijn.

Met hoogachting en broedergroete, de uwe,

J. MONSMA, SR.

745 Delaware St., SE., Grand Rapids, Mich.

Classis Grand Rapids East sends this letter through to Synod without expressing itself upon the views of brother Monsma, but requests Synod to make a definite ruling in this matter, so that there may be uniformity.

Uwe Commissie adviseert dat de Synode voor deze zaak eene Commissie benoeme, om ze in te denken en de volgende Synode met een welomschreven advies te dienen.
Gronden:

- (1) Uit de Acta van 1910 blijkt, dat in dezen geen uitspraak werd gedaan;
- (2) Eenheid van praktijk is in dezen zeer gewenscht.
(Art. 142.)

Alzoo besloten.

IV. Instructie van *Classis Grand Rapids West* in re de Echtscheidings-kwestie:

“Classis overtures Synod not to delay final action in reference to the Divorce-question longer than 1928, since there is a concrete case demanding action.”

Het rapport der Commissie voor deze zaak wordt gelezen, en door de Synode voor kennisgeving aangenomen (cf. Agenda, Part I, p. 127).

Uwe Commissie adviseert de Synode het volgende uit te spreken:

- a) Aangezien de Commissie ad hoc met haar rapport nog niet gereed is, kan de Synode thans nog niet een

finale beslissing nemen, zooals Grand Rapids West begeert;

- b) De Synode spreekt haar leedwezen uit over het feit, dat de Commissie thans nog niet gereed is met de praktische kwestie naar aanleiding waarvan zij benoemd werd, en spoort de Commissie aan zich daartoe te beperken en al het mogelijke te doen, opdat de Synode in 1930 finaal zal kunnen beslissen;
- c) De Commissie worde door de Synode aangevuld in overeenstemming met het besluit van 1926 (Acta, p. 54, c).

Alzoo besloten.

V. Instructie van *Classis Ostfriesland*:

“De Classis verzoekt de Synode om te besluiten, dat voortaan een nominatie door een kerkeraad, waarop de naam of namen voorkomen van een predikant of predikanten uit een andere Kerk dan de Chr. Geref., zulk een nominatie de goedkeuring moet hebben niet alleen van den Consulent, maar ook van de genabuurde Deputaten ad Examina.
Gronden:

- (1) Het gebeurt onderscheidene malen dat kerkeraden nomineeren uit andere Kerken, hetwelk den consulent soms in zeer onaangename omstandigheden brengt. (Concrete gevallen zijn reeds eenige malen voorgekomen.)
- (2) Indien de Deputaten ad Examina er mede hunne goedkeuring aan moeten hechten, wordt de verantwoordelijkheid van den consulent daardoor verlicht.
- (3) Het gevaar is langs dezen weg niet zoo groot, dat men—zoo een gemeente een predikant uit een andere Kerk beroept, die ook aanneemt—zulk een predikant zou moeten afwijzen. (Wij herinneren hier even aan de geschiedenis met Ds. Van Houten in Classis Hackensack.—Zie Acta Synodi 1906, p. 25.)
- (4) Dit is in overeenstemming met andere gevallen, waarin de Kerkenorde medewerking der Deputaten ad Examina vordert (zie Artt. 4, 11, en 79).”

Uwe Commissie adviseert de Synode uit te spreken, dat leeraars uit andere kerkengroepen eerst beroepbaar zijn,

nadat kerkeraad en Classis, met advies van de Deputaten ad examina, na nauwkeurig onderzoek, bevredigd zijn geworden aangaande hun opleiding, dienst, belijdenis, en wandel. *Grond:* Langs dezen weg hebben de kerken een beteren waarborg.

In plaats van het advies der Commissie besluit de Synode de instructie van Classis Ostfriesland aan te nemen, zonder zich echter uit te spreken over de *gronden* door de Classis aangevoerd.

Ds. K. W. Fortuin geeft te kennen, dat hij met dit besluit niet kan instemmen, en verzoekt aanteekening hiervan in de Acta.

Toegestaan.

VI. Instructie van *Classis Pacific*:

“De Classis stelt der Synode voor er werk van te maken, dat er *Particuliere Synodes* worden gevormd. *Redenen:*

- (1) Dat zal eene gewenschte oplossing kunnen zijn van het probleem der afvaardiging;
- (2) Dat zal leiden tot kortere synodale vergaderingen.”

Uwe Commissie adviseert de Synode niet over te gaan tot de instelling van *Particuliere Synodes*. *Gronden:*

- (1) De volgende bezwaren, welke reeds in 1914 golden, zijn ook thans nog van kracht:
 - a) Dat onze kerken nog te klein in aantal zijn, om behalve in Classes en Generale Synode, ook nog in Part. Synodes saam te komen;
 - b) Dat vanwege de uitgestrektheid en de situatie onzer Classes een planmatige systematische indeeling in Part. Synodes niet mogelijk is, en het zelfs moeilijk zou zijn om namen voor die Synodes te vinden, die (wat dan toch een vereischte is) dienen kunnen om het terrein van zulk een Synode juist af te bakenen;
 - c) Dat, ingeval men al tot een gedwongen en gezochte, door geen leidend beginsel te rechtvaardigen indeeling in Part. Synodes overging, deze indeeling van dien aard zouden zijn dat de eene Synode uit twee, en de andere al licht uit vier of vijf Classes zou bestaan, wat dan weer, met

het oog op de afvaardiging, tot allerlei moeilijkheden leiden zou;

- d) Dat zulke Synodes, met het oog op de verre afstanden, de onkosten voor ons kerkelijk leven sterk zouden vermeerderen.
- (2) De door Classis Pacific aangevoerde gronden zijn niet steekhoudend, omdat het probleem der afvaardiging integendeel juist nog moeilijker zou worden, en omdat door zulke Particuliere Synodes maar weinige zaken zouden kunnen worden afgehandeld.

Aangenomen.

VII. Instructie van *Classis Ostfriesland*:

“In case Synod should consider making a change in the method of synodical delegation, Classis overtures Synod not to make a change for the following *reasons*:

- a) The principle involved in sending delegates from Classis to Synod should be the same as from a Consistory to Classis, which is equal representation;
- b) Precedent has proved the present method satisfactory;
- c) Such a change might tend to centralization of power and lead to sectionalism;
- d) Such a change might tend to diminish denominational loyalty.”

Uwe Commissie adviseert, dat de Synode op deze zaak niet inga, aangezien er geen instructie ter Synode is, die op verandering aandringt.

Alzoo besloten.

VIII. Instructie van *Classis Pella*:

“De Classis Pella besluit de zaak van Ds. J. S. Dykstra der Synode voor te leggen opdat deze uitspreke of Ds. J. S. Dykstra, die door omstandigheden buiten zijn toedoen zonder gemeente kwam te staan en volgens eigen getuigenis nog steeds naar de begeerte zijns harten bijna elken Rustdag Woord en Sacramenten bedient, zijn radicaal dient te behouden. Indien aldus wordt besloten, dan ook spreke de Synode uit, hoe toezicht op hem moet worden gehouden, daar onze Classis niet in staat is op hem toe te zien, waar hij

in Michigan woont en daar zijn ambtelijk werk verricht, en daardoor de laatste alinea van de Acta der Synode 1904, Art. 125, Par. 7, pag. 40, voor Classis Pella in haar verhouding tot Ds. Dykstra hare kracht verliest.

In plaats van het advies der Commissie wordt een *substituut* voorstel ingediend, luidende als volgt:

De Synode:

- (1) Dringt er bij Classis Pella op aan om zoo mogelijk Ds. Dykstra een arbeidsveld te verschaffen, hetzij als inwendige zendeling, hetzij als "stated supply" in een vacante gemeente;
- (2) Wekt Ds. Dykstra er toe op om met ernst alle wettige middelen in het werk te stellen tot het verkrijgen van een roeping;
- (3) Verklaart, dat zoo hij in 1930 nog niet in kerkelijken dienst is, daarmede zijn radikaal als predikant vervalt.

Alzoo besloten. (Zie verder Art. 137.)

ARTIKEL 133

Ds. J. Gritter sluit deze zitting met dankzegging.

DRIE-EN-TWINTIGSTE ZITTING, VRIJDAGMORGEN, 29 JUNI

ARTIKEL 134

Gezongen wordt Psalm 81:12. Ouderling H. Buisman opent de vergadering met gebed.

ARTIKEL 135

Bij het appèl blijkt, dat alle afgevaardigden tegenwoordig zijn, behalve de vier ouderlingen vroeger reeds genoemd.

ARTIKEL 136

De Acta der twintigste en een-en-twintigste zitting worden gelezen en goedgekeurd.

ARTIKEL 137

Voortzetting van de behandeling van het Rapport der Commissie van Praeadvies in re *Kerkenorde en Emeriti zaken* (cf. Art. 132):

IX. Instructie van *Classis Muskegon*:

“*Classis Muskegon* feels that some regulation should be made in regard to *emeritus ministers* who again wish to serve a congregation. It would seem that the *Classis* which approved the emeritation of a minister should be recognized when such a minister desires again to enter upon active service. This would not concern the question whether he is eligible for a call, that eligibility is guaranteed him, as it seems to us, in Art. 13 of our Church Order, which stipulates that he shall ‘retain the honor and title of a minister’. But it would concern the question whether the reasons why emeritation was requested—reasons of health or other—are still in force, yes or no.

Classis Muskegon therefore comes to you with the following overture:

“Synod make the ruling that an *emeritus minister* who wishes again to be considered for a call to the active ministry, must first receive the permission of the *Classis* which approved his emeritation, before he may publish a statement that he is ready to consider a call. This permission to be granted by *Classis* itself in session or through its Classical Committee when not in session, after a reasonable investigation has been made, and a statement of approval by this *Classis* or Classical Committee, to be published together with the minister’s announcement of readiness to consider a call.

Grounds:

- (1) The *Classis* which approved the emeritation is entitled to recognition in the matter;
- (2) The congregations that are calling will have reasonable security that the minister in question, with whom they are often not acquainted, is able to serve;
- (3) The minister in question will be strengthened by the moral support of the *Classis*’.”

Uwe Commissie adviseert de Synode uit te spreken, dat een *emeritus predikant*, die weer in actieven dienst wil treden, niet weer beroepen kan worden, tenzij dat de kerkeraad en de *Classis*, die hem voor emeritaat aanbevolen heeft, oordeelen dat de redenen voor zijn emeritaat niet meer bestaan.

Alzoo besloten.

X. In zake den aanslag voor *Synodale* onkosten adviseert uwe Commissie dezen te stellen op 70 cents per huisgezin.

Alzoo besloten.

XI. In zake den *uitbouw der Belijdenis* werd een brief ontvangen van de Gereformeerde Kerken in Nederland (zie Bijlage XVIII).

Voor kennisgeving aangenomen.

In verband hiermede vestigt uwe Commissie de aandacht op een brief reeds vóór twee jaren ontvangen van de Gereformeerde Kerk in Zuid Afrika (Zie Acta 1926, p. 212).

Uwe Commissie adviseert beide brieven te leggen in handen van de Commissie, die de volgende Synode inzake den uitbouw der Belijdenis met advies zal dienen.

Alzoo besloten.

XII. Op de opmerking der Synodale Commissie in verband met een suggestie in *De Reformatie* (zie Bijlage I), adviseert uwe Commissie de Synode niet in te gaan.

Alzoo besloten.

XIII. Ook gaf de Synodale Commissie een wenk ten opzichte der *Incorporatie Acte* (Zie Bijlage I).

Uwe Commissie adviseert de Synodale Commissie volmacht te geven om bij een rechtsgeleerde advies in te winnen, en zoo noodig de vereischte stappen te nemen om de Incorporatie Acte door de Legislatures te laten approbeeren.

Alzoo besloten.

XIV. Een brief werd ontvangen van den Kerkeraad van *Racine*, waarin gehandeld wordt over de hooge kosten ingediend door een afgevaardigde op de vorige Synode. Uwe Commissie adviseert de Synode uit te spreken, dat de zaak van *Racine* voor de Synode niet ontvankelijk is, omdat de zaak door Classis Wisconsin nog niet is behandeld en de broeder door Classis Wisconsin afgevaardigd werd.

Alzoo besloten.

XV. *Status van leeraren aan niet-kerkelijke inrichtingen* (Agenda I, pp. 57-84).

Aangaande het rapport der Commissie in re den status van leeraren in niet-kerkelijke inrichtingen van barmhartigheid en onderwijs adviseert uwe Commissie:

1. Het rapport in zijn geheel voor kennisgeving aan te nemen.

2. De Commissie te bedanken voor den veelvuldigen arbeid er aan besteed.

3. De Synode beperke zich tot het punt in kwestie.

Alzoo besloten.

4. Diensvolgens besluite de Synode:

a) Dat de *status eens leeraars*, die ambtelijk arbeidt in een niet-kerkelijke inrichting van barmhartigheid bepaald is in Art. 6 der K. O.: "Ook zal geen Dienaar den dienst mogen aannemen in gestichten of anderszins, tenzij dat hij voorheen geadmitteerd en toegelaten zij, volgens de voorgaande artikelen, en hij zal ook niet minder dan andere aan de Kerkenorde onderworpen zijn". (Zie Acta 1918, p. 38.)

Alzoo besloten.

b) Dat alle niet-ambtelijke arbeid ten bate van zulk eene inrichting verricht, zooals b.v. het collecteeren ervoor of het aanwerven van leden, hetzij de leeraar in actieven dienst is of rustend predikant, valt onder Art. 12 der K. O., en in strijd is met "den naam en eer eens dienaars", en met het "voor zijn leven aan den kerkedienst verbonden zijn", en noch met Art. 13, noch met Art. 14 in overeenstemming is.

Alzoo besloten.

c) Dat onderwijs aan een niet-kerkelijke inrichting van onderwijs, al is dat onderwijs onderricht in Bijbelsche Geschiedenis of een systematische uiteenzetting der geloofsleer, geen ambtelijk onderwijs is noch ook ambtelijke bevoegheid vereischt, wijl zulk onderwijs alleen door de Kerk in de catechisatie wordt verstrekt; dat derhalve een leeraar, die zulk een benoeming als godsdienst-onderwijzer aan zulk een inrichting aanvaardt, metterdaad, volgens Art. 12, tot een anderen staat des levens is overgegaan en zijn radikaal als Bedienaar des Goddelijken

Woords verloren heeft, en dat Art. 14 hem derhalve zijn kerkelijke positie, zijn in het ambt blijven, niet kan waarborgen, aangezien zulk een geval door Art. 14 niet gedekt wordt, gelijk ook de Commissie in hare verklaring van Art. 14 duidelijk aantoon (p. 71, 3).

Er is velerlei arbeid, die een geestelijk karakter draagt: als onderwijs in een Zondagsschool of onderwijs in de gewijde geschiedenis aan een Christelijke School of het Christelijk onderwijs der ouders aan hunne kinderen, waarvan toch niemand zal kunnen beweren, dat zulk onderwijs het ambt van bedienaar des Woords eischt. In de K. O. ontbreekt alle bewijs, dat zulk onderwijs ambtelijk moet worden geacht of ambtelijke bevoegdheid vereischt.

De Synode besluit over dit punt thans geen uitspraak te doen, maar het te leggen in handen van een Commissie om te onderzoeken, of er kerkrechtelijk een weg op te vinden is, waarlangs personen zooals bedoeld in dit punt hun kerkelijke positie kunnen behouden. Deze Commissie zal rapporteeren op de e.v. Synode. (Art. 142.)

d) Dat "*indefinite leave of absence*" hetwelk alle nadere tijdsbepaling ontwijkt, en juist het tegenovergestelde is van het "voor een tijd", in strijd is met Art. 14 der K. O., en er licht toe leidt om het ambt van dienaar des Woords als een soort bijzaak aan de hand te houden. Hierdoor komt men in strijd met den aard, de heiligheid, en onaantastbaarheid van het ambt, maakt men zich schuldig aan willekeurig handelen met het ambt en brengt het in discredit, weshalve de Synode oordeelt, dat geen kerkeraad recht heeft om zijn leeraar een "*indefinite leave of absence*" te verleen, wijl Art. 14 der K. O. juist het tegenovergestelde bepaalt en er in de K. O. geen enkel Artikel voorkomt, dat zulk een "*indefinite leave of absence*" wettigt.

Alzoo besloten.

XVI. Een Instructie van den Kerkeraad van *Bejou* en twee van den Kerkeraad van *Leota, Minn.*, doorgezonden door Classis Orange City, betreffende "*leave of absence*" en den *status* van leeraars in niet-kerkelijke inrichtingen.

Aangaande deze materie besloot Classis Orange City als volgt:

- a) Dat de Classis deze zaak de aandacht en behartiging der Synode ten volle waardig acht, hoewel zij zich niet kan uitspreken over ieder punt daarin vervat noch over de formuleering der instructie, en
- b) dat de Classis het uitstekend rapport der Comm. ad hoc als toelichting voegt bij deze instructie en de aandacht der Synode er op vestigt."

Uwe Commissie heeft inzage genomen van al deze stukken, die afzonderlijk ter synodale tafel gebracht zijn, en adviseert de Synode uit te spreken, dat de instructie van den kerkeraad van *Bejou* betreffende "leave of absence", met het daarbij gevoegde rapport van de Commissie van Classis Orange City, en ook de instructie van den kerkeraad van *Leota* betreffende den status van leeraars aan niet-kerkelijke inrichtingen gedekt worden door wat de Synode dien-aangaande besloot onder XV hierboven.

Alzoo besloten.

De instructie van den kerkeraad van *Leota* betreffende "leave of absence" luidt in 't kort als volgt:

"De kerkeraad verzoekt de Synode *uit te spreken*:

- (1) Dat er voortaan aan leeraars onzer gemeenten geen onbepaald verlof mag verleend worden;
- (2) Dat bepaald verlof alleen dan mag worden toegestaan, wanneer het den kerkeraad blijkt, dat zulks noodzakelijk is;
- (3) Dat het toestaan van tijdelijk verlof den band tusschen leeraar en gemeente geenszins verbreekt en dus geen vacature veroorzaakt;
- (4) Dat wanneer een leeraar om groote en gewichtige oorzaken, die tijdelijke onderlating van den dienst wel wenschelijk, maar niet noodzakelijk maken, begeert tijdelijk verlof te ontvangen, hij naar den regel van Art. 12 der Kerkenorde verzoeken zal om eervol ontslag en het recht om over te gaan tot een anderen staat des levens.
- (5) a) Dat indien het noodig blijkt, dat een leeraar langer zijn dienst moet onderlaten dan de gemeente het zonder een leeraar kan stellen, niet de weg

van tijdelijke onderlating van den dienst, maar de weg van emeriteering gevolgd moet worden;

- b) Dat een leeraar, die naar den voorgaanden regel emeritaat ontving, alleen beroepbaar gesteld zal worden, wanneer zijn kerkeraad en de Classis, die hem emeritaat verleende, oordeelen dat de redenen, die zijn ontslag uit actieven dienst noodzakelijk maakten, niet meer bestaan;
- (6) Dat de kerkeraad, die emeritaat verzocht voor, of tijdelijk verlof verleende aan zijn leeraar, ten allen tijde bereid moet zijn om aan de Classis verantwoording te doen voor het geven of doen voortduren van zulk verlof of emeritaat."

Uwe Commissie adviseert als volgt:

1. Aangaande punt 1 spreke de Synode uit, dat dit gedeekt wordt door het besluit onder XV, 4, d) hierboven.

Alzoo besloten.

2. Aangaande punt 2 besluite de Synode hier niet op in te gaan, aangezien dit voldoende gewaarborgd wordt door Art. 14 der K. O.

Alzoo besloten.

3. Aangaande punt 3 besluite de Synode hier niet op in te gaan, wyl dit gewaarborgd wordt door het laatste deel van Art. 14: "Zoo zullen zij nochtans ten alle tijde de beroeping der Gemeente onderworpen zijn en blijven".

Alzoo besloten.

4. Aangaande de zaak in punt 4 genoemd benoeme de Synode een Commissie om hier studie van te maken en op de volgende Synode te rapporteeren.

Alzoo besloten, en aan dezelfde Commissie opgedragen boven onder XV, 4, c, genoemd.

5. Aangaande punt 5, α , besluit de Synode dit te verwijzen naar de Commissie hierboven genoemd onder XV, 4, c.

Alzoo besloten.

- Aangaande punt 5, β , spreke de Synode uit, dat dit gedeekt wordt door het besluit onder IX hierboven.

Alzoo besloten.

6. Aangaande punt 6 besluite de Synode dit te verwijzen naar de Commissie hierboven onder XV, 4, c, genoemd. *Alzoo besloten.*

XVII. Instructie van den kerkeraad van *Dennis Ave., Grand Rapids*, doorgezonden door Classis Grand Rapids Oost, luidende als volgt:

"The Consistory of the Dennis Ave. Chr. Ref. Church petitions your honorable body to request Synod not to approve of the deposition of the Rev. Weidenaar, who was deposed by Classis Wisconsin April 5, 1927.

"The valid reason for this request is the conviction of two competent, and trustworthy physicians, who gave us the following statements:

- a) Mr. D. Weidenaar was insane at the time of his deposition on April 5, 1927. (The Probate Court of Kent County, Mich., committed him as insane to the Chr. Psychopathic Hospital on April 4, 1927.)
- b) Many of the deeds for which he was censured and deposed were early symptoms of his mental disturbance.

(Signed) JACOB MULDER, M. D.
G. J. STUART, M. D."

In pursuance of the preceding statements the Consistory petitions Classis to overture Synod that Mrs. D. Weidenaar be allowed \$400.00 per annum from the Emeritus Fund."

Classis Grand Rapids East transmits the overture to Synod and asks Synod to make a thorough investigation before acting on the deposition of Rev. Weidenaar. *Ground:* The Classis is not able to correspond with Classis Wisconsin in this matter because of the lateness of the date.

In verband met deze zaak had uwe Commissie tevens het officieele bericht van de drie deputaten ad examina, die in deze zaak adviseerden. Het luidt als volgt: "De deputaten ad examina, Revs. J. L. Heeres van Classis Holland, J. H. Beld van Classis Ostfriesland, en C. De Leeuw van Classis Illinois, verzocht door Classis Wisconsin om hun oordeel te geven over de zaak van Rev. D. Weidenaar, spreekt uit zich met de conclusie van het rapport der Commissie, de leeraren Wm. De Groot, Wm. Borgman, en Wm. Terpsma, thans in behandeling, te vereenigen. Derhalve adviseeren

zij om Rev. D. Weidenaar thans het leeraarsambt te ontne-
men op grond dat hij onbekwaam is om in het leeraars-
ambt te dienen."

Van den Stated Clerk van Classis Wisconsin ontving
uwe Commissie ook het rapport van de door Classis Wis-
consin benoemde Commissie, door de deputaten genoemd.

Tevens had uwe Commissie rekening te houden met het
besluit de Synode 1926 (Acta, p. 66):

- "a) Op de gronden hier aangegeven, zijne verhouding te
laten in *status quo*, zoolang hij niet toerekenbaar is;
- "b) Ds. D. Weidenaar jaarlijks eene toelage van \$550.00
uit de Emeritus Kas toe te kennen."

Na breede bespreking van deze droeve zaak wordt het
advies der Commissie eenigszins gewijzigd en aldus aan-
genomen:

De Synode spreekt uit, dat zij zich overtuigd houdt, dat
Classis Wisconsin naar haar beste weten en op broederlijke
wijze met Ds. Weidenaar heeft gehandeld, doch dat het
verder verloop van de zaak duidelijk aantoont, dat tijdens
de afzetting teekenen van gekrenkte geestvermogens aan-
wezig waren, zooals blijkt uit het getuigenis van bekwame
doktoren.

Derhalve besluit de Synode:

- (1) De afzetting van Ds. Weidenaar niet te approbeeren;
- (2) Het besluit van de Synode van 1926, (Acta, p. 66),
te handhaven; en
- (3) Aan den Emeritus Board op te dragen een voogd
aan te stellen om voor Ds. Weidenaar de emeri-
taats gelden te beheeren.

Alzoo besloten. (Zie verder Art. 140.)

ARTIKEL 138

Deze zitting wordt met dankzegging gesloten door Ds.
J. M. Van de Kieft.

VIER-EN-TWINTIGSTE ZITTING, VRIJDAGNAMIDDAG, 29 JUNI

ARTIKEL 139

Nadat gezongen is Psalm 86: 3, opent Ouderling H. Van
Ostenbridge deze zitting met gebed.

ARTIKEL 140

The Committee of Preadvice on *Publication and Education* presents the following nomination for Editor-in-Chief of *The Banner*: the Revs. H. J. Kuiper, R. B. Kuiper and D. H. Muyskens. The Rev. E. J. Tanis is added to this trio, and the nomination is closed.

The result of the election which is now held is that the Rev. H. J. Kuiper is chosen.

In case the Rev. H. J. Kuiper should decline, Synod decides that the Rev. R. B. Kuiper, who received the next highest number of votes, shall be appointed.

ARTIKEL 141

De bespreking van *Kerkenorde en Emeriti zaken* wordt voortgezet.

Emeriti Zaken.

A. Approbatie van Eervol Emeritaat.

Classis Grand Rapids West vraagt eervol emeritaat voor Ds. J. Wyngaarden, en Classis Hackensack voor Ds. J. Westervelt. Uwe Commissie adviseert approbatie.

Aannemende dat Classis Wisconsin bedoelt, dat de Synode eervol emeritaat zal verleen en aan Ds. J. Manni, en dat Classis Muskegon bedoelt dat de Synode eervol emeritaat zal verleen en aan Ds. S. Bouma, hoewel deze Classes dat niet uitdrukken, adviseert uwe Commissie de Synode alzoo te besluiten.

Voorts vestigt uwe Commissie de aandacht der Synode er op dat Classis Hudson geen approbatie van het verleen en van eervol emeritaat aangevraagd heeft voor Ds. J. B. Hoekstra.

Alzoo besloten.

De afgevaardigden van Classis Hudson verklaren, dat hun Classis besloot eervol emeritaat aan te vragen voor Ds. J. B. Hoekstra, maar dat de Stated Clerk der Classis verzuimde deze zaak ter synodale tafel te brengen.

De Synode besluit ook aan Ds. J. B. Hoekstra eervol emeritaat te verleen en.

B. Uwe Commissie adviseert het verleenen van voorloopigen steun, zooals door den Board uitgekeerd, goed te keuren.

Ds. J. Plesscher.....	\$ 800.00
Mrs. C. Bode.....	400.00
Mrs. J. H. Gruessing.....	700.00
Mrs. J. G. Plesscher.....	350.00
Mrs. B. Post.....	600.00
Ds. P. Schut.....	700.00
Mrs. J. Robbert.....	900.00
Ds. F. Welandt.....	600.00
Ds. J. B. Hoekstra.....	1,000.00
Mrs. D. R. Drukker.....	600.00
Mrs. J. Smitter.....	500.00
Ds. J. Westervelt.....	1,000.00
Mrs. H. J. Haarsma.....	800.00
Mrs. P. J. Hoekenga.....	800.00
(en \$400.00 toelage)	
Ds. S. Bouma.....	1,000.00
Mrs. F. J. Drost.....	600.00
Mrs. J. Post.....	500.00

Goedgekeurd.

C. De Board deelt mede, dat door den dood ons ontvielen Mrs. T. Jongbloed, Ds. H. J. Haarsma, Mrs. L. Rietdijk, Mrs. P. Van Vlaanderen, Ds. F. Fortuin, en Ds. G. D. De Jong. De Commissie adviseert dit voor kennisgeving aan te nemen.

Alzoo besloten.

D. Verder deelt de Board mede, dat Dss. J. P. De Vries en J. Homan weer voldoende herstelden om eene gemeente te dienen, en dat zij de Kerk bedanken voor den genoten steun. Voorts, dat Mrs. M. De Boer eene plaats gekocht heeft in het "Holland Home" te Grand Rapids, en geen steun meer behoeft, en dankbaar is voor wat voor haar is gedaan.

Uwe Commissie adviseert dit ook voor kennisgeving aan te nemen.

Alzoo besloten.

E. De Commissie vestigt de aandacht der Synode op het feit, dat de Synode twee leden met hunne secundi moet benoemen. De aftredende leden zijn Mr. M. Trap en Mr. B.

Sevensma, en de secundi zijn Mr. G. Van der Werp en Mr. H. Haveman. Ook moeten twee secundi voor twee jaren benoemd worden voor Ds. J. O. Vos en Mr. W. Bareman.

Advies: Dit voor kennisgeving aan te nemen en te leggen in de handen van de Commissie voor Benoemingen. (Art. 143.)

Alzoo besloten.

F. De Commissie adviseert het rapport van den Penningmeester, wiens boeken nagezien en in orde bevonden werden, voor kennisgeving aan te nemen.

Alzoo besloten.

G. Instructies van *Classes Holland en California*:

“Whereas some of our Classes are negligent in contributing their quota to the *Emeritus Fund*, with the result that some of the beneficiaries of this Fund do not receive the full amount promised them by Synod, Classis overtures Synod to take steps to correct this delinquency on the part of these Classes. (Classis Holland.)

“Classis urgently requests the Synod to rebuke those Classes which are in arrears in their contributions to the *Emeritus Fund*.

Reason: A widow of a minister was unable to obtain what was necessary for herself and her children because on December 30, 1927, the various Classes of our Church were in arrears to the extent of \$22,000. The widow referred to is a member of one of the churches in Classis California.”

(Classis California.)

In verband met deze instructies, adviseert uwe Commissie, dat de Synode er bij de afgevaardigden sterk op aandringe, dat de nalatige Classes (zie het Rapport van den Board, Bijlage VI), zoo spoedig mogelijk de te korten aanzuiveren.

H. De Synode besluite Art. 6 van het Reglement voor de *Emeritus Kas* (Acta 1922, p. 210) aldus te veranderen:

“De *aanslag* voor deze Kas dient, de eene helft op 1 Juni en de andere helft op 1 December te worden betaald, opdat de Kas niet genoodzaakt zij geld te leenen.”

Diensvolgens adviseert uwe Commissie de Synode, dat zij de Classes opwekke hare penningmeesters op te dragen er werk van te maken, dat dit besluit uitgevoerd worde.

Alzoo besloten.

I. De Commissie adviseert de volgende door de Board voorgestelde subsidie uit te keeren:

Ds. A. J. Brink.....	\$1,000.00
Ds. A. W. Meyer.....	1,000.00
Ds E. Van Korlaar.....	1,000.00
Ds. T. W. R. Van 't Loo.....	1,000.00
Ds. J. Keizer.....	1,000.00
Ds. R. Van de Kieft.....	1,000.00
Ds. H. Van Wesep.....	1,000.00
Ds. W. Kole.....	1,000.00
Ds. A. Keizer.....	1,000.00
Ds. K. Poppen.....	1,000.00
Ds J. Gulker.....	1,000.00
Ds. J. B. Van den Hoek.....	1,000.00
Ds. J. A. Gerritsen.....	1,000.00
Ds. J. B. Hoekstra.....	1,000.00
Ds. J. A. Westervelt.....	1,000.00
Ds. S. Bouma.....	1,000.00
Ds. P. W. De Jonge.....	1,200.00
Mrs. H. Tuls.....	1,000.00
Mrs. H. J. Haarsma.....	1,000.00
Mrs. P. J. Hoekenga.....	1,200.00
Mrs. J. Robbert.....	900.00
Ds. J. Plesscher.....	800.00
Mrs F. Stuart.....	800.00
Mrs. M. Van der Heide.....	800.00
Ds. P. Schut.....	700.00
Mrs. H. Heyns.....	700.00
Mrs. J. H. Gruessing.....	700.00
Ds. F. Welandt.....	600.00
Mrs. M. J. Bosma.....	600.00
Mrs. B. Post.....	600.00
Mrs. D. R. Drukker.....	600.00
Mrs. P. Van Vliet.....	600.00
Mrs. A. Dekker.....	600.00
Mrs. C. Cooper.....	600.00
Mrs. E. Breen.....	600.00
Mrs. J. Groen.....	600.00
Mrs. G. L. Hoefker.....	600.00
Mrs. F. J. Drost.....	600.00
Ds. P. Kosten.....	500.00
Mrs. H. Tempel.....	500.00
Mrs. J. B. Jonkman.....	500.00
Mrs. J. Vissia.....	500.00

Mrs. P. Yff.....	500.00
Mrs. J. Smitter.....	500.00
Mrs. J. Post.....	500.00
Mrs. C. Bode.....	400.00
Mrs. J. G. Plesscher.....	350.00
Mrs. J. A. Kett.....	300.00
Mrs. A. Van Houten.....	300.00
Mrs. J. H. Schultz.....	200.00
Ds. J. Manni.....	1,000.00
Ds. J. Wyngaarden.....	1,200.00

Alzoo besloten.

Bij uwe Commissie kwam ook nog in een verzoek van den kerkeraad van Inwood, gesteund door de Classicale Commissie van Classis Sioux Center om \$1,200.00 steun voor Mrs. J. Haveman. De Commissie adviseert dit toe te staan.

Alzoo besloten.

J. Instructie van Classis Oostfriesland in zake een verandering in het Reglement van den Emeritus Board (zie Agenda, Part II, pp. XXV en XXVI).

Uwe Commissie adviseert hier niet op in te gaan, omdat de voorgestelde verandering in strijd zou komen met Art. 13 der K. O.

Alzoo besloten.

K. Van Mr. A. Van Oosten werd nog een schrijven ontvangen, inhoudende een plan in betrekking tot "insurance" voor emeriti-predikanten. Omdat hier veel in is dat herinnert aan een goede finantieele basis, bracht de Board dit ter Synode.

Uwe Commissie adviseert, dat de Synode hier niet op in ga, omdat er velen in onze kringen zijn, die gewetensbe-
zwaar hebben tegen het beginsel van levensverzekering.

Alzoo besloten.

ARTIKEL 142

De Commissie voor *Rouwbeklag* brengt rapport uit als volgt:

HOOGGEACHTE BROEDERS IN DEN HEERE:

Er is waarschijnlijk in geheel de geschiedenis van de Christelijke Gereformeerde Kerk geen periode geweest, waarin haar zoo groot een aantal leeraren door den dood ontviel als het geval is in de drie-en-twintig maanden verloopenen sedert de vorige Synode.

In dien korten tijd riep de Koning der Kerk uit haar op de Evangelie-dienaars: J. G. Plesscher, J. Smitter, H. J. Haarsma, P. J. Hoekenga, D. R. Drukker, F. Fortuin, F. J. Drost, J. Post, J. Haveman, en G. D. De Jong. Tien herders en leeraars zijn van ons heengegaan.

Uwe Commissie beveelt aan dat deze Synode:

- (1) Erkenne en aanbidde de vrijmacht des Heeren in dezen, en belijde haar vast geloof dat, waar de arbeiders opgeroepen worden, de arbeid zijn gang gaan zal;
- (2) Danke Hem voor de toewijding en medewerking dezer broederen aan en in het werk des Heeren;
- (3) Betuige den naaste familie-betrekkingen hare hartelijke deelneming, en wekke haar op tot blijmoedig vertrouwen in God Drieëenig;
- (4) Neme deze resolutie op in de Acta van 1928, en doe een copie daarvan bezorgd worden aan de naaste familie.

Met eerbied onderworpen,
(Was geteekend) J. TIMMERMAN,
A. J. ROOKS,
J. W. BRINK.

Alzoo besloten.

ARTIKEL 143

De Commissie voor *Benoemingen* brengt rapport uit bij monde van Ds. D. H. Kromminga. Nadat eenige veranderingen en aanvullingen zijn aangebracht, wordt het aldus aangenomen en goedgekeurd:

EERWAARDE VADERS EN BROEDERS:

I. De volgende namen van leeraars, door hunne respectieve Classes verkozen, worden U ter approbatie voorgedragen:

A. *Curatoren:*

Classis	Primus	Secundus	Termijn
California	Ds. M. M. Schans	Ds. H. J. De Vries	Tot 1930
	Ds. J. De Jong	Ds. J. De Jonge	Tot 1932
G. R. Oost	Ds. J. Bruinooge	Ds. D. H. Kromminga	Tot 1932
G. R. West	Ds. H. J. Kuiper	Ds. H. J. Mulder	Tot 1932
Hackensack	Ds. G. Goris	Ds. H. Bouma	Tot 1932
Holland	Ds. L. Veltkamp	Ds. J. De Haan, Jr.	Tot 1932
Hudson	Ds. J. Walkotten	Dr. R. L. Haan	Tot
Illinois	Ds. J. J. Weersing	Ds. C. De Leeuw	Tot 1930
	Ds. H. Bel	Ds. G. Hoeksema	Tot 1932
Muskegon	Ds. J. Dolfin	Ds. J. C. Schaap	Tot 1932
Ostfriesland	Ds. J. H. Beld	Ds. A. D. Folkema	Tot 1930
	Ds. D. H. Plesscher	Ds. A. A. Koning	Tot 1932
Orange City		Ds. A. Wassink	Tot 1930
	Ds. N. J. Monsma	Ds. W. Bajema	Tot 1932
Pacific	Ds. P. Jonker, Jr.	Ds. D. H. Muyskens	Tot 1932
Pella	Ds. I. Van Dellen	Ds. W. D. Vanderwerp	Tot 1932
Sioux Center	Ds. J. K. Van Baalen		Tot 1932
Wisconsin	Ds. H. Moes	Ds. J. M. Voortman	Tot 1932
Zeeland	Ds. W. Kok	Ds. J. Putt	Tot 1932

Goedgekeurd.

B. *Deputaten ad Examina:*

Classis	Primus	Secundus
California	Ds. J. De Jonge	Ds. J. De Jong
G. R. Oost	Ds. D. H. Kromminga	Ds. J. Bruinooge
G. R. West	Ds. Y. P. De Jong	Ds. H. Bakker
Hackensack	Ds. G. Goris	
Holland	Ds. L. Veltkamp	Ds. D. Zwier
Hudson	Ds. J. Timmerman	Ds. A. J. Rus
Illinois	Ds. C. De Leeuw	Ds. P. Jonker, Sr.
Muskegon	Ds. L. J. Lamberts	Ds. S. Eldersveld.
Ostfriesland	Ds. K. Tebben	Ds. J. H. Beld
Orange City	Ds. T. Vander Ark	Ds. A. B. Voss
Pacific	Ds. D. H. Muyskens	Ds. A. Guikema
Pella	Ds. D. Hollebeek	Ds. A. De Vries
Sioux Center	Ds. M. Monsma	
Wisconsin	Ds. J. M. Voortman	Ds. W. Terpsma
Zeeland	Ds. E. J. Krohne	Ds. W. Kok

Goedgekeurd.

II. Voorts draagt uwe Commissie U de volgende namen voor ter benoeming of herbenoeming:

1. *Synodale Commissie:* Dss. W. P. Van Wijk, I. Van Dellen, J. Timmerman.

2. *Synodale Penningmeester:* Mr. T. Noordewier; secundus: Mr. H. Voss.

(Waar Ds. J. Noordewier verzocht heeft niet meer in aanmerking te komen, spreke de Synode haren dank uit voor zijnen langdurigen en trouwen arbeid. Voorzooover uwe Commissie na kan gaan is hij tot dusver de eerste en eenige Penningmeester onzer Synodes.)

Alzoo besloten. (Zie Art. 153.)

3. *Kerkhulp*: Dss. J. Manni, D. De Beer, H. J. Heynen; Secundus Generalis: Ds. D. Hollebeek.

4. *Deputaten voor de Emeritus Kas*:

a) Ter herbenoeming: Mr. M. Trap en Mr. B. Sevensma, met hun Secundi: Mr. G. Vanderwerp en Mr. H. Hekman.

b) Ter benoeming: Ds. P. Jonker, Sr. (Secundus voor Ds. J. O. Vos.
Mr. M. Hoffius (Secundus voor Mr. W. Bareman.)

5. *Vertegenwoordiger bij de National Christian Association*: Ds. A. H. Brat; Secundus: Ds. G. Hoeksema.

6. *Penningmeester voor de Algemeene Kas der Joden-zending*: Ds. J. L. Van Tielen; Secundus: Ds. W. D. Vanderwerp.

7. *Commissie voor Gereformeerde Literatuur, in Verband met de A. F. R. Y. M. S.*: Prof. L. Berkhof, Ds. J. M. Van de Kieft, Ds. B. H. Spalink, Dr. H. Jellema, Mr. J. B. Hulst, Mr. R. Postma, Mr. Jelle Hekman.

8. *Deputaten voor Zuid Amerika*: Dr. H. Beets, Ds. J. Wijngaarden, Dr. J. Van Lonkhuyzen, Dr. M. J. Wijngaarden. (Deze deputaten zijn alreeds door de Synode benoemd.)

9. *Vertegenwoordiger bij de American Bible Society*: Ds. J. Beebe.

10. *Commissie in re den Status van Zendingen onder de Indianen en in China en van Inwendige Zendingen*: Dss. I. Van Dellen, M. M. Schans, en Dr. H. Beets. (Deze Commissie heeft de Synode alreeds bestendigd.)

11. *Commissie in re Eeredienst*: Prof. W. Heyns, Dss. H. J. Kuiper, L. Trap, D. Zwier, W. Stuart, J. Manni, Dr. J. Van Lonkhuyzen.

12. *Commissie in re Echtscheiding*: Prof. F. M. Ten Hoor, Dss. G. Hoeksema, W. P. Van Wijk, D. H. Kromminga, H. Keegstra.
13. *Commissie in re Education*:
Voor twee jaar: Ds. L. J. Lamberts, Dr. H. H. Meeter, Mr. B. Sevensma.
Voor vier jaar: Ds. G. Hylkema, Ds. P. A. Hoekstra, Prin. G. Van Wesep.
Voor zes jaar: Ds. W. Stuart, Prof. A. J. Rooks, Mr. A. Peters.
14. *Commissie in re Radio Prediking*: Ds. H. Verduin, Mr. W. Eerdmans, Dss. I. Westra, L. Trap, J. M. Ghysels.
15. *Commissie in re Koorgezang*: Dss. J. Hiemenga, W. Kuipers, Dr. R. L. Haan, Dss. J. Timmerman, D. De Beer.
16. *Commissie in re het Beginsel van Vrije Studie*: Dss. R. B. Kuiper, K. W. Fortuin, Dr. C. Van Til, Ds. L. Van Laar, Dr. M. Van Dyke.
17. *Commissie voor de Publicatie en Distributie der Rapporten van de Synodale Commissies van Prae-advies*: Mr. J. B. Hulst.
18. *Vertegenwoordiger bij de Chicago Tract Society*: Ds. Z. J. Sherda.
19. *Commissie in re de Wijze van Werken der Synode en Regels van Orde*: Dss. W. Groen, M. M. Schans, J. De Jong, J. De Jonge, H. J. De Vries, J. Manni, W. P. Van Wijk.
20. *Commissie om te onderzoeken wat gedaan kan worden ter Herleving van Christelijke Organisaties op maatschappelijk gebied*: Prof. L. Berkhof, Dr. C. Bouma, Ds. J. M. Vande Kieft, Mr. J. Van Vels, Mr. A. Rodenhouse.
21. *Commissie om te onderzoeken of de American Federation of Labor gerekend kan worden tot de zoogenaamde Neutrale Vereenigingen*: Dr. Y. P. De Jong, Prof. H. Ryskamp, Mr. W. Eerdmans, Ds. E. J. Tanis.

22. *Commissie in re Rules and Regulations for Home Missions, in verband met de Instructie van Classis Illinois:* Ds. K. W. Fortuin, Prof. W. Heyns, Ds. N. J. Monsma, Ds. J. K. Van Baalen, Ds. G. Hofmeyer.

23. *Commissie inzake de Kwestie van Overname van de Mission Training School:* Ds. I. Westra, Ds. D. D. Bonnema, Prof. A. J. Rooks, Ds. R. B. Kuiper, Ds. C. De Leeuw, Dr. M. J. Wyngaarden.

24. *Commissie voor de Kwestie van Invoering van Hymns:* Ds. R. B. Kuiper, Prof. H. J. G. Van Anandel, Prof. W. Heyns, Ds. J. M. Vande Kieft, Ds. H. J. Huiper, Mr. S. Swets, Musical Director.

25. *Commissie inzake den Doop van Aangenomen Kinderen:* Dss. D. H. Muyskens, P. Jonker, Jr., J. W. Brink.

26. *Commissie inzake den status van Dienaren aan niet kerkelijke Inrichtingen van Onderwijs:* Dr. Y. P. De Jong, Prof. W. Heyns, Ds. P. A. Hoekstra, Ds. D. H. Kromminga, Ds. K. W. Fortuin.

Uwe Commissie adviseert de Synode om het werk door de laatste Synode opgedragen aan de Commissie tot *Herziening* van onze Kerkelijke Formulieren te verdeelen over twee Commissies, één voor den *Uitbouw* der *Belijdenis* en één voor de *Herziening* der Liturgische Formulieren, en om de herziening van de vertaling in het Engelsch voorlooping te laten rusten.

Alzoo besloten.

27. *Commissie in re Uitbouw onzer Belijdenis:* Dr. C. Bouma, Ds. D. H. Kromminga, Dr. M. J. Wijngaarden, Ds. J. K. Van Baalen.

28. *Commissie voor de Herziening van onze Liturgische Geschriften:* Dr. Y. P. De Jong, Dr. J. Van Lonkhuyzen, Prof. H. Schultze, Ds. E. F. Van Halsema, Ds. W. P. Van Wijk.

Al deze benoemingen en herbenoemingen worden door de Synode *goedgekeurd*.

ARTIKEL 144

In re the *National Christian Association* (Art. 35, supra), Synod decides to instruct its representative, the Rev. A. H. Brat, to obtain a financial statement covering receipts and disbursements of this Association, and to submit the same to the Synodical Committee.

ARTIKEL 145

In re de gratificatie van den Synodalen Penningmeester besluit de Synode, dat deze als voorheen zal bedragen \$100.00 voor twee jaren.

ARTIKEL 146

De Commissie van Praeadvies voor Protesten en Varia levert nu rapport in zake de *Belijdenisvragen* (cf. Art. 118, 7). Het luidt als volgt:

EERWAARDE VADERS EN BROEDERS:

De Synode besloot nogmaals de herziening der vragen, die gebruikt worden bij het doen van openbare belijdenis, te overwegen, en wel in den geest van het voorstel der Commissie, die op de laatste Synode over deze zaak rapporteerde. De Synode droeg uwe Commissie op om haar in dezen met advies te dienen.

De vragen, met proloog en naschrift, zooals die door de Commissie door de Synode van 1924 benoemd bij de laatste Synode werden aanbevolen, zijn door haar overgenomen van de Gereformeerde Kerken in Nederland. Ze werden door de Synode van Utrecht in 1923 vastgesteld en aan de Gereformeerde Kerken in Nederland aanbevolen, alwaar ze thans in algemeen gebruik zijn.

Slechts één kleine aanvulling werd, door de Commissie in 1924 benoemd, ingelascht in de vierde vaag (cf. Agendum 1926, p. 64).

In de zelfde vraag is nu een kleine redactiewijziging aangebracht.

De vragen, met den proloog en het naschrift, luiden als volgt:

“Geliefden in onzen Heere Jezus Christus!

Gij zijt hier verschenen om voor God en Zijne heilige gemeente belijdenis te doen van uw geloof, ten einde alzoo toegang te erlangen tot des Heeren Heilig Avondmaal.

Wil(t) daartoe ongeveer antwoorden op de navolgende vragen:

Ten eerste. Verklaart gij, dat gij 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, houdt voor de waarachtige en volkomene leer der zaligheid; en belooft gij in de belijdenis daarvan door Gods genade standvastig te zullen blijven in leven en sterven?

Ten tweede. Geloofst gij Gods Verbondsbelofte, u in uwen Doop beteekend en verzegeld, en belijdt gij, thans den toegang tot het Heilig Avondmaal vragende, dat gij u van wege uwe zonden mishaaft en voor God verootmoedigt, en uw leven buiten u zelve in Jezus Christus, den eenigen Zaligmaker, zoekt?

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

Ten vierde. Beloofst gij, u te zullen onderwerpen aan de kerkelijke regeering, vermaning en tucht; ook indien het mocht gebeuren (wat God genadiglijk verhoede), dat gij in leer of leven u kwaamt te misgaan?

N. N., wat is daarop uw antwoord?

Antwoord: Ja. (Zoo er onderscheiden personen zijn, door ieder hoofd voor hoofd te geven.)

Daarna spreekt de Dienaar aldus:

De God nu aller genade, die ons geroepen heeft tot Zijn eeuwige heerlijkheid in Christus Jezus, nadat wij een weinig tijds zullen geleden hebben,—Die volmake, bevestigte, versterkte en fundeere u (lieden). Hem zij de heerlijkheid en de kracht in alle eeuwigheid. Amen.

Uwe Commissie adviseert de Synode deze vragen, met den proloog en het naschrift, te aanvaarden voor gebruik in onze kerken.

Gronden:

1. Zij gaan uit van het feit, dat het doen van Openbare Geloofsbelijdenis is een aanvaarden van Doopsvoor-rechten en verplichtingen.
2. Zij wijzen terug naar Doop en Verbond der Genade.

3. Zij doen toegang tot het Heilig Avondmaal vragen.
4. Zij bevatten gepaste inleidings- en slotformulen.
5. Zij bevatten de elementen "ellende, verlossing en dankbaarheid" in logische opeenvolging.
6. Het is wenschelijk, dat de eenheid der Gereformeerde zusterkerken uitkome, doordien dezelfde vragen worden gebruikt.
7. Er zij in dezen eenheid ook onder ons.
8. Het is wenschelijk, niet alleen onderwerping te vragen aan de kerkelijke tucht in geval van grove zonde, doch ook gehoorzaamheid aan de kerkelijke regeering in het algemeen.

Op één bezwaar, dat mogelijk zou kunnen worden ingebracht, wenscht uwe Commissie even in te gaan. Het was schijnbaar dit bezwaar, dat de Synode van 1926 bewoog om de behandeling van de geheele zaak ter tafel te leggen (zie Acta, pp. 53 en 74). De Synode droeg hare Commissie van Praeadvies toen op om het woord "vertrouwen" of "betrouwen" in de tweede vraag op te nemen in plaats van het door de Commissie gebruikte woord "zoeken".

Uwe Commissie hield zich echter aan de redactie van de Commissie in 1924 benoemd, want:

- a) Onderscheidene Schriftuurplaatsen wettigen en steunen deze redactie, zooals bijvoorbeeld:

Ps. 105:3—"Roemt in den naam Zijner heiligheid; het hart dergenen, die den Heere zoeken, verblijde zich."

Ps. 69:33b—"En gij die God zoekt, ulieder hart zal leven."

Ps. 119:2—"Welgelukzalig zijn zij, die Zijne getuigenissen onderhouden, die Hem van ganscher harte zoeken."

Ps. 119:10—"Ik zoek U met mijn geheele hart; laat mij van Uwe geboden niet afdwalen."

Matt. 5:6—"Zalig zijn die honger en dorsten naar de gerechtigheid; want zij zullen verzadigd worden."

- b) De bewoording voorkomende in het Formulier voor het Heilig Avondmaal pleit ook voor deze redactie. We lezen toch: "Want wij komen niet tot dit Avondmaal, om daarmede te betuigen, dat wij

in ons zelven volkomen en rechtvaardig zijn; maar integendeel, aangezien wij ons leven buiten ons zelven in Jezus Christus zoeken, zoo bekennen wij daarmee, dat wij midden in den dood liggen. Daarom, al is het, dat wij nog vele gebreken en ellendigheid in ons bevinden, als namelijk, dat wij geen volkomen geloof hebben, enz.”

- c) In de Gereformeerde theologie wordt veelal gesproken van het geloof als zijnde of toevluchtne-mend of verzekerd. Nimmer sloot men hen, die in der waarheid de toevlucht tot Christus namen, buiten den kring der ware geloovigen.

Indien de Synode deze vragen voor het doen van be-lijdenis aanvaardt, zoo adviseert uwe Commissie voorts, dat aan de Commissie in zake de Herziening van onze Liturgische Formulieren worde opgedragen een Engel-sche vertaling van deze vragen te bezorgen.

Het advies der Commissie om deze vragen met den proloog en het naschrift, te aanvaarden voor gebruik in onze kerken, wordt door de Synode *aangenomen*, en de vertaling van dit formulier wordt opgedragen aan de Commissie tot herziening van onze Liturgische Formu-lieren.

ARTIKEL 147

De Commissie van Praeadvies voor Protesten en Varia rapporteert voorts aangaande den *status van Ds. H. Kamps* (cf. Art. 123, 10):

Uwe Commissie werd voorts opgedragen een onder-zoek in te stellen naar den status van Br. H. Kamps.

Uwe Commissie is van oordeel dat de Broeder althans technisch gesproken een leeraar “in good standing” is, voor wien de aanvraag om emeritaat thans voor de Synode ligt.

Grond voor dit oordeel is te vinden in het rapport van de Commissie door de Synode van 1922 benoemd. Deze Commissie, in samenwerking met Classis Ostfries-land, rapporteerde ter Synode van 1924 onder meer het volgende:

“Wat de emeriteering van Ds. Kamps aangaat, spreekt de Classis het volgende uit:

“Na de zaak Kamps nog eens nauwkeurig te hebben onderzocht, is het de Classis Ostfriesland duidelijk ge-

worden, dat zij, de Classis Ostfriesland, Ds. Kamps wegens den onhoudbaren toestand in de gemeente Wright van de gemeente, op verzoek des kerkerads, had moeten ontbinden.

“De Classis echter meende uit medelijden met Ds. Kamps en van de utiliteits-idee uitgaande, dat het beter zou zijn hem zijn emeritaat te geven.

“Men deed dat op grond van intellectueele zwakheid en zwakheid van karakter en het ‘anderzins’ van Art. 13 der K. O.

“Waar dit geschiedde, namelijk dat hem emeritaat verleend werd, staat Ds. Kamps in deze betrekking tot de Kerk, dat het verzoek van Classis Ostfriesland tot emeriteering van Ds. Kamps thans ter approbatie voor de Synode ligt.

“De laatste paragraaf geeft een antwoord op de vraag, welke de status is van Ds. Kamps. Hij is predikant “in good standing” voor wien op grond van het bovengenoemde de approbatie der Synode tot emeriteering wordt aangevraagd.”

Uwe Commissie is van oordeel, dat blijkens de Acta van 1924, deze Synode op deze aanvraag geenerlei actie nam, en ook de Synode van 1926 deze zaak blijkbaar niet onder het oog kreeg en dus ook niet behartigde, dat er als nog actie op deze aanvraag dient genomen te worden, te meer dewijl de betrokken broeder steeds in het onzekere leeft en actie verlangt.

Wanneer de Synode het oordeel uwer Commissie in dezen deelt, zoo adviseert zij de Synode de emeriteering van Ds. Kamps niet te approbeeren.

Gronden voor dit advies:

- a) Classis Ostfriesland getuigde bij monde eener Synodale Commissie van onderzoek in 1924, dat zij “Ds. Kamps, wegens den onhoudbaren toestand in de gemeente Wright van de gemeente, op verzoek des kerkerads, had moeten ontbinden.” (Zie Rapport als boven aangehaald.)
- b) De gronden op welke Classis Ostfriesland approbatie van de emeriteering van Ds. Kamps aanvraagt, worden niet gedekt door Art. 13, K. O.

Over de vraag of Ds. Kamps nog langer beschouwd moet worden als staande in het ambt, velde uwe Commissie geen oordeel, dewijl de Synode in betrekking tot leera-

ren, welke buiten actieven dienst staan, of daadwerkelijk tot een anderen staat des levens overgingen, nog zal moeten beslissen, welke hun status zij.

De Synode besluit:

- a) Aan Ds. Kamps tijdelijk, tot 1930, de priviligiën aan emeriteering verbonden toe te staan.
- b) Aan den Emeritus Board op te dragen deze zaak te regelen.
- c) Een Commissie te benoemen met de opdracht om deze zaak aan een grondig onderzoek te onderwerpen en op de volgende Synode te rapporteeren.
Als Commissie hiervoor worden benoemd Dss. W. D. Vanderwerp en D. Hollebeek.

ARTIKEL 148

Deze zitting wordt gesloten door Ds. R. B. Kuiper met dankzegging.

VIJF-EN-TWINTIGSTE ZITTING, VRIJDAGAVOND, 29 JUNI

ARTIKEL 149

Gezongen wordt Psalm 87:1. Ds. J. Noordewier gaat voor in het gebed.

ARTIKEL 150

The following report in re a nomination for advisory members of the Board of Missions (Art. 52, supra), is read by the Rev. J. Dolfin:

To the Christian Reformed Synod:

DEAR BRETHREN:

The Executive Committee, entrusted with the task of presenting the names of six laymen, to be members at large of our Christian Reformed Board of Missions, Synod to elect three of them, presents the following names, alphabetically arranged:

- Mr. Dewey Blocksma, Grand Rapids, Mich.
- Mr. Hiram R. Gezon, Grand Rapids, Mich.
- Mr. John Kos, Grand Rapids, Mich.
- Mr. Gerrit Trap, Muskegon, Mich.
- Mr. Robert Van Noord, Grand Rapids, Mich.
- Mr. Edward Wierenga, Chicago, Ill.

By way of explanation, it might be stated that we chose men whose love for the cause of missions is known, and who are not in too many organizations of all kinds so that they would feel to be too busy to act on the Board. Most of them are also close to headquarters, thus saving traveling expense.

Accepted as information.

The result of the election is that Mr. Edward Wierenga, Mr. Robert Van Noord, and Mr. John Kos are chosen. Synod decides that Mr. H. R. Gezon, Mr. Dewey Blocksma, and Mr. Gerrit Trap shall be their alternates, in the order mentioned.

ARTIKEL 151

De Synode besluit aan de typiste een gratificatie van \$100.00, en aan den koster van de Central Ave. kerk een gratificatie van \$25.00 toe te kennen voor den velen arbeid door hen verricht.

ARTIKEL 152

De Synode spreekt haren hartelijken dank uit aan de gemeenten in Holland, Mich., voor de vriendelijke en gulle ontvangst, die ze den afgevaardigden bereid hebben, en verzoekt de plaatselijke kerkeraden dezen dank aan hun gemeenten te willen overbrengen.

ARTIKEL 153

De Praeses spreekt een woord van waardeering tot den nestor onzer predikanten, Ds. J. Noordewier, die voor het laatst in zijn functie als Synodale Penningmeester in ons midden was. Hij gewaagt van den trouwen arbeid door Ds. Noordewier op veelzijdige wijze voor onze kerken verricht gedurende zijn lang en rijk gezegend leven, en spreekt den wensch uit, dat de Heere hem in zijn levensavond nabij moge zijn.

Tevens spreekt de Praeses een woord van waardeering tot Dr. H. Beets, die vijf-en-twintig jaren lang fungeerde als Hoofdredacteur van *The Banner*, en vooral daardoor grooten invloed uitgeoefend heeft, inzonderheid op onze jeugdigen, die zich beter thuis voelen in de taal onzes lands. Hij

wenscht Dr. Beets toe, dat deze nog vele jaren, zij het op ander terrein, ten nutte van onze kerken, en inzonderheid van onze zending, werkzaam moge zijn door woord en geschrift.

Ook spreekt de Praeses nog een woord van dank tot Ds. L. Veltkamp, den pastor loci, en tot Mr. J. B. Hulst voor de vele voorbereidende werkzaamheden, die ze ten behoeve van de Synode hebben verricht.

ARTIKEL 154

De concept notulen van de laatste vier zittingen worden door den Scriba gelezen, en door de Synode aangenomen en goedgekeurd.

ARTIKEL 155

De Synodale werkzaamheden geëindigd zijnde, spreekt de Praeses een *Slotwoord*, luidende als volgt:

“GELIEFDE BROEDERS:

“We zijn aan het einde onzer werkzaamheden gekomen. In de laatste jaren zijn we gewend aan veelvuldigen en langdurigen arbeid op onze Synodale vergaderingen met lijvige Acta's daarna.

“Bij 't begin konden we uit de rapporten en instructies reeds vermoeden, dat ook de Synode van 1928 daarop wel geen uitzondering zou maken.

“Daar was veel werk; moeilijk werk. Gode zij dank, wij zijn er doorgekomen!

“Te roemen is ons niet oorbaar. Ook nu was zelfs het beste van wat we deden, nog met zonde besmet. Daar zal wel niemand onzer zijn, die zich daarvan niet bewust is.

“Maar al roemen we niet, en al is er zelfs oorzaak tot droefheid met hef oog op sommige acties, die noodwendig diepe smart veroorzaakten, toch past het ons anderzijds ook, dat we onzen God ootmoedig danken. Hij gaf ons kracht en lust en volharding tot den arbeid. Hij bewaarde ons bij de liefde en de eendracht onder alles, ook zelfs dan **wanneer we van elkander verschilden**. En te mogen werken voor de zaak des Heeren is toch, ook bij al het gebrekkige dat ons daarbij aankleeft, een onwaardeerbaar voorrecht.

“Elke Synode heeft in de geschiedenis onzer Kerk hare eigen beteekenis en droeg min of meer haar eigen karakter. De Synode van 1928 nu reeds tot in de bijzonderheden te

willen karakteriseeren, ware voorbarig en al te gewaagd. Toch zijn er enkele trekken, die haar duidelijk kenmerkten en die nu reeds genoemd mogen worden. Daar was geen zenuwachtig haasten, geen drijven, om maar zoo spoedig mogelijk van de moeilijkheden af te komen, geen afwerpen van de last, of lafhartig verschuiven tot de volgende Synode. Er werd met ernst geworsteld om problemen op te lossen. Zoo ooit, dan zochten we nu wel naar de beginnelen der Schrift, zooals die in de Belijdenis en in de Kerkenorde zijn neergelegd, het leven onzer kerken meer en meer te richten. Daar werd naar het hart der vóór ons liggende vraagstukken gegrepen. Vandaar vele en lange, en laat me met dank aan de broeders mogen zeggen, soms zeer dege-lijke 'speeches'.

"Wonder vlug werkten we niet. Maar van roekeloze tijdsverkwisting behoeven we toch gelukkig niet te spreken. Voorzichtigheid en zin voor grondigheid verklaren, dunkt me, veel van wat wel eens op dralen geleek.

"We hebben mogen werken voor de toekomst. Denk aan den arbeid voor de Zending, de School, den Eeredienst, de Pers, de bepalingen aangaande 'amusements' en vereenigingen op maatschappelijk gebied, om nu niet meer te noemen.

"Met blijdschap maken we melding van de orde, de vriendelijkheid, de voorkomendheid en den goeden toon gedurende de vergaderingen. Van uwe Christelijke welwillendheid hebben we genoten, vooral in de verantwoordelijke positie, waarin gij zelf ons had geplaatst. Niettegenstaande het moeilijke en verantwoordelijke dier positie, heb ik ze niet als een al te zware last beschouwd, omdat ik ze voor u, mijne broeders, mocht waarnemen, in wier midden ik me altijd zoo geheel en al tehuis gevoel. Dank voor uw geduld met mij in mijne vele gebreken.

"Voorts gevoelen we ons geroepen, om de verschillende Commissiës van Voorbereiding en Praeadvies, onze Theologische professoren en andere adviseurs, die ons met hunnen raad hebben gediend, hartelijk dank te zeggen voor hunnen arbeid.

"We zullen in gedachtenis houden de gastvrijheid van ons volk in Holland, waardoor het verblijf hier voor de afgevaardigden aangenaam werd gemaakt. Dank vooral aan Central Avenue's gemeente en de ladies, die ons elken dag zoo ruimschoots van het noodige hebben voorzien.

"Persoonlijk wensch ik mijne erkentelijkheid uit te spre-

ken voor de vriendelijke hulp van onzen Vice-President, wiens verstandige opmerkingen en tijdige wenken mij telkens ten goede kwamen.

"Dank aan onze Scribae voor hunnen arbeid; in 't bijzonder aan den Eersten Scriba, die opnieuw bewijs heeft geleverd van zijn benijdenswaardige werkkraft en nauwkeurigheid en netheid.

"Bovenal voegt het ons te eindigen met ootmoedigen dank aan onzen God, die ons leven en krachten schonk, om in Zijnen dienst te kunnen bezig zijn.

Geve onze God ons allen genade, om met ijver en toewijding mede te helpen om uit te voeren, wat we in deze dagen besloten. Doe Hij ons gestadig leven bij de heerlijke beginselen van Zijn Woord, en sterke Hij ons tot de taak waartoe wij allen geroepen zijn tot de bevordering van de zaak, die ons dierbaar is, dat is, de komst van Zijn Koninkrijk en de eer Zijns Naams."

ARTIKEL 156

The Vice-President, Rev. H. J. Kuiper, in name of Synod, responds to this address of the President. He refers to the masterly and inspiring sermon preached by Rev. Keegstra on the evening before Synod commenced its sessions, and expresses the conviction that its influence remained with all the delegates during these days of strenuous labor. He thanks the President for his wise and impartial, his gentle yet firm leadership in conducting the sessions of Synod.

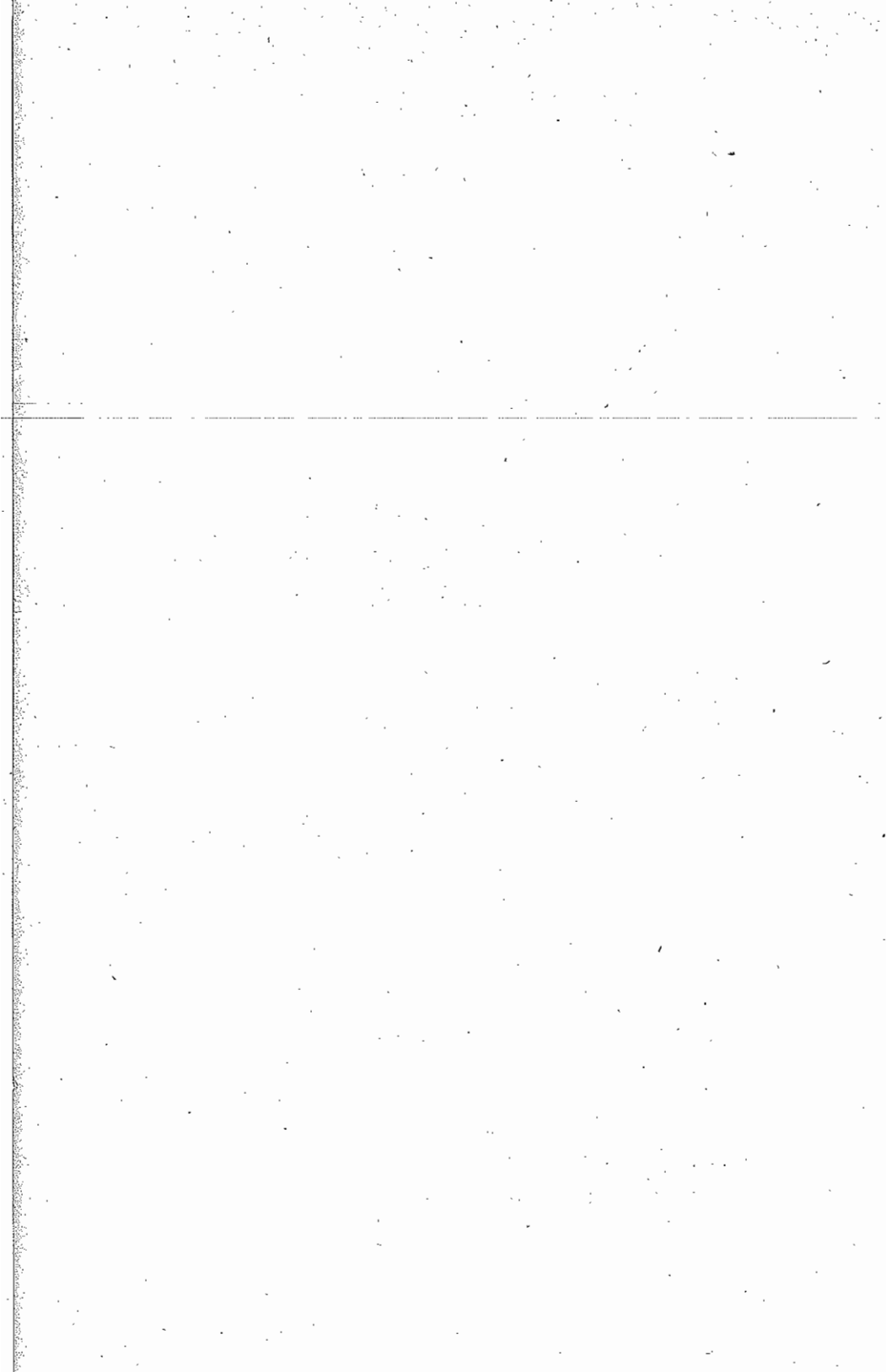
ARTIKEL 157

Nadat de vergadering staande gezongen heeft Psalm 134: 3, gaat de Praeses voor in dankzegging en gebed.

H. KEEGSTRA, Praeses,
H. J. KUIPER, Vice-Praeses,
D. ZWIER, Scriba,
J. DOLFIN, Adjunct-Scriba.

Correct transcript,

Henry Beets, S. C.



BIJLAGEN

SUPPLEMENT I a

BIJLAGE I a

REPORT OF THE SYNODICAL COMMITTEE TO THE CHRISTIAN REFORMED SYNOD OF 1928

ESTEEMED BRETHREN:—

If the brevity of the report of your Synodical Committee may be considered a sign of the times, then it will be evident that our denominational life, in so far as your Committee is connected with it, has been quiet and uneventful. There was nothing in particular for your Committee as such to act on, except that from time to time, as a result of the action of the Synod of 1924, inquiries, came to the Stated Clerk as to the reliability and worthiness of support of various organizations outside of our circles, appealing to our churches for assistance. The information was gladly given and usually advice, if requested, accompanied what was written on the subject.

It seems to us that it would be a good thing if all our consistories would heed the resolution of the 1924 Synod on the subject, namely, the advice on p. 70, given to the consistories, that if persons or organizations outside of our circles requested aid, these consistories should first investigate by means of the Synodical Committee if everything was in good order. If this investigation did not satisfy, then the collection, so Synod decided, was not alone advised against (afgeraden), but also the publication of receipts to be kept out of our church papers.

The Stated Clerk was called on in numerous cases to

sign blanks for the obtaining of communion wine, and has endeavored to promptly attend to this duty.

All kinds of organizations within and outside of the United States have from time to time been asking for statistics and other denominational data, especially the Government, for the new Census, and these, too, have been furnished by the Stated Clerk.

The Committee has appointed the Rev. W. P. Van Wijk to represent our denomination at the General Synod and Tercentenary commemoration of the Reformed Church in America, to be held during the month of June, 1928. A special invitation had been extended to our Church to be represented, and we deemed it wise and desirable to have Rev. Van Wijk represent us, because he was the president of the preceding Synod.

Your attention is called particularly to a communication from Brother J. B. Hulst, one of the committee on preparation for the next Synod, named on page 179 of the Acts of the Synod of 1926. There is some uncertainty as to just what belongs to the functioning of this committee, and we hope that due attention will be paid to the letter submitted.

We were very sorry that the Rev. J. Smitter, one of the three regular members of the Synodical Committee, was suddenly removed out of the land of the living in an unusually tragic way. While he served but a brief time on the Committee, we are thankful for such services as this worthy brother rendered in this capacity.

A couple of inquiries came from consistories regarding the statements made in a circular sent out by the Grundy College authorities, to enforce an appeal for aid made by them. The Stated Clerk replied that, owing to the peculiar conditions of the case, he did not feel at liberty to give definite advice.

At the request of the "Gideons", the Christian Commercial Travelers' Association of America, we have arranged to have one of its representatives address our Synod during its present session. This also applies to the Near East Relief Committee.

We have been carrying on some correspondence with the well-known Dr. W. Kolffhaus of Vlotho, Germany, in re-

gard to the Theological School under auspices of the Alliance of the Reformed Churches in Germany, at Elbersfeld. The idea was that he should be permitted to speak in our churches, and plead for his cause while he was also visiting the different congregations of the German Reformed Church of our country. We assume there would be no objection, should he come to America, to open our pulpits to him or to allow him limited space in our church organs, or both, for the purpose named. As you know, he is a man of decidedly Reformed convictions, and the School he is to plead for is very much needed. We shall take for granted, unless we hear from Synod, that this meets with your approbation. We cannot at this time tell whether Dr. Kolfhaus will come at all.

The mandate of the regular members of this Committee is again surrendered to you for your action. The term of the Stated Clerk does not expire till the Synod of 1930.

Respectfully submitted,

W. P. VAN WIJK,
I. VAN DELLEN.

HENRY BEETS, S. C.

P. S. May we call your particular attention, in connection with the report of Prof. Berkhof (p. 162 of the Agenda, Part II), to the matter of ecclesiastical correspondence with the Reformed Churches of the Netherlands. A desire has been expressed in *De Reformatie*, that we from our side should give a definite suggestion how to come to a more satisfactory arrangement than the one decided on by the General Synod of 1927.

In view of the fact that several inquiries have come in as to the Act of Incorporation, whether authorized or not by any State Legislature, if such be necessary, it will be well, it seems to us, if Synod could insert in its Acta some authoritative statement, to be referred to when inquirers apply for information on the subject. It looks to us that this is very important.

H. B.

SUPPLEMENT I b

BIJLAGE I b

REPORT OF THE SYNODICAL TREASURER

Grand Rapids, Mich., June 13, 1928.

*To the Synod of 1928
of the Christian Reformed Church,*

ESTEEMED BRETHREN:—

It is with pleasure that I submit herewith an itemized statement of receipts and disbursements for the past two years.

From an examination of this account you will notice that, at the beginning of the Synod of 1926, we had a balance of Cash on hand amounting to.....\$ 3,172.03

To this has been added as received from the assessments, money borrowed at the beginning of the two-year period to care for the expenditures at that time before our assessments came in, etc..... 20,168.82

Making a total of.....\$23,340.85

Out of which has been expended for traveling expenses of the delegates, expenses of the Synod, its various Committees, Classical delegates present at Classical examinations, printing of the Acts and Agenda, etc., the sum of..... 15,964.11

Leaving a balance of Cash on hand amounting to..\$ 7,376.74

During the past two years we have been operating on the basis of an assessment of 70c per family, and we have been able to close our books with a slightly greater balance than was anticipated. With this in view, it is my suggestion that a resolution be adopted to reduce the assessment from 70c. to 60c per family. (But see Art. 137, X, Acta 1928.)

As has been the custom, my account has been verified by Mr. Henry Denkema, as is shown by his statement hereto attached.

Respectfully submitted,

TONY NOORDEWIER,
Acting Treasurer.

SUPPLEMENT II.

BIJLAGE II.

REPORT OF THE CURATORIUM TO THE
SYNOD OF 1928

ESTEEMED BRETHERN:

The undersigned has the honor to report on the activities of the Curatorium since the Synod of 1926. During this period of two years two regular meetings have been held in the spring of 1927 and 1928, one special meeting of the entire Curatorium in September, 1926, to consider grievances against one of the professors elected by the Synod of 1926, and one meeting of Curatorium Contractum for the reappointment of professors in the early spring of 1928.

Since the Rev. J. Dolfin who served as secretary of this body for seven years refused to serve another term this bi-ennial report will not bear his familiar signature. The undersigned cannot think of a better way to arrange his material than that followed in the past and therefore presents:

I. MATTERS OF INFORMATION.

A. *Special Meeting of the Whole Curatorium in September, 1926.*

1. This meeting was called by the officers of the Curatorium in joint session with the Supervisory Committee to consider objections to Professor-elect B. K. Kuiper. These objections were contained in communications from Classis Grand Rapids West, Classis Holland, the Consistory of Oakdale Park, the Consistory of Coldbrook, and the Consistory of Edgerton.

Regarding the question whether the Curatorium had the right to consider objections against a professor just appointed by Synod to serve in that capacity, the following resolution was taken:

“Curatorium considering—

(1) That according to Art. 3 of the Rules and Regulations for Curatorium this is the appointed body to care for the welfare of the School, and

(2) That different objections to the appointment of Mr. B. K. Kuiper have been brought in, and

(3) That the complainants have no opportunity to present their objections to Synod before Mr. Kuiper begins his work,

“Declares that it deems itself called to consider the objections that have come in.”

As to the contents of the objections the Curatorium found that some of them could not be considered because they concerned the validity of Synod's action in appointing Professor B. K. Kuiper. This body as a committee of Synod cannot consider protests against or criticisms of synodical actions. The other objections were against *B. K. Kuiper* and challenged his fitness as a Seminary professor at our School. These were based especially on Prof. Kuiper's brochure: “*De Janssen Zaak en Nog Iets*”, and can be summarized in the following points as formulated in the communication of Classis Grand Rapids West:

(1) “Dat Mr. B. K. Kuiper in zake de apologetische methode voor het onderwijs in de Theologie, voor zoo ver hij deze methode in zijne brochure bespreekt, zie pp. 20, 21, niet staat op het standpunt van de Synode van 1922.

(2) “Dat het niet duidelijk is of Mr. B. K. Kuiper in zake zijn Schriftbeschouwing wel staat op het Gereformeerde standpunt dat de Heilige Schrift ook voor den wetenschappelijken theoloog te aanvaarden is als het Woord Gods op grond van haar eigen getuigenis in verband met het Testimonium Spiritus Sancti.

(3) “Dat we geen gewenschte zekerheid hebben of Mr. B. K. Kuiper in zake de wonderen en de Pentateuch in harmonie is met de besluiten van de Synode van 1922, dienaangaande, pp. 131, II B-132, (3) en p. 135, C, laatste paragraaf, 136.

(4) “Wat betreft de persoonlijke uitlatingen in zijne brochure is de Classis van overtuiging, dat:

“In deze uitlatingen zware en grove beschuldigingen,

alsook bespotting, gevonden worden, die het moeielijk maken om achting voor Mr. B. K. Kuiper te kunnen hebben als theologisch professor."

Professor B. K. Kuiper was asked to appear before the Curatorium to answer the objections made against him. After several conferences the professor made a statement which satisfied the Curatorium and which was published in *The Banner* of September 9, 1926, and in *De Wachter* of Sept. 8, 1926. It read as follows:

(1) "With respect to the grievance regarding my views of Scripture, I declare that with all my heart I, both as a Christian and as a theologian, accept the Holy Scriptures as the Word of God on the basis of its own testimony in connection with the testimony of the Holy Spirit.

(2) "With respect to the grievance in the matter of the apologetic method, I state the following:

In my brochure I conceived of the apologetic method as the method of meeting the opponent on his own ground, which, of course, from the very nature of the case requires the strictest possible neutrality of standpoint. But I readily agree that when the defense of the Christian position is undertaken, to vindicate it to the believer's own mind, the standpoint of faith must be clearly in evidence. And in my teaching I will adhere to the method emphasized by the Synod of 1922.

(3) "With respect to the grievance in the matter of miracles and the Pentateuch I wish to say that:

I am in full agreement with the doctrinal conclusions of the Synod of 1922. When I say this, it is, of course, implied that I no longer hold the views expressed in my brochure in as far as there is conflict between those views and these conclusions.

(4) "And, finally, in regard to the personal element in my brochure, I declare that in the heat of controversy I have said things which ought to have been left unsaid or which should have been said otherwise. I am sorry for having given rein to any bitterness of feeling that may

have actuated me, and crave pardon from all individuals involved and from the Church at large for any unbrotherly or un-Christian spirit in the manner of my polemics.

(Signed) "B. K. KUIPER."

2. At this same meeting (Sept., 1926), the Curatorium also felt it to be necessary to remind Professor B. K. Kuiper of our stand in regard to theater attendance and to exhort him to apply our Reformed principles to his daily walk of life.

3. A request of Prof. B. K. Kuiper to be declared a candidate for the ministry was not acted upon because of lack of time for adequate consideration.

4. The installation of Prof. H. Schultze and Professor B. K. Kuiper took place a few days after the special meeting of the Curatorium in the Sherman St. Church.

B. Annual Meeting of June, 1927.

1. The Curatorium convened under the shadow of a dark tragedy: the sudden death by accident of one of its members, the Rev. J. Smitter. The following resolution of condolence was passed:

"The Curatorium of the Theological School and Calvin College assembled in annual session in the College building at Grand Rapids, Michigan, June 1, 1927, being reminded of the brevity of life in the sudden death of one of its members, the Rev. John Smitter, Curator from Classis Hackensack:

"Resolves:

"(1) That in the death of Rev. Smitter we have lost a valuable member, who in all matters pertaining to our School and College showed great interest and labored for their welfare:

"(2) That we wish to bow in humble submission to the will of our heavenly Father, who has seen fit to take this servant to Himself in glory;

"(3) That we hereby express our appreciation of the talents and gifts which were bestowed on our brother and which he might use in the interest of the Church;

"(4) That we express our sincere sympathy with the bereaved widow and children, and the congregation of Madison Ave., Paterson, N. J., and commend them to the great Shepherd of His sheep for consolation and support."

2. Mr. E. Masselink, Th. D., graduate of Princeton Seminary and of the Baptist Seminary of Louisville, Ky., asked to be admitted to the examination for candidacy. Since the brother had not attended our Seminary, the case was referred to a committee. Decided to instruct the committee to consult with Mr. Masselink and attempt to persuade him to withdraw his request and take one year's work at our Seminary. The brother insisted that the Curatorium should pass on his request. Decided as follows:

"Not to permit Mr. Masselink to be examined for candidacy at this time. *Grounds:*

- (1) Neither the rule of 1922 nor that of 1924 leave room for exemptions of this kind.
- (2) To admit Mr. Masselink now would be setting a precedent which would make the application of existing rules to other cases difficult."

Thereupon Mr. Masselink requested approval of a course of study presented by himself, and asked for the privilege of arranging his own preaching schedule while a student at our school. *Decided* (a) that he confer with the Theological Faculty regarding his course of study, and (b) that his preaching engagements will have to be arranged as in the case of all other students. Also that if Mr. Masselink desires license to exhort he must submit to the usual examination.

This examination for licensure took place at a later session and the licensure was granted.

3. Eight first year theologians appeared for examination for licensure to exhort in our churches. The Supervisory Committee reported concerning one of these that he had transgressed the seventh commandment but that it had reinstated him, after he had been absent from school for a few weeks, after it was convinced of his heartfelt sorrow for his sin. Upon being examined this

brother was informed that he would not be permitted to exhort in our churches until January, 1928.

Three of the remaining seven received licensure, namely, J. Dornbush, J. Hanenburg, and L. Verduin. Of the four who remained one was not granted licensure that year because of immaturity and the remaining three were likewise refused because of the more or less unsettled state of their convictions in regard to fundamental doctrines.

4. The following graduates of the Seminary Department of the College appeared for examination for admission to the Seminary: Their names are: B. Bruxvoort, M. Bolt, R. Star, G. Kok, R. Hooker, J. Hoogland, N. De Vries, J. Schuurman, C. R. Veenstra, A. Roskamp, B. Vandenberg, J. Vander Ploeg, A. Disselkoen, J. Guichelaar, W. Van de Kieft, P. Holwerda, C. E. F. De Waal Malefyt, J. Zandstra.

In connection with things brought out in this examination a lengthy discussion ensued on the subject of participation in worldly amusements by our students. It was decided that the President of Curatorium should announce to all these brethren that the Curatorium reminds them very strongly of the fact that "we expect you to abstain from all worldly amusements and that transgression of this rule will lead to discipline." This was done.

5. A committee interviewed one student who desired admission to the Seminary but could not meet the entire Curatorium. After hearing the report of this committee and after reading the article which the brother had recently contributed to the *Chimes* the Curatorium decided:

- (1) That it regrets that it cannot see its way clear to admit the brother to the Seminary as a regular student at this time because of the views he entertains;
- (2) "That it would suggest to him to enroll as a special student next fall."

6. Mr. John Geels, first year theologian, who was called home on account of the death of his mother, was referred for licensure to exhort in our churches to the

Supervisory Committee. The examination was taken in the fall and was found satisfactory.

7. Extension of preaching license for one year was granted to P. Berkhout, J. Meeter, F. Bronkema, W. H. Rutgers, and J. H. De Haan. These men were studying elsewhere after graduation from our Seminary.

8. The Supervisory Committee reported among other things that:

- (1) Ralph Danhof, formerly a student at our Seminary, was licensed to speak in our churches after he had satisfactorily passed an examination and presented proper credentials;
- (2) It granted Professor Stob leave of absence for the second semester of 1927-1928, subject to the following stipulations:
 - a) The courses in Greek shall be regularly taught in his absence.
 - b) The Faculty shall find a suitable substitute.
 - c) The same amount pro rata shall be allowed him which is granted to others who receive leave of absence.
- (3) Professor L. Berkhof was given leave of absence for his stay in Europe till the first week of October.
- (4) It recommended that Professor H. Dekker should be appointed for an indefinite period. This was approved.
- (5) It recommended that the Secretary of the Curatorium should be instructed to ask the publishers of the Yearbook to make the necessary corrections with respect to the list of those licensed to exhort in our churches. So decided.
- (6) It recommended that a committee should be appointed to report on the task of the Faculty, the Supervisory Committee, and Curatorium Contractum, in the nomination and appointment of instructors and professors in the college. So decided. Committee: the President of the College, the Supervisory Committee and the Curatorium.

9. The committee appointed to consider Professor B. K. Kuiper's request for admission to candidacy reported as follows:

"In a personal conference with Prof. Kuiper we talked the situation over with him. As a result of this conference he now desires to let the matter rest for the present in view of the fact that he was called to a chair in our Seminary. At the same time Prof. Kuiper would like to have it recorded that he does not wish this to be interpreted in a way which might in any manner be prejudicial to him in case he should repeat this request at any future time in possibly altered circumstances." Accepted for information.

10. The Rector's report contained among other things the information "that in several instances students have entered college with the purpose of studying for the ministry and have abandoned this purpose during their college career and are thus lost to the Seminary and to the ministry of our Church."

In view of the preceding and of certain unsatisfactory utterances before this body by Seminary students and also in view of matters touched upon in the report of the College President, it was decided to request the two faculties to make a thorough study of this matter, and to report their findings and to make recommendations to the annual meeting of the Curatorium in 1928.

11. Concerning the request of one of our college graduates to be admitted to the Seminary, the following decision was taken:

"Because of recent developments in the life of _____ viz., the fact that he transgressed the seventh commandment, as well as the insincere attitude which he manifested in connection with it, which indicates certain unfavorable traits in his character, the Curatorium does not permit Mr. _____ to enter the Seminary."

12. The following items are culled from the Report of the Committee on Buildings and Grounds: A new floor had to be laid in the gymnasium of the Dormitory; the tennis court on the campus was completed; \$300.00 was set aside for landscaping around the new library and the

dormitory; laboratory desks were purchased for the Physics Department.

The Committee, consisting of Rev. W. P. Van Wijk, Mr. B. W. Hertel, and Mr. N. Brander, was reappointed.

13. In connection with the President's report the following can be reported:

- (1) The helpful influence of Dr. H. Meeter, Professor of Bible and spiritual advisor to the male students, and of Miss Johanna Timmer, advisor to the Co-eds, was already discernible.
- (2) Mr. E. Monsma had begun his work as assistant in Biology. He was also in charge of Physics.
- (3) Leave of absence was given to Professor Van Haitsma for the first semester of 1927-1928. Arrangements had been made to carry on his work without additional expense to the treasury, in view of which full salary was granted him; also because of the following consideration:
 - a) Prof. Van Haitsma has now completed 110 hours of graduate work, largely during his summer vacations, at an expense of about \$1500.00.
 - b) He is now within sight of the coveted Ph. D. degree.
- (4) The Supervisory Committee is authorized to appoint two teachers for the Normal Department provided ways and means can be found to secure the necessary funds without increasing the assessments.
- (5) \$200.00 will be set aside annually for publishing the Alumni letter.
- (6) Miss Timmer was appointed Librarian.
- (7) The Committee on Finance will be asked to set aside \$300.00 annually for expenses in connection with debating contests.

14. Attention was given to a letter from Rev. J. Rot-
tier, strongly deprecating the presentation of a "Comedy"

by Calvin College students in the vicinity of his church. Decided as follows:

- (1) The Curatorium agrees with the Faculty that Rev. Rottier should have conferred with the Faculty before bringing the matter to this body;
- (2) The Curatorium also regrets the use of the term "Comedy".
- (3) Since there appears to be a difference between Rev. Rottier's objection and the conception that the Faculty has of—Rev. Rottier not only objecting to the use of the term but also to "its actual character"—the Curatorium informs Brother Rottier that it is at present not in a position to decide whether the performance of the students falls within the connotation of the term "Theatrical", and the Curatorium informs Rev. Rottier also that it has always and does at this time occupy a decided stand against theatre-going and "Comedy".
- (4) Rev. Rottier shall receive a copy of these resolutions.

In connection with this matter it was decided to advise the Faculty to discourage public plays and sketches among the students. (See later decision.)

15. A communication was received from the Board of the West Side Christian School of Grand Rapids, Michigan, in which complaint was made about a lax attitude toward theater-going among our Normal students.

The following resolution was adopted:

- (1) "To call the attention of the College Faculty to the rule adopted by the Curatorium in re theater-attendance;
- (2) "To ask the Faculty to emphasize the fact repeatedly to all the students and in this case especially to the students of the Normal Department, of the great importance of the position that they as leaders and in this special case as teachers are to occupy in respect to the children of the covenant. The parents of these children are vitally interested in their proper education, the schoolboards are as well as the consistories, and so ought the teachers to be. The Faculty shall inform the students of

the Normal Department that the Curatorium has received complaints regarding theater attendance among them and that our Christian schoolboards are deeply concerned about this matter.

- (3) "The secretary shall inform the West Side Schoolboard in re this matter."

16. A communication was received from the National Union of Christian Schools, requesting financial support for extension courses for teachers.

Decided to reply as follows:

- (1) The Curatorium feels that the Normal Department itself ought to be enlarged first before it can entertain the proposition;
- (2) In addition to this the financial condition of the institution does not permit the Curatorium to act favorably on the request.

17. We report the following in connection with the report of the Committee on Finance:

- (1) The resignations were accepted of Mr. B. J. Jonkman and Hon. A. H. Bosch and appreciation of their services was expressed. Mr. F. Winter of Muskegon and Mr. G. Dornbos of Grand Haven were elected as members. Alternates: Dr. Broodman and Mr. W. Muller.
- (2) Mr. T. Noordewier and Rev. H. Keegstra were re-elected.
- (3) The College Building was insured at \$100,000.00, the Dormitory at \$60,000.00 and the library contents at 60 percent of the inventory. Approved.
- (4) The deed of the Wybenga farm of New Era is now in possession of the treasurer.
- (5) The Budget for the year 1927 was adopted. Decided to ask the Committee on Finance hereafter to present the Budget a half year in advance rather than as it is done now, when the Budget is already in effect for almost six months before its adoption.

18. The report of the Educational Secretary was read and considered. His plan for increasing the Endowment Fund was referred to the Committee on Finance.

Decided to raise the salary of Rev. Vander Mey to \$3,000.00 on condition that he emphasize the educational phase of his work and preach as often as possible in behalf of our school without remuneration for himself.

19. Decided to send a word of appreciation to Mr. Tony Noordewier for his gratuitous services as treasurer of our school.

20. Prof. B. K. Kuiper addressed the Curatorium and requests its co-operation in obtaining material bearing on the history of our denomination.

21. The report of the Assistant Librarian was read and accepted. Decided to "grant the request of the combined library committees that \$1000.00 be appropriated to perfect the technique of the operation of our Library before it is housed in the new Hekman Memorial Library Building. If necessary the faculties will limit themselves in the purchase of their books to make this sum available."

22. A decision to recommend to Synod to raise the maximum of the salaries of the college professors to \$3500.00, with the understanding that the sliding scale should be applied as before until the maximum is reached provided ways and means could be found to obtain the necessary funds, was referred to the Supervisory Committee and the Committee on Finance. This same committee will also consider raising the salaries of the Assistant Professors, Instructors, and Assistants.

23. The members of the Supervisory Committee, Bruinooge, Heeres, Lamberts, Vanderwerp and Kuiper, were re-appointed. A bonus of \$100.00 was voted to Rev. Lamberts, the secretary, in view of his manifold labors.

24. Mr. Cornelisse was re-appointed as Athletic Director at a salary of \$1800.00 per annum.

C. *Meeting of Curatorium Contractum, Feb. 28, March 20, 21, 1928.*

This meeting was called for the purpose of making reappointments in the college and considering objections against one of our theological professors.

1. Since Professor Jellema's six year term had expired, the Supervisory Committee reported on his work. It had conferred with the professor in a very amicable manner on his philosophical convictions and obtained from him a brief written statement of his philosophical views. This statement was later sent to the curators.

It was decided to ask the president of the College whether he had a recommendation as to the reappointment of Professor Jellema, and to ask the President and the Rector whether the investigation made by the joint faculties as to views current among the students had any bearing on the re-appointment of the men before us. The President replied that on the basis made so far by the joint faculties and on the basis of personal conferences with Professor Jellema, he knew no reason why he should not recommend Professor Jellema for reappointment.

It was decided that Professor Jellema should meet with Curatorium Contractum in order that the members might have the opportunity to ask him concerning the matters on which they might still be in doubt.

The conference with Prof. Jellema was held and thereupon the following decision was made:

"Decided to give Prof. H. Jellema an indefinite appointment."

The following expression was added and read to Prof. Jellema when he was informed of the decision:

"Considering:

- (1) "That our present college students seem to have less pronounced theological convictions than formerly;
- (2) "That there is a danger in the study of Philosophy, especially for immature youths, and,
- (3) "That according to the report of the Faculties some unsound views are more or less current among our students and that these views concern fundamental questions,—

—"the Curatorium advises Prof. Jellema and also expects him as a Professor at a Calvinistic college to emphasize as much as possible the things we consider fundamental,

and to that end combine the thetic with the Socratic method."

It may be well to add that the attitude of Prof. Jellema toward the Supervisory Committee and toward Curatorium Contractum in frankness and congeniality was all that we could wish for.

2. The Supervisory Committee reported certain matters brought to its attention concerning Prof. B. K. Kuiper. It was decided that the Curatorium Contractum should constitute itself a committee of pre-advice to serve the next meeting of the Curatorium in regard to the reappointment of Prof. B. K. Kuiper. The Supervisory Committee was instructed to prepare a draft of its findings in the matter and also its recommendation.

The report of the Supervisory Committee was adopted and the following resolution prepared for presentation to the Curatorium:

"In regard to the reappointments of Prof. Kuiper and Prof. Schultze, Curatorium Contractum finds that it is beyond its province to make any recommendations to Synod. This must be done by Curatorium Plenum.

"Nevertheless it feels itself constrained to give advice to Curatorium with respect to Prof. Kuiper's reappointment, especially since several matters have been brought to its attention.

"First of all, there was a communication from Mr. Nick Bouma containing grievances against Prof. Kuiper since the latter had been seen entering a movie and since he had admitted such in accompanying letters addressed to Mr. Bouma. The professor wrote that he had entered the movie merely to adjust his new plates that were troubling him, but Mr. Bouma was not satisfied with this explanation.

"Besides this there was a communication from Classis Grand Rapids East which had a bearing on the same matter (of movie attendance—not the same instance). The Oakdale Park Consistory had asked Classis to request Synod not to reappoint Prof. Kuiper. From this consistory it was learned by the Classis that the professor had not refrained from movie-attendance since his appointment in 1926. The Classis therefore called the attention of the Supervisory Committee to this matter and

asked for more information to be received at the next meeting. In connection with this matter the Supervisory Committee reported that after it had received this communication and had heard a committee of the Oakdale Park consistory about this matter, it had interviewed the professor. The latter admitted that he had attended the movie off and on, believing, that to understand the American people, one should see a picture occasionally. He announced, however, that he had not attended the movie again since Rev. De Haan of Holland had pointed out to him that he was giving offense to the young people of the churches; and the professor stated to the Committee that he was sorry that he had given this offense. The Committee had then:

“(a) Reminded him of the assurance he had given at the meeting of the Curatorium in 1926 that he would uphold this body in its stand over against worldly amusements;

“(b) Told him that he was expected to refrain from further movie attendance, and,

“(c) announced to him that this matter would have to be reported to Curatorium Contractum.

“In view of these things this body advises Curatorium to accept the following resolution and take the decision bound up in it:

“Whereas Prof. Kuiper has attended the movie in spite of the fact that he knew what the stand of the Curatorium was in regard to the amusement question and that he has promised to uphold Curatorium in this matter, and

“Whereas the matter of his movie attendance is now common knowledge, Curatorium decide to recommend to Synod not to reappoint Prof. Kuiper.”

Decided to send a copy of the decisions in re Prof. Kuiper to the professor and to all the Curators.

All unfinished business was referred to the Supervisory Committee with power to act.

D. *Annual Meeting of May, 1928.*

1. The following officers for the year were elected: President, Rev. W. P. Van Wijk; Vice-President, Dr. Y. P. De Jong; Secretary, Rev. H. J. Kuiper; Assistant Secretary, Rev. L. J. Lamberts.

2. All the sessions, except when examinations were held, took place in executive session. The Rector of the Seminary and the President of the College, however, were privileged to attend all sessions.

3. Reports were read of the Rector of the Seminary, Dr. C. Bouma, the President of the College, the Secretary of the Supervisory Committee, the Librarian, the Buildings and Grounds Committee, the Committee on Finance, and the Educational Secretary.

4. The recommendation of the College President to raise the allowance of \$75.00 for attendance of faculty members at conferences to \$100.00 was adopted.

5. The condolence committee presented the following resolutions which were adopted:

“The Board of Trustees in annual session May 23, realizing the brevity of life and the certainty of death in the demise of one of its members, the Rev. J. Haveman, pastor of the church at Inwood, Iowa, and of the helpmeet of one of the professors of our Seminary, Mrs. L. Berkhof, wishes to declare:

- “(1) That in the death of Rev. Haveman the Board has lost a valuable member who with his keen insight in various matters was able to assist greatly.
- “(2) That in the death of Mrs. Berkhof the professor has lost a faithful helpmeet who not only attended to the duties of her household, but was also a source of encouragement to our worthy brother in his labors for the Kingdom in general and our Theological School in particular.
- “(3) That we wish to bow in humble submission to the will of our heavenly Father who makes no mistakes, but directs everything according to his sovereign will.
- “(4) That we express our sympathy with the sorrowing ones and commit them to God who is the source of all comfort and who supplies graciously out of his fulness according to our needs.”

6. Among others the following recommendations of the Supervisory Committee are acted upon:

- (1) To appoint Prof. Wyngaarden as Rector for the school year 1928-1929. *Adopted.*
- (2) To make new arrangements with the Board of the Oakdale Park Christian School for Practice Teaching by our Normal Students, seeing the State of Michigan requires that those who work for the degree of A. B. in Education must also take a certain number of hours in this practical work. *Adopted.*
- (3) To interpret the rule prohibiting students of the first year Seminary from "preaching" as implying that they must not deliver sermons in the Holland Home or at any public gathering. This does not mean of course that they are not permitted to give informal talks in missions, etc. *Adopted.*

7. The following brethren, after due examination, were admitted as candidates for the ministry in our church: Joe Betten, Clarence Groot, Dewey J. Hoitenga, Jacob M. Kooyers, Marvin Vanderwerp, William Van Peurseem, Peter Vos, John De Haan.

8. The four students of the middle class in the Seminary whose request last year for license to exhort was refused (See I, B, 3, of this report) now came with the same request, and were again examined. Two of them gave full satisfaction and received unconditional licensure. One who was refused last year on the ground of immaturity received licensure on condition that he should preach only such sermons in the congregations as will previously be submitted to the Faculty for review and are approved. It was decided in the case of the fourth:

- (1) To grant him license to exhort but to emphasize his need of a more definite theological approach to Biblical material;
- (2) To inform him that the following conditions are attached:
 - a) That he be required to submit the sermons he expects to preach in the congregations to the Faculty for review and approval,
 - b) That his licensure be not extended in 1929 except on recommendation of the Faculty and

that his pulpit privileges are subject to cancellation by the Faculty at any time if in its opinion his homiletical work is unsatisfactory.

9. The following graduates of the First Year Seminary were examined and given license to exhort in our churches: Martin A. Bolt, Brant Bruxvoort, John Henry De Groot, Frank De Jong, Nick De Vries, Arie Disselkoen, John Guichelaar, Jacob Hoogland, Rens H. Hooker, Peter Holwerda, Gareth S. Kok, Chas. E. F. De Waal Malefyt, John F. Schuurmann, Ring Star, Bert Vanden Brink, Cornelius B. Vander Hart, John Vander Ploeg, W. Vande Kieft, Conrad R. Veenstra.

Among these was the brother who was refused admission to the Seminary last year as a regular student (see I, B, 5 of this report). Since there was a decided change in his attitude the Curatorium felt free to admit him to the Seminary as a regular student and to grant him license to exhort.

10. The brethren Frank De Jong and John Vander Ploeg requested the privilege to do mission work this summer at Quincy and Hebron, Ill., under supervision of Classis Illinois. Classis Ostfriesland requests that John Schuurmann be permitted to exhort in its vacant churches this summer because of the special and peculiar needs of this Classis. Since a Synodical ruling forbids theological students who have not yet entered the second year to exhort, decided to notify these students that their request cannot be granted unless Synod adopts the overture of Classis Sioux Center in regard to this matter.

11. Extension of license to exhort was granted for one year to Mr. P. Berkhout, who is preparing for medical mission work, and to the graduates Ridders and Hoogstra, who intend to study at Princeton.

12. The brethren Yff and Rienstra, 1927 graduates of our Seminary Preparatory Course, asked to be admitted to the Seminary. Since they lack the required recommendations, their request is referred to the Supervisory Committee for later disposition.

13. The brother who was refused admission to the Seminary last year (see I, B, 11 of this report) and who spent this past year at Princeton, again asked to be admitted. Decided that since the brother has not given evidence of a desired change of character he cannot be admitted as a regular student, though this does not mean that he may not apply for entrance as a special student.

14. Mr. P. A. Spoelstra, married student at Grundy Junior College, thirty-five years of age, asked to be admitted to our Seminary without being required to do the work of the Junior and Senior college years. The Grundy College Faculty supported him in this request. Our Seminary Faculty recommended that he be required to take only the Junior year. This recommendation was adopted.

15. The following graduates of the Seminary Preparatory Course of our College were examined for admission to the Seminary: N. Beute, J. Holwerda, J. J. Kenbeek, D. Mellema, C. Oldenberg, E. Tanis, J. Van Bruggen, J. Van Laar, C. Van Schouwen, P. Dahm. All these brethren were admitted but in two cases the Curatorium expressed strong disapproval of the attitude assumed with regard to certain questions.

16. Another 1927 graduate of the Seminary Preparatory Course was examined for entrance to the Seminary. The following answer was given him:

"Because of the uncertainty with respect to certain truths of God's Word and because of certain philosophical ideas expressed, the Curatorium does not permit you at this time to enter our Seminary as a regular student; this, however, would not prevent you from applying for enrollment as a special student."

17. Prof. B. K. Kuiper appeared twice before the Curatorium in connection with the decision of Curatorium Contractum (See I, C, 2 of this report). He answered questions put to him in substance as follows:

He is very sorry that he has attended the movies, not realizing at the time that this would cause offense. He acknowledged that he attended three or four times during the first Christmas vacation after his installation and a few times afterwards. He ceased attending in the spring

of 1927 after one of our ministers had admonished him. Upon being asked what he thought of movie attendance, he answered that he would rather not express his views on the subject until Synod convenes—though he was pressed to do so. He would say, however, that he is opposed to it that our people attend *regularly*, though he does believe that it is possible for some to attend with discrimination and that such attendance is highly enlightening for those who would understand American life. The professor would also add that he would no longer attend theaters, regardless of whether Synod should adopt a severe or an indulgent attitude.

The following substitute for the motion of the Curatorium Contractum was rejected by a vote of 16 to 11:

“The Board of Trustees recommends Prof. B. K. Kuiper for the chair of Historical Theology for a period of two years instead of six. *Grounds*: (1) Prof. Kuiper has given evidence of being an able teacher in his department; (2) Prof. Kuiper has given offense to the people of Grand Rapids and others by occasional visits to moving picture theaters; (3) Prof. Kuiper has refrained from doing so during the last year and a half and he has solemnly promised the Board that he will not do so again; (4) In view of grounds (1) and (3) it would seem fair both to the Seminary and to Prof. Kuiper that he be put on trial until another Synod.”

Another motion reading as follows was presented and adopted:

“In regard to the reappointment of Prof. B. K. Kuiper the Curatorium to its regret cannot see its way clear to recommend his reappointment. This is not because his work as professor in Church History is not satisfactory but because he has lost our confidence by his failure to keep his promise to uphold our stand in regard to the amusement question.”

18. Three brethren received the privilege to present the following minority recommendations to Synod:

“The undersigned regret their inability to concur with the advice of the majority of the Curatorium whereby they advise Synod not to reappoint Prof. B. K. Kuiper to the chair of Historical Theology. They advise that your body reappoint Prof. Kuiper for a term of two years instead of for a term of six years.

Grounds: (1) The unanimous report of the members of the Supervisory Committee is that Prof. Kuiper has given good satisfaction as a teacher in his department; (2) It would be unfair both to our School and to the Church to deprive the Seminary of the good talents God has given in Prof. Kuiper; (3) It is the truly Christian way to admonish, rebuke and punish without at once going to the very limit. Consider what it would imply for Prof. Kuiper and his family if he should be dismissed from the Seminary at this time; (4) The objection advanced by the majority report is of little weight whereas (a) the brother has confessed his error and has promised not to repeat it, and has also promised to teach those who come under his influence to abstain from visiting playhouses; (b) he has now abstained from visiting movies during a period of seventeen months, that is, ever since it was pointed out to him that his conduct has given offense. (5) His lapse can be sufficiently punished and the strictest stand of the Synod on the amusement problem be fully upheld by rebuking the professor on the floor of the Synod, and putting him on trial for another two years, rather than making his appointment more definite at this time. (6) Curatorium has reached the conclusion contained in the majority advice by a vote which was in no wise unanimous.

(Signed)

J. CUPIDO,

J. K. VAN BAALEN,

J. J. WEERSING.

19. After a unanimous favorable report by the Supervisory Committee Curatorium decided to recommend the reappointment of Prof. H. Schultze for a period of six years.

20. The reappointment of Prof. H. Jellema by Curatorium Contractum was approved.

21. Approval was given to the following actions by the Supervisory Committee:

- (1) Sending a cablegram of congratulations to Professors Bouwman and Honig of Kampen on their twenty-fifth anniversary.

- (2) The appointment of Miss Beukema of Holland to succeed Miss Anne Smith as office clerk.
 - (3) The decision that Dr. Meeter's appointment was for six years.
 - (4) The reappointment of Mr. J. Bos as instructor for a period of two years at a salary of \$2100.00.
 - (5) The reappointment of Miss Timmer as Advisor to the Co-eds and Librarian at a salary of \$2000.00.
 - (6) The reappointment of Mr. E. Monsma for one year as assistant in Biology and teacher of Physics at a salary of \$1900.00 plus \$100.00 annually for the work in the Physics Department.
 - (7) The appointment of Mr. L. Flokstra as instructor in the Normal Department at a salary of \$2300.00 for the first year and \$2400.00 for the second year in case the sliding scale is adopted.
 - (8) The reappointment of Mr. Cornelisse as Athletic Director at the same salary.
 - (9) Raising of Mr. S. Swets' salary from \$2400.00 to \$2500.00 subject to the approval of the Board.
22. The following actions were taken on Recommendations in the Report of the Supervisory Committee:
- (1) To promote Professor Van Zyl as head of the Normal Department. This implies that he receives the title of "professor" and that the sliding scale for salaries shall now apply to him, his maximum salary, however, to be determined later. *Adopted.*
 - (2) Attention was called to the fact that much extra work had been done by Professor Dekker in connection with the Placement Bureau for Normal students and by Mr. Van Zyl in connection with the Normal work by College Seniors. Decided to send the brethren a letter of thanks.
 - (3) Since Miss Johanna Timmer resigned as Librarian because the work interfered too greatly with her work as Adviser to Co-eds, it was decided to recommend the appointment of a full-time librarian.

This recommendation was adopted and Miss Elizabeth Vertregt was appointed as Acting Li-

brarian at a salary to be determined by the Supervisory Committee.

- (4) In connection with a request by Prof. Van An del to permit his students to present historical dialogues under his supervision, which in view of the decision of June, 1927 (See this report), had to be referred to the Curatorium for action, the following decision is taken, subject, of course, to approval by Synod:

"The faculty shall see to it that in public entertainments given by our students only dialogues or plays of a positive Christian character are presented, with the understanding that in said plays no biblical characters shall be represented."

- (5) In the matter of grievance of Prof. R. Stob that he had not been promised the same allowance for his leave of absence which the Curatorium had given another Professor, the report of a committee on this matter was *adopted*. As follows:

"a) On the basis of the rule established by the Curatorium no injustice has been done to Prof. Stob in granting him the \$250.00 for the half year he is absent.

"b) Whereas it appears from the minutes that Prof. Van Haitsma has been away two semesters with full pay, once even after the rule established by the Curatorium, the Curatorium grant Prof. Stob the full amount allowed professors that go on a year's leave of absence.

"c) Henceforth the Curatorium shall adhere strictly, without regard to past history, to the established rule that professors on leave of absence for one year shall receive five hundred dollars."

23. In connection with the rule in regard to worldly amusements the college president asked for a definition of "card-playing". Decided to refer the professor to the future decision of Synod on this subject.

24. The Curatorium gave its sanction to the efforts of Rev. Vander Mey to secure \$85,000.00 for endowing the

chair of Ethics in the Seminary and of Bible in the College by persuading consistories to pledge \$1,000.00 or \$500.00 for this cause. So far thirty-eight consistories and congregations have made a pledge and only three of those asked have refused. Only \$10,000 more are needed to bring the pledges up to the required fifty percent to make the pledge binding.

25. The proposed Budget of the Committee on Buildings and Grounds was adopted.

26. All the members of the Committee on Buildings and Grounds were reappointed and the President, Rev. W. P. Van Wijk, was instructed to convey thanks to the brethren for their work of the past year.

27. In connection with a communication from the College Faculty regarding salaries the following was decided:

"In answer to the communication of the College Faculty, the Curatorium wishes to state that it does not wish to discriminate between the two departments, and that if any discrimination has been made it has surely not been on the ground of separation or difference between nature and grace, but because this Curatorium does not feel that it is justifiable to add to the burden of the Church at large an amount such as would be required to meet the suggestion of the College Faculty."

28. The following items reported in the report of the Committee on Finance were approved:

- (1) It was decided that Rev. Vander Mey should collect on old pledges as much as possible and go on with obtaining new pledges for the two new chairs, Ethics and Bible.
- (2) It was found advisable to cancel about one hundred old pledges which are not collectable.
- (3) Rev. Vander Mey received some contributions for a pipe organ in the chapel. Decided to approve of this and to authorize the Committee on Finance to continue collections for this cause as they see fit but to defer final action until the next meeting of Curatorium.

- (4) The advice given to the Supervisory Committee to go ahead with the appointment of a second teacher for the Normal Department was based on our opinion that the necessary funds would be forthcoming.
 - (5) The sum of \$300.00 received from the Johanna Koezema legacy was placed in the endowment fund. The sum of \$100.00 received from Mrs. F. Weersing was intended especially for the purchase of books for the Seminary.
 - (6) The request of the faculties that balances left in the budget items at the end of the year should be carried over to the following year, so as to be available when needed, led to the following decision:
"Whenever the Faculties foresee the expenditure of something extra, the Committee, when the budget is made up, will consider such, especially if the full allowance of the past year has not been expended."
 - (7) It was decided that \$18,344.00 pledged on the Endowment cards were meant and are therefore to be transferred to the Endowment for the chair of Bible.
 - (8) A deal was consummated whereby the Wybenga farm of New Era plus \$500.00 was traded in for a house at Galewood and the house was sold on contract for the sum of \$2500.00 to be paid off at \$20.00 per month.
 - (9) The treasurer received the deed of the Zylstra property at Atwood, Michigan.
 - (10) In regard to an inquiry whether there were now funds available for a third instructor in the Normal Department, in which action was deferred till the preparation of the new Budget;
Curatorium decided to authorize the Supervisory Committee to make the appointment.
29. The following recommendations were made by the Committee on Finance and acted upon:
- (1) To increase the tuition of non-Seminary students from \$75.00 to \$100.00 per year. Decided to do so with the understanding, however, that only

\$150.00 shall be asked for two students out of one family and \$175.00 for three out of one family.

- (2) The Financial Report and the proposed Budget for the calendar year 1928 were read. The Budget was adopted as presented except that \$1300.00 was added to meet the expenditures authorized by this meeting of the Curatorium.

The net deficit of \$7500.00 for the year 1928 was referred back to the Committee on Finance.

(NOTE—The Budget is found in the Supplement of this report.)

- (3) A tentative Budget for the year 1928-1929 was offered in compliance with a decision of last year. Since it could not be made sufficiently complete to be of real value, it was decided not to press the demand, but instead to ask that a copy of the Budget shall be sent to each curator as soon as it is drawn up.
- (4) Nominations for the Committee on Finance were presented. The following were elected: Dr. A. B. Poppen, of Muskegon and Mr. H. Holtvluwer of Grand Rapids, Michigan. Alternates: Mr. R. Huizena of Grand Rapids and Mr. C. Luyendyk of Kalamazoo. The Messrs. John Hekman and G. J. Rooks of Grand Rapids were re-elected.

30. A letter of thanks from Prof. Van Haitsma is received and ordered filed. Decided to extend to him our congratulations on securing his Ph. D. degree.

31. Decided to set aside \$50.00 to investigate possibilities of improving the acoustics of the chapel.

32. Decided to add an additional member to the Committee on Finance, one who is a member of the Curatorium. Rev. Kok is elected to serve out the unexpired term of Rev. Vanderwerp.

33. The members of the Supervisory Committee are re-elected by acclamation.

34. Decided to go on record as not favoring the report which will be presented to the coming Synod on the Reduction of the Number of Curators. *Grounds:*

- (1) The number of curators will not be sufficiently large to take care of the work, especially between meetings. For example the work of the Supervisory Committee, the Committee on Buildings and Grounds, and the Committee on Finance must be taken care of to a very great extent by men living in comparatively close proximity to the school.
- (2) Frequently matters come up which are too weighty to be entrusted to a small body of men.
- (3) Though the cost of holding meetings is now considerable, it must not be overlooked that our system of having Curatorium instead of the various Classes take the examinations for admission to candidacy saves the churches not a little money.

35. Decided to give the secretary of the Supervisory Committee the same bonus as heretofore and to give the Supervisory Committee power to act in all matters which may have been overlooked at this meeting.

II. MATTERS FOR APPROVAL AND ACTION.

A. *Matters for Approval.*

1. Special meeting of September, 1926, Articles 1 and 2 of this report.

2. Annual meeting, June, 1927, Articles 2, 3, 4, 5, 6, 7, 8, (1-5), 10, 11, 12, 13 (3), 14, 15, 16, 17, (1, 2, 3,) 18b, 21, 22, 23, 24, also the following decision: "Only those prospective Seminary students will be admitted to examination in the regular session of the Curatorium who plan to enter the Seminary in the fall of the same year, and if any one examined and passed by the Curatorium for some reason or other postpones his entrance into the Seminary for a year, or for a longer period of time, he shall be required to submit again to the examination of the Curatorium before he can be admitted as a regular student of the Seminary."

3. Meetings of Curatorium Contractum, 1928. Articles 1 and 2.

4. Annual meeting of May, 1928. Articles 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 21, 22, (1-5), 23, 24, 26, 28, (1-8, 10), 29 (1-4), 30, 32, 33, 34.

B. *Matters for Action.*

1. Special meeting of September, 1926. *None.*

2. Annual meeting of June, 1927. *None.*

3. Meeting of Curatorium Contractum, 1928. *None.*

4. Meeting (Annual) of May, 1928.

a) Article 17.

b) Article 19.

c) Article 35.

d) The following proposal regarding the increase of salaries of college professors:

“(1) The Curatorium proposes to raise the maximum salary of college professors at \$3300.00 except in the case of those men who have earned a doctor's degree or who have served the institution for a period of twenty-five years—these to receive a maximum of \$3500.00.

“(2) The raise is to be made by sliding scale with the understanding that the professors will receive a raise of \$200.00 the first year.

“(3) Henceforth professors and associate professors, instructors and assistants shall be placed on a sliding scale.

“(4) The scale of salaries shall be as follows:

	Minimum	Maximum
Assistants	\$1600.00	\$2200.00
Instructors	2000.00	2400.00
Associate Professors	2200.00	2800.00
Professors	2600.00	3300.00
		or 3500.00

“(5) That the salary of the College President shall be \$4000.00 for the next year.

e) Finally, the following proposal for revision of the Rules regarding the appointment of theological professors:

“Whereas this body has been asked by Classis Muskegon to consider the advisability of presenting to Synod a new set of rules governing the appointment of theological

professors, and whereas the existing rules are not elastic enough for either this body or for Synod and consequently are bound to be transgressed, as past experience has already shown;

“Curatorium overtures Synod to abrogate all former rules (see Acta of 1914, Art. 29, and Acta of 1922, Art. 11, V) and to adopt the following:

RULES GOVERNING THE APPOINTMENT OF THEOLOGICAL
PROFESSORS

1. When a theological professor has to be appointed, Curatorium shall present a nomination to Synod. The nominees shall preferably be ordained men that have had some experience in the ministry of the Word. The nomination shall not be made till a conference has been held with the Theological Faculty and it must be made in time so that it may appear in our church papers at least twice before Synod convened.

2. In case Synod is not satisfied with the nomination, it may request the addition of one or more names to the list of candidates for a certain chair, and it may even ask for a different nomination with the understanding, however, that these additions to or changes in the nomination are to be made by the curators that are delegated to Synod and the members of the Supervisory Committee of Curatorium.

3. As in the past a professor will be appointed for a term of two years; after which he will be reappointed for a term of six years; and when this term is completed he will be appointed indefinitely.

Grounds:

By adopting the above rules:

1. Both time and money will be saved. The present rules make it necessary for Curatorium to meet in March and again in June for the examinations.

2. Synod will not be bound, on the one hand, to the nominations which Curatorium first presents; and on the other hand this body will be kept from making a hasty choice; and

3. The discussion of the candidates will likely be more definite and accurate.

H. J. KUIPER, *Secretary*.

June 8, 1928.

**FINANCIAL REPORT OF THE THEOLOGICAL SCHOOL
AND CALVIN COLLEGE FOR THE YEAR ENDING
DECEMBER 31, 1926**

BALANCE SHEET

Assets	Liabilities
Endowment Loans.....\$ 74,146.48	Mortgage and Note Payable\$ 57,750.00
Bldgs. and Equip..... 402,364.57	Funds (Current)..... 1,939.36
Due from Student Clubs 1,503.01	Net Worth
Endowment Cash (Awaiting invest.) 9,813.83	Endowment Funds.... 83,960.31
General Cash on hand 8,410.06	Building Funds..... 326,745.22
	Reserve Account..... 25,843.06
<u>\$496,237.95</u>	<u>\$496,237.95</u>

OPERATING STATEMENT—Seminary and College Account

Income—

Balance—January 1, 1926.....	\$16,239.70	
Classical Assessment	75,463.51	
Student Fees and Tuition	20,731.66	
Other Items of Income	11,344.18	
	<u>123,779.05</u>	\$123,779.05

Expense—

Instructional	\$78,622.16	
Business Administrative	11,973.48	
Maintenance of Plant	8,838.22	
	<u>99,433.86</u>	
Adjustment—Interest transferred to Endowment	1,352.42	
	<u>100,786.28</u>	100,786.28

Balance—College Reserve\$ 22,992.77

OPERATING STATEMENT—Dormitory Account

Income—

Balance—January 1, 1926.....	\$ 2,419.27	
Board Receipts	13,618.43	
Room Rent	5,041.50	
	<u>21,079.20</u>	\$ 21,079.20

Expense—

Dining Hall	\$13,321.68	
Dormitory	4,907.23	
	<u>18,228.91</u>	18,228.91

Balance—Dormitory Reserve\$ 2,850.29

VALUE OF FUNDS

	Endowment	Building
Value—January 1, 1926	\$77,402.44	\$301,252.21
Contributions received	6,557.87	25,493.01
	<u>\$83,960.31</u>	<u>\$326,745.22</u>
Value—December 31, 1926	\$83,960.31	\$326,745.22

**FINANCIAL REPORT OF THE THEOLOGICAL SCHOOL
AND CALVIN COLLEGE FOR THE YEAR ENDING
DECEMBER 31, 1927**

BALANCE SHEET

Assets		Liabilities
Endowment Loans.....	\$ 95,159.08	Mortgage and Note
Bldgs. and Equip.....	427,784.61	Payable
Due from Student		Current Funds.....
Clubs	659.07	Endowment Funds....
Endowment Cash		(Awaiting invest.)
(Awaiting invest.)	514.99	Building Funds.....
General Cash on hand	10,728.59	Reserve Account.....
	\$534,846.34	
		\$534,846.34

OPERATING STATEMENT—Seminary and College Account

Income—	
Balance—January 1, 1927	\$ 22,992.77
Classical Assessment	73,937.75
Student Fees and Tuition	25,472.51
Other items of income	13,813.40
	\$136,216.43
Expense—	
Instructional	\$ 86,857.37
Business Administrative	10,939.58
Maintenance of Plant	8,598.22
	106,395.17
Improvements	3,522.81
	109,917.98
Balance—College Reserve	\$ 26,298.45

OPERATING STATEMENT—Dormitory Account

Income—	
Balance—January 1, 1927	\$ 2,850.29
Board Receipts	14,220.41
Room Rent	5,565.50
	\$ 22,636.20
Expense—	
Dining Hall	\$14,166.60
Dormitory	4,107.30
Decorating and Painting	1,830.00
	20,103.90
Balance—Dormitory Reserve	\$ 2,532.30

VALUE OF FUNDS

Value—January 1, 1927	Endowment	Building
Contributions Received	\$83,960.81	\$326,745.22
	11,713.76	31,691.28
Value—December 31, 1927	\$95,674.07	\$358,436.50

SUPPLEMENT III

BIJLAGE III

GENERAL HOME MISSIONS COMMITTEE REPORT
TO THE SYNOD OF 1928

ESTEEMED BRETHREN :

The General Home Missions Committee on Feb. 3, 1927, was organized according to the plan adopted by the Synod of 1926, (Acta, p. 80, ff), and right away mapped out its work according to the directions of the Synod, which included the formation of five districts, namely: those of the Atlantic Coast (Classes Hudson and Hackensack); Lake Michigan East District (the Michigan Classes); Lake Michigan West District (Classes Illinois and Wisconsin); Midwest District (Classes Ostfriesland, Pella, Orange City, and Sioux Center); and the Pacific Coast District, comprising the Classes of California and Pacific.

Delegates from all these districts, except that of Lake Michigan West, were present, and voted the Rev. R. Bolt as president, and Rev. J. L. Van Tielen, vice-president. The Director of Missions acted as secretary and member *ex officio*. Mr. J. J. Buiten was appointed as treasurer.

The first regular annual meeting was held May 27, 1927, at which a report containing tentative Rules and Regulations was adopted (see Agenda, Part II), and a schedule for the distribution of the funds was made up. The Committee deemed it fair and necessary that on an average the sum of \$4 per year, per family, should be raised for the entire cause of Home Missions, not a large sum surely, for this important work of church extension. The adjustment of the *proportions* of this annual contribution was left to each Classis—see note to overture about plan and budgets for 1929 and 1930. A similar schedule was made up at the annual meeting held June 5, 1928, and is submitted along with other overtures to be submitted to your approval. You

will remember that the 1926 Synod described the work of its General Committee as that of supervision of the entire Home Mission work by:

- (1) Furnishing advice to the District Committees when necessary;
- (2) Having charge of the General Home Mission Fund;
- (3) Making such arrangements that all work in the Home Mission Field is proportionately done, and that no part of it is either neglected or duplicated;
- (4) Doing everything possible and necessary that synodical decisions are faithfully carried out by all parties concerned.

Payments to the treasurers for Home Mission work in the respective Classes and Districts, were to be made according to the decisions of Synod; except when new conditions arise, when the General Committee is to do as it thinks best.

In case there is not sufficient money in the General Fund to pay the full allowance to the several Classes, payment was to be made proportionately according to the number of families in each Classis, so that the deficit amounted to the same per family in each Classis.

The Director of Missions was to prepare complete statistics of the following:

- (1) What is done in each district for its own field;
- (2) How much subsidy is needed for weak churches, and what they actually receive;
- (3) How many missionaries (if any) are needed in each Classis and district;
- (4) What the salaries should be of the Home Missionaries in the various localities;
- (5) How much is received by each Classis and for each district from the General Fund.

Members of District Committees were to furnish the Director of Missions with statements involved in the above. On the basis of these data the General Committee was to prepare a Budget for Home Missions to be submitted to the judgment and approval of Synod.

Each member of the General Committee was to report fully to the District Committee which he represents; and

the General Committee was to present to Synod a complete report of its work, together with suggestions and recommendations. This we have tried to do as the overtures show.

The General Committee, through the Director of Missions, was to establish and maintain close contact with the Churches and Immigration Bureaux of the Netherlands in regard to people migrating to Canada and the United States.

This we have also carried out. The co-operation of the Canadian Pacific Railway enabled the Secretary of Missions to go to Europe during the spring of 1927 and make satisfactory arrangements with church authorities and immigration bureaux, as well as with the Canadian Pacific Railway, so that an earnest attempt would be made to have the Reformed Netherlanders, going to Canada, sent as much as possible to certain centers, to become the nuclei of settlements, instead of being scattered all over the Dominion, as done so far. The Secretary tried to make plain that group settling was the best for our people, morally, socially, as well as religiously, and this was consented to and agreed on as a policy.

The promise was made that our Church would endeavor to have missionaries placed in these prospective centers. And, as you know, various points are already occupied by our men. This European trip was made without any expense to our Church.

Much money was also saved by the willingness of the authorities of the Presb. Church of Canada, visited by your Director of Missions, to have their workers at points of entry meet the Protestant Hollanders and forward their names and future addresses to our men. This has been done, we think, with considerable success, thus reaching our objective, but saving our Church the expense of having our own worker in charge of this at ports of disembarkation in Eastern Canada—as authorized by our 1926 Synod (p. 83). Since one man could not possibly have covered all the ports of entry, this arrangement saves us the more money, and we should appreciate the willingness of the Canadian Presbyterians to lend a hand in this undertaking.

The work of the kind just named was more successful

than the advice given by the Synod of 1926 (p. 86), about the combining of weak churches into one field of labor. Practically no progress was reported at our last meeting. To help the Canadian workers at ports of entry, as well as our own men, your Committee decided to have the Director of Missions prepare a small pamphlet, to be handed out to the newcomers, describing our Church, its principles, work and objectives, and giving the names and addresses of our missionaries and ministers, and clerks of consistories in our various settlements in the Dominion.

We decided to allow up to \$1,000 per annum toward the salary of the field agent of the Holland Reformed Immigrant Aid Society for Canada, stationed at Winnipeg, Canada—a very strategic place.

To facilitate and unify the work in Canada, the plan is being formed of holding a conference of all our ordained men and some leading laymen of our Canadian churches, if the necessary passes can be obtained. With the field being as large as it is and conditions so widely varying, the need is felt of more personal contact and conference on the field, also with Canadian authorities. While the Canadian Pacific agreed to the principle of group settling named above, the Canadian National Railway authorities have not yet been seen on this subject by the Director of Missions.

Your attention is called to the fact that according to Article XII of the proposed *Rules and Regulations*, the General Committee is to seek contact with Home Mission Committees of other churches of the Reformed faith in our land and promote such coöperation as is deemed advisable, and prevent such duplication of Home Mission efforts as would work harmful.

We are glad to be able to report to you, that owing to responses to circular letters sent out by us and other efforts, the income of the General Home Missions Committee has increased considerably, and in the future, we hope, will continue to show healthy growth. The work is important. But in the final analysis it depends, under the blessing of God, upon the coöperation of all our churches and all our people.

In closing, we recall that our General Committee sustained a great loss in the sudden demise of the Rev. P. J.

Hoekenga, who has done so much for the cause, also in drafting the Rules and Regulations now before you.

Respectfully submitted,

HENRY BEETS, *Secretary.*

REPORT OF THE TREASURER

Balance on hand May 29, 1926, as per last report	
to Synod by Rev I. Van Dellen.....	\$ 2,994.62

RECEIVED IN 1926

(May 21 to Dec. 30, 1926—7 months)

Classis Illinois	\$1,201.09	
Classis Muskegon	499.99	
Classis Hudson	573.68	
Classis Grand Rapids West.....	1,053.57	
Classis Holland	593.59	
Classis Pella	375.86	
Classis California	204.70	
Classis Zeeland	373.77	
Classis Grand Rapids East.....	1,195.13	
Classis Sioux Center	432.70	
Classis Orange City	465.36	
Classis Wisconsin	398.92	
Classis Hackensack	100.00	
Classis Pacific	412.89	
Classis East Friesland	494.42	
Other Gifts	350.00	
		\$11,670.29
Total in 1926.....		8,675.67

PAID OUT IN 1926 (7 months)

Expenses, Board Meetings, etc.....	\$ 40.00	
Classis Pacific	2,085.00	
Classis Sioux Center	975.00	
Classis Pella	600.00	
Classis East Friesland	1,075.00	
Classis Orange City	2,150.00	
Classis Muskegon	925.00	
Classes Hudson and Hackensack.....	725.00	
Seamen's Home, Hoboken.....	750.00	
Classis California	1,825.00	
		\$11,150.00
Total Paid out in 1926.....		\$ 520.29
Balance, December 31, 1926.....		\$ 520.29

RECEIVED IN 1927

January 1, 1927 to December 31, 1927

Balance, January 1, 1927.....	\$ 520.29
Classis California	371.47
Classis Grand Rapids East.....	1,481.23
Classis Grand Rapids West.....	2,564.45
Classis Hackensack	409.46
Classis Holland	1,801.98
Classis Hudson	1,584.06
Classis Illinois	2,718.66
Classis Muskegon	1,798.27
Classis Orange City	1,187.19
Classis East Friesland	627.40
Classis Pacific	662.05
Classis Pella	1,186.01
Classis Sioux Center	828.41
Classis Wisconsin	1,009.42
Classis Zeeland	1,448.27
Other Gifts; Individuals, etc.....	1,797.24
Total Received in 1927.....	\$21,995.86

PAID OUT IN 1927

January 1, 1927 to December 31, 1927

Expenses, Board Meetings, etc.....	\$ 416.31
Classis California	3,625.00
Classis Hackensack	175.00
Classis Muskegon	1,170.62
Classis Orange City	2,696.62
Classis East Friesland	1,971.87
Classis Pella	125.00
Classis Sioux Center	1,009.37
Hoboken Seamen's Home.....	1,000.00
Classis Pacific	3,262.17
Lake Michigan East District, for Eastern Canada Work	3,000.00
Western Canada Work.....	1,166.66
Total Paid out in 1927.....	19,618.62
Balance, January 1, 1928.....	\$ 2,377.24

RECOMMENDATIONS AND REQUESTS OF THE GENERAL HOME MISSIONS COMMITTEE

(1) Approval of the tentative **Rules and Regulations**, printed in the Agenda, p. 143.

(2) Rescinding of existing arrangements as to reimbursing Classis Pacific out of the General Home Missions Fund, of part of its classical expenses for travel.

Ground: These expenses are not directly pertaining to Home Mission Work. Other Classes also incur heavy expenses for the same purpose and are not reimbursed. (We hold that if help for this is absolutely needed, the Synodical Treasury ought to aid.)

(3) Synod recommend to our Classes that the salaries of the home missionaries be at least \$1,800 per annum, plus a home.

(4) Since the Hoboken Home for Sailors and Immigrants has the privilege of appealing to the entire Church for the funds it needs, we request that the General Home Missions Committee be no longer required to pay it any subsidy from its treasury.

(5) Permission is asked to have the fiscal year of the General Home Missions Fund be the calendar year.

(6) Synod is requested to give a definition or wider description of the phrase of Art. 54, II, Acta 1908, (Heyns' "Kerkenorde", edition 1927, p. 44) "binnen hare grenzen", (within its limits), referring to obtaining the consent of a local church, when a new congregation is to be organized in its territory. The need is felt of an interpretation of this phrase in such a way that our missionaries and Classical Home Mission Committees, to which the work of Church Extension is committed, are not unduly handicapped in their efforts.

(7) Approval of the following plan and budgets for 1929 and 1930:

PROPOSED PLAN AND BUDGET FOR HOME MISSIONS FOR 1929 AND 1930
 (The last two columns show how the money will be raised and distributed)

	Number of Families	Needed for Subsidies	Needed for Home Mis. Salaries	Total Needed	Should Raise Themselves	Should Receive from Gen. Fund	Should Contribute to Gen. Fund
Classis California	391	\$1,000	\$9,360	\$10,360	\$2,373	\$ 7,987	\$ 391
Classis Pacific	769	4,650	4,600	9,250	4,007	5,243	769
Classis East Friesland	557	3,000	1,000	4,000	2,671	2,329	557
Classis Pella	1029	1,400	2,000	3,400	3,087	413	1,029
Classis Orange City	1451	4,850	1,600	6,450	4,353	1,697	1,451
Classis Sioux Center	1361	3,000	3,200	6,200	4,083	2,117	1,361
Classis Muskegon	1982	4,550	3,450	8,000	5,946	2,054	1,982
Classis Grand Rapids East	2694	4,050	1,650	5,700	10,776	.....	5,076
Classis Grand Rapids West	3296	4,450	1,650	6,100	13,184	.....	7,084
Classis Holland	1929	3,000	2,250	5,250	7,716	.....	2,466
Classis Zeeland	1588	1,500	.....	1,500	6,352	.....	4,852
Classis Hudson							
Classis Hackensack	1978	1,500	2,800	4,300	7,912	.....	3,612
Classis Illinois	2530		No reports received		10,120	.....	5,060
Classis Wisconsin	636		Estimated		2,544	.....	1,272
Western Canada Work						3,000	
Eastern Canada Work						5,000	
						\$29,840	\$36,962

NOTE—This plan is based on the supposition that all Classes shall raise \$4.00 per family. Those Classes which expect aid from the General Fund shall raise \$3.00 for Classical Home Missions and \$1.00 for the General Fund. Those that do not receive aid from the General Fund, shall also raise \$4.00, but the amount not needed for their own Classical work shall be contributed to the General Fund.

J. J. BUITEN, *Treasurer.*

REPORT OF THE GENERAL HOME MISSIONS COMMITTEE ANENT RULES AND REGULATIONS

(See Art. 114 of Acta.)

To the Synod of the Christian Reformed Church, meeting in Holland, Mich., June, 1928.

ESTEEMED BRETHREN:—

PURSUANT to the mandate given us, Acta, 1926, Art. 73, II, 5, the following proposal is respectfully submitted:

I. DISTRICT HOME MISSIONS COMMITTEE RULES AND REGULATIONS

ARTICLE 1

The District Home Missions Committee shall consist of from four (4) to six (6) members, depending upon how many Classes are included in a District.

ARTICLE 2

Each Classis shall elect one member (two in case less than four Classes belong to a District) of its Classical Home Missions Comm. to be members of the District Committee.

ARTICLE 3

Each member of the District Committee is responsible to the Classis which he represents, and must consult with the Classical Comm. as a whole in all important matters in which the Classis is concerned.

ARTICLE 4

Subject to the ruling of Article 3, the District Committee regulates the Home Mission work in the District by:

(1) Arranging the work properly among the Missionaries in the field, so that through coöperation the best results may be obtained.

(2) Selecting new fields of labor for Home Missionaries, and deciding what must be done there and who should do it.

(3) Bringing about more uniformity in regard to salaries of Missionaries, and in regard to subsidy received from General Fund.

ARTICLE 5

Expenses involved in the District Committee meetings are to be borne equally by the Classes of the District.

II. GENERAL HOME MISSIONS COMMITTEE RULES AND REGULATIONS.

ARTICLE 1

The General Home Missions Committee shall consist of one member from each District.

ARTICLE 2

Each member of the General Committee shall be elected by the District Comm. from its own members, for a term of two years.

ARTICLE 3

The Director of Missions shall be member *ex officio*, and secretary of the General Committee.

ARTICLE 4

The work of this Committee is to have supervision of the entire Home Mission work by:

- (1) Furnishing advice to the District Comm. when necessary.
- (2) Having charge of the General Home Mission Fund.
- (3) Making such arrangements that all work in the Home Mission Field is proportionately done and that no part of it is either neglected or duplicated.
- (4) Doing everything possible and necessary that Synodical decisions are faithfully carried out by all parties concerned.

ARTICLE 5

The General Comm. shall appoint a treasurer, who shall receive all moneys donated to the General Fund, and who shall make disbursements only at the direction of the General Committee.

ARTICLE 6

Payment to the treasurers for Home Mission work in the respective Classes and Districts, shall be made according to the decisions of Synod; except when new conditions arise, when the General Committee shall do as it thinks best.

ARTICLE 7

In case there is not sufficient money in the General Fund to pay the full allowance to the several Classes, payment shall be made proportionately according to the number of families in each Classis, so that the deficit amounts to the same per family in each Classis.

ARTICLE 8

The Director of Missions shall prepare complete statistics of the following:

- (1) What is done in each District for its own field.

(2) How much subsidy is needed for weak churches and what they actually receive.

(3) How many missionaries (if any) are needed in each Classis and District.

(4) What the salaries should be of the Home Missionaries in the various localities.

(5) How much is received by each Classis and for each District from the General Fund.

ARTICLE 9

Members of District Committees are to furnish the Director of Missions with statements involved in the above. On the basis of these data the General Committee shall prepare a BUDGET for Home Mission work before each Synod and submit it to the judgment and approval of Synod.

ARTICLE 10

Each member of the General Committee shall report fully to the District Committee which he represents; and the General Committee shall present to Synod a complete report of its work, together with suggestions and recommendations.

ARTICLE 11

The General Committee, through the Director of Missions, shall establish and maintain close contact with the churches and Immigration Bureaux of the Netherlands in regard to people migrating to Canada and the United States.

ARTICLE 12

The General Committee shall also seek contact with Home Mission Committees of other churches of the Reformed faith in our land, and promote such coöperation as is deemed advisable and prevent such duplication of Home Mission efforts as would work harmful.

ARTICLE 13

Expenses involved in meetings of the General Committee shall be paid from the General Fund of Home Missions.

Respectfully submitted, by order of the General Home Missions Committee,

HENRY BEETS, *Secretary.*

SUPPLEMENT IV

BIJLAGE IV

**REPORT OF THE CHRISTIAN REFORMED BOARD OF
MISSIONS TO THE SYNOD OF 1928**

ESTEEMED BRETHREN:

The Christian Reformed Board of Missions has the honor of hereby reporting to you its labors since the Synod of 1926.

Permit us, as usual, first to take up matters concerning our Indian Field, then regarding the work in and about China. Next the labor of our Board and its Secretary, then the reports of the Board's Treasurer covering the last two fiscal years, and finally proposals to be laid before our Synod.

I. INDIAN FIELD.

Since the last Synod work has been continued at each of the six mission posts existing in 1926, namely, Rehoboth, Crown Point, Toadlena, Tohatchi, Zuni (including Black Rock), and Farmington. Carrying out the decision of the Synod of 1926 (page 18), we have opened another mission station in the Crown Point territory. The place, however, is not Smith's Lake, as was named in the Acts of Synod, but upon the advice of the Government Agent and Missionary Bolt, a place called San Antoine has been selected, and the Government authorities have kindly set aside a certain piece of ground there for the use of the Mission. Mr. Harry Boyd has been appointed to labor at San Antoine as assistant to Rev. Bolt, and he has been giving a good account of himself in spiritual labor as well as in the erection now going on of a home for himself and family, also a garage, for which the Board has allowed the maximum amount of \$6,000. It will no doubt gladden you, as it cheered us, that the ladies of the Grand Rapids Missionary Union expect to take care of the salary of this worker.

Instead of placing a worker at the Charles H. Burke School, formerly known as Fort Wingate (p. 18, Acts), we deemed it wisest to have the work at this growing school in charge of the Rehoboth pastor as part of his regular work.

In the place of Rev. J. W. Brink and of his successor, Rev. W. Groen, who unfortunately, due to his wife's ill-health, could stay only from September, 1926, to March, 1927, but whose brief term of service proved to be very useful and efficient, we obtained the services for the time being of the Rev. J. R. Kamps, one of our China missionaries. His salary will be paid until July, 1928, by the Drenthe congregation, which commissioned him to be its representative in China. He is giving a good account of himself, not alone at Rehoboth, but also at the Fort Wingate School already named, and in Gallup, where he has been located temporarily, the Executive Committee deeming it wisest on account of the Indians residing there, that one of our workers live in that city. The housing question at Rehoboth was also solved in that way for the time being.

Half of the salary of the Rev. Groen had been promised us by the Eastern Ave. congregation, while the Creston church promised \$500 toward it for the time being, an arrangement which, during this interregnum is held in abeyance. That also applies to Dr. Pousma, whose salary is being paid in part by the Grand Haven churches, whereas that of his predecessor, Dr. Beernink, was paid by the Sherman St. congregation.

Instead of Dr. Beernink we were fortunate in obtaining the services of Dr. R. H. Pousma as Medical Missionary at Rehoboth. He also had been repatriated on account of conditions in China, and is laboring faithfully by means of his medical ministrations, his word and his pen, for the promotion of the Kingdom of God.

Hon. J. H. Bosscher continues as our faithful and alert Rehoboth Manager. There have been but few changes in our staff of unordained workers. Mr. Mierop, our camp-worker, also continued his activities up till about half a year ago, when illness demanded his taking a rest. We hope he has fairly recuperated by this time. Several made confession of faith at Rehoboth and were baptized.

At Crown Point the work is carried on as usual, with the Lord's blessing evidently resting in a very plain way on the activities of our workers there. It will cheer you to learn that not alone children are interested in the Gospel and are won for the Kingdom, but their parents come to the missionary to inquire about who that Jesus may be with whom their children walk and talk. The white government employees also have been evincing encouraging interest in the work of our missionaries and presented a contribution in money for the new buildings at San Antoine.

At Farmington the Rev. L. P. Brink has been living and laboring since September 1, 1925. He has been assisted in a fine way by Mr. J. C. Morgan, and during part of the time Mr. Edward Becenti was a third worker at the place. Considerable literary work has been carried on. A new edition of hymns in the Navajo tongue is on the press; a new edition of his Catechism has been published; parts of the Bible translated; different camp meetings held in various places in the territory, while Bro. Brink has also been making himself useful in places outside of the Navajo field allotted to our Church. Sorry to say, last fall his health was far from satisfactory, but the latest news is of an encouraging nature.

In Toadlena Mr. J. C. Kobes has been carrying on his activities in the government school there as well as in the camps. The Bethel congregation of Grand Rapids was kind enough to assume responsibility for his salary. He has been faithfully assisted by Mr. Henry Van den Burg, who taught in the school-building next to the mission house, and who, with his young wife, proved very useful to the cause until the health of Mrs. Van den Burg compelled them to return to their old home in Chicago. A church has been organized in the territory covered by the Toadlena and Farmington missionaries. It was organized November 30, 1927, with 44 confessing members. We hope the Lord's blessing may rest upon this young plant.

The example of the people of the posts just named no doubt stimulated our workers of Tohatchi and Nahaschitty, to imitate them so that a congregation was organized in the field just named on May 9, 1928, composed at the time of 51 confessing members. The Board, when requested to

give a name, suggested that of To-ha-na-ha, the first two syllables of the names of the two places, which together form the mission field of the Holland Classis. - At Tohatchi the work is being continued under Rev. W. Goudberg, and at Nachaschitty by Mr. Geo. Oppenhuizen. A new home is being erected for the Tohatchi missionary, the old home to be used later on by Mr. Goudberg's faithful interpreter, Mr. Alfred Bowman.

At the other posts, too, the interpreters have evidently been rendering satisfactory services.

It was a great event at Zuni when, on March 17 and 18, 1927, the new complex of buildings could be dedicated there, a fine group consisting of a church, quarters for unmarried workers, and a school building with a fine basement. What made the days the more happy was that the Secretary could send the good news that the royal gift of \$8,000, as a contribution of an esteemed Cincinnati brother, permitted us to dedicate the buildings to the worship of God without any indebtedness. Rev. Hayenga continues his work at Zuni, starting September, 1925, and so does Mr. Sprik, while Mr. John C. Romeyn, the industrial teacher of the Rehoboth institution, has been laboring at Zuni during the last two years.

The Zuni school is now taught by Mr. C. Kuipers and Miss Cora Brandt. It has had its ups and down, owing to re-arrangement of pupils due to the interference of outsiders. An attempt has been made to build a chapel at Ojo Caliente, but the opposition of the John Collier "Indian Defense" organization, about which we recently wrote in *The Banner*, has proven a great hindrance so far in obtaining a foothold in the farming places at least. [Cf. Art. 79 of the Acta.]

The Indian School at Black Rock, the home of Missionary Fryling, has been changed into a sanitarium, so that only the ailing children are being reached by our workers there. He has also been endeavoring to labor with the people of Nutria, one of the farming places.

At Albuquerque and Santa Fé, at the Government Indian Schools there, we have been unable to place one of our workers, although an attempt to that effect has been made. There does not seem to be the proper co-operation between

the local committee at Albuquerque and the Indian Mission Committee of the Home Mission Council, of which the Secretary of Missions is a member. This was no doubt largely the result of the fact that the Secretary of the Home Mission Council had resigned, leaving the position unoccupied for sometime. At Sherman Institute, Riverside, Cal., Mr. Cell is still laboring. As you know, we have been contributing \$500 toward the salary of the worker at Albuquerque and Santa Fe, and \$250 per year for Mr. Cell.

II. CHINA FIELD

We were very happy when during the fall of 1926 our Church was able to send out as many as seven new workers at one time to our China Field, besides the returning workers, Rev. and Mrs. J. C. De Korne, who had spent their first furlough in the United States; Rev. De Korne studying part of the time at the Hartford School of Missions, and giving a splendid account of himself there. His book, "Chinese Altars to the Unknown God," published during 1926, furnished fine proof of that pleasing fact.

We were glad too that the Synod of 1926 had granted its approval of the opening, at the opportune time, of a second mission station, viz.: in Tsing Kiang, a walled city from 50 to 60 miles away from Jukao, with a population estimated of at least 25,000 persons, while the city is surrounded by a still larger constituency. The new missionaries were Revs. N. De Vries, J. R. Kamps, A. H. Selles, and R. H. Pousma, with their families, and Miss Lillian Bode. Dr. Pousma was supposed to take the place of Dr. Huizenga when his furlough began, and we hoped that in the course of time Miss Bode could continue the work among the women and children in Jukao, so auspiciously begun by Miss Kalsbeek. The newcomers were diligently studying at the Language School connected with the University of Nanking, and the reports received from there were encouraging indeed. The prospect certainly was bright, and we felt proud of it that our little Church could thus begin the Lord's work in a needy field in which over a million souls were to be ministered to by our representa-

tives—but man proposes and God disposes. All of a sudden the influence of Bolshevism over the National army brought terror and bloodshed, and in Nanking our workers were no longer safe, so that they were forced to flee to Shanghai, and that also had to become the place of refuge for our workers at Jukao.

In answer to a cable inquiry what to do, the following was sent out by the Board, March 29th: "Repatriation decision left to mission force. If possible, keep older workers and Pousma. Huizenga and Kalsbeck furlough." After a great deal of careful and prayerful deliberation our China force decided that Revs. De Korne and Smit should remain in China to hold the fort, keeping their eye on Jukao and its work as much as possible. The rest of the workers returned to the U. S. It was an emergency indeed that called for quick action.

In the abnormal circumstances in which we suddenly found ourselves it was practically impossible to arrange everything to the satisfaction of all the parties involved, including the sending churches, and other churches in the home field. The result of considerable correspondence and arrangement and re-arrangement was that Miss Bode was loaned for the time being to the Helping Hand Mission; Rev. De Vries took a post-graduate course at Princeton Seminary; Rev. H. A. Dykstra had his furlough prolonged to continue his studies at Hartford; Rev. Kamps and Dr. Pousma were stationed at Rehoboth; Rev. Selles was employed as Home Missionary and pastor at Edmonton, a very needy field; Rev. S. A. Dykstra in the course of time was settled in a new field, Chatham, Ont., where he proves to be very useful, even as the other brethren are such in the other places. Dr. Huizenga and family moved to New Haven, Conn., where the doctor has been taking post graduate courses, especially in leprosy, while Miss Kalsbeck continued her studies at the National Bible Institute in New York City.

Miss Bode's salary is continued by First Wellsburg; Rev. De Vries obtained leave of absence of the Kalamazoo churches, which nevertheless have been giving him some aid; Rev. S. A. Dykstra's salary is paid for the time being

by the Oakdale Park church, this being done with the consent of his calling church, Bates St. The West Side churches kindly consented to pay Rev. H. A. Dykstra's salary and house rent during his extended furlough. The matter of Rev. Kamps and Dr. Pousma's salary has already been mentioned. Central Ave. church, hostess of Synod, and Fourteenth St. church have been kindly consenting to pay Rev. Selles' salary to the first of July. We are very grateful to these different congregations for continuing their financial aid, even in the midst of their disappointing experiences. For financial losses sustained by our workers we reimbursed them at the rate established by several of the other Boards, viz., up to 75 per cent of the losses.

Revs. De Korne and Smit, as already stated, were by resolution of the China Mission set aside to hold the fort, and this they have been doing bravely. Repeatedly they have visited Jukao and have kept their eye on our property there, and happily this has not been ruined the way it had been anticipated and expected by us, since armies have been passing back and forth through Jukao. What is still more gratifying is that the work has been kept up there by means of four evangelists, all of them by the way, supported by consecrated men and women in Michigan. We are happy to record this.

The work in the hospital of course has come to an end, owing to the absence of Dr. Huizenga, while that among the women and children, carried on by Miss Kalsbeek, has also ceased for the time being.

What we decided about the return of the missionaries will be laid before you in one of the overtures. As you will notice this covers only the Rev. H. A. Dykstra and family and Miss Kalsbeek, and Rev. S. A. Dykstra and family. We decided to request Dr. Pousma and Rev. Kamps to continue in the Indian work. Miss Bode, Rev. N. De Vries, and Rev. Selles we decided, if you consent, to send to China as soon as the mission force there advises us that they ought to come back. We permitted Dr. Huizenga to continue at Yale till February, 1929, to complete his work for the degree of doctor of public health. Since we thought that

there was too much man-power at Zuni, we made arrangements looking toward the transfer of two of the workers, Sprik and Romeyn, but on the strong recommendation of both the Local Zuni Conference and General Conference, appointed Mr. A. Van der Wagen for two years as assistant to the Zuni missionary.

As to an extensive program submitted by General Conference in re extension of medical and educational work at Rehoboth, the Board decided to defer decision on this matter, and in the meantime have a joint committee of Board and General Conference make a thorough study of the whole missionary policy to be followed in the future on the Indian field.

III. THE WORK OF THE BOARD AND ITS SECRETARY

Since the Synod of 1926, your Board met twice in regular session, and its Executive Committee as a rule came together every two months, and sometimes oftener, under the presidency of the Rev. W. D. Vanderwerp, and after he left for Prairie City, Iowa, our Vice-President, the Rev. Henry J. Mulder ably took his place.

We are grateful for the services rendered by our former president, of whom we all retain the most pleasant memories, and we can say that a fine spirit of fraternity and co-operation marked the sessions of both Board and Executive Committee right along.

Since the last Synod the management of the Rehoboth post has been somewhat altered by the creation of a Cabinet, composed of the heads of the various departments. Besides this Cabinet, a local conference functions in Rehoboth, and also one in Zuni, composed respectively of the workers at these places, including Black Rock, while all of the ordained missionaries and heads of departments are members of the General Conference, which meets from time to time at Rehoboth.

Reports of these various meetings of Cabinet, Local and General Conferences, are sent to the members of the Executive Committee.

The Board and Executive Committee has all of its Min-

utes mimeographed and sent to all the Board members so that they may keep their Classes posted on the different doings of the Executive Committee. This mimeographing, as well as the writing of the Minutes is the work of the Director of Missions, who carries on all the correspondence of the Board and its workers, something which is very considerable at times. Particularly the correspondence needed at the time of the upheaval in China, demanded a great deal of effort, as already alluded to.

The Director of Missions preaches nearly every Sunday, while last spring a year ago he went to the Netherlands to promote the cause of Missions in Canada. The Canadian Pacific kindly furnished transportation in Canada, as well as back and forth from New York to Antwerp and from Antwerp to Montreal. Conferences were held with the leading church men of the Netherlands as well as with the minister of the department in charge of the migration work, Dr. Slotemaker de Bruine, and the men at the head of the Canadian Pacific colonization organization in Montreal as well as in the Netherlands.

The Secretary attended various mission feasts, as well as conferences of the Home Missions Council and Foreign Missions Conference, and also a series of meetings promoting Church Comity, a meeting held in Cleveland. A large part of his traveling expenses incurred in the attending of the last named meeting, were cared for by the Committee in charge of the Comity agreement.

Your Secretary also labors for the cause through editing *The Missionary Monthly*, formerly known as *De Heidenwereld*, and no doubt you will be glad to hear that this year as well as last year, the sum of \$1,000 was divided between our Mission Boards and those of the Reformed denomination.

He has not been pressing the enlistment of candidates, owing to the fact that the work in China was practically at a standstill, as you know. Last year he gave the Calvin College commencement address on "Witnessing for Christ as a Life Ideal," an address that has in part also been given at meetings of various Missionary and Sunday School organizations.

Special efforts were made to reach our churches by circulars, to contribute more than before to the General Home Missions Fund, while we continued the work of obtaining money to wipe out the deficit handicapping us in our Indian Mission activities. Several organizations were lined up to support children in the Zuni and Rehoboth schools. The obtaining of \$8,000 for Zuni, and of the support promised by Bethel Church for Mr. Kobes, has already been named.

We know that various parties are remembering the cause of missions in their wills, and you will be glad to learn that Miss Hendrika Kos, who for years with her brother paid the salary of Mr. Mierop, set aside \$15,000 in her last will and testament, in the care of the Michigan Trust Company, so that the interest of this amount can right along be used for the support of a camp worker among the Indians. Mr. Jacob Soodsma of Luctor, Kansas, sent us \$2,000 for a Soodsma Memorial Fund.

The Grand Rapids Missionary Alliance has also been maintained, as well as the work of the Women's Missionary Unions, which is expanding. Since our last report such a Union was formed in Wisconsin, and in the East, and we expect before long to organize one in Northern Michigan. Of the Executive and Program Committees of these Unions he is an advisory member.

Due to the upsetting of things in China, the "Manual of Missions" already mentioned by the Synod of 1924, has not yet been drafted. Owing to the same cause, the Committee in re the status of missionaries on Indian and Chinese fields, mentioned on p. 179 of Acts of Synod of 1926, No. 13, has not been able to submit a report. We presume it is on account of that reason that there is no report from the Committee in re: Agendum Report—proposals of Local Conference of Workers in China, of which our Treasurer is a member.

Your Secretary has acted as president of the Committee in re South America as well as secretary of the General Home Missions Committee, which new body will, of course, submit its own report.

The following are annual reports of our Treasurer, duly audited:

IV. REPORT OF THE BOARD'S TREASURER
ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF
MISSIONS FOR THE YEAR 1926

RECEIPTS

Indian Missions

Rehoboth	\$20,607.83
Zuni	3,944.61
Zuni (Building)	1,129.27
Zuni (Rooms and Equipment)	300.61
Black Rock	1,703.18
Farmington (Chapel Chairs)	80.64
Farmington (Buildings and Pond Place)	9,973.56
Crown Point	182.93
Tohatchi	10.00
Smith's Lake Mission	125.00
Smith's Lake Worker	76.50
Nahaschitty Buildings	1,237.72
Deficit Fund	8,630.80
Phonograph	25.00
General Fund	31,700.92
Salaries	5,647.30
Total for Indian Missions.....	\$ 85,375.87

Foreign Missions

China Hospital	\$ 10.00
China Christian School	400.00
China (Bibles and Testaments)	500.00
China (Personal Gifts Forwarded)	59.00
China Mission	17,408.61
China Salaries	12,003.71
Total for Foreign Missions.....	\$ 30,381.32

Other Causes

Ignacio U. S. Indian School for S. S. Supplies	\$ 67.50
Miss J. Veenstra	636.64
Kentucky Mountaineers	43.00
Jewish Missions	45.00
Home Missions	20.00
South America	9.50
Total for Other Causes.....	\$ 821.64

Total Receipts during 1926 for all Funds.....	\$116,578.83
Bal. in all funds per Annual Report for 1925	36,753.62
Grand Total	\$153,332.45
Disbursements during 1926.....	150,992.39
Balance in all Funds December 31, 1926.....	\$ 2,340.06

DISBURSEMENTS DURING THE YEAR 1926

Indian Missions

Board and Committee Meetings.....	\$	371.69
Secretarial and Office Expenses.....		99.89
Treasurer's Bond, Receipts, etc.....		21.65
Literature		29.24
Rehoboth Budget	18,000.00	
Rehoboth Light and Power Line.....		5,000.00
Fort Wingate Supplies.....		13.06
Crown Point Budget.....		400.00
Crown Point Christmas.....		55.00
Tohatchi Budget		600.00
Tohatchi Water Line, etc.....		831.12
Nahaschitty Buildings		8,000.00
Nahaschitty School Equipment.....		25.00
Toadlena Budget		400.00
Toadlena Telephone Line.....		112.12
Farmington Budget		400.00
Farmington Chapel Chairs.....		80.64
Farmington Buildings and Pond Place.....		4,085.20
Zuni Budget (balance for 1925).....		26.66
Zuni Budget (1926).....		5,400.00
Zuni Extras at close of School.....		108.65
Zuni Well		2,108.68
Zuni Buildings		26,000.00
Black Rock Budget		600.00
Black Rock Buildings.....		5,000.00
South West Indian Conference Expenses.....		182.00
Educational Allowances		625.00
Insurance Premiums		782.90
Moving and Traveling Expenses.....		1,525.36
Camp Subsidies		605.70
Autos and Allowances (2 new cars).....		5,319.72
Salaries		26,550.30

Total Disbursements for Indians.....

\$113,359.58

Foreign Missions

Board and Committee Meetings.....	\$	371.69
Secretarial and Office Expenses.....		99.88
Treasurer's Bond, Receipts, etc.....		21.66
Literature		29.23
Annuity Interest		40.00
F. M. Conference Appropriation.....		100.00
Tice System of Medicine.....		100.00
L. L. Medical Sheets.....		10.00
House Rent, etc., Furloughed Missionaries.....		1,002.63
China Christian School.....		400.00
Bibles and Testaments.....		500.00
Traveling Expenses to and from the Field.....		8,087.50
Outfit Allowances		2,800.00
Children and Summer Allowances.....		743.75

Salaries	15,241.67	
Personal Gifts Forwarded.....	59.00	
Budgets	7,154.16	
Total Disbursements for Foreign.....		\$ 36,761.17

Other Causes

Ignacio Sunday School Supplies.....\$	67.50	
Miss J. Veenstra.....	666.64	
Kentucky Mountaineers	43.00	
South America	9.50	
Home Missions	20.00	
Jewish Missions	65.00	
Total Disbursements for Other Causes		\$ 871.64
Total Disbursements for all during 1926.....		\$150,992.39

Standing of Various Funds

Training School	\$ 436.52
Rehoboth Medical	1,000.00
Indian Fund	1,100.00
Special Funds	1,800.00
Central Heating Plant.....	5,000.00
Deficit Fund	10,300.60
Zuni Rooms	504.32
Smith's Lake Mission.....	125.00
Smith's Lake Worker.....	76.50
Phonograph	25.00
Peerbolte Memorial	2,000.00
Zylstra Annuity	1,000.00
China Hospital	216.00
China Mission	29,599.09
Black Rock Deficit.....	5,796.82
Nahaschitty Deficit	6,762.28
Farmington Deficit	1,953.10
Zuni Buildings Deficit.....	4,360.64
Indian Mission Deficit.....	31,970.12

Assets to cover all deficits—the new buildings erected during the past two years: Farmington, \$13,000.00; Black Rock, \$7,500.00; Nahaschitty, \$8,000.00; Zuni Buildings (thus far), \$26,000. Total, \$54,500.

JOHN DOLFIN, *Treasurer.*

Muskegon, Michigan.

This is to certify that we have audited the accounts of John Dolfin, Treasurer, and have found the same correct, and this report has been verified.

ALBERT J. WIBALDA,
 FRED L. WINTER,
Auditing Comm. of Cl. Muskegon.

**ANNUAL REPORT OF THE CHRISTIAN REFORMED BOARD OF
MISSIONS FOR THE YEAR 1927**

RECEIPTS

Indian Missions and Other Causes	
Rehoboth Water Supply.....	\$ 103.00
Rehoboth (Mr. Mierop's Work).....	15.00
Rehoboth Medical Service.....	1,500.00
Rehoboth Mission	22,874.57
Zuni Chapel	9,296.82
Zuni (Ojo Caliente Chapel).....	190.00
Zuni Mission	4,290.56
Black Rock Building.....	1,801.16
Tohatchi	45.00
Nahaschitty	2,195.36
Farmington	753.52
Crown Point	176.05
St. Antoine	166.18
Personal Gifts Forwarded.....	88.16
Miss Veenstra	756.69
Miss Elenbaas	12.50
Mrs. J. Bolt.....	5.00
Kentucky Mountaineers	15.00
Farmington Organ	100.00
Morgan (Music Rolls)	5.00
Oppenhuizen (Slides).....	100.00
Zuni Piano	274.97
General Home Missions.....	300.00
Classis Muskegon (Classical Zuni Mission)....	95.00
Jewish Missions	52.50
Chicago Gospel Mission	25.00
Camp Work	39.15
Ignacio S. S. Supplies.....	57.57
Nahaschitty Light Plant.....	127.00
Rehoboth Christmas	20.00
Interest on Insurance.....	295.09
Deficit Fund	2,033.92
General Fund (Indian Missions).....	40,567.21
Salaries (Indian Workers).....	6,127.84
Total Receipts for Indian Missions.....	\$ 94,504.82
Foreign Missions	
Personal Gifts (Forwarded).....	\$ 65.50
Leper Work	25.00
Salaries for Foreign Workers.....	20,706.58
Foreign Missions	11,261.60
Total Receipts for Foreign Missions.....	\$ 32,058.68
Total Receipts during the year 1927.....	\$126,563.50
Balance per Annual Report for 1926.....	2,340.06
Grand Total	\$128,903.56
Total Disbursements for the year 1927.....	117,503.56
Balance in all Funds December 31, 1927.....	\$ 11,400.00

DISBURSEMENTS DURING THE YEAR 1927
Indian Missions and Other Causes

Rehoboth Budget	\$ 18,000.00
Rehoboth Extra	1,000.00
Zuni Building	4,131.75
Zuni Budget	6,000.00
Black Rock Budget.....	600.00
Tohatchi Budget	1,000.01
Nahaschitty Building. etc.....	3,167.35
Toadlena Budget	500.01
Toadlena Telephone Line.....	23.79
Crown Point Budget.....	400.00
Farmington Budget	400.00
Farmington Back Taxes.....	68.04
Farmington (Pond Place Repairing).....	500.00
Fort Wingate Supplies.....	26.86
Refund (Smith's Lake Worker).....	50.00
Personal Gifts Forwarded.....	88.16
Miss J. Veenstra.....	756.69
Miss Elenbaas	12.50
Mrs. J. Bolt.....	5.00
Kentucky Mountaineers	15.00
General Home Missions.....	300.00
Classical Zuni Missions (Muskegon).....	95.00
Jewish Missions	52.50
Helping Hand Gospel Mission (Chicago).....	25.00
Rehoboth Christmas	20.00
Oppenhuizen (Bibles)	10.00
Morgan (Music Rolls).....	5.00
Oppenhuizen (Slides).....	100.00
Nahaschitting Light Plant.....	627.05
Zuni Piano	325.00
Ignacio S. S. Supplies.....	57.57
Insurance Premiums (Interest).....	295.09
Traveling Expenses (Workers to and on Field).....	930.10
Traveling Expenses (Conference Delegates).....	83.00
Inheritance Tax	27.00
Hoogsteen (Expenses, Exchanging Certificates).....	5.40
Annuity Interest	26.50
Rehoboth Entertainment	21.75
Annual Dues, Indian Rights Ass'n.....	2.00
Rehoboth Hospital (Letter Heads).....	9.00
Note and Interest for three months.....	3,045.00
Western Union (Telegrams).....	5.55
House Rent (Rev. Kamps).....	136.50
Administrative Expenses	217.81
Board and Committee Meetings.....	354.68
Indian Camp Workers' Meals, 1926.....	83.60
Camp Worker (Blankets)	65.00
Educational Allowances	500.00
Camp Subsidy	600.00
Autos and Auto Allowances (2 new cars).....	6,022.00
Salaries	27,950.07

Total Disbursements for Indian Missions, etc.

\$ 78,742.33

Foreign Missions

Traveling Expenses (Conference Delegates)..\$	83.00
Administrative Expenses, etc.....	217.82
Board and Committee Meetings.....	354.68
Annuity Interest	79.00
Foreign Mission Conference.....	240.00
House and Room Rent for Furloughed Mis- sionaries	1,480.00
Foreign Mission Expenses incurred by Re- patriation	5,041.42
Foreign Mission Budgets.....	8,625.00
Children and Summer Allowances.....	1,562.50
Foreign Salaries	21,077.81
Total Disbursements for Foreign Missions.....	\$ 38,761.23
Total Disbursements for Indian Work, etc.....	78,742.33
Total Disbursements for the year 1927.....	\$117,503.56

Standing of Various Funds

Training School	\$ 436.52
Trust Funds	7,650.00
Central Heating Plant.....	10,000.00
Zuni Building Fund.....	1,308.75
Zuni (Ojo Caliente Chapel).....	190.00
St. Antoine Mission.....	291.18
Phonograph	25.00
Farmington Organ	100.00
Farmington Field Chapel.....	10.00
Chinese Hospital	216.00
Leper Work	25.00
Foreign Missions	22,871.54
Black Rock Deficit	\$ 3,995.66
Nahaschitty Deficit	7,734.27
Farmington Deficit	1,267.62
Indian Mission Deficit.....	18,726.44
	\$ 48,123.99
	31,723.99
	\$ 11,400.00

JOHN DOLFIN, *Treasurer.*

Muskegon, Mich.

This is to certify that we have audited the accounts of John Dolfin, Treasurer, and have found the same correct, and this report has been verified.

ALBERT J. WIBALDA,

FRED L. WINTER,

Auditing Comm. of Cl. Muskegon.

V. OVERTURES TO SYNOD

1. Synod approve of the election of the following brethren as members or alternates of the Christian Reformed Board of Missions:

Cl. California—Rev. J. De Jong; secundus, Rev. W. Groen.

Cl. Grand Rapids East—Rev. H. Guikema.

Cl. Grand Rapids West—Rev. H. J. Mulder; secundus, Rev. G. Hofmeyer.

Cl. Hackensack—Rev. H. Bouma.

Cl. Holland—Rev. D. Zwier.

Cl. Hudson—Rev. S. S. Van der Heide; secundus, Rev. A. J. Rus.

Cl. Illinois—Rev. Z. Sherda.

Cl. Muskegon—Rev. J. Dolfin.

Cl. Orange City—Rev. W. Meyer; secundus, Rev. J. Paauw.

Cl. Ostfriesland—Rev. H. C. Bode; secundus, Rev. E. Boeve.

Cl. Pacific—Rev. P. Jonker, Jr.; secundus, Rev. J. Mulder.

Cl. Pella—Rev. I. Van Dellen; secundus, Rev. W. D. Vanderwerp.

Cl. Sioux Center—Rev. J. C. De Bruyn.

Cl. Wisconsin—Rev. J. O. Vos; secundus, Rev. H. Ahuis.

Cl. Zeeland—Rev. G. J. Van de Riet; secundus, Rev. J. Putt.

2. Synod grant authorization to the Board to send some of the repatriated mission force back to China by next fall, namely, Rev. H. A. Dykstra and family, and Miss W. Kalsbeek. *Grounds:* Our responsibility for our field, numbering between one and two million people; the missionary force in China encourages us to again take up the work, if we assume full responsibility for our action.

Should the mission force in China deem it wise to do so, we plan to send the Rev. S. A. Dykstra next year, and Miss L. Bode, Rev. N. De Vries, and Rev. A. H. Selles we expect to send if and when the field opens up and the mission force in China deems its advisable to send more workers.

3. Since there is uncertainty about the case, we lay before you the question of the responsibility of the calling churches to continue the salary of the repatriated workers until such a time as they are permanently located. We be-

lieve the churches remain responsible for this, but desire your opinion on the matter.

4. We request your authorization to open up one or two new mission posts on our Indian field by 1930, in case we deem such desirable. Two places are before our mind, highly recommended as suitable sites, namely: Torreon, 75 miles North East of Crown Point, and Beautiful Mountain, 30 miles South West of Shiprock, N. M. *Grounds:* the urgent need of covering our Indian field as thoroughly and as soon as possible, through camp work and otherwise, so as to conserve the work carried on at our various posts.

Respectfully submitted,

By order of the Board,

HENRY BEETS, *Secretary.*

SUPPLEMENT V a

BIJLAGE V a

**REPORT OF THE GENERAL TREASURER,
JEWISH MISSIONS**

*To the Synod of the Christian Reformed Church,
to be held at Holland, Mich., June, 1928.*

West Sayville, N. Y., June 1, 1928.

ESTEEMED FATHERS AND BRETHREN:

As Treasurer of the Jewish Missions General Fund I humbly submit the following report and account of Receipts and Disbursement for the past two years.

Let me begin by saying that the receipts for this past synodical year were more than ever before, altho a glance at the printed report will show that the majority of the Classes have fallen far short of the sum required.

The Synod of 1926 recommended 80 cents per family annually, or \$1.60 per family for the two years. Only four of the Classes came up to this mark, counting Classis Holland although lacking 1 cent per family of the full amount. Classes Ostfriesland and Pacific are worthy of special mention, having contributed far above what was required. Classis Hackensack has contributed more than ever before, and gives hope of reaching the required sum.

During the year 1926 I was the recipient of two legacies: one of \$1,000.00 from Ellen Van den Berge-De Jong (deceased), of Grand Rapids, Mich., and one of \$500.00 from Mrs. Johanna Woltman (deceased), of Zeeland, Mich.

From the reports of our Jewish Missions at Paterson and Chicago, this labor among the Jews is not without fruit, and the Lord God of Israel has not withheld His blessings.

Evidently the churches were not aware of the fact that the amount required was 20 cents more per family annually

than two years ago. When being reminded of the shortage in this Fund at the beginning of this year, the contributions materially increased. Our churches show that they have love for the old covenant people.

Your servant, if continued as such, will in the future, the Lord willing, remind the churches in time what will be required to continue the work successfully, and is sure that our people will respond.

May Jehovah, the God of Israel, bless this work and fulfill His promise that the remnant of Israel shall be saved!

Humbly submitted,

Jewish Missions General Fund,

J. L. VAN TIELEN, *Treasurer.*

**RECEIVED FOR THE GENERAL FUND OF JEWISH
MISSIONS OF THE CHR. REF. CHURCH**

From May 1, 1926, to April 30, 1928

Name of Classis	Number of Families	Amount Received	Per Family	Less than Required per Family	More than Required per Family	Received for Building Fund
California	362	\$ 583.80	\$1.61	\$.00	\$.01	\$ 80.72
G. R. East.....	2,645	2,687.80	1.01	.59		285.27
G. R. West.....	3,142	3,044.62	.93	.67		171.45
Hackensack	469	606.15	1.29	.31		44.60
Holland	1,891	3,017.90	1.59	.01		452.22
Hudson	1,440	1,193.91	.83	.77		52.57
Illinois	2,485	2,326.59	.93	.67		
Muskegon	1,959	2,669.69	1.36	.24		506.88
Orange City	1,445	1,604.56	1.11	.49		418.71
Ostfriesland	545	1,241.46	2.27		.67	85.53
Pacific	736	1,541.11	2.09		.49	280.08
Pella	984	868.43	.96	.64		105.97
Sioux Center	1,355	890.41	.65	.95		428.40
Wisconsin	626	680.20	1.08	.52		16.77
Zeeland	1,597	2,092.21	1.31	.29		280.32
Total	21,681	\$25,048.84	\$1.10	\$.50		\$3,209.49
Societies, Donations, etc.		1,782.24				
Legacies		1,500.00				
Interest		184.25				
Building Fund		3,209.49				
Balance on hand May 1, 1926		1,628.95				
Total Receipts		\$33,353.77				

DISBURSEMENTS

Chicago	\$14,750.00	
Chicago "Special"	2,456.53	
Paterson	8,500.00	
Paterson "Special"	1,508.37	
Gratuity, Printing, Postage, etc.....	56.72	
Certificate of Deposit (Mrs. Johanna Woltman Legacy)	500.00	
Bonds (Michael Van den Berge Memorial)	1,020.00	
Inheritance Tax (Woltman Legacy)	27.00	
Building Fund (includes \$25 for Furniture).....	3,131.88	
Balance on hand May 1, 1928.....	1,403.27	
Total Disbursements.....		\$33,353.77
CHICAGO RECEIVED—		
Through General Fund.....	\$17,206.53	
For Building Fund	3,131.88	
Other Sources (includes \$25 for Furniture)	4,613.43	
		\$24,951.84
PATERSON RECEIVED—		
Through General Fund.....	\$10,008.37	
Other Sources	469.48	
		\$10,477.85
Grand Total Receipts.....		\$35,429.69

Respectfully submitted,
J. L. VAN TIELEN, *Treasurer.*

We have audited the books of J. L. Van Tielen, Treasurer of the Jewish Missions General Fund for the period from May 1, 1926, to April 30, 1928, and have found them correct. The printed report agrees with the receipts and disbursements recorded in the books.

(Signed) JOHN C. VAN WYEN.
JOHN BOOGERTMAN

SUPPLEMENT V b

BIJLAGE V b

JEWISH MISSION REPORTS**Report of Nathanael Institute, 1928**

*To the Synod of the Christian Reformed Church,
to be held at Holland, Mich., June, 1928.*

ESTEEMED FATHERS AND BRETHREN:

Since the meeting of the Synod of 1926, a great amount of work has been done by the Board and Missionaries of the Chicago Jewish Mission of the Christian Reformed Church, of which we wish now to render a brief report.

Much work was done in securing a new location for our missionary activities. Due to the influx of a Negro population in the old district, the Missionaries, Board and Classis of Illinois felt the need of selecting a new Jewish district. At 1241-1243 South Crawford Avenue the Board secured two lots on a business street in the heart of a thickly settled Jewish community. The Jewish people in this community belong to the middle class of society, are connected in about equal numbers with Orthodox and Reformed congregations, and are for the larger part unacquainted with the person of Jesus and the message of salvation. That we have not erred in choosing this new field is shown by the fact that the Chicago Hebrew Mission and the Marcy Center Mission are also planning on doing Jewish mission work in this community.

Even more difficult than the problem of securing a new location was the task of planning and financing a new building for our missionary activity. It was felt that we needed a suitable building for institutional work so that we would be able to get into intimate contact with our Jewish people, and thus prepare the way for the favorable reception of the Gospel. As a result of much prayer and labor we have secured a building which is ideal for missionary work

among the Jews. The building is a two-and-one-half story brick building, so planned and arranged that it can house a large variety of activities. In the basement we have a large room, equipped for boys' class-room and club-room. It also contains a small storage room, a gangway which can also be used for manual training, a coal room, a furnace room, and a room for men's toilets and lavatories. On the first floor we have a beautifully furnished chapel with a seating capacity of sixty-four, a men's reading-room, and a regulation size gymnasium which is equipped with lockers and showers. On the second floor we have a large class-room for kindergarten and girls' work; a ladies' parlor for adult work; a room for sewing and art work; a small kitchen; a room equipped as office for the use of the Board and missionaries; a room for an attendant; a room for the sick; an examination room; a waiting room; a laboratory and pharmacy; an isolation room; and a rest room for women. We have prepared pictures of the building and some of the rooms, and have sent a copy of them to every consistory of our denomination. We are appending to this report, a brief although complete report of the financial transactions concerned with the erection of our present building.

At present our Mission Force consists of the following:

FULL-TIME WORKERS—

Wm. Yonker, M.D., Supt. for medical work and work among adults.
A. Huisjen, Asst. Supt., for boys' and men's work.
Miss Edith Van der Meulen, for children's work.
Miss Tena Delis, R.N., for nurse and for women's work.
Miss Virginia Dykstra, for girls' classes.

PART-TIME WORKERS—

Peter Hanstra, for boys' work.
Benj Tabatznik, in charge of the reading-room.

JANITOR—

Mr. L. Tromp.

VOLUNTEERS—

Miss Gertrude Huisjen.
Mr. John Swierenga.
Mr. A. Ottenhof.
Mr. H. Ottenhof.
Mr. John Ipema.

From this list it will be seen that Miss Tena Delis has been appointed to take the place of Miss Henrietta Stek, our former nurse, and Miss Virginia Dykstra has been appointed to take the place left vacant by Miss Jacoba Tibma.

As to the work done, we can state that the Board and missionaries have labored faithfully during the past two years. The Board has met once per month to hear reports of Board-members and missionaries, and to discuss and plan concerning the work of the Mission. Missionary activity at 1326 W. 14th Street has been continued until August, 1927. A temporary place for missionary activity was secured in the new district at 3948 Greshaw St., where mission work was done from September, 1926, to January, 1928. Mission work in the new building was begun January, 1928.

As to the type of work done at present, a glance at the appended schedule will give the delegates an idea of the variety of activities carried on in the new mission building. It should be remembered in considering this schedule, that we are using every means available to get into contact with the Jewish people of the community in order that we may be able to bring them the all-important message of sin and redemption. We do make use of many social service agencies, but try to make them contribute to the one end, namely, the salvation of sinners.

In this difficult and discouraging work we cannot gladden your hearts with reports of what would seem to us great and precious fruit upon our labors. During the summer of 1927 a Jewish man, through the instrumentality of our Mission, turned his back upon the errors of Judaism and confessed his trust in Christ as his personal Savior. He is now a loyal member of one of our churches in Chicago.

In spite of the many discouragements, we are laboring faithfully with those with whom we get in contact, sowing the seed as best we know how. And we do work with many people, notwithstanding the opposition and prejudice of the Jewish race against Christianity. During the first four months in our new building, for instance, over 75 different men have entered our reading-room, which was the first time that they entered any Christian Mission at all.

We have had as high an enrollment of boys as 80, and girls as high as 50. These boys and girls and young people pay dues as well as attend our Bible Classes. In our dispensary work we get in touch with new families every month, families which have never been approached with the message of redemption, and which are totally ignorant of the person and work of Jesus. In the new district it is naturally difficult to get many people to attend our Gospel-meetings, but from the very beginning we have had Jewish people in our audiences, to whom Christ is preached in the Yiddish as well as in the English language. In this connection it should be remembered that all of the missionaries study the Yiddish language and make use of that language when indicated in their work.

For the work of the following two years, the Classis of Illinois requests Synod to appropriate \$19,164.00 annually, which will be distributed as follows:

Salaries of the present six full-time workers.....	\$10,800.00
Salaries of the present two part-time workers.....	644.00
General Expenses	2,920.00
Interest on Bonds	1,800.00
Reduction on Debt.....	3,000.00
Total.....	<u>\$19,164.00</u>

A detailed report on the proposed budget for 1928-1930 has been prepared, and will be given to the Committee which the Synod appoints to consider the needs of Nathanael Institute.

May the Lord allow His blessing to rest upon the labors that have been put forth, and may He encourage us to labor with diligence for the salvation of them who, from the point of view of God's choice, are beloved because of their forefathers, for God does not change His mind about those to whom He gives His blessing or sends His call.

Respectfully submitted,

Committee of Classis Illinois,

H. BEL, Vice-President.

I. WESTRA, S. C.

**PROPOSED ANNUAL BUDGET FOR NATHANAEEL
INSTITUTE FOR 1928-1930**

SALARIES—

Superintendent	\$3,500.00	
Assistant Superintendent	2,500.00	
Nurse	1,500.00	
Teacher for Girls.....	1,200.00	
Teacher for Women.....	1,200.00	
Janitor	900.00	
Boys' Teacher	500.00	
Reading-room Attendant	144.00	\$11,444.00

RUNNING EXPENSES—

Fuel	400.00	
Gas and Electricity.....	2200.00	
Mission Auto Expense.....	300.00	
Repair of Building.....	900.00	
Books, Papers, and Tracts.....	300.00	
Dispensary	300.00	
Extra Labor	200.00	
Miscellaneous and Class-room Materials.....	300.00	2,920.00

BOND ISSUE—

Annual Interest	1,800.00	
Reduction of Debt.....	3,000.00	4,800.00
Total Budget.....		\$19,164.00

I. WESTRA, *Stated Clerk.*

SCHEDULE OF NATHANAEL INSTITUTE

DAY	PERIOD	ACTIVITY	AGE	IN CHARGE
Sunday	3: 00- 9: 00	Reading Room	Men	Tabatznik
	3: 00- 4: 00	Happy Hour	6-17	Huisjen
	7: 45- 9: 00	Gospel Meeting	Adults	Dr. Yonker
	7: 45- 9: 00	Children's Class		Van-Del-Dyk
Monday	9: 00-12: 00	Dispensary	All ages	Dr. Yonker
	1: 00- 3: 00	Staff Meeting and Yiddish Class	Workers	
Tuesday	3: 00- 9: 00	Reading Room (Girls)	Men	Tabatznik
	3: 00- 6: 00	Registrar		Miss Delis
	3: 45- 4: 45	Kindergarten	5-8	Miss Van
	6: 00- 8: 00	Registrar		Miss Van
	3: 45- 4: 45	Gym	9-11	
	5: 00- 6: 00	and	12-14	Miss Dykstra
	7: 00- 8: 00	Shower	15-up	
	9: 00-12: 00	Dispensary	All ages	Dr. Yonker
	1: 00- 3: 00	Charge of Building		Mr. Huisjen
	3: 00- 9: 00	Reading Room (Boys)	Men	Tabatznik
Wednesday	3: 30- 8: 30	Club Room	All ages	Mr. Huisjen
	3: 45- 5: 00	Gym	9-11	
	6: 30- 7: 45	and	12-14	Mr. Hanstra
	8: 00- 9: 15	Shower	15-17	
	9: 00-12: 00	Dispensary	All ages	Dr. Yonker
	1: 30- 3: 00	Bible Class	Women	Miss Delis
	3: 00- 9: 00	Reading Room	Men	Tabatznik
	1: 30- 3: 00	Children (Girls)	1-6	Miss Van
	3: 00- 6: 00	Registrar		Miss Dykstra
	3: 45- 4: 45	Bible and Sewing	9-11	Miss Van
Thursday	5: 00- 6: 00	Bible and Sewing	12-14	Miss Van
	6: 00- 8: 00	Registrar		Miss Van
	7: 00- 8: 00	Club and Bible	15-up	Miss Dykstra
	9: 00-12: 00	Dispensary	All ages	Dr. Yonker
	1: 00- 3: 00	Charge of Building		Miss Dykstra
	3: 00- 9: 00	Reading Room (Boys)	Men	Tabatznik
	3: 30- 8: 30	Club Room	All ages	Huisjen
	3: 45- 5: 00	Gym	9-11	
	6: 30- 7: 45	and	12-14	Mr. Hanstra
	8: 00- 9: 15	Shower	15-17	
Friday	7: 45- 8: 30	Bible Class	12-14	Huisjen
	9: 00-12: 00	Dispensary	All ages	Dr. Yonker
	1: 00- 3: 00	Charge of Building		Miss Van
	3: 00- 9: 00	Reading Room (Girls)	Men	Tabatznik
	3: 00- 6: 00	Registrar		Miss Delis
Saturday	3: 45- 4: 45	Kindergarten	5-8	Miss Van
	3: 45- 4: 45	Gym	9-11	
	5: 00- 6: 00	and	12-14	Miss Dykstra
	7: 00- 8: 00	Shower	15-up	
	9: 00- 3: 00	Charge of Building		Miss Huisjen
	3: 00- 9: 00	Reading Room (Boys)	Men	Tabatznik
	3: 00- 8: 00	Club Room	9-up	Mr. Hanstra
3: 00- 3: 45	Bible Class	9-11	Huisjen	
4: 00- 5: 00	Gym and Shower	9-11	Ottenhof Bros.	
6: 30- 7: 30	Shower and Gym	12-14	Ottenhof Bros.	

SUPPLEMENT V c

BIJLAGE V c

REPORT OF THE HEBREW MISSION BOARD OF PATERSON, N. J., FROM MARCH, 1926, TO APRIL, 1928

To the Synod of the Christian Reformed Church to be held at Holland, Mich.:

HONORABLE FATHERS AND BRETHREN :

THE brethren of the Classes of Hudson and Hackensack who are in charge of the Mission among the Jews in Paterson and Passaic, N. J., humbly submit the following report to your honorable body:

We are glad to report that the work of the Mission has been faithfully supervised by the members of the Board, who have been appointed by the above named Classes. The Board meets every first Tuesday in the month to receive the report of the work done by the personnel through the Superintendent, and to transact all business pertaining to the work and building, and all that may come before the Board.

The working force consists of the Superintendent, Mr. Schultz, Miss Riemersma, Miss Rozendale, Practical Nurse, and Dr. Dunning, an able man who spends one afternoon a week in the Dispensary, to which many of the Jews come to be treated, and while they are being taken care of, one by one, Mr. Schultz in the waiting room talks with them about the Messiah, the Hope of Israel.

The work is being carried on in the usual manner and we would say we have reason to be encouraged. The attendance of the indoor meetings was fair; an average of 5 or 6 Jews at each meeting, together with a number of Gentiles and a few Christian friends. We begin these meetings with a few songs and then follows a message from the Word of God. Thus 102 of these meetings were held.

During the summer months the Gospel meetings are

held in the open air. These meetings are an encouraging part of the work. On the street the workers bring a Gospel message to the Jews, who would not think of coming to the Mission Hall. The young people of the local congregations come out to help and encourage this work.

The Children's hour, or sewing class, is well attended; an average of 8 Jewish children together with a goodly number of Gentiles are present. The primary object of these meetings is to teach the children the way of salvation through Christ Jesus. The children are also drilled in Bible texts, so that the Word of the Lord may be imprinted on their minds. This class is conducted by Miss Riemersma and Miss Rozendale; 86 of these meetings were held.

The Dispensary meetings are also encouraging. An average of 22 Jews—men, women and children—are present to receive medical treatment at the hand of our able physician and nurse. In the waiting room we have a regular song service, together with the preaching of the Gospel, while each waits his turn to receive medical treatment by Dr. Dunning, who gives his service gratis one afternoon each week. While we have the Jews here with us, we do personal work in trying to convince them that Jesus is the Christ from the Old and New Testament; 85 of these meetings were held.

Much time is devoted in house to house visitation. This is a very important work with, as we may believe, good results. In the Jewish homes, stores and shops, the workers have a good opportunity to do personal work. There are a goodly number of the Jews who like to have the workers come to visit with them. Our Superintendent reports that they have access to about 200 Jewish homes where they may freely go to bring the Gospel. In general the Jews listen attentively and they ask for Christian literature, such as gospels and tracts; but there are also those that hate the missionaries and threaten them.

We also carry on Jewish Mission work in Passaic. There the work consists of house to house visitation. Our Superintendent reports that the Jews in Passaic are very much scattered. Therefore we have as yet found no

appropriate place where we can rent a hall to hold Gospel meetings; otherwise the work there is also very encouraging.

We are sorry to say that we can not boast of any direct conversions, although we know that there are several Jews who are secret believers and earnest seekers after the truth.

Furthermore we wish to say that the Jewish Mission in Paterson is a testimony to the Jews and that the workers are witnesses for the Lord and Saviour, and we ask you, one and all, to remember this, sometimes trying work, in your prayers.

- Now we wish to report the work done in Paterson as follows:

The number of visits made	3,542
The number of tracts distributed.....	4,523
The number of Gospels distributed.....	611
The number of Bibles distributed.....	36

Work done in Passaic:

Number of visits made	1,376
Number of tracts distributed.....	2,553
Number of Gospels distributed.....	619
Number of Bibles distributed.....	4

And now, brethren, we come to you with a request to remember us also with the material necessities, namely, funds to the amount of \$5,000.00, which we sorely need to continue the work in its present condition. We can assure you that the moneys entrusted to our care for the work are economically used for the furtherance of the cause.

Humbly submitted,

PATERSON HEBREW MISSION BOARD,

Henry Van Ostenbridge, Clerk.

SUPPLEMENT VI

BIJLAGE VI

RAPPORT VAN DEN EMERITUS BOARD

*Aan de Synode der Christelijke Gereformeerde Kerk,
vergaderd te Holland, Mich., Juni, 1928.*

EERWAARDE BROEDERS:

Toen de Synode van 1926 uiteenging, bestond de Board uit de broeders H. M. Van der Ploeg, Mr. M. Trap, Ds. J. Smitter, Mr. A. Rosbach, en Mr. B. Sevensma. Mr. A. Rosbach meende echter niet langer te kunnen dienen, en zoo nam de secundus, Mr. W. Bareman, zijne plaats in. Daarna verspreidde zich de droeve mare, dat Ds. J. Smitter op 24 Mei, 1927, plotseling door den dood was weggerukt. Hierop werd Ds. J. O. Vos, als secundus, verzocht zijne plaats in te nemen. De Board verkoos toen het volgende moderamen: Mr. M. Trap, Praeses; Ds. J. O. Vos, Vice-Praeses; Ds. H. M. Van der Ploeg, Secretaris en Penningmeester; en Mr. B. Sevensma, Vice-Secretaris en Penningmeester.

De Board was in staat gedurende de laatste jaren de ge-regelde subsidie geheel uit te keeren. Aan de extra toelage aan sommigen beloofd kon echter niet ten volle worden vol-daan, omdat sommige Classes in gebreke bleven de volle aanslag te betalen. En de gelden komen over 't algemeen wat laat in, zoodat er tweemaal eene leening van \$5,000 moest worden gesloten om de uitbetaling elke drie maand mogelijk te maken.

Door den dood ontvielen ons Mrs. T. Jongbloed, Ds. H. J. Haarsma, Mrs. L. Rietdyk, Mrs. P. Van Vlaanderen, Ds. F. Fortuin, en Ds. G. D. De Jong.

Ds. J. P. De Vries en Ds. J. Homan zijn weer voldoende hersteld om eene gemeente te dienen, en zij bedanken de Kerk voor den genoten steun. Mrs. M. De Boer heeft zich eene plaats gekocht in het Holland Home te Grand Rapids.

Zij behoeft nu geen steun meer, en is dankbaar voor wat voor haar is gedaan.

De volgende aanvragen zijn ingekomen:

Classis Ostfriesland voor Ds. J. Plesscher, verhooging van \$600 tot	\$ 800.00
Classis Ostfriesland voor Mrs. C. Bode.....	400.00
Classis Ostfriesland voor Mrs. J. Gruessing, verhooging van \$600 tot	800.00
Classis Ostfriesland voor Mrs. J. G. Plesscher.....	350.00
Classis Holland voor Mrs. Benjamin Post.....	600.00
Classis Holland voor Ds. P. Schut, verhooging van \$400 tot....	700.00
Classis Holland voor Mrs. J. Robbert, verhooging van \$800 tot	900.00
Classis Hudson voor Ds. F. Welandt.....	600.00
Classis Hudson voor Ds. J. B. Hoekstra.....	1,000.00
Classis Hudson voor Mrs. D. R. Drukker.....	600.00
Classis Hackensack voor Mrs. J. Smitter.....	500.00
Classis Hackensack voor Ds. J. A. Westervelt.....	1,000.00
Classis Wisconsin voor Mrs. H. J. Haarsma.....	1,000.00
Classis California voor Mrs. P. J. Hoekenga.....	1,400.00
Classis Muskegon voor Ds. S. Bouma.....	1,000.00
Classis Pella voor Mrs. F. J. Drost.....	600.00
Classis Grand Rapids Oost voor Mrs. J. Post.....	500.00

En de Board heeft voorloopig beloofd en naar rato uitgekeerd:

Ds. J. Plesscher.....\$ 800.00	Mrs. D. R. Drukker.....\$ 600.00
Mrs. C. Bode..... 400.00	Mrs. J. Smitter..... 500.00
Mrs. J. H. Gruessing.... 700.00	Ds. J. A. Westervelt.... 1,000.00
Mrs. J. G. Plesscher.... 350.00	Mrs. H. J. Haarsma.... 800.00
Mrs. Benjamin Post..... 600.00	Mrs. P. J. Hoekenga..... 800.00
Ds. P. Schut..... 700.00	(en \$400.00 toelage)
Mrs. J. Robbert..... 900.00	Ds. S. Bouma..... 1,000.00
Ds. F. Welandt..... 600.00	Mrs. F. J. Drost..... 600.00
Ds. J. B. Hoekstra..... 1,000.00	Mrs. J. Post..... 500.00

De respectieve Classes zullen de Synode wel verzoeken om het emeritaat verleend aan Ds. J. B. Hoekstra, Ds. J. A. Westervelt, en Ds. S. Bouma te approbeeren.

De Synode heeft ditmaal twee leden met hunne secundi te kiezen. De aftredende leden zijn Mr. M. Trap en Mr. B. Sevensma, en de secundi zijn Mr. G. Van der Werp en Mr. H. Haveman. Ook moeten secundi voor twee jaren benoemd worden voor Ds. J. O. Vos en Mr. W. Bareman.

Het verslag van den Penningmeester luidt als volgt:

VOOR HET JAAR 1926	VOOR HET JAAR 1927
Saldo, 1925\$ 1,968.36	Saldo, 1926\$ 100.70
Inkomsten 31,427.80	Inkomsten 37,103.10
Te zamen.....\$33,396.16	Te zamen.....\$37,203.80
Uitgaven 33,295.46	Uitgaven 37,044.16
Saldo\$ 100.70	Saldo\$ 159.64

De boeken van den Penningmeester werden nagezien en in orde bevonden.

De volgende Classes hadden op 1 Januari, 1928, nog deze schuld:

Grand Rapids East.....\$3,707.52	Orange City .....\$1,299.50
Grand Rapids West..... 3,396.46	Ostfriesland 721.65
Hackensack 59.84	Pacific 1,036.09
Holland 12.53	Sioux Center 2,622.17
Hudson 153.15	Wisconsin 160.50
Muskegon 2,057.96	Zeeland 824.51

Classes California, Illinois, en Pella hadden de eer geheel aanbetaald te zijn, terwijl Classes Hackensack en Pacific al spoedig na datum de schuld hebben aangezuiverd.

De Board verzoekt de Synode een regel te treffen, dat voortaan van elke Classis bij 't einde van het boekjaar het geld in is. Het boekjaar loopt van 1 Januari tot 31 December. Dan behoeft de Board geen geld op te nemen, geen interest te betalen, en de uitkeeringen kunnen geregeld zijn.

Het Lubbers Fonds, groot \$1,375.00, is belegd in vaste goederen, en brengt 6% interest op.

De Board heeft een schrijven ontvangen van Mr. A. Van Oosten in betrekking tot Insurance. Besloten dit door te zenden naar de Synode, daar er veel in is, dat ons herinnert aan een goede financiële basis.

De Board adviseert de volgende subsidie:

Ds. A. J. Brink.....\$1,000.00	Mrs. M. Van der Heide..\$ 800.00
Ds. A. W. Meyer..... 1,000.00	Ds. P. Schut..... 700.00
Ds. E. Van Korlaar..... 1,000.00	Mrs. H. Heyns..... 700.00
Ds. T. W. R. Van 't Loo 1,000.00	Mrs. J. H. Gruessing... 700.00
Ds. J. Keizer..... 1,000.00	Ds. F. Welandt..... 600.00
Ds. R. Van de Kieft..... 1,000.00	Mrs. M. J. Bosma..... 600.00
Ds. H. Van Wesep..... 1,000.00	Mrs. Benjamin Post..... 600.00
Ds. W. Kole..... 1,000.00	Mrs. D. R. Drukker..... 600.00
Ds. A. Keizer..... 1,000.00	Mrs. P. Van Vliet..... 600.00
Ds. K. Poppen..... 1,000.00	Mrs. A. Dekker..... 600.00

Ds. J. Gulker.....	1,000.00	Mrs. C. Cooper.....	600.00
Ds. J. B. Van den Hoek	1,000.00	Mrs. E. Breen.....	600.00
Ds. J. A. Gerritsen.....	1,000.00	Mrs. J. Groen.....	600.00
Ds. J. B. Hoekstra.....	1,000.00	Mrs. G. L. Hoefker.....	600.00
Ds. J. A. Westervelt.....	1,000.00	Mrs. F. J. Drost.....	600.00
Ds S. Bouma.....	1,000.00	Ds. P. Kosten.....	500.00
Ds. P. W. De Jonge.....	1,200.00	Mrs. H. Tempel.....	500.00
(of \$1,000 en toelage)		Mrs. J. B. Jonkman.....	500.00
Mrs. H. Tuls.....	1,000.00	Mrs. J. Vissia.....	500.00
(of \$800 en toelage)		Mrs. P. Yff.....	500.00
Mrs. H. J. Haarsma.....	1,000.00	Mrs. J. Smitter.....	500.00
(of \$800 en toelage)		Mrs. J. Post.....	500.00
Mrs. P. J. Hoekenga.....	1,200.00	Mrs. C. Bode.....	400.00
(of \$1,000 en toelage)		Mrs. J. G. Plesscher.....	350.00
Mrs. J. Robbert.....	900.00	Mrs. J. A. Kett.....	300.00
Ds. J. Plesscher.....	800.00	Mrs. C. Van Houten.....	300.00
Mrs. F. Stuart.....	800.00	Mrs. J. H. Schultz.....	200.00

Dit maakt eene begrooting van \$37,450.00, en als de Synode toelagen verleent, wordt de som nog hooger. Daarom wil de Board ten sterkste aandringen, dat de som van \$2.00 per gezin door alle Classes betaald wordt. Te meer, daar er met verloop van tijd nog wel meer aanvragen zullen komen.

Met eerbied onderworpen,

H. M. VAN DER PLOEG, *Secretaris.*

SUPPLEMENT VII

BIJLAGE VII

RAPPORT DER COMMISSIE INZAKE "KERKHULP"

EERWAARDE BROEDERS:

WEDEROM zijn twee jaren voorbij gegaan, en de kerken verwachten een volledig verslag aangaande deze Kas, namelijk, wat voor haar is gegeven en welke gemeenten, hetgeen door de kerken opgebracht is, hebben ontvangen. De behoeften van deze Kas verminderen niet maar vermeerderen sterk. De oorzaak is dat bouwen verbazend duur is, en de beginnende gemeenten, vooral in de groote steden, en nog meer in Canada, met enkele honderden van dollars niet geholpen zijn, maar duizenden noodig hebben. Bij het einde van het vorige jaar was er niet minder dan \$17,000.00 beloofd, en de gemeenten zien uit naar de vervulling van die beloften. De Synode zal verstaan, dat het daardoor al moeiliker wordt voor uwe Commissie, aangezien de gewone inkomsten voor de laatste twee jaren slechts tusschen de \$15,000.00 en \$16,000.00 zijn geweest. De inkomsten zullen dit jaar moeten vermeerderen, vooral met het oog op de behoeften van Canada.

Wat de terugbetaling aangaat, dan zij gezegd dat vele gemeenten daarin getrouw zijn; doch met anderen kon dit beter. Wellicht, zoo de toestanden voor de landelijke gemeenten wat beter mochten worden, dat ook de terugbetaling gemakkelijker door haar zal kunnen geschieden. Aan terugbetaling werd sedert de vorige Synode, voor 1927 de som van \$2,421.27, en in 1926 de som van \$2,135.45 ontvangen.

Aan collecten ontvangen voor de jaren 1926 en 1927:

	1926	1927
Classis California	\$ 97.93	\$ 83.21
Classis Grand Rapids Oost.....	783.81	390.64
Classis Grand Rapids West.....	647.10	577.69
Classis Hackensack	58.18	104.60
Classis Holland	486.67	552.21
Classis Hudson	493.82	301.24
Classis Illinois	773.36	827.08
Classis Muskegon	604.64	725.62
Classis Orange City	313.31	237.98
Classis Ostfriesland	190.05	105.95
Classis Pacific	333.23	413.18
Classis Pella	226.40	269.47
Classis Sioux Center	328.97	276.25
Classis Wisconsin	249.83	206.14
Classis Zeeland	256.98	244.93
Totaal.....	\$5,843.38	\$5,316.19
Voor de twee jaren te zamen.....		\$11,159.57
Terugbetaling voor twee jaren.....		4,574.72
Batig Saldo, 1 Januari, 1926.....		873.55
Verder heeft uwe Commissie ontvangen voor Conrad, Shep- herd en Luctor.....		13,682.80
Voor East Martin.....		382.75
Totaal.....		\$30,678.39

Uitgaven voor de jaren 1926 en 1927:

Conrad, Mont,	\$1,700.00
Shepherd, Mont.	2,901.49
East Martin, Mich.....	382.75
Luctor, Kansas	9,456.66
East Leonard St., Grand Rapids, Mich.....	2,500.00
West Branch, Mich.....	1,000.00
Rock Rapids, Iowa.....	800.00
Holland, Iowa	1,000.00
Aetna, Mich.	1,500.00
Portland, Mich.	500.00
Ellsworth, Mich.	2,000.00
Lee St., Grand Rapids, Mich.....	2,000.00
East Muskegon, Mich.....	2,000.00
Godwin Heights, Grand Rapids, Mich.....	1,000.00
East Leonard St., Grand Rapids, Mich.....	1,500.00
Box in Bank.....	2.00
Books	3.10
Correspondentie en Gratificatie.....	224.00
Terug aan Classis Orange City.....	17.96
	<u>\$30,487.96</u>
Saldo in Kas.....	\$ 190.43

De som die nu bij de Gemeenten berust is:

Caldwell	\$ 202.00	Neerlandia	\$ 95.00
Sullivan	524.00	Los Angeles	2,460.00
Atwood	20.00	Holland, Minn.	1,220.00
Rudyard	530.50	North Blendon	250.00
Tracy	140.00	Detroit	575.00
Rusk	26.10	Second Fremont	275.00
Libanon	25.00	Dutton	500.00
Alamosa	866.08	Columbus	1,050.00
Oskaloosa	282.31	Lark, So. Dak.	500.00
East Palmyra	202.64	West Branch	1,180.00
Noordeloos	125.00	Hope (River Bend) ..	1,175.00
Vesper	75.00	Ogilvie, Minn.	800.00
Shepherd	3,210.00	Austinville, Iowa ..	665.00
Randolph	158.57	Hawarden	600.00
Plainfield	9.55	Estelline, So. Dak. ..	1,995.00
Elpis	195.00	Chandler	1,235.00
Ada	200.00	Bigelow	2,100.00
Conrad	2,104.70	Todd Co., So. Dak.	400.00
Plover	2,150.00	Hills, Minn.	370.00
Muskegon Heights	595.00	Wyoming Park, G. R. ..	1,350.00
Burdett	130.00	Fourth Roseland	900.00
Sanborn	205.00	Lansing, Ill.	1,200.00
Winnipeg	395.00	Holland Center, S. D. ..	800.00
Redlands	48.98	Brooten	1,300.00
Hancock	608.00	McBain	1,520.00
Hanford	256.31	Crookston, Minn.	950.00
Sibley	1,800.00	Holland, Iowa	1,834.90
Worthington	1,800.00	Second Lynden	750.00
Ocheyedan	1,060.67	Colton, So. Dak.	1,900.00
Cramersburg	770.00	Waupun, Wis.	1,700.00
Portland	950.00	Mountain Lake, Minn. ..	475.00
Coopersville	1,425.00	East Martin, Mich.	1,423.00
Diamond Springs	500.00	Aetna, Mich.	900.00
Bradley	900.00	Sultan, Wash.	1,260.00
Rock Rapids	1,900.00	Burnips, Mich.	500.00
Bauer	950.00	Goshen, Ind.	900.00
Sioux Falls	1,900.00	East Muskegon	3,800.00
E. Leonard St., G. R.	4,500.00	Ellsworth, Mich.	1,950.00
Godwin Heights, G. R.	1,000.00	Lee St., Grand Rapids. ..	2,000.00

De geheele som is.....\$77,597.31

Kerkhulp vraagt steeds meer. De Classes bevelen gemeenten bij ons aan, vaak voor grooter sommen dan uwe Commissie durft toezeggen. Elke Classis ziet gaarne dat de gemeente, die door haar aanbevolen wordt, geholpen wordt. Maar zoo de collecten niet vermeerderen, dan zal het onmogelijk blijken voor uwe Commissie om aan het verzoek der Classes te voldoen. Er zijn Classes die in één jaar vijf of zes duizend dollars van Kerkhulp vragen, en

maar vijf of zes honderd dollars collecteeren, en dan nog wel van de grootste Classes in de Kerk.

Ook dit jaar zullen uwe deputaten genoodzaakt zijn om een extra collecte aan te vragen, vooral met het oog op de behoeften van Canada. Uwe Commissie vraagt van de Synode daartoe toestemming. Den eersten Januari, 1928, was reeds \$7,000.00 beloofd voor Canada, en de behoeften vermeerderen daar zeer sterk. De boeken zijn nagezien.

Met eerbied onderworpen, Uwe Commissie,

J. MANNI,

D. DE BEER,

HENRY J. HEYNEN.

SUPPLEMENT VIII

BIJLAGE VIII

RAPPORT DER "PUBLICATION COMMITTEE"

*Aan de Eerwaarde Synode vergaderd te
Holland, Mich., den 13den Juni, 1928,*

EERWAARDE EN HOOGGEACHTE BROEDERS:

De zaken van onze kerkelijke bladen hebben dit verloop synodaal jaar een rustige periode doorgemaakt. Op de drukkerij waren de inrichting en de gang der werkzaamheden tot vastheid gekomen, en onder de bekwame directie van Mr. J. J. Buiten konden, geregeld als klokwerk, van week tot week edities worden uitgezonden, waarvan mag worden gezegd dat zij door netheid en sierlijkheid van typographische uitvoering uitmunten. Mr. J. Van Ess kon geregeld voortgaan met zijn arbeid en, onvermoeid als altijd, zorgen niet alleen voor het inkomen der gelden, maar ook, wat van nog meer belang is, voor uitbreiding van de kringen van lezers. Herhaaldelijk ingediende rapporten deden telkens de gunstige resultaten en de onmisbaarheid van zijn werk blijken. Ook de Hoofdredacteurs en de Publicatie Commissie konden zich door 's Heeren goedheid onverhinderd kwijten van hun taak. Evenzoo de Mede-redacteurs, maar deze niet zonder uitzonderingen. In het onverwacht overlijden van Rev. P. J. Hoekenga en betrekkelijk kort daarna dat van Rev. G. D. De Jong leed *De Wachter* twee zeer gevoelige verliezen. Beide waren broeders die met erkende bekwaamheid en trouw hun rubriek hadden verzorgd, de eerste die van "De Praktijk der Godzaligheid" en de laatste die van "Het Kerkelijk Leven". Maar het behaagde den Heere hen, zooals wij vastelijk gelooven, af te lossen, hen tot Zich te nemen, hen als gezegenden des Vaders te doen ingaan in het Koninkrijk, dat voor hen bereid was van voor de grondlegging der wereld. Ook Rev. D. R.

Drukker ontviel ons. Wel was deze broeder kort te voren uit de Commissie getreden vanwege zijn vertrek naar Passaic, maar zijn sterven had zoo kort daarna plaats, dat het door ons gevoeld werd als het wegvallen van een die tot de Commissie behoorde, en die als President haar voorganger was. De gedachtenis van elk dezer broeders zal in zegening zijn.

Onmiddellijk na de vorige Synode was een der eerste zaken, waarin de Publicatie Commissie had te voorzien, te zorgen voor *redacteurs* der verschillende rubrieken voor een nieuwe twee-jarige periode. Die van *De Wachter* werden allen herbenoemd en lieten zich de herbenoeming welgevallen. Evenzoo werden ook die van *The Banner* allen herbenoemd en opnieuw voor dien arbeid gewonnen, doch met uitzondering van hen die zelve ontslag hadden gevraagd. Dit was het geval met Rev. D. H. Muyskens en Rev. J. M. Vande Kieft. In de plaats van eerstgenoemde werd voor de rubriek "Our Doctrine" Rev. Z. J. Sherda, en in de plaats van laatstgenoemde voor de rubriek "Sunday School Lesson" Rev. J. K. Van Baalen gekozen, en beide broeders lieten zich voor dat werk vinden. In het vervolg van tijd werden bovendien nog andere krachten voor medewerking aan onze bladen gewonnen.

De Wachter rubrieken zijn dezelfde gebleven, behalve dat de wensch van Rev. I. Van Dellen werd ingewilligd om zijn rubriek "Uit de Schriften" te vervangen door artikelen zooals in den laatsten tijd door zijn "Postduiven" zijn bezorgd. Voor het behoud van de rubrieken "De Praktijk der Godzaligheid" en "Het Kerkelijk Leven" is gezorgd door het benoemen van nieuwe medewerkers, en de Commissie meent daarin naar wensch te zijn geslaagd en in de broeders A. J. Brink en Y. P. De Jong de rechte mannen gevonden te hebben.

Meer hebben *The Banner rubrieken* aan de Commissie te doen gegeven. De vorige Synode had besloten *The Banner* te vergrooten, en de vraag was, hoe van deze meerdere ruimte het meeste profijt te trekken om, met het oog op de voortgaande amerikanisatie van ons kerkelijk leven, de beteekenis van *The Banner* als leidend kerkelijk blad te verhoogen. In haar rapport aan

de vorige Synode had de Commissie medegedeeld, dat zij bij voorbaat overwogen had de toevoeging van drie nieuwe *Banner*-rubrieken van gelijken aard als de rubrieken "Uit de Schriften", Kerkelijk Leven" en "Vragenbus" van *De Wachter*. Dat dit rubrieken zouden zijn die aan haar redacteurs gelegenheid en aanleiding zouden geven om op de amerikaniseerende richting van ons kerkelijk leven leidend en voorlichtend in te werken, valt in het oog. Voor dat doel achtte de Commissie inzonderheid een "Question Box", die ook door vele lezers begeerd scheen te worden, zeer gewenscht.

Na de vorige Synode heeft de Commissie dan ook getracht dit plan uit te werken, maar zij is daarin slechts ten deele geslaagd.

De invoering van een rubriek overeenkomende met de *Wachter*-rubriek "Kerkelijk Leven" vond bezwaar bij den *Banner* redacteur. Niet zonder recht meende deze dat zulk een rubriek al te zeer inbreuk zou maken op het domein dat hem toekwam voor zijn "editorials". Daarom werd daarvan afgezien. Voor iets in plaats er van werd de aandacht gevestigd op een rubriek voor sociologische onderwerpen als "the home, the education in the home, the Christian school, the home and the Church, amusements, the lodge question, the labor question, etc." Ook dit plan echter viel in duigen, omdat de Commissie er niet in slagen kon voor zulk een rubriek een redacteur te verkrijgen. Verschillende broeders werden er achtereenvolgens voor benoemd, maar allen bedankten. Dus werd ook daarvan afgezien.

Met een rubriek overeenkomende met de *Wachter*-rubriek "Uit de Schriften" slaagde de Commissie beter. Wat den aard van die rubriek betreft, sprak zij als haar bedoeling uit dat, in onderscheiding van Schriftstudie zooals die in de "Meditations" en in de "Sunday School Lesson" werd gegeven, deze rubriek zich meer bewegen zou op het gebied van studie van Bijbelboeken als zoodanig, van hun plaats en beteekenis in de heilsopenbaring en in het organisme der Schrift. Om te beginnen werd Rev. H. Bouma aangezocht een serie artikelen te leveren in bedoelden zin over den Pentateuch, en deze verklaarde zich daartoe bereid. Met stilzwijgende toestemming der

Commissie is hij voortgegaan dergelijke artikelen te leveren over de volgende Bijbelboeken.

En een "Question Box" is eindelijk ook realiteit geworden. Van meening zijnde dat het met zoo'n rubriek in *The Banner* niet aanstonds zoo vlot zou loopen, wilde de Commissie haar voorloopig verbinden met een andere, en wel met die van sociologische onderwerpen, omdat die onderwerpen allicht tot het doen van vragen het meest aanleiding zouden geven. Hiervan echter kwam niets terecht omdat die sociologische rubriek mislukte. Nu werd den *Banner* redacteur opgedragen en door hem op zich genomen te trachten een "Question Box" aan den gang te krijgen. Het zou goed zijn, dacht de Commissie er een vaste plaats in *The Banner* voor afgezonderd te houden, ook al waren er geen vragen ingekomen. En in het begin zou men zelf vragen kunnen opwerpen en die beantwoorden. Dit een en ander had niet aanstonds gevolg; geruimen tijd is er over verlopen; maar nu zijn wij toch zoover dat de eerstelingen binnengehaald zijn.

Bovendien heeft de Commissie nog andere nieuwe rubrieken in overweging gehad. Zoo werd door den *Banner* redacteur voorgesteld een rubriek te openen over "The Works of God in Nature". Zulk een rubriek, meende hij, zou interessante stof kunnen leveren, en kunnen leeren om in het boek der natuur, tegenover ongeloofs-theoriën, meer en meer de eeuwige kracht en Goddelijkheid des Scheppers te bewonderen. Daar Dr. Beets te kennen gaf, dat hij wel geschikte schrijvers zou weten te vinden om elk een serie van zulke artikelen te leveren, werd hem opgedragen daarvoor te zorgen. Tot hiertoe echter zijn zulke artikelen niet verschenen.

Een andere rubriek door den *Banner* redacteur aan de hand gedaan en bepleit was die van een departement voor vrouwen. Dr. Beets achtte zulk een rubriek zeer gewenscht, omdat vrouwen haar eigen problemen hadden, en dus in een departement voor vrouwen bijzonder belang zouden stellen. Daar kwam bij, dat de kerkelijke bladen in ons land doorgaans zulk een rubriek hebben, en dat het in onzen eigen kring niet ontbreekt aan vrouwelijk talent om zulk een rubriek te verzorgen. De Commissie voelde er niet bijzonder voor, maar zag toch geen

reden waarom zij niet zou goedvinden dat door Dr. Beets een schrijfster werd geëngageerd voor het leveren van een serie gepaste artikelen bij wijze van proefneming. De verdienstelijke artikelen door "Vera" ten beste gegeven, zijn daarvan de vrucht geweest.

Dan was er nog niet een nieuwe maar een oude rubriek, die in verval was geraakt, maar die de Commissie en velen buiten haar in haar oude glorie hersteld wenschte te zien. Wij bedoelen die van de "Grand Rapids Notes", zooals die vroeger door Dr. Beets werden verzameld. Dr. Beets heeft beloofd er weer voor te zullen zorgen, en reeds sedert eenige weken is hij begonnen die belofte te vervullen.

En eindelijk, meende de Commissie, moest er ook een School rubriek zijn, en dat in *De Wachter* en *The Banner* beide. Een rubriek waardoor in onze bladen de Theol. School en Calvin College meer voor de aandacht der Kerk werd gebracht.

Eigenlijk moesten wij nog meer hebben dan dat. De Commissie is het volkomen eens met hen, die tot versterking van de leiding gevende beteekenis onzer bladen, zeer gaarne met name onze Theol. professoren een vooraanstaande plaats zouden zien innemen onder de schrijvers in *De Wachter* en *The Banner*, gelijk dat in Nederland het geval is. Nog iets anders dus dan wat de Synode van 1924 wilde. Zij begeerde dat de professoren van Seminarie en College zouden schrijven, o. a. "opdat ons volk beter bekend zou worden met de professoren en met het onderwijs", en "met het groot belang der vakken waarin gedoceerd wordt". Hieraan was uitteraard door de betrokken professoren moeilijk te voldoen, omdat het nêer zou komen op "tamelijk geregeld" schrijven over zichzelf en zijn eigen onderwijs. Heel iets anders zou het zijn als enkelen van onze Theol. Professoren officieel met onze bladen verbonden werden.

Dat tot stand te brengen echter zou Synodale actie eischen. Maar wat de Commissie wel kon doen, en ook gedaan heeft, was te zien of niet het doel der Synode van 1924 op eenigszins andere wijze kon worden bereikt, zoodat onze bladen leesstof zouden bieden die dienen kon om ons volk meer en meer met de School bekend te

maken, haar beteekenis voor het welzijn der Kerk te doen beseffen, en alzoo de liefde tot haar te doen toenemen. Dat het om meer dan één reden gewenscht was dat zulke leesstof door Professoren zou worden bezorgd, was ook de meening der Commissie, en zij mocht de voldoening smaken daartoe drie Professoren bereid te vinden. Een onzer professoren bezorgt nu maandelijksche artikelen de College betreffende voor *The Banner*; een ander doet hetzelfde voor *De Wachter*; en een derde evenzoo maandelijksche artikelen de Theol. School betreffende voor *De Wachter* en *The Banner* beide.

Reeds een en andermaal spraken wij van de noodzakelijkheid dat onze bladen zich steeds meer een macht zouden betoonen, waarvan leiding uitgaat voor heel de Kerk en voor heel ons kerkelijk leven, bijzonder met het oog op de voortgaande amerikanisatie. Kleurloos mogen onze bladen allermintst zijn. Zij moeten de beginselen in het licht stellen en hoog houden, en de lijnen zuiver weten te trekken, ook al kan dit in weerwil van alle voorzichtigheid lichtelijk oorzaak geven voor wrijving. Smakeloos zout is zonder scherpte, maar het deugt nergens toe. De rust en de vrede van Zion moeten door ons gezocht worden, maar niet de rust en de vrede van de begraafplaats, waar de dood heerscht en werkt, de alles verterende en vernielende dood.

Dit zijn dingen waaryan wij allen overtuigd zijn, en die ook de Commissie steeds voor de aandacht zoekt te houden. Zoo heeft zij met het oog daarop den 8sten Februari l.l. andermaal een speciale vergadering gehouden met de beide Hoofdredacteers, om in broederlijk samen-zijn die dingen vrijelijk met elkander te bespreken, en te zien wat er in het belang van onze bladen in die richting kan worden gedaan. De discussie had een gewenscht verloop en gaf moed dat zij blijvende vruchten zal dragen.

Tot de dingen die de Commissie voor de aandacht der Synode wenscht te brengen, behoort vooreerst een ontwerp voor een herziening van ons Reglement.

Het tegenwoordige Reglement voor de Publicatie Commissie dagteekent van de Synode van 1910, en is aangelegd op heel andere toestanden dan die van thans. Toen was *De Wachter* het eenige kerkelijke blad, en werden

hét drukken en de administratie uitbesteed aan particuliere personen, om door hen waargenomen te worden volgens een vastgesteld contract, terwijl wij nu twee kerkelijke bladen hebben en een eigen drukkerij. Dientengevolge zijn er sedert 1910 door de Synoden verschillende besluiten genomen, die de beteekenis hebben van geheel nieuwe Reglements artikelen of van wijzigingen van bestaande artikelen. Om die redenen meende de Commissie dat het noodig was een herziening van het voor haar bestaande, maar alleszins verouderde Reglement te moeten gereed maken. Haar doel daarbij was dus alleen haar Reglement te conformeeren met die genomen synodale besluiten, zoodat voor schier elke voorgestelde wijziging verwezen kan worden naar een artikel der Acta. Dat ontwerp luidt als volgt:

REGLEMENT (OF REGELING) VOOR DE PUBLICATIE COMMISSIE

ART. 1

Voor de verzorging van de uitgave onzer beide kerkelijke bladen, *De Wachter* en *The Banner*, ten einde onder verantwoordelijkheid aan de Synode die uitgave te doen geschieden in overeenstemming met Synodale bepalingen, benoemd de Synode een Commissie van zeven leden, die geincorporeerd zal zijn volgens de wetten van den Staat Michigan, onder den naam van "Publication Committee of the Christian Reformed Church." (Cf. Acta 1914, blz. 23.)

ART. 2

De leden dezer Commissie worden benoemd voor den tijd van vier jaren, zoodanig dat met elke Synode de helft (vier of drie leden) aftreedt. De aftredenden zijn kiesbaar. Het dienen der Synode met een voordracht voor de te benoemen leden geschiedt door haar Commissie van Praeadvies voor Publicatie Zaken (Acta 1922, blz. 43 en 220). Met het oog op de vele vergaderingen der Publicatie Commissie wordt daarbij rekening gehouden met de woonplaats dergenen die in aanmerking komen (Acta 1914, blz. 23).

ART. 3

De Publicatie Commissie vergadert minstens elke maand op geregelden tijd. Zoo noodig of wenschelijk

worden de Hoofdredacteuren en de Administrateur mede ter vergadering genoodigd, en deze hebben dan zitting met adviserende stem.

ART. 4

Het werk dezer Commissie bestaat in:

(a) Toezicht te houden op alles wat *De Wachter* en *The Banner* betreft, met autoriteit en roeping om handelend op te treden tegenover allen die aan genoemde bladen werkzaam zijn, zoo dikwijls de synodale bepalingen niet nagekomen worden of anderszins tegen het belang onzer bladen gehandeld wordt;

(b) De Hoofdredacteuren van advies te dienen, zoo menigmaal deze voor eenige zaak dat verzoeken. Desgelijks den Hoofdredacteuren en Medewerkers wenken te geven zoo vaak en in al die opzichten in welke de Commissie het noodig oordeelt. Bij verschil inzicht tusschen het *Wachter*- of *Banner*-personeel en de Commissie beslist het oordeel van laatstgenoemde tot op de eerstvolgende Synode;

(c) Te beslissen in gevallen van verschil tusschen Hoofd- en Mederedacteuren ten aanzien van al of niet plaatsing van ingezonden reflecties op artikelen van Mederedacteuren. Zulke reflecties zullen door den Hoofdredacteur opgezonden worden aan de betrokken Mederedacteuren met aanduiding van zijn oordeel omtrent al of niet plaatsing. Oordeelt dan dienaangaande een Mederedacteur anders, dan heeft deze het recht zich te beroepen op de Publicatie Commissie, bij welke dan de eindbeslissing ligt (Acta 1912, blz. 15 v.). En ingeval den schrijver van een artikel zich bij de Publicatie Commissie beklagt over den Hoofdredacteur wegens niet plaatsing van zijn stuk, zal deze van bedoeld stuk en van de redenen voor niet plaatsing kennis nemen, en den Hoofdredacteur haar advies mededeelen;

(d) Voor de algemeene administratie en voor het beheer der drukkerij een "Business Manager" te benoemen. Mocht deze in gebreke blijven aan zijn verplichtingen te beantwoorden, dan zal de Commissie naar haar beste oordeel handelen;

(e) Het salaris van den "Business Manager" te bepalen, en in overleg met hem de loonen dergenen die op de drukkerij werken vast te stellen;

(f) Bij het overlijden of uittreden van een Hoofdredacteur of van enig lid der Commissie de ledige plaats tot op de volgende Synode aan te vullen;

(g) Op iedere Synodale vergadering volledig verslag in te dienen van haar handelingen, van den staat der financiën volgens de rapporten van den "Public Accountant", en van den toestand der bladen.

ART. 5

De Hoofdredacteurs van *De Wachter* en *The Banner* worden verkozen door de Synode, waartoe de Publicatie Commissie haar te dienen heeft met nominaties. De Mederedacteurs worden benoemd door de Publicatie Commissie in overleg met de Hoofdredacteurs (Acta 1924, blz. 81; Acta 1926, blz. 26).

ART. 6

De opbrengst van onze beide kerkelijke bladen zal allereerst gebruikt worden voor opbouw en verbetering van de bladen zelve, en het overige voor de Theol. School en Calvin College (Acta 1920, blz. 11).

ART. 7

De boeken van den "Business Manager" zullen elk jaar worden nagezien door een "Public Accountant" (Acta 1916, blz. 22).

ART. 8

De *Wachter*- en *Banner*-drukkerij zal alleen gebruikt worden voor eigen kerkelijk drukwerk (Acta 1918, blz. 14).

Verder heeft de Commissie nog de volgende bijzonderheden:

(a) Het is haar niet duidelijk, wat in het besluit van 1916, Acta, Art. 27, 5, blz. 22, bedoeld wordt met "het 'credit' zoowel als het 'debit' der intekenaars en adverteerders", dat volgens die Synode telkens door de Publicatie Commissie gerapporteerd moest worden. Het heeft er al den schijn van dat het bedoelt aan de Synode een opgave te verstrekken van het totaal van wat op een gegeven datum kort voor de Synode het eene deel der intekenaars en adverteerders door vooruitbetaling te

goed heeft, en het andere deel schuldig is. Maar dat is ondoenlijk, tenzij met enorme onkosten. Want dat zou vereischen een heirleger van "office clerks" om van 19,000 intekenaars en het aantal adverteerders bovendien elk in het bijzonder dat "credit" of "debit" op zulk een datum uit te rekenen, en die bedragen op te tellen. Dat hebben wij nog nimmer gedaan; nimmer is er aan gedacht om dat te doen; en geen der vijf Synodes, die sedert 1916 gehouden zijn, heeft op ons nalaten het te doen captie gemaakt. Toch schijnt het synodaal besluit het zoo te willen. Met het oog op Reglements herziening dient nu uitgemaakt te worden, of de Synode het werkelijk zoo begeert, dan wel of zij voldaan is wanneer, gelijk de Commissie gewoon is te doen, de rapporten van den Public Accountant ter Synode worden bezorgd, en in ons rapport een uittreksel daarvan wordt gegeven.

(b) Door de Synode van 1924 werd haar goedkeuring gehecht aan een voorstel der Commissie, om op zekere voorwaarden tegen den kostenden prijs boeken te drukken voor de "Federation of Reformed Young Men's Societies" (Acta 1924, blz. 82 en 300). De Publicatie Commissie ziet zich echter genoodzaakt aan de Synode mede te deelen, dat het nakomen van dat besluit nu zoo goed als ondoenlijk is geworden. Vooreerst van wege de vergrooting van *The Banner*, waarvan het gevolg is, dat nu de uitgave van onze bladen doorgaans de capaciteit van onze drukkerij in beslag neemt. En ten tweede omdat gebleken is, dat de zaak een zeer onzekere is, ten opzichte waarvan op niets te rekenen valt, want nog is in de vier jaren die sedert verlopen zijn, geen enkel manuscript op onze drukkerij ingediend. Voor extra werk eenerzijds zoo omvangrijk als het drukken van geheele boeken, en anderzijds zoo onzeker, laat zich geen kleine drukkerij inrichten en beschikbaar stellen.

(c) De besluiten van vroegere Synoden die publicering van de rapporten van Synodale Commissies van Praeadvies in onze kerkelijke bladen voorschrijven, zijn nog altijd van kracht. Toch is daarvan in de laatste jaren

zeer weinig terecht gekomen, omdat de afmetingen die deze rapporten in omvang en getal verkregen hebben, de publicering er van in onze bladen eenvoudig ondoenlijk hebben gemaakt. De Publicatie Commissie zou willen vragen, of niet met het besluit der Synode van 1926 om een afzonderlijk Rapportenboek uit te geven, bedoelde besluiten als vervallen zijn te beschouwen.

(d) De Commissie heeft gemeend, ook belang onzer bladen, eenige van de honorariums der Mederedacteurs te moeten verhoogen in evenredigheid met de mate van studie en arbeid, die voor het verzorgen van hun rubriek van hen werd geëischt. Hetzelfde voor de Hoofdredacteurs te doen kon zij niet, omdat hun honorarium door de Synode wordt bepaald. Wel zou de Commissie om dezelfde reden zulk een verhooging, bijv. tot \$600.00, bij de Synode willen aanbevelen, te meer omdat voor hen de gestelde eischen steeds meerder worden, en in langer diensttermijn meerdere bekwaamheid is verkregen.

(e) Door de Commissie is aan Mr. J. B. Hulst opgedragen haar op de Synode te vertegenwoordigen.

(f) De nominaties voor Hoofdredacteurs, die de Commissie aan de Synode voor wenscht te stellen, zijn:

Voor *De Wachter*: Rev. H. Keegstra, Prof. L. Berkhof en Rev. D. H. Kromminga.

Voor *The Banner*: Dr. H. Beets, Rev. G. Hoeksema en Rev. E. Van Halsema.

(g) De aftredende leden der Commissie zijn de broeders H. Denkema, W. Heyns, G. J. Rooks en E. Van Halsema.

(h) De boeken van den Administrateur zijn verleden jaar en dit jaar nagezien door den Public Accountant Mr. W. P. Dreyer en accoord bevonden. Zijn rapporten gaan hiernevens om door de Synode ingezien te worden. De hoofdzaken er van zijn de volgende:

FINANCIAL REPORT

January 1, 1926 — January 1, 1928

INCOME			
	1926	1927	Total
Subscriptions, The Banner.....	\$17,564.91	\$19,930.36	\$37,495.27
Subscriptions, De Wachter.....	14,361.31	14,200.00	28,561.31
Advertising, The Banner.....	5,332.11	6,487.08	11,819.14
Advertising, De Wachter.....	3,926.23	3,530.76	7,456.99
Outside Work—			
Heidenwereld, Tracts, etc....	2,856.77	923.61	3,780.38
Sale of Machine, Waste			
Paper, etc.	2,194.03	347.08	2,541.11
Rent, Upstairs Rooms.....	690.00	900.00	1,590.00
Totals	\$46,925.36	\$46,318.84	\$93,244.20
EXPENSES			
	1926	1927	Total
Shop Wages and Expenses.....	\$13,002.92	\$13,681.33	\$26,684.25
Paper, Engravings, etc.....	7,052.03	7,111.59	14,163.62
Second Class Postage.....	1,637.48	1,842.99	3,480.47
Editors' Salaries.....	3,237.54	3,421.50	6,659.04
Van Ess Salary and Expenses....	3,030.33	2,966.00	5,996.33
Commission to Other Agents....	1,096.03	1,765.42	2,861.45
Office Salaries, Buiten, Clerk and Proofreader	4,292.65	4,536.60	8,829.25
Office and Building Expenses, Taxes, etc.	2,893.58	2,910.66	5,804.24
Totals	\$36,242.56	\$38,236.09	\$74,478.65
TOTALS			
	1926	1927	Total
Total Income	\$46,925.36	\$46,318.84	\$93,244.20
Total Expenses	36,242.56	38,236.09	74,478.65
Surplus	\$10,682.80	\$ 8,082.75	\$18,765.55

Surplus has been divided as follows:

\$13,000 to Theol. School and Calvin College.

Balance has been invested in new machinery, office equipment and improvements on the building.

According to an appraisal made by the Coats & Burchard Co., Appraisers and Engineers, on Feb. 25, 1928, the value of the building and printing equipment is as follows:

Land	\$15,000.00
Building (less depreciation).....	15,722.05
Machinery and Equipment (less depreciation)....	26,817.98

Total

\$57,540.03

Number of Subscribers

Jan. 1, 1926.....De Wachter—8,100.....The Banner— 9,300
Jan. 1, 1928.....De Wachter—7,850.....The Banner—11,100

Hoogachtend,

DE PUBLICATIE COMMISSIE.

SUPPLEMENT IX

BIJLAGE IX

RAPPORT DER "COMITTEE ON IMMIGRATION"

*Aan de Synode der Christelijke Gereformeerde Kerk,
vergaderd te Holland, Mich., Juni, 1928.*

EERWAARDE VADERS EN BROEDERS:

Door het plotseling overlijden van onzen secretaris, Ds. P. J. Hoekenga, zijn we niet in staat om verslag te geven aangaande den arbeid van de "Committee on Immigration".

Ondergeteekende heeft de laatste twee jaren slechts een paar keer advies gegeven aan personen die om inlichting vroegen. Mr. Paul Vanden Berg en ondergeteekende zijn de twee overgebleven leden der "committee." En we zijn beide van oordeel dat er voor deze "committee" weinig reden van bestaan meer is.

Onbekende plaatsen bestaan er in de United States bijna niet meer; door het auto-gebruik wordt het een zeldzaamheid dat ons volk zich gaat vestigen op plaatsen waar ze niet eerst een persoonlijk onderzoek hebben ingesteld.

In Canada heeft een particuliere vereeniging het werk onder de imigranten ter hand genomen, hetwelk uit een beginsel oogpunt zuiverder loopt dan wanneer de Kerk zich met landzaken en immigratie-plannen moet bezig houden.

Met eerbied onderworpen,

HENRY J. HEYNEN.

SUPPLEMENT X

BIJLAGE X

RAPPORT ZUID-AMERIKA

*Aan de Synode der Christelijke Gereformeerde Kerk,
vergaderd te Holland, Mich., Juni, 1928.*

EERWAARDE VADERS EN BROEDERS:

Het verslag van deputaten voor Zuid-Amerika kan, Gode zij dank, ditmaal gunstiger luiden dan immer te voren. Het is ons een oorzaak van blijden dank dat er thans in alle gemeenten liefde heerscht, met eendracht, zegen en hartelijke waardeering. Vele jaren werd er gezocht, gebeden en voorbereid; eindelijk heeft de Heere ons aldaar een krachtige deur geopend om voorwaarts te trekken door de zee der volkeren. Ongeveer 1,100 Gereformeerden, de meesten wijd verspreid, kunnen uitgangspunten worden voor zendingswerk in Zuid-Amerika. Argentina alleen is drie-en-negentig maal zoo groot als Nederland.

Ds. Sonneveldt werkte er reeds zeventien jaren, en vindt daar zijn levensideaal. Ook de gemeenten aldaar gevoelen meer en meer de roeping om aan het volk des lands het Evangelie te brengen. Er wordt reeds gewerkt in drie talen, Hollandsch, Spaansch en Engelsch: De leeraar besteedt ongeveer de helft van zijn tijd in Buenos Aires, en de andere helft in Chubut, Tres Arroyos, San Cayetano, Rosario, Brazil, enz. De twee laatstgenoemde plaatsen konden sedert de vorige Synode nog niet bezocht worden. Zulk een uitgestrekt arbeidsveld eischt groote opoffering, ook wat het huiselijk leven betreft; maar de goede broeder en gade doen den arbeid met lust en blijdschap, hoewel zij ook hartelijk verlangen en bidden dat er spoedig een mede-arbeider mag komen om een deel van den arbeid over te nemen.

De gemeente Buenos Aires (160 leden en doopleden)

werd ook deze twee jaren versterkt door een aantal lidmaten uit Nederland, door de oprichting van een Christelijke Jongeliedenvereniging (twintig leden), door een nieuw kerkorgel, door een Hollandschen cursus (negen-tien leerlingen), en zij geniet thans ook weer de algemeene achting en sympathie. Haar jaarverslag in *Het Kerkblad* van Maart luidt zeer bemoedigend. Ook benoemde zij een vertaal commissie voor Spaansche psalmberijmingen op de Hollandsche zangwijzen en ter verspreiding van Gereformeerde leesstof. Het bouwfonds heeft een klein begin van \$1,000, en men heeft ook Nederland en Amerika gevraagd om een paar steentjes bij te dragen voor een eigen kerkgebouw. Verleden jaar herdacht de gemeente feestelijk, dat Ouderling Bening, schoonzoon van Ds. Struis, vóór vijf en twintig jaar lid van den kerkeraad werd. Bij zulke gelegenheden komt de Christelijke Zangvereniging uitnemend te pas.

San Cayetano heeft nu een eigen kerkgebouw, een orgel, een oefenaar, een Jongelingsvereniging (twintig leden), een bloeiende Zondagsschool, en zeer ernstig worden plannen overwogen tot oprichting van een Zondagsschool onder de Argentijnen, en zelfs een Christelijke school. Hier is, mede als gevolg de immigratie, een bepaald opgewekt en gezegend kerkelijk leven. In verband met een vroeger gedane belofte, verzocht de kerkeraad van San Cayetano-Tres Arroyos uwe deputaten reeds een predikant te zenden. Aan de gestelde voorwaarde is nagenoeg of mogelijk geheel voldaan, en dan is de tijd gekomen om in overleg te treden met dien kerkeraad, en uit te zien naar een persoon en de noodige financiën. Deputaten hopen op een bemoedigend woordje van de Synode om er mee voort te gaan.

Ook Tres Arroyos leefde wat op, en heeft thans weer een goede, trouwe kern. Ter dankbare nagedachtenis aan Ouderling Pluis ontstond er een J. Pluis-fonds, om later, zoo mogelijk, grond te koopen en een kerk te bouwen. Hare door zestig kinderen bezochte Zondagsschool in de Spaansche taal werkt met zegen; ook de Jongeliedenvereniging, en zeer ernstig openbaart zich de begeerte naar een Hollandsche school.

Het wijd-uitgestrekte Chubut, vijf dagen reizens van

Buenos Aires, gebruikt alle drie talen, en heeft ruim een dozijn "kerkplekken". Hier zijn vijf Zondagsscholen, een Jongeliedenvereniging, en een Christelijke Vrouwenvereniging, werkende voor Christelijk onderwijs, hospitaal en andere Christelijke doeleinden. Pogingen worden aangewend om een Gereformeerd onderwijzer uit Zuid-Afrika te bekomen. De Boer-gemeente is een getrouw volk, waaronder het een lust is te arbeiden en te verkeer; ook werkt zij hartelijk samen met de Hollandsche gemeenten.

Carembehy in Brazil heeft ook leesdienst en een Zondagsschool, maar is nog niet een georganiseerde gemeente. Men wacht op een bezoek van Ds. Sonneveldt, door wiens bemiddeling men verleden jaar een Christelijk onderwijzer ontving, J. Zahn, die thans een bloeiende school heeft met ruim twintig leerlingen. Ook elders in Brazil wonen nog Calvinisten, die bezocht moeten worden.

In Februari, 1927, begon de uitgave van *Het Kerkblad voor Zuid-Amerika*, om daardoor den band tusschen de gemeenten onderling te versterken, en ook den verstrooiden iets te bieden. Het bevat stukken in het Hollandsch, het Spaansch en het Zuid-Afrikaansch. Met voldoening mag worden gezegd dat *Het Kerkblad* reeds gezegende vruchten afwierp.

Op het laatste Kerstfeest mocht Ds. Sonneveldt ook per radio het Evangelie verkondigen aan onze verspreide landgenooten. Dit was de eerste maal dat een predikant daar voor en door de radio sprak, en de verwachting is dat hij ook in de toekomst Gods waarheid door dit wonderdere middel zal mogen en kunnen verkondigen.

Ook nog in andere opzichten doen de leeraar en zijn trouwe gade daar een gezegend werk. De pastorie staat steeds voor allen open, en daarvan wordt gaarne gebruik gemaakt door lidmaten die geen eigen gezin hebben, door lidmaten uit andere gemeenten die daar voor ziekte komen of zonder werk zijn, en door zeelieden die daar eenigen tijd vertoeven. Allen vinden een welkom ontdak en onthaal, soms maanden lang, zoodat de pastorie sedert des leeraars komst in Buenos Aires (September, 1926) nog nooit zonder logees is geweest, en menigmaal

des Zondags na de diensten en op andere dagen een tiental gasten telt. De goede broeder noemt dit een aange-naam en gezegend werk, en wij gelooven het gaarne, maar het laat zich denken dat zulks het leven in de pastorie van dag tot dag ook zeer druk en offerend maakt.

De immigratie en kerkuitbreiding gaan nog niet vlug, maar toch langzaam vooruit. Argentina moet heel wat vooroordeelen overwinnen. Die er zijn hebben het goed naar den zin, en andere familieleden en vrienden worden spoedig verwacht. Velen zijn van de beste Hollandsche familiën, die met een Christelijk levensideaal dat lang verwaarloosde werelddeel hun nieuw vaderland maken en met heilige geestdrift hun Christelijke roeping aldaar trachten te behartigen, ook jegens de inwoners des lands. In Buenos Aires en elders worden reeds diensten, catechisaties, Zondagsscholen, zanguitvoeringen, feestelijkheden, enz., gehouden, ook in de taal des lands, en de deelneming is bemoedigend.

Een groot en heerlijk arbeidsveld ligt daar voor ons open. Het ideaal der leiders aldaar is om Buenos Aires de basis van actie te maken, en dan van uit dat centrum de algemeene belangen der gemeenten en geloofsgenooten en anderen te behartigen. Reeds heeft het kleine begin van deze wijze van werken gunstige resultaten opgeleverd. Een tweede predikant in Buenos Aires zou van het grootste belang zijn; alsmede een eigen kerkgebouw, een eigen drukkerij, de radio-prediking, en een zeemanshuis voor de honderden zeelieden die daar komen, en voor wie nog zoo weinig gedaan wordt. En als bovendien ook Tres Arroyos-San Cayetano een eigen predikant mocht hebben, dan zou Classis Buenos Aires vooreerst in de dringendste behoeften kunnen voorzien.

Met het oog op al deze *situations and prospects as to church life* achten deputaten het alleszins geraden: (1) dat onze kerken voort gaan met Classis Buenos Aires te steunen voor Ds. Sonneveldt, en (2) bovendien met bekwamen spoed trachten een medewerker te vinden en voort te helpen, en (3) dat de Synode daartoe een grooter aantal deputaten benoeme met mandaat als te voren, en (4) ook

alle gemeenten opwekke om trouw te collecteeren voor dit dringend werk in Gods Koninkrijk.

Met eerbied onderworpen,

Deputaten ad hoc,

J. WYNGAARDEN, *Scriba.*

DE FINANCIEN

Buenos Aires zorgt voor een pastorie.

Chubut en Tres Arroyos en San Cayetano betalen jaarlijks \$800.00 traktement.

De Gereformeerde Kerken in Nederland geven jaarlijks voor traktement \$800.00 subsidie. Dus samen \$1600.00 per jaar.

En uwe deputaten hadden sedert de vorige Synode de volgende uitgaven:

Tekort in Kas en interest.....	\$ 365.25
Twee kinderen op de Chr. School in Nederland....	1,600.00
Dienstreizen	400.00
22 Wachters en 1 Banner	58.50
Exchange, postage, depp, vergadering en telegram	14.00
	<u>\$2,437.75</u>

Deputaten hadden gaarne ook een bijdrage opgezonden voor kerkbouw in Buenos Aires, doch de kas liet het niet toe.

We ontvingen van:

Classis California	\$ 16.53
Classis Grand Rapids Oost	178.61
Classis Grand Rapids West	295.93
Classis Holland	222.21
Classis Hudson	164.31
Classis Illinois	523.06
Classis Muskegon	201.13
Classis Orange City	82.51
Classis Ostfriesland	10.00
Classis Pacific	268.93
Classis Pella	62.75
Classis Sioux Center	90.64
Classis Wisconsin	11.07
Classis Zeeland	340.40

\$2,468.08

Saldo in kas \$30.33.

De Holland State Bank verzond de gelden ook ditmaal weer gratis.

Met eerbied onderworpen,

Deputaten ad hoc,

J. WYNGAARDEN, *Scriba en Penningmeester.*

SUPPLEMENT XI

BIJLAGE XI

REPORT OF THE HOLLAND SEAMEN'S HOME AND
IMMIGRATION BUREAU

*To the Synod of the Christian Reformed Church,
to be held at Holland, Mich., June, 1928.*

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.

Negotiations have been carried on for several years to purchase the corner building, adjoining our old Seamen's Home at 332 River Street, Hoboken, and finally, Sept. 8, 1927, the transaction was closed, and now we are in possession of the corner building, located at 334 River Street. This building was cleaned, painted, and necessary alterations made, which incurred quite an expense, but we deem it well worth the outlay, for now we have a Home for seamen which compares favorably with institutions of this kind and of which we may justly be proud. The ground floor is used as the Conversation Room for the seamen. Beds have been placed on the upper floors for sleeping quarters. The janitor and his wife occupy rooms in the building. The seamen very much appreciate the new home.

In acquiring this building and making the necessary alterations, etc., we have incurred a debt amounting to \$21,000.00. May we ask Synod to recommend a collection or extra contributions to help liquidate this debt? The value of the newly acquired building is more than \$40,000.00.

Rev. Vander Woude, pastor of our Hoboken church, has charge of the spiritual work, and addresses the sea-

men regularly from week to week when the opportunity presents itself. At these meetings the order and conduct are good and close attention is given to the speaker. Tracts and gospels are distributed, and some of the sailors take supplies of tracts from the racks to the steamers.

Besides assisting the immigrants and emigrants at Hoboken, the Superintendent and Assistant lend their aid to those who are detained at Ellis Island through sickness or other reasons. Visits are also made to the ships and to the hospitals where seamen are confined. Upon these occasions personal invitations are extended to those who do not know about our Home, tracts and gospels are distributed and personal conversations held. Every evening the Superintendent or Assistant reads a portion from the Bible to the seamen before the Home is closed for the night, which helps to preserve the Christian atmosphere in the Home.

At the beginning of this year a communication was received from the Assistant Commissioner on Immigration, complaining that we had the names of deserting seamen on our mailing list and thereby were assisting aliens in violating the laws of our United States. We thanked him for calling our attention to this and promised to co-operate with that office and remove such names from our mailing list, and not permit such use in the future. On account of this new rule, in not permitting deserters to make use of our Home, the attendance has been somewhat less than heretofore, but, on the other hand, there is a decided improvement in the general atmosphere of the Home. This new ruling is looked upon with favor by the bona fide sailors.

The personnel of the Seamen's Home and Immigration Bureau at the present time consists of the following: the superintendent, Mr. M. J. Broekhuizen; the assistant, Mr. E. Apol; the janitor, Mr. Cornelius Fisher, and his wife, Mrs. Fisher, who assists as matron and lending aid to the immigrant women and children.

The follow-up system is still in force and efforts are being made to make this system more effective.

All the work done in the Seamen's Home is highly appreciated by seamen, immigrants and emigrants, which

is evident from the verbal expressions of appreciation and from hundreds of letters and postal cards on file.

The following is a list of immigrants and emigrants assisted by us during 1926 and 1927:

	Been Here		
	Immigrants	Before	Emigrants
	1926	1926	1926
January	39	3	15
February	83	28	9
March	116	75	4
April	62	10	56
May	93	15	29
June	63	14	51
July	55	15	47
August	139	44	14
September	145	45	35
October	144	36	28
November	57	20	23
December	82	27	53
	<u>1,078</u>	<u>332</u>	<u>364</u>
	1927	1927	1927
January	85	18	7
February	92	17	25
March	48	22	
April	134	31	56
May	52	6	17
June	39	6	33
July	46	18	27
August	68	23	14
September	59	13	23
October	100	15	5
November	87	7	40
December	27		36
	<u>837</u>	<u>176</u>	<u>283</u>

The Annual Budget at present is approximately as follows:

Salaries	\$5,200.00
Coal	650.00
Water, Gas, Electricity and Phones.....	500.00
Interest on \$17,000.00 Mortgage.....	1,020.00
	<u>\$7,370.00</u>
Less Receipts from Sundries.....	370.00
	<u>\$7,000.00</u>
Appropriated by Synod.....	1,000.00
	<u>\$6,000.00</u>
To be received through gifts, contributions, etc., from churches, individuals, etc.....	\$6,000.00

INDEBTEDNESS OF BUILDING FUND

Mortgage on the Building.....	\$17,000.00
Money loaned on notes, etc.....	4,000.00
	<hr/>
	\$21,000.00

Respectfully submitted,
Eastern Home Mission Board,
J. L. VAN TIELEN, *Secretary.*

SUPPLEMENT XII

BIJLAGE XII

REPORT OF THE COMMITTEE ON REFORMED
LITERATURE

ESTEEMED FATHERS AND BRETHREN:

The Committee for Reformed Literature has the honor to report as follows:

A. The Committee has requested a number of men to write books on some of the subjects mentioned in the Committee's first report. Almost without exception the men appointed have been found willing to comply with the request of the Committee. Prof L. Berkhof is now preparing a book dealing with the social teachings of the Bible. The Rev. G. W. Hylkema is writing a manual on Lodgism. The Rev. H. J. Kuiper expects to complete soon a book on distinctive principles and practices of our Church. Dr. H. Beets has consented to prepare a book dealing with some great men and events in the history of the Reformed Churches. Prof. B. K. Kuiper is writing a book on the history and principles of Christian education in America. Rev. P. A. Hoekstra will write on our Confession; while Prof. P. Hoekstra has promised to write on some phase of the influence of Calvinism in America.

B. The Committee regrets to inform you that as yet no books have been published. This delay is due to the fact that the preparation of manuscripts for books requires much time and cannot be accomplished hastily. The men appointed by the Committee have found it impossible to complete their work in as short a period as was desired and consequently have been obliged to request an extension of time. The Committee, however, expects to be able to publish one or more of the books mentioned in the preceding paragraph in the not far distant future. The Eerdmans Publishing Co. and the

Smutter Book Co. have offered their aid in the publishing and distributing of the books, and the Committee gratefully acknowledges this willingness to co-operate.

C. Inasmuch as Mr. J. B. Hulst was not reappointed by Synod of 1926 the Rev. J. M. Vande Kieft was elected treasurer in the place of Mr. Hulst. The books of the former treasurer have been audited and found to be in perfect condition.

D. There is one other matter to which the Committee desires to call your attention. In 1926 your Committee in its report embodied the request that the Committee as much as possible be permitted to retain identity of membership (Agendum, 1926, page 181) Synod decided, "That the same Committee be continued" (Acts. 1926, Art. 44, VI, c). Notwithstanding this decision, when the "Committee on Appointments" reported, the name of one of the members was dropped and another substituted. In view of this fact and also in view of the fact that the Rev. Groen now resides in Los Angeles and consequently is unable to attend the meetings of the Committee, your Committee again calls your attention to the name of Mr. J. B. Hulst.

E. Following is the report of the financial condition of the fund:

On hand December 21, 1926.....	\$1,812.85
Received from churches Dec. 21, 1926 to Feb. 17, 1928.....	341.56
Interest on Savings Account.....	55.96
Total	\$2,210.37
Expenses	3.00
Total in Fund	\$2,207.37

Respectfully submitted,

The Committee,

H. H. MEETER, *Chairman*

R. POSTMA, *Secretary*

J. M. VANDE KIEFT, *Treasurer*

W. GROEN

J. HEKMAN

W. H. JELLEMA

SUPPLEMENT XIII

BIJLAGE XIII

**REPORT OF REPRESENTATIVE ON AMERICAN
BIBLE SOCIETY**

*To the Synod of the Christian Reformed Church,
assembled at Holland, Mich., June, 1928.*

ESTEEMED BRETHREN :

As your representative with the American Bible Society, I can briefly report that the Christian Reformed Churches have nobly stood by this worthy cause since the last meeting of Synod.

During the year 1927 the total contributions from the Christian Reformed Churches amounted to \$2,255.48.

A budget of \$1,345,426 has been adopted for 1928 upon advice of the representatives of the various Churches, and even this large amount does not begin to cover the opportunities open to the Society. The Board of Managers of the American Bible Society therefore appeals to the Churches of Christ of America for largely increased gifts toward the wider distribution of the Scriptures.

Your representative recommends that the American Bible Society be again placed on the list of approved causes, and that all churches be urged to set aside at least one offering per year for the work of Bible distribution.

Respectfully submitted,

LEONARD TRAP.

SUPPLEMENT XIV

BIJLAGE XIV

**REPORT NO. IV OF THE COMMITTEE ON THE
IMPROVEMENT OF OUR PUBLIC WORSHIP**

To the Synod of 1928.

ESTEEMED BRETHREN:—

WHEN your honorable body convenes it will be twelve years ago that the first steps were taken to obtain a better order of worship for our churches. The first overture concerning this matter was presented at the Synod of 1916 by Classis Illinois (Acta p. 30). Since that time the matter has been before all our Synods, although the committee had no report in 1924.

The committee which was appointed at the Synod of 1916 and consisted of three members was enlarged to seven members at the Synod of 1918 (Acta, pp. 55, 92). This committee began its task with enthusiasm and was able to present its report to the Synod of 1920 (Acta, Bijl. XIII, p. 185).

The controlling idea of that report was that improvement of our worship should not be sought in the addition to our services of adornments and novelties borrowed from other churches but in a return to the worship of Reformation-times and in a restoration of what has been lost in succeeding times of decay. The most characteristic element of the plan which the committee presented for a new order of worship was the Confession of Sin and the Absolution in the morning service—an element introduced in the Reformed Churches of the 16th century by Calvin, a Lasco, Dathenus and others, and generally used in those churches. Your committee deemed the restoration of this element all the more necessary because through its disappearance the reading of the Law and of the Apostles' Creed have become isolated elements without liturgical value.

This report was referred to the Consistories and Clas-

ses in order that the following Synod might take final action (Acta 1920, p. 26).

In consequence of this decision several Classes expressed their opinion of the proposed order of worship at the Synod of 1922 (Agendum, p. XVII ff.—Acta, p. 66). Besides these brief overtures from eight different Classes, there was a broad criticism sent in by Classis Illinois, which is mentioned in the Acta (p. 67) but not printed.

These opinions were as a whole unfavorable. Most of the overtures were brief condemnations of our proposed Order, while the overture of Classis Illinois, though it distinguished itself from the others by the presentation of grounds in a systematic fashion, was nevertheless a challenge to practically the entire report.

The Committee of Preadvice judged—and surely not without reason—that in view of the situation the time was not ripe for the introduction of an Order of Worship as proposed by the committee, not even for a Synodical decision on the principles involved. It advised, however, to continue the committee and instruct it to give further thought to the subject and shed light upon it in our church-papers, declaring it would be deplorable if the entire matter should come to nothing.

Though the decisions of the Synod were kinder and more favorable than the criticism of the Classes, your committee was disheartened nevertheless. At the next Synod, 1924, it had no report and nothing had been done in the way of study or public discussion in our church-papers. What especially discouraged the committee was the fact that the Classes—with the exception of Illinois—had employed strong terms of disapproval (one Classis even spoke of “reprehensible elements”) without taking the trouble to state their objections except in the most general terms and without even attempting to prove their assertions. The committee could not avoid receiving the impression that it was fighting a false conservatism which refused to be convinced. Besides, objections of such a nature cannot be answered because they are too vague. And as regards the decision that the committee should write on the subject in our church-papers, abundant controversy about other and more important subjects made this inadvisable. No wonder it was pleased with the overture of one Classis (1924) to drop the matter and

discharge the committee. The Synod, however, did not accept the overture but continued the committee and charged it to do the work which it had been instructed to do by the Synod of 1922.

And so your committee appeared at the Synod of 1926 with its third report (Acta p. 43 and Bijl. XIV, p. 304). But this report was simply a communication that the committee was unable to fulfill its task because after the Synod of 1922 it seemed doubtful whether the Church *really desired a uniform and Synodically prescribed Order of Worship for all our churches*. Former Synods had declared themselves in favor of this but at the Synod of 1922 Classis Illinois took the position that the regulation of public worship is a matter in which Synods should only "enlighten and advise" but that Synodical prescriptions in this matter conflict with the freedom of the local church. Synod did not answer this assertion. Whether it agreed or disagreed with the position of Classis Illinois was unknown to us and to all others. And yet we felt the need of certainty in this matter. As long as there was any uncertainty we felt it would be unfair to require of us to devote our time and strength to a task concerning which it was not even certain that the Synod considered it to be *her task!*

Our request to the Synod of 1926 to declare itself on this point was granted. On grounds taken from Reformed Church Polity and from the history of Reformed Liturgy, which clearly show that it is the privilege of a Synod to prescribe a form or mode of public worship, it declared itself "as favoring a uniform but flexible order of worship for our churches" (Acta p. 43). There was no longer any doubt as to the position of the Church on this fundamental question.

The committee could resume its labors in a spirit of confidence. Rev. D. Zwier, one of its members, wrote a series of articles on the subject in *De Wachter* and the committee faced the question in how far it was possible and advisable to amend its own proposals, as originally made at the Synod of 1920, in order to provide the churches with a more acceptable "uniform but flexible order of worship." It has the pleasure to present the following as the result of its labors.

The criticism of Classis Illinois was levelled especially

against that part of our proposed Order of Worship which we called "The Service of Reconciliation," more particularly against the elements of Confession of Sin and Absolution which we sought to combine organically with the Reading of the Law and the Creed. It seems that these same elements were the chief stumbling-block for the other Classes also. At least we suspect that the word "novelties" in some of the overtures was aimed especially at those features of our report.

The main contention of Classis Illinois was that *there is no need of a separate "Service of Reconciliation" since the entire service is a service of reconciliation.* This, says the Classis, is the material principle of our public worship in distinction from the formal principle that God and His people meet. But the Classis is mistaken in this. It is not correct to say that all the elements of the service revolve or should revolve around the idea of reconciliation with God. This is a confusion of the *basis* of our relation to God with its *essence*. The judicial basis or foundation of our life with God and for God is our reconciliation in the blood of Jesus Christ. But this is not the essence nor the sum total of all our relations to God. As regards the assertion that "the meeting of God with His people cannot be more than a formal principle of worship" we remark that this too is incorrect. The "meeting of God with His people" is the material as well as formal principle of our worship. *This meeting is of course a meeting for the purpose of exercising fellowship.* God and His people come together and this coming together *implies* the union of God with His people and takes place for the *purpose* of strengthening this union. It would be far more correct to say that the idea of *union with God* underlies the entire service than to say that the entire service is a service of reconciliation. The former concept is far broader than the latter. And if what we stated in our report No. II be true, viz., that all the essential elements of our life and communion with God should come to expression in our public worship, it must be admitted that a "service of reconciliation" is not only an essential but the basic element of such worship, and that it does not receive full and adequate expression in all the other elements of the services.

Perhaps a few words regarding the contents of this service of reconciliation will not be amiss (see also report

No. I, Acta 1920). Note first of all that it follows the opening service. In this service the Lord and His people greet each other. After the greeting comes the meeting or the actual exercise of communion. But since God's people are a sinful people, God can have fellowship with them and they with God only on the foundation of divine *grace*, a grace realized for them in Christ's atonement and bearing fruit in God's reconciliation with them and their reconciliation with God. Hence the service of reconciliation must follow the opening service in which God and His people greet each other.

This service of reconciliation, to be complete, should consist of the following elements:

1. *The Reading of the Law.* As the Lord came to Abraham at the establishment of the Covenant with the words: "I am God Almighty; walk before me and be thou perfect," so He comes here to His people with His law as the rule of their life and the teacher of sin. This is appropriately followed by:

2. *The Confession of Sin.* Shall the church remain silent when she hears the law of her God? In our present form of worship she does. There is no response to the Law. Is that proper? Is it fitting? Abraham fell on his face when he heard the command. Likewise the Church, having heard God's law, falls on her face when she answers, as did the Reformed fathers, and in the words of a Form which they left us, with a humble Confession of Sin. This is not at all a strange innovation but a perfectly legitimate practise in Reformed churches.

3. *The Absolution.* A humble confession of sin cannot be the end of this service since the Lord will not remain silent when his people confess their guilt and plead on his forgiving grace in Christ. He is righteous and true, says His Word, if we confess our sins, to forgive us our sins and to cleanse us from all unrighteousness. And it is His will that we shall know the things which are granted us from Him. Therefore we may expect a divine response to our confession of sin and that response is the Absolution: the divine declaration that all who have sincerely confessed their sins *have* remission of their sins. And since this element also was present in the liturgies of the times of the Reformation, notably those of Calvin, à Lasco and Dathenus and the forms in

which it was embodied still exist for our use, it should not be called an innovation!

Even the absolution cannot be the last element in this service of reconciliation. Shall the Church fail to express her grateful appropriation of the forgiveness of sins and to glorify God for his wondrous grace? She expresses this in:

4. *The Confession of Faith* and in singing a *psalm of praise and thanksgiving*. In the former she testifies to her faith in God the Father as her Creator, in God the Son as her Redeemer and in God the Holy Spirit as her Sanctifier—hence to her saving faith which responds with a heartfelt Amen! to the gracious assurance of absolution. With this design the Reformers incorporated the Credo in their liturgies. Even apart from this it is eminently proper for the Church to manifest herself as a believing Church in her public gatherings; but where would a formal confession of faith be more fitting than in this connection?

Psalm 103 and others are appropriate conclusions for this service of reconciliation.

Now as a committee we had to face the question: Shall we, in view of the objections presented to the Synod of 1922, particularly against this service of reconciliation, remove its new elements from our proposed Order of Worship? Shall we eliminate the Confession of Sin and the Absolution?

Your committee could not decide to do this. For the following reasons:

1. Without the retention of the elements of Confession of Sin and Absolution it is impossible to find a better place for the reading of the law and of the Apostles' Creed than we have now—no place except as unconnected, isolated actions, the significance of which is neither understood nor appreciated by the congregation and as a result of which they have become and will remain mere formalities without liturgical value and edifying power. The place assigned to them in the overture of Classis Illinois does not satisfy. At least not as far as the Credo is concerned, which is not even mentioned in the main order of worship and constitutes only an isolated element of the second service.

Originally the Law and the Creed did not occupy the independent place in the service which they have today. It is true, that was the case in the very earliest period of the Reformation. But when Calvin returned to Geneva he endeavored to make the Lord's Prayer, the Law and the Creed *members* of the service rather than mere parts.¹⁾ He saw that every part of the service must be an organic part and must be related to the whole as the members of the body are related to the body. Thus in the liturgy of Calvin, as Dr. Kuyper says, "zijn de losse stukken opgebouwd tot een schoon architectonisch geheel, waarvan de symmetrie bewondering en eerbied afdwingt" (*De Heraut* 1892). Another (Ebrard) has praised it as "a masterpiece of grand simplicity."

This gain was lost afterward when the Confession of Sin and the Absolution were dropped. The question is whether we shall prefer the loss to the gain? Is it not high time to recover what was lost in a time of spiritual decadence, and to return to the liturgy of the Reformation?

2. Confession of Sin and Absolution are elements which originally belong to the Reformed liturgy and were *dropped only under the influence of an unreasonable prejudice against fixed forms of worship*. When we speak of an improved order of worship we certainly mean nothing else than improvement in the direction of Reformation principle and practices! The churches which over ten years ago asked for improvements in our public worship surely did not intend to ask for mere changes! And real improvement always means that we first of all strive to regain the good that we lost in the past.

That these two elements were generally used in the worship of the Reformed Churches in the Reformation-

¹⁾ Zwingli in Zurich and Farel in Geneva judged that the Lord's Prayer, the Ten Commandments and the Twelve Articles of Faith should be read by the minister after the sermon in order that "the three most important parts of the Christian religion, prayer, precept, and faith, be inculcated more deeply." They were three loose parts to be read to the people not as elements of the service but as means to instruct the ignorant. When Calvin left Geneva and came to Strassburg he found that these three parts were used in connection with the elements of Confession and Absolution, and at his return to Geneva lost no time in trying to persuade those in authority to follow Strassburg's example.

period is an indisputable fact. When *Calvin* came to Strassburg he found a liturgy which included the Confession of Sin and the Absolution. When he returned to Geneva he desired to introduce both elements but was successful only with the Confession of Sin. The rulers were opposed to the Absolution and Calvin yielded in order not to give offence, but "with a heavy heart, since he attached great value to the absolution, and with a hope for better times" (*Achelis*, I, 541). *à Lasco* incorporated both elements in his regulations for the worship of the London Refugees Church and he put them in direct connection with the reading of the Law and the Credo, after the manner proposed by your committee, with this sole difference that he let them follow instead of precede the sermon. *Dathenus* also, a man of great significance for the liturgy of the Reformed Church in the Netherlands, incorporated the Confession of Sin and the Absolution in his order of worship for this church. According to his liturgy the law must be read or sung in the morning service and then the church "must be admonished to repentance and to confession of her transgressions and to faith in the promises of the gospel. Thereupon the penalties of God must be proclaimed to the impenitent and the grace of God in Christ to the penitent." For this part of the service he provided a form-prayer, which consists of a confession of sin, a prayer for the sermon, the Lord's Prayer and the Twelve Articles and which is still printed in our Dutch Psalter (not the American) as one of our official liturgical documents.

Hence in the days of the Reformation the Confession of Sin and the Absolution were in use in the Reformed Churches of Switzerland, France, The Netherlands, Germany, England and Scotland; and in some of these countries they are still in use.

It appears from an ancient writing (the *Didache*) that the Confession of Sin formed a part of the liturgy of the church as early as the 2nd century. It is called the *Confiteor*.

3. We would plead for the restoration of the Confession of Sin and the Absolution with a view to a very serious weakness in the spiritual life of our people, viz., the disease of a constant uncertainty concerning their

salvation. This is a very serious situation.²⁾ It touches a matter which is the very foundation of the welfare both of the individual believer and of the Church as a whole.

²⁾ We trust that a few words about the cause of this disease will not be considered irrelevant.

It is known that in the period of the Reformation this constant anxiety concerning one's salvation was rare among the believers. The believers then stood, as Dr. Bavinck writes, "in the plerophory (full assurance) of faith" (*Dogmatiek*, IV², p. 105). Their conception of the gospel was that of the canons of Dordt: as a general, sincere offer of salvation. Those who received the gospel by faith believed that they were heirs of salvation and, like the jailer at Philippi, tasted the joy of salvation. Did not the Scriptures assure them that as many as have received Christ have received the right to become children of God; and that whosoever believes in Him has eternal life?

But conditions changed. The Arminians attacked those who were Reformed with the contention that their idea of a particular atonement conflicted with their conception of the gospel as an indiscriminate offer of salvation. From a human viewpoint this must be conceded. But rather than acknowledge the existence of an apparent conflict, and desirous to defend the Reformed teaching as being perfectly consistent even from the viewpoint of human logic, many orthodox people sought refuge in the theory that the gospel is offered only to the elect. It was preached as an offer of grace only to the meek and broken-hearted, or only to those who believe and repent. One had not right to believe that the promise of the gospel was meant for him unless he discovered in himself the evidences of the saving operations of the Holy Spirit and of divine election. And to guard against all deception on this score it was necessary for such an inquirer to scrutinize his heart closely in order to be sure that his penitence was genuine. Such an investigation naturally resulted in fear rather than faith—at least in those who were truly contrite, who felt the weight of their sins and who for that very reason should have rejoiced in the assurance of forgiveness! Constant doubt and fear was the inevitable result of such a conception of the gospel.

At this time Pietism arose. Its conscious purpose was to combat this anxious, fearful type of Christianity, but it failed because usually it likewise preached a gospel only for the elect. Its basic thought that more and closer introspection would produce spiritual clarity and certainty was wrong; and this accounts for its failure. There must be spiritual introspection and close self-examination as a means of guarding against self-deception; but if this is the end of our quest for the blessed assurance of faith instead of a mere beginning or pre-requisite, if it does not issue in a looking away from self to Christ and to the sure promise of God, the fear will remain. Pietism sought its strength in making fine distinctions between true and false marks of grace and it has left behind a great wealth of spiritual psychology. Still in spite of all pietistic sermons and writings the cloudy, timorous type of faith which it sought to banish remained. It stimulated doubt rather than faith.

The significance of the Confession of Sin and the Absolution as means for the removal of this disease lies in this that it points with all the solemnity characteristic of a liturgical action to the inseparable connection which God in his grace has established between the sinners penitence and faith on the one hand and his certain salvation on the other hand—in accordance with the divine promise: he that believeth in the Son hath eternal life. Many a person still seeks a ground for his hope of eternal life in various particulars of his emotional experience without finding the assurance he seeks because there is no stability in one's feelings. But how firm a ground for our faith is furnished by such a formula of Absolution as the one given by Calvin, which declares: "To all who in this manner are sorry for their sins and seek their salvation in Jesus Christ, I proclaim the forgiveness of sins, in the name of the Father and of the Son and of the Holy Ghost, Amen."

"Granted," one asks, "that there is great need of the building up of the church in a Scripturally grounded and living hope of eternal life, and granted that also the Confession of Sin and the Absolution can serve this purpose, is the preaching not sufficient?"

We reply by reminding of the *many things* which God has done to explain and to certify to his people the rich and gracious contents and the full trustworthiness of the gospel as an invitation to come to God's fountain of salvation and to take freely of the water of life. A single divine announcement of the gospel should be enough for us, enough to take God at his Word. Not to receive that one assurance would already amount to declaring God a liar. But instead of letting this suffice, He who knows our frame, who knows how difficult it is for us to accept in childlike faith his assurance of forgiveness and reconciliation, and to regard ourselves, in the face of our ever-present workings of sin and in the absence of all visible and rational proofs, as the heirs of salvation—He who knows all this has, in condescending grace and according to his great mercy, *done many things* to elucidate the gospel for us, impress it upon us and confirm it to us. All this in view of the weakness of our faith!

We refer to things like these: the fact that God has repeated the promise of the gospel again and again; that

He has symbolized and typified it in various events and ceremonies of the Old Testament; that he has given the promise of salvation not only in the form of a declaration, but also in the form of a formal covenant-transaction, confirmed with an oath; that He has revealed the Name Jehovah as his covenant-name; and that He, to make the measure overflowing, has added the Sacraments to his Covenant.

All this to elucidate and confirm the wonderful gospel-promise! All this to aid our weak faith! Frequent Repetition—Types—the Covenant—the Name Jehovah—the Sacraments—and other means besides! In this manner the Lord has clearly shown that in his eye it is of the highest importance that his people should have the full assurance of faith till the end; that they should know the things given them of God; that they should enjoy the rich comfort which this assurance brings and that their gratitude for this certain salvation should move them to walk constantly in holiness and godliness.

In this divine example a special liturgical action, whose purpose is the strengthening of the faith of God's people, has its sanction. We do not mean to say that the Absolution as a permanent element of public worship would remove that lamentable weakness of faith which is found abundantly in the churches. But we do claim that it would help to remove it; and especially that no divine service is complete without it since it is an essential element of the fellowship of God with his people and of his people with Him.

Now the question arises: How about the rest of our proposed order of worship? Are there any elements which could be omitted? Are there changes which would be improvements? We would remark:

1. Your committee had divided its proposed order into five parts, each with its own name and had characterized the various elements as "actions from the side of God (a parte Dei)" and as "actions from the side of the Church (a parte ecclesiae)." The design of all this explanatory material was to bring out the logical and psychological order of the various parts. We judge, however, from the criticism which was offered that all these particulars obscured the plan for not a few and

created the impression that it was replete with all kinds of innovations. We shall now omit these particulars.

2. In order that the Synod may have a clear conception of the difference, we shall place the present order of worship alongside of the one proposed by us in 1920.

The Present Order	The Proposed Order
Votum or Invocation	Votum
Salutation	Salutation or Psalm
Psalm	Psalm
	Summary of the Law
	Confession of Sin and Penitential Psalm (or both)
The Law	Absolution
Scripture Lesson	Apostles' Creed (by Minister and Congregation)
Psalm	Psalm
General Prayer	General Prayer and Lord's Prayer (Minister and Congregation)
Offering	Offering and Psalm
Psalm	
or simultaneous	
Sermon	Scripture-reading
	Sermon
Closing Prayer	Closing Prayer
Psalm (and doxology)	Psalm (and doxology if desired)
Benediction	Benediction

A comparison of these two schemes or plans brings out the fact that, *with the exception of the Confession of Sin, the Absolution, and the Credo*, there is not a single element in the one proposed by us which is not present in the present order. This means that the order proposed by us does not contain a single element which is new and strange and of unreformed or non-reformed origin.

The difference consists only in subordinate things, in matters of detail. Of these the two that follow surely cannot be objectionable.

a) The use of the Lord's Prayer at the conclusion of the General Prayer. A casual inspection of the liturgical prayers found in the supplement of our Dutch Psalters will convince every one that this is merely a return to old paths.

b) The reading of the Scripture immediately before the sermon, instead of at the beginning after the reading

of the Law. It hardly needs to be said that the Scripture lesson should stand in close connection with the preaching and that the sermon should be based on the portion read. It follows that the natural, logical place for it is at the close of the Service of Thanksgiving and at the beginning of the Service of the Word. When the Scripture is read at the beginning of the service it is an unconnected, isolated element without much liturgical significance.

There are, however, other differences which may seem somewhat objectionable to some and in the use of which freedom may be left to the local church.

a) First the Votum. We already stated in our first report that three of the seven members of the committee preferred a Psalm and an Invocation at the beginning of the service. Classis Illinois has also expressed its preference for these elements. Others, however, have always used the Votum and would not like to change.

In view of this and also in the interest of greater flexibility your committee now proposes to make the use of either of the two following groups of opening elements optional. Thus:

Votum		Psalm
Salutation	or	Invocation
Psalm		Salutation

b) We also proposed in our report of 1920 to substitute the reading of Christ's Summary of the Law for the Ten Commandments and to make the latter one of the elements of the second service. This was condemned in the overture of Classis Illinois. It replied to our argument that the Law should be read as the Teacher of Sin by saying that the Law is the Teacher of Sin only as our Rule of Life. This point we concede to Illinois. It is also more in accord with the example of the Heidelberg Catechism to use the Ten Commandments for this purpose rather than the Summary of Matt. 22. For other reasons also we now prefer to see the entire Law read here. First, because it is hard to find an organic place for it in the second service. In fact this is impossible without the repetition of the entire Service of Reconciliation. And second, the omission of the time-honored custom of reading the Law from the morning service might create the impression that your committee is in-

deed seeking to introduce things new and strange. We would insist, however, that the reading of the Law be followed by the reading of Christ's Summary as a constant reminder of the spiritual character of God's commandments and of their inner unity. Thus it will be far easier for the worshipper to feel that he is a transgressor of God's Law and in need of the Lord's forgiving grace. The fact that the adding of the Summary will lengthen the service by a minute or less can surely not be considered a worthwhile argument against the change.

c) Your committee also proposed that the Confession of Sin be followed by the singing of a penitential psalm. Since this is in some sense a duplication, we now propose to leave it to the discretion of every Consistory whether it wishes to use one or both of these closely related elements. Those who wish to shorten this part of the service as much as possible will use only one of these two elements.

These two changes make the second group of elements, which we have called the service of reconciliation, considerably more flexible than it was as we first proposed it. This can be seen from the following:

Law and Summary	Law and Summary	Law and Summary
Confession of Sin	Confession of Sin	Penitential Psalm
and	Absolution	Absolution
Penitential Psalm	Credo	Credo
Absolution	Psalm	Psalm
Credo		
Psalm		

d) We now come to the third part of the service which we called the Service of Thanksgiving. It consisted as proposed by us of the General Prayer concluded with the Lord's Prayer in unison, the Offering and a Psalm of Thanksgiving. There is nothing new here except the recitation of the Lord's Prayer by the congregation at the conclusion of the General Prayer. And in regard to the second part of the service we proposed that the Apostles' Creed should be recited by the congregation. Our proposal was made in the interest of a more active participation of the congregation in the services—something which the very first overture touching the improvement of our public worship specifically mentioned and requested. We explained in our first report why we he-

lieve it to be proper for the congregation to recite the Lord's Prayer and the Creed. There are weighty objections against *singing them*, but the only objection we are aware of against *reciting them* is the fact that our people are not accustomed to this. They would, however, soon become accustomed to it. Now our first report took cognizance of the fact that some, perhaps many of our congregations, especially the Holland-speaking, would object to the introduction of this custom and we consequently suggested that the Synod do no more than "urge the Churches to keep this before them as an ideal." However, believing that it will please the Synod better, we now propose that it be left to the judgment of every individual church whether to let the minister in charge pronounce the Lord's Prayer and the Credo or to permit the congregation to join in with him.

e) It appears that the Presbyterian custom of letting the officiating minister offer a short prayer after the offering in which the Lord's blessing upon the gift is asked finds considerable favor in our circles. Your committee had to face the question whether it should recommend this custom, disapprove it or propose to leave its use optional. We have come to the conclusion that there is nothing in this custom which conflicts with the Reformed conception and principles of worship. In its favor is the fact that it emphasizes the importance of the offering as an integral and indispensable part of the service. We propose, however, that the Synod leave its use optional, with the understanding that it advises those who use the longest possible form of the order of worship which we shall propose, not to introduce this offertory prayer since there should remain sufficient time for the sermon.

The third part of the service would then be as follows:

General Prayer and Lord's Prayer (in unison)
Offering and Psalm
Offertory Prayer

OR

General Prayer and Lord's Prayer (Minister)
Offering and Psalm
Offertory Prayer

OR

General Prayer and Lord's Prayer (Minister or in unison)
Offering and Psalm

The rest of the service would be as follows:

Scripture Reading
 The Sermon
 Closing Prayer
 Psalm (with or without doxology)
 Benediction

These elements are exactly as in our original plan. We have left them unchanged since, judging by the absence of criticism, no one had objections.

We call attention to the fact that the order we now propose differs in one more particular from the one proposed by us to the Synod of 1920. There we proposed that while the offering is taken no other liturgical actions should take place as e.g. the singing of a Psalm. We advocated this on the ground that a coupling up of elements makes it impossible to participate in them properly and that the worshipper should cultivate a devotional spirit while the offering is being received. And to make the silence less painful we suggested that the organist should meanwhile play.

Experience is responsible for our change of mind and for our present proposal that while the offering is taken, the congregation shall sing a Psalm. When the organist plays an offertory the congregation pays far more attention to his or her musical efforts than to the cause to which it is contributing and its solemn obligation of stewardship. Your committee proposes that the organ offertory be abolished. We fear it is stimulating a desire for entertainment in our divine services.

Let us now unite these various parts of the service as proposed by us into one whole. The order of worship for the morning service would then be as follows:

- | | | |
|--|----|---------------|
| 1. Votum | | 1. Psalm |
| 2. Salutation | or | 2. Invocation |
| 3. Psalm | | 3. Salutation |
| | | |
| 4. The Law and Summary of the Law | | |
| 5. Confession of Sin or Penitential Psalm (or both) | | |
| 6. Absolution | | |
| 7. Apostles' Creed (by minister only or minister and congregation) | | |
| 8. Psalm | | |
| 9. General Prayer and Lord's Prayer (latter by minister only or minister and congregation) | | |

10. Offering and Psalm
11. Offertory Prayer (optional)
12. Scripture Lesson
13. Sermon
14. Closing Prayer
15. Psalm (with or without Doxology)
16. Benediction

Concerning this order of worship we would remark (1) that though it is a little more elaborate than our present order, it still has the simplicity which is characteristic of Calvinistic worship. There is nothing that smacks of ritualism, that is of symbolism; (2) that it has considerable flexibility but at the same time in its various possible arrangements preserves its logical unity; (3) that all the new elements, even if all of them are used, will add only a few minutes to that part of the service that precedes the sermon; (4) that there are no loose, unconnected elements in this plan of worship, since all the elements within their own group are related to all the other elements and all the groups are logically related to one another; (5) that according to this plan the congregation will be able to take a more active part in public worship.

The following *Directory* with comments is given for the benefit of those who have no access to our first report:

Announcements. Observe that no provision was made for announcements. Churches having no printed bulletins should make necessary announcements before the service.

Votum or Invocation. As regards the former, the exact words of Psalm 124:8 should be used. Alterations should not be made since the Scriptures cannot be improved upon.

Words of the votum: "Our help is in the name of Jehovah who made heaven and earth."

Those who use the invocation instead of the votum should make it short, confining it strictly to the request to God for his blessing upon the services.

Salutation. Your committee recommends the use of the Pauline salutation as found in Rom. 1:7 and in literally the same words in six other places. The officiating minister should not add the superfluous phrase: "through the Holy Spirit." All expositors are agreed that the Triune God, not the first Person of the Holy Trinity, is

meant by the words, "God our Father." The possessive pronoun "our" before "Father" points in this direction. The doctrinal implication of this salutation is that we have fellowship with God our Father (the Father, the Son, and the Holy Ghost) only in the face of our Mediator, Jesus Christ.

Words of the Salutation: "*Grace to you and peace, from God our Father, and the Lord Jesus Christ. Amen.*"

Psalm. One should be selected which dwells on the duty to worship God or the delights of God's courts.

The Law and Summary. The former is found in Exodus 20:1-17 and the latter in Matt. 22:37-40. We suggest that the minister connect the two by these or similar words: *Of this holy law of God our Lord Jesus Christ has given us a summary in the following words: "Thou shalt love"*

The Confession of Sin or a Penitential Psalm or both. For the latter we suggested in our first report the words of our Psalter in No. 142:2. The Dutch Psalter has many fitting stanzas, e.g., Ps. 51:1; 103:2. It is hardly necessary to say that the congregation should not rise while singing a single verse, especially not at this place where the connection between the elements is so close.

Whether the reading of the Law is followed by a Psalm or a Prayer of Confession it would seem to be very desirable to insert a short sentence in which the purpose of the former and its relation to the latter is clearly brought out. We suggest the following:

"This holy law clearly teaches us our sinful deeds and sinful nature, which it behooves us to confess before God with contrite hearts. Let us do this in the words of the Psalmist (Or: Let us do this as we pray:"

The Confession of Sin which your committee compiled from our own liturgical prayers and is contained in our first report (Acta, 1920, p. 192) is herewith presented again in a briefer and altered form:

"Eternal God and Gracious Father! We confess before Thy Divine Majesty that we are poor, miserable sinners, conceived in sin and born in unrighteousness, incapable in ourselves of any good and prone to all manner of wickedness. Our sins rise up and testify

*against us. We have transgressed all Thy commandments in thought, word, and deed. All we like sheep have gone astray and are unworthy to be called Thy children. But we repent, O Lord, and are sorry for having provoked Thee, seeking refuge in Thine infinite grace and mercy. Calling upon Thee from the heart and trusting in the merits of our Mediator, Jesus Christ, we implore Thee to forgive us all our sins for His sake. Wash us in the pure fountain of His blood, that we may become pure and white as snow. Cover our nakedness with His innocence and righteousness, unto the glory of Thy name and the joy of our hearts. This we beseech Thee, O Father! in the name of our Lord Jesus Christ. Amen."*³⁾

Absolution. The form which the committee has drafted is taken from the liturgies of Calvin and à Lasco and reads as follows:

"Unto all who thus repent and seek in Jesus Christ their salvation, I proclaim, on the ground of God's sure promise, that all their sins are forgiven them for the sake of the merits of Christ. On the contrary, unto those who do not repent from the heart, but seek for themselves other means for salvation, I proclaim from the Word of God that the wrath of God and eternal condemnation rest upon them as long as they do not turn unto God with heartfelt repentance."

Apostles' Creed. We would again suggest the following introduction: *"Let us now together profess our catholic, undoubted, Christian faith in the words of the Apostles' Creed. Let every one speak with his heart thus: "I believe in God"*

Psalm. This should be a Psalm of praise expressing the joy of forgiveness and the assurance of faith. A mournful psalm would naturally be out of place here.

General Prayer and Lord's Prayer. Especially when the latter is recited by the congregation a short sentence of transition is desirable. We suggest the following:

" . . . We ask all this in the name of Him who taught us to pray, 'Our Father, who art in heaven"

Offering and Psalm. As we have already stated, we have revised our opinion about the inadvisability of combining these two liturgical actions into one. There will be no

³⁾ If our recommendations are adopted a Dutch translation of these forms should be provided.

conflict between these two elements if a Psalm is selected which expresses the very same sentiments which actuate the true worshipper in bringing to God his gift of thanks.

Offertory Prayer (optional). In churches where this prayer is in vogue the deacons wait for one another in the rear of the church until the offering is taken, and then walk to the front of the church. They place the collection-plates on the table and remain standing there until the minister has offered a brief prayer.

Scripture Lesson. The fact that in our churches the minister always reads the chapter from which he has selected his text or which, in the case of a catechism sermon, contains the truth which he intends to preach, shows clearly that the Scripture lesson is regarded as being intimately connected with the sermon. This is correct; yet at the present time these two elements stand far apart from each other in the service. A Psalm, the General Prayer, the Offering and still another Psalm separate these two elements. If our Order of Worship is adopted, the Scripture-lesson will be read at the logical and natural place.

Preaching.

Prayer. This is the first element of the closing service. No comments are needed.

Psalm (with or without Doxology). Here again the committee has left room for individual preference. And even as regards the choice of a doxology nothing is prescribed. We merely wish to suggest that the familiar "Praise God from whom all blessings flow" is not the only doxology which we can use. No. 197 of our English Psalter serves this purpose admirably. In churches which use a doxology in both services the former can be used in the morning service and the latter in the evening service or vice versa.

Benediction. This and not the doxology should be the last thing in the service. One should not invert the order for the utilitarian purpose of giving the minister an opportunity to hasten to the rear of the church to be able to shake hands with the people. Apart from the fact that when the Benediction has been pronounced the Lord has dismissed His people, as it were, we can see no good in this hand-shaking affair. Does it not detract from the

dignity of divine worship? Does it not leave the impression that the church is at least in certain respects a business-institution which needs to cultivate the favor of its customers?

It is hardly necessary to remark that the administration of *Holy Baptism* should take place just before the General Prayer.

Some may wonder why we have said nothing about *Responsive Scripture Readings*. It stands to reason that your committee would not recommend them. Any one with but a little liturgical instinct feels clearly that it is improper in a church service. The Scripture is God's Word and when it is read in the service *God Himself* is speaking to His people by the mouth of His servant. This fact is wholly obscured when the minister (representing the Lord) and the congregation read alternately. The only argument which we have ever heard used in favor of responsive reading is that it makes it easier for the people to center their attention on the lesson. We question this, but even if it were true it would be an insufficient reason for introducing it.

In our first report we offered plans of worship not only for the second and third service but also for Communion services and special week-day services. The few changes we have made render this unnecessary. We propose that the same order of worship be used but with the omission of the entire "Service of Reconciliation"—except when the Lord's Supper is celebrated. On this occasion the Service of Reconciliation should not be omitted. The Communion Service, including the reading of the second part of the Form (see below), Psalm, Communion Proper and the concluding part of the Form (where this is read in the morning service), should be inserted between the "Service of the Word" and the "Closing Service"—that is between the sermon and the closing psalm. One may object that if the "Service of Reconciliation" is not omitted on Communion Sunday the services will be altogether too long. We reply (1) that a service of reconciliation is never more appropriate than when the Lord's Supper is celebrated, and (2) that the objection will fall if our recommendation is adopted to read the first part of the Form on Preparatory Sunday. This part included everything up to

the words: "Let us now also consider to what end the Lord" and should be heard by the congregation when the preparatory message is preached rather than when the week of preparation is past. Since this part of the Form comprises nearly half of the Pre-Communion section the time otherwise spent in reading it can be used for the Service of Reconciliation.

It will also be observed that the committee has **not** mentioned choir-singing, not even as an optional element of the service. The reason is that the Synod of 1926 has advised against the introduction of choirs, although it declared at the same time that this is left to the discretion of the individual consistories. In connection with this your committee feels constrained to say that:

(1) We deem it strange that the Synod of 1926 did not defer action on this question in view of the existence of our committee.

(2) It is our conviction that the decision of said Synod, viz., that in the final analysis each consistory may decide on this matter for its own church embodies an unreformed principle and that it is *direct conflict with a decision by the same Synod that Reformed Church Polity requires that our churches should have a uniform though flexible order of worship*. This means, if it means anything at all, that the Synod, not the local church, decides whether such prominent elements as singing by a choir shall be introduced or not; in other words whether the singing in our public worship shall be exclusively an action "a parte ecclesiae" (in which the church praises God) or also an action in which part of the congregation *edifies* the other part. In this case whom does the choir represent? It cannot represent the congregation if the purpose of its singing is to edify the congregation. If its purpose is to glorify God through song, is it not usurping a function which belongs to the whole church? If its purpose is to edify the church it must represent God as the minister represents God? Does our Reformed conception of the public worship leave room for this?

(3) This decision is a fundamental subversion of Article 69 of our Church Order which says that "in the Churches only the 150 Psalms of David, the Ten Commandments, the Lord's Prayer, the Twelve Articles of Faith, the Songs of Mary, Zacharias and Simeon, the

Morning and Evening Hymns, and the Hymn of Prayer before the sermon shall be sung." Now it is plain to all that the singing of anthems by a choir means the introduction of hymns. Yet our Church is up to the present time a Psalm-singing church almost exclusively. It also means the introduction of such hymns which do not have the approval of the Church as a whole and in actual practise not even of the Consistory. The choir alone decides what it will sing. A more effective way of setting the door of the church wide open to the singing of hymns can hardly be conceived. Your committee does not mean to say that it would be wrong for a Synod ever to revise Art. 69 of our Church Order. But we do claim that the decision regarding choirs conflicts with one of the fundamental principles underlying this article.

In conclusion your Committee has the honor to present the following *recommendations*:

A. The Synod declare

- (1) That our Churches are in need of an improved order of worship:
 - a) Because the order and succession of the various elements in our present mode of worship is in many particulars not systematic and fails to embody properly the underlying idea that public worship is the meeting of God and His people for the purpose of exercising fellowship;
 - b) Because the congregation does not take a sufficiently active part in the services;
 - c) Because the loss of the Confession of Sin and the Absolution as in vogue in the churches of the Reformation has impoverished our public worship, robbing it of one of the essential elements of our communion with God as the assembled Churches of Jesus Christ;
 - d) Because in consequence of the loss of the Confession of Sin and the Absolution, the reading of the Law and of the Creed have become isolated elements with practically no liturgical value;
 - e) Because also the Scripture-lesson has become an isolated part of the service, separated by several elements in the service, and by at least twenty minutes in time, from the Sermon with which it should be united.

- (2) That our public worship cannot really be improved by the omission of those elements which now stand alone nor by the addition of elements observed in other churches, but only by the introduction of such an order of worship which retains all the elements we now have, in which all the elements are re-arranged where necessary, so that the entire service forms one organic whole, and in which no new elements are introduced which are foreign to Reformed principles and practice.
- (3) That the regulation of public worship should not be left to the individual churches, since our denominational existence requires unity of doctrine, discipline, and *worship*. Consequently that it is the task of the Synod, representing all the churches, to alter our present form of worship, and that only minor details should be left to the individual consistories. In short, that our churches should have a uniform though flexible order of worship.
- (4) That the introduction of an improved order of worship should not take place in any local church until it appears to be ripe for the change. On the other hand, the Synod cannot wait until all the churches are ready for the change in view of the greatly varying circumstances in different congregations.

B. The Synod decide:

- (1) That it approve the following order of worship for the main service on the Lord's Day:
 1. Votum
 2. Salutation
 3. Psalm
 4. Reading of the Law and Summary of the Law in Matthew 22.
 5. Confession of Sin and Penitential Psalm (or both).
 6. Absolution.
 7. Apostles' Creed (by Minister only or Minister and Congregation).
 8. Psalm.
 9. General Prayer, concluded with the Lord's Prayer (the latter by Minister only or Minister and Congregation).
 10. Offering and Psalm.

11. Offertory Prayer (optional).
12. Scripture Lesson.
13. Sermon.
14. Prayer.
15. Psalm (with or without Doxology).
16. Benediction.

- (2) That in the other services of the Lord's Day, and in the special services on week-days, the "Service of Reconciliation" (4, 5, 6, 7, 8) should be omitted. Likewise that it should be omitted when the services are in charge of unordained men such as theological students, candidates, and all others who are not qualified to administer the Sacraments.

Ground: The center and core of the service of reconciliation is the Absolution. When this is omitted, the rest is meaningless from a liturgical point of view. And since the Absolution is an authoritative declaration of the forgiveness of sins on the condition of true repentance, only an ordained Minister of the Gospel, speaking as an ambassador of Jesus Christ and servant of God, has the right to proclaim it.

- (3) That the complete service shall be used on Communion Sunday, but that the first part of the Form for the Lord's Supper, consisting of the self-examination, shall be read in the Préparatory Service of the preceding Sunday, and the remainder on Communion Sunday
- (4) That it repeals the decision of the Synod of 1926 regarding choir-singing, and declare that there shall be no singing in our public services except by the congregation as a whole, on the ground:
- a) That there is no place for such singing according to our Reformed conception of public worship. Since God meets and fellowships with His Church in public worship, every element must be either an act of God (through the Minister) having the congregation as its object or an act of the congregation (directly or through the Minister) having God as its object. Anthem-singing by a choir or a soloist is neither. It is in reality a usurpation of the privilege and duty of the whole congregation to sing praise to God;

- b) It conflicts with Article 69 of the Church Order which permits the singing of only a few hymns specifically mentioned;
 - c) It conflicts with the basic principle of Article 69 of the Church Order, namely, that the Church as a whole, through the Synod, shall determine what shall be sung in our churches.
- (5) That ministers and consistories are urged to take the necessary steps to introduce the new order of worship, with this understanding, however, that the peace and welfare of those churches in which there is considerable opposition, shall not be imperiled. At the same time the Classes shall strengthen the hands of the consistories by urging them, especially through the church-visitors, to make progress in the matter.

To illustrate the importance of the measure proposed in the preceding recommendation, your Committee reminds Synod of the fact that the custom of baptizing children of non-confessing members soon disappeared when the Classes by order of the Synod made it a special point of inquiry in church visitation, while the excellent report concerning the improvement of catechetical instruction, adopted at the Synod of 1912, has borne practically no fruits. The same fate threatens to overtake a more recent report on the subject presented in 1924.

- (6) that in case of adoption of this report, this Committee be continued to prepare a brief *directory of worship*, for the convenience of ministers and congregations, and to publish the same with the understanding that it shall be incorporated in succeeding editions of our Psalter.

Your Committee would strongly urge Synod to warn our Consistories *not to make any changes in their public worship other than those included in the proposed order, when this shall have been adopted*; to impress upon them the fact that denominational unity and loyalty require that all the Churches shall conform to whatever decisions touching this matter shall be taken, unless they shall be proved to be contrary to God's Word; and to insist that Consistories which subsequently might desire other changes, should refrain from intro-

ducing them by independent action, but make known their desires through the regular channels.

Respectfully,

Your Committee,

W. HEYNS.

H. J. KUIPER.

L. TRAP.

D. ZWIER.

J. VAN LONKHUYZEN.

W. STUART.

Y. P. DE JONG.

P. S. Indien men exemplaren van een vertaling van dit Rapport in het Hollandsch mocht begeeren, gelieve men daarvan kennis te geven aan Rev. H. J. Kuiper, 1187 Turner Ave., NW., Grand Rapids, Mich., niet later dan 1 Maart, en met opgave van het begeerde getal.

SUPPLEMENT XV

BIJLAGE XV

REPORT OF THE COMMITTEE IN RE STATUS OF
MISSIONARIES, ETC.

*To the Synod of the Christian Reformed Church,
convened at Holland, Mich., June 13, 1928.*

ESTEEMED BRETHREN:

Your Committee, appointed by the Synod of 1926 "in re Status of Missionaries on *Indian and Chinese Fields*" did not deem it advisable to go to the expense of convening in order to make an exhaustive study and report on the status of our missionaries, chiefly for two reasons:

1. Another Committee, "in re Status of Ministers in employ of Educational and Philanthropical Institutions" gave a splendid report, which in many points has bearing upon the matter intrusted to us. Our work, in a way, would be a duplication of theirs.

2. The present chaotic conditions in China, because of which our missionaries in China had to discontinue their work, do not make it imperative that their status be determined at this time.

Respectfully submitted,

Your Committee,

I. VAN DELLEN, Pres.

MARTIN M. SCHANS, Sec'y.

SUPPLEMENT XVI

BIJLAGE XVI

REPORT OF THE COMMITTEE IN RE WORKERS
IN CHINA

*To the Synod of the Christian Reformed Church,
convened at Holland, Mich., June, 1928.*

ESTEEMED FATHERS AND BRETHREN :

The Committee appointed by Synod of 1926 in re Agendum Report, Proposals of Local Conference of Workers in *China*, informs Synod that because of conditions in China which made recalling of our Missionaries from the field imperative, the Committee has not met, and consequently is not ready to advise Synod relative to this matter.

If the Synod of 1928 should decide to continue us as a Committee, charging us to carry out the task assigned to us, despite the present condition of our China Mission, the Committee is willing to study the matter and to prepare a report for next Synod. Should Synod of 1928 appoint another Committee for this task the present Committee will consider itself discharged.

May the Lord guide Synod in all its deliberations and decisions.

The Committee ad hoc,

W. P. VAN WIJK,
W. MASSELINK,
J. DOLFIN,
G. DORNBOS,
J. G. VANDEN BOSCH.

April 10, 1928.

SUPPLEMENT XVII

BIJLAGE XVII

REPORT OF THE REPRESENTATIVE AT THE
NATIONAL CHRISTIAN ASSOCIATION

ESTEEMED BRETHREN:—

THE National Christian Association, incorporated in the state of Illinois in 1874, is engaged in a much needed missionary work—that of reaching men and women who are blinded by the subtle influences of the lodge with the Word of God. An appalling number of men and women today are in need of salvation and deliverance from the faith-wrecking propaganda of the lodge, which teaches a way to salvation without Christ. The National Christian Association stands alone as the only organization in the entire Protestant Church, whose main purpose is to reach these blinded men and women in darkness with the Light of life. The lodges are drawing into their ranks the men and women of our evangelical churches, and especially the young people. We, who have the light ought therefore to put forth every effort “in warning every man and teaching every man in all wisdom” that every man may be “perfect in Christ Jesus”.

In a recent issue of the *Masonic Analyst*, a Masonic magazine published in Portland, Oregon, appeared the following statement:

“The Church prepares the company from which members of the Masonic fraternity are selected. If it were not for the Protestant church, how much choice would there be?”

How terrible!—the Church of Christ preparing candidates for a great religious system which excludes Christ and denies the very basis upon which the Christian religion is founded. Is it any wonder that evangelical churches of today are being flooded by false doctrines which are

undermining their spiritual life and power? Has the Church come to the time about which Timothy says: "But the Spirit saith expressly that in later times some shall fall away from the faith giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men, that speak lies, branded in their own conscience as with a hot iron."

WHAT THE ASSOCIATION IS DOING

To cover a year's work in a brief report is difficult; neither can we fully estimate what the results of the labors of this Association have been, for only the Lord knows that. The work of this Association is directed by eleven men from eight denominations—Lutheran, Christian Reformed, Mennonite, Baptist, Brethren, Reformed, Free Methodist, and Swedish Free Mission churches.

The National Christian Association employs two full time field workers; a woman lecturer among the colored people of the South and several part time lecturers throughout the States. It also employs a secretary, a treasurer and an editor in the office at 850 W. Madison St., Chicago, to care for correspondence; to edit the *Christian Cynosure*; and the books of the Treasurer are always open for perusal to friends of the Cause.

To give our readers a scope of their work, these laborers have during 1928 travelled in twenty-eight states; delivered about nine hundred lectures in churches of fourteen denominations; and have made some 15,000 calls.

Special efforts have been made to reach pastors, theological students and the Lord's people with the message of separation from worldly alliances that they may see and know the truth and help to stem the tide of infidelity which is sweeping our country. A copy of Charles G. Finney's book, "Character, Claims and Practical Workings of Freemasonry" has been sent to the libraries of 105 Christian Reformed Churches. Theological students graduating from several seminaries, including Calvin College, have also received complimentary a copy of this excellent book. Libraries of anti-secret books have also been sent to three theological seminaries; and the *Chris-*

tian Cynosure has been sent gratis each year to the pastors of all churches whose congregation takes a yearly offering for this missionary work. Bookstands of anti-secret literature have also been conducted at four denominational conferences—a Mennonite Minister's conference at Berne, Indiana; a Congregational gathering at Wheaton, Illinois; a Baptist ministers' meeting at Evansville, Indiana; and a Students' Conference at Concordia Seminary, St. Louis, Missouri.

Over half a million pages of literature have been distributed by workers in various parts of the country and only eternity will reveal the wonderful value of the printed page freely and prayerfully distributed. From here and there throughout the States, and even the world, come letters from those who have "come out from among them" through the message of a tract which was sent or handed to them. The aim of the Association is not merely to get Christian people out of the secret orders but to warn and instruct Christian men and women, from the Word of God, of the dangers in fellowshipping with these worldly organizations.

GREAT FOREIGN INTEREST

That secret societies and their pernicious work are becoming a matter of world interest is seen from the number of letters received from those in foreign countries. Calls for literature have come from 17 foreign countries. In Brazil, South America, are located about one hundred Independent Presbyterian churches which do not fellowship with members of secret orders. During 1927 the Free Presb. Church of Scotland took a decided stand against all secret societies forbidding its pastors and members to hold membership in Masonry or other secret orders. The Bible Institute of the Christian Missionary Alliance in Porto Rico is taking an open stand against secretism and is making known God's Word regarding this present day evil. In January, 1927, the Salvation Army of Canada, through their Chief of Staff, East Headquarters, issued a pamphlet placing a ban on secret societies, ordering "officers who have entered into such alliances . . . that they will now dissociate them-

selves without delay" and that henceforth it will be contrary to their rules for any officer or worker in the Salvation Army in Canada to join a secret order. From these few examples it will be seen that opposition to secret societies is not devoted simply to the United States but is a question that has become worldwide. Christian people everywhere are beginning to realize as never before that the lodge is working havoc among the evangelical churches of today and that the Lord's people must be a separate and peculiar people and shun these Christless organizations. No man can faithfully serve two masters, neither can he be an advocate of two religions. As a prominent Chicago pastor said: "He cannot have a universal religion for convenience and business, and the Christian religion for Sunday."

There are in the United States over nineteen million lodge members. The lodge is making every effort to get the boys and girls into their junior organizations so that when they reach the eligible age they are ready for admittance into the parent order. What effect will all this have upon the spiritual life of our future homes when our boys and girls are being brought under the influence of organizations which teach the doctrine of salvation through personal merits and good works, instead of salvation through faith in the Lord Jesus Christ, in whom alone there is redemption. We must therefore work harder and give more liberally than ever before to stem this tide of infidelity.

SUSTAINING THE WORK OF THIS ASSOCIATION

The National Christian Association is entirely dependent upon voluntary gifts from those who are in sympathy with the Cause it represents. With gratitude to God, it takes everything that comes *as from Him* and uses it for the upbuilding of His Kingdom. The Association is indeed grateful to the many Christian Reformed churches which have placed its missionary work upon their church budget. These yearly offerings have been a source of great blessing and thanksgiving and have furnished the necessary means to carry on this missionary work. During the year 1927 the Christian Reformed churches,

through their various Classes, have contributed \$2,067.34. This money has been used prayerfully in the printing of tracts, in sending out lecturers to needy fields, and in many ways of Christian missionary service. The missionary work of the National Christian Association is not popular and it is many times hard pressed financially, but this does not discourage its workers. They know they are doing God's will. Lodges in these days bear the same relationship to Christianity that Baalism and other forms of idolatry bore to the worship of Jehovah and it is with us today just as it was in Israel when the people "feared the Lord and served their own gods". It is therefore important that every enlightened Christian in our church be a standard bearer for the truth that they might bring the Word of God to bear so heavily upon the hearts and consciences of every lodge person in the evangelical churches, that they will be led to see their inconsistent stand as a Christian and withdraw from the lodge.

As a Representative at the National Christian Association, I want to thank the many churches which have so generously aided this good cause and we entreat you to remember the work daily at the Throne of Grace.

REV. A. H. BRAT.

SUPPLEMENT XVIII

BIJLAGE XVIII

BRIEVEN, Geref. KERKEN IN NEDERLAND

Groningen (Nederland), April, 1928.

Aan de Commissie ter behartiging van de geestelijke en kerkelijke belangen van de Gereformeerde Nederlanders in Canada.

HOOGGEACHTE BROEDERS!

De Generale Synode van Groningen heeft aan de deputaten voor de correspondentie met buitenlandsche kerken opgedragen "in samenwerking met de commissie uit de Christelijke Gereformeerde Kerk van Noord Amerika de geestelijke en kerkelijke belangen van de Gereformeerde Nederlanders in Canada te behartigen, eventueel bij onze kerken aan te vragen een collecte of bijdrage voor kerkbouw, enz., in plaatsen waar eenigszins belangrijke groepen van emigranten zich duurzaam vestigen, ten behoeve van deze emigranten de e. v. Synode van advies te dienen over de vraag: wat door onze kerken duurzaam voor de Gereformeerde Nederlanders in Canada kan worden gedaan en tevens om de kerkeraden onzer Gereformeerde kerken te verzoeken bericht te geven van de naar Canada vertrekkende leden."

Deputaten voornoemd droegen hunnen Secretaris op alle die inlichtingen van u te vragen, die ons kunnen dienen:

- a) om eventueel bij onze kerken een collecte aan te vragen enz., enz., en
- b) opdat depp. bovengenoemd de e. v. Synode van advies zullen kunnen dienen.

Mag ik dan eventueel van u zulke inlichtingen verwachten?

Wij wonen zoover van Canada en toch wenschen ook

wij de belangen van de Gereformeerde Nederlanders in Canada met al wat in ons is te behartigen.

Ontvangt de verzekering onzer hoogachting en hartelijke sympathie,

Namens deputaten voornoemd en op last der
Synode van Groningen,

Uw Dienstwaardige Denaar,

G. KEIZER, depp.

Zwolle (Nederland), 2 Mei, 1928.

*Aan de Generale Synode van de Christelijke
Gereformeerde Kerken in Noord Amerika.*

VADERS EN BROEDERS IN ONZEN HEERE JEZUS CHRISTUS:

Gelijk u niet onbekend zal zijn, heeft de Generale Synode van de Gereformeerde Kerken in Nederland, gehouden te Groningen, 1927, aan eenige deputaten opgedragen:

a) Nader te onderzoeken voorshands in hoeverre er inzake het leerstuk der Heilige Schrift—in verband met de in den nieuweren tijd zich opdoende vragen, met de hedendaagsche dwalingen, alsook met het meerdere licht, door de nieuwere Gereformeerde theologie dienaangaande ontstoken, behoefte bestaat of aan uitbreiding der belijdenisschriften, of aan een nadere door de kerken te geven of althans te bevorderen uiteenzetting; en of het uitvoerbaar schijnt in deze behoefte te voorzien;

b) Vervolgens aan te geven (zoo mogelijk ook door een proeve) op welke wijze dit zou kunnen geschieden;

En aan deze deputaten machtiging verleend, speciaal zoover 't het vraagstuk van de uitbreiding der belijdenisschriften betreft, overleg te plegen met buitenlandsche kerken, die op denzelfden grondslag staan.

Namens deze deputaten heb ik de eer, mij tot uwe vergadering te wenden met drieërlei vraag:

a) Of door U een nadere formulering van de Gereformeerde leer aangaande de Heilige Schrift noodig of althans wenschelijk wordt geacht;

b) Zoo ja, op welke wijze dan naar uw oordeel aan deze behoefte aan nadere formuleering zou moeten worden voldaan: of door uitbreiding der bestaande belijdenisschriften of door een afzonderlijke uiteenzetting;

c) Welke punten gij in zulk een nadere formuleering zoudt willen zien opgenomen.

Gaarne zou ik van uwe vergadering antwoord op deze vragen ontvangen.

U de leiding des Heiligen Geestes toebiddende,
Namens de deputaten voornoemd,

DR. J. THILJS, *Scriba*.

Zwolle, Oosterlaan 4.

Aan de Synode der Christelijke Gereformeerde Kerk te Holland, Michigan.

(Nagekomen Brief.—H. B.)

De Steeg (Nederland), Juni, 1928.

EERWAARDE VERGADERING!

Met dank berichten we u de Agenda ontvangen te hebben. De inhoud van de twee deelen deden ons vermoeden hoe belangrijk deze vergadering zal zijn. Tot onzen spijt moeten wij u mededeelen dat wij geen gelegenheid hadden om naar uwe vergadering af te vaardigen een of meer broeders uit ons midden. Met groote instemming hoorden wij op de Synode te Groningen dat uwe gedelegeerde er op aandrong, "dat we over en weer meer ernst zouden maken met onze correspondentie, vooral in zaken die de Gereformeerde Kerken in het algemeen betreffen." Wilt dan ook het feit dat wij dit jaar geen afgevaardigde(n) naar uwe vergadering zenden, niet aanmerken als een symptoom van minder ernst te maken met onze correspondentie. Vooral twee feiten hebben tot het besluit ditmaal niet af te vaardigen geleid. En wel in de eerste plaats uit hoofde van de financiën aan eene afvaardiging naar Amerika verbonden. Daar de buitengewone Synode van Assen en de daaropvolgende Synode van Goningen groote financiële verplichtingen op de kerken hebben gelegd, noteerde de Synode van Groningen de helft van 't bedrag door Utrecht toegestaan

aan de deputaten voor de correspondentie. Een tweede feit, niet bevorderlijk aan deze afvaardiging, was de ongesteldheid van een paar hoogleeraren aan de Theol. Faculteit der Vrije Universiteit. En wat afvaardiging van een of meer uit het corps der predikanten betreft, valt de tijd van samenkomst uwer Synode voor ons niet gunstig.

Dat wij ernst, ja meer ernst wenschen te maken met onze correspondentie, moge u blijken uit het besluit door de deputaten genomen, de voornaamste periodieken uit uw midden te lezen door daarop elk voor zich abonnement te nemen.

Nog willen wij u verzekeren dat de deputaten op hoogen prijs zullen stellen als aan hun Secretaris, zoo mogelijk, een dubbel exemplaar van de Acta uwer Synode zal worden gezonden, ter lezing onder hen rond te zenden.

Uwe vergadering moge in haar besluiten in zooveel belangrijke zaken te nemen ten rijke zegen zijn voor uwe kerkgemeenschap.

Met hartelijke broedergroete,

Namens deputaten voornoemd,

G. KEIZER, Secretaris.

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