

1896

[1896] Acta van de Synode der Christelijke Gereformeerde Kerk, in Amerika.
Gehouden te Grand Rapids, Michigan in 1896.

TRANSLATION:

**ACTS OF SYNOD
OF THE
CHRISTIAN REFORMED CHURCH
ASSEMBLED AT GRAND RAPIDS, MICHIGAN
June 17, ff., 1896**

Note to the reader: This translation has not been corrected and will be found to be inaccurate in some instances. The reader should consult the original Dutch editions before quoting from this volume.

The Acts of the Synod of the Holland Christian Reformed Church.
Held in the Theological School at Grand Rapids, Michigan,
On June 17 to June 30, 1896.

The First Session, Wednesday, June 17, 1896.

Our President of the previous Session, (1894) the Rev. K. Kuiper, took charge of the hour of prayer, on the evening previous to the opening of the Sessions of the Synod. He spoke briefly on a verse from Philippians, 2:4, and he also asked the Lord's blessing on these sessions of the Synod. The following morning the several delegates gathered in the auditorium of the Theological School, with the Rev. Kuiper still presiding. He opened the sessions with prayer and the delegates then sang verses one and three of the 133rd Psalm. Following this he reads I Corinthians 13, and then addresses the delegates with a warm word of welcome.

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Honorable Brothers all:

It is a most enjoyable task for me to express my greetings to you on this day. I see many delegates who were present with us in the Sessions of 1894, as well as some brothers who have taken the place of others.

But our happiness is mingled with a touch of sadness, when we bring to mind the names of several brothers who were present with us at the previous session, but who now are no more. In the two year period between Sessions, the Lord has taken more than one Brother from our midst. Not only have those been taken who have grown old in the service, but death claimed a younger brother also, and we say, before his time. But no, we shall keep silent and continue with our work. Well do we know that the King of the world rules, nor does he err.

Nevertheless we mention the names of our Brothers with sorrow: The Revs. R.T. Kuiper, J.Y. De Baum, a younger brother, G.A. De Haan, all members of our last Synod, our younger brother P. Bakker, a co-worker in the in the Gospel message, and brother G. Berkhof, appointed as a teacher in our Theological School; all these have passed away since our previous Session.

The names of six persons, who remain in blessed memory, but who fill our hearts with sadness at the mention of their names and at the thought of them. May this spur us on in this hour with renewed energy.

To this number we must also add the names of two of our Emeritus Ministers, the Revs. Coeling and I.J. De Baun. Truly a large number from our midst for us still so small a group. From the resting place of these comes forth the voice: "Stand fast, immovable, ever abounding in the works of the Lord.

My Brothers, let us begin our work even with death staring us in the face, and the grave. Let us labor in the light of God's word and eternity.

I read to you the beautiful words of Paul at the beginning of our Session in his letter to the Corinthians, which we can fitly name a Psalm of Love. Many and varied gifts did the Lord bestow upon his Church, as Paul teaches; gifts of wisdom, knowledge, prophecy, power, belief, the gift of many tongues.....

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All these gifts and powers, no matter how outstanding, must be fostered and sanctified by love. Without Love, one would not be much more than a sounding brass or a tinkling cymbal. Love must consecrate all of these, must sanctify them, must be responsible for their destiny. All the gifts and powers enjoyed earlier are only in part and shall come to an end. But Love remains forever. Now it is no less true that faith and hope also remain, but only under the holy triad of these Christian virtues does love rank first. Love is most selfless, it seeks not its own. It makes us most like our heavenly Father, in it the image of our God is reflected. Faith and hope are sought in God to no avail, but Love not only is in God, but God is Love.

In this spirit of love then we shall begin our tasks, carry them on, and bring them to a successful conclusion. Let us devote our gifts of knowledge, wisdom, eloquence, in matters pertaining to God's Kingdom, - and in this spirit of love.

Then we shall understand each other, tolerate each other, for Love is long-suffering and it is kind. Then we shall not envy each other for Love is not envious. Then we shall be humble and reasonable in our proposals, for Love is not puffed up nor does it behave itself unseemly. Then we shall not fly into a rage, nor think evil of our Brothers, for Love does not embitter nor does it think evil. Then we shall in no way be guilty of the evils mentioned in our pre-Synodical sermon, for Love does not seek her own. Our intercourse then will be refreshing and holy, and then we shall also feel the nearness of our God. For it is good that Brothers dwell together in love, and when Love is present there the blessing of the Lord is also present, and eternal life.

Love does not offer itself, nor can we give ourselves this gift. It is the gift of God, and thru his Love, he awakens the love that is in our hearts. Therefore let us join in a prayer to this our God of Love.

Art. 2. The Mandates are surrendered and read. A list of the delegates follows divided as to classes. (These are not listed)

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The delegates from Classes Grand Rapids, Hackensack, Holland, and Iowa, are listed on this page.

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The delegates from Classis Iowa continue and conclude on this page, and in addition the delegates from Classes Muskegon, Hudson, and Illinois are listed.

There are fifty delegates present for the Sessions. Practically all the delegates are present with only three or four exceptions.

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The Mandates are accepted and approved. The Professors of the Theological Seminary are present in an advisory capacity. These are the Revs. Beuker, Boer, and Hemkes.

Art. 3. The Officers chosen for these Sessions are as follows:

President:	Rev. A. Keizer
Vice-Pres.	" J. Manni
Clerk	" J.B. Hoekstra
Asst. Clerk	" W. Heyns.

Art. 4. Closing Devotions.

The Second Session, Wednesday P.M.

Art. 5. The President opens the afternoon session with prayer, after the delegates have sung Psalm 119 vs. 3. Then he addresses the delegates very briefly at the inception of his tasks. He is fully aware of the great responsibility which has been placed upon him, and he hopes that the delegates will lighten his labors in every way possible; and especially so because of the difficult tasks which will be confronting the Synod. He shows the need of God's guidance, and he requests that a spirit of love dominate all the Sessions. He then proceeds to read the Formula of unity, which all the delegates answer with an audible "Yes".

Art. 6. The President chooses the Rev. N. Trompen as a translator for the benefit of the English-speaking delegates, and the Rev. Vander Werp will act in that capacity for the delegates from the United Presbyterian Church.

Page 9. The morning sessions will be held from 8:00-11:30

The afternoon sessions will run from 2:00-6:00 P.M.
Each session will have an intermission of 15 minutes.

Art. 8. The Revs. P. Ekster and J. Wyngaarden will review the previous Minutes for any unfinished business.

Art. 9. The President reads a request from the Rev. J. W. Marcusson, the Superintendent of the Chicago Hebrew Mission, who would very much desire to address the Synod, in the interest of the Mission which he represents.
The Brother receives permission to address the Delegates before the morning session adjourns.

Art. 10. The Synod is informed that the delegates from the United Presbyterian Church will be present at the Synod on Friday morning. It is therefore decided to discuss preliminary matters concerning the U.P. Church during the Thursday afternoon session.

Art. 11. The Synod will follow the same procedure as during the previous sessions, (See Art. 10, the Acts of 1894) A committee is chosen to choose Committees on Pre-Advice for the various sections of the Agenda, for which there are at present no Committees. The Committee will consist of the Revs. Bode, Post, Marcusse, and Elder Garvelink.

Art. 12. The President now introduces the request from Classis Iowa, found in the Agenda, Section 12, point 1, as follows: The Classis acquaints the Synod with the fact that a German rhyming of the Songs of Praise following the Psalms, has been compiled by our Ministers, and if they are accepted the request is that they may be used in our German speaking Congregations.....

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and that the Classis will permit the Committee to see to the distribution of the same.

Art. 13. A Division of the Classis.

In spite of the objections of the Western Home Mission Area, the Classis nevertheless suggests a division of Classis Iowa as follows:

a) that a Classis by the name of Classis Ackley be brought into being, consisting of the following Congregations: Ridott, Buntley, Ackley, Avon, Wright, Pease, Wellsburg, Prinsburg, Meservey, Baldwin, (Ill.) Lincoln, Emden, Parkersburg, George, Friesland, (Minn.)

b) Classis Iowa will continue with the remaining Churches in that area.

This request is granted by the Synod. Baldwin is to choose the Classis to which she wishes to belong. (She is now under Classis Illinois) She may, however wish to join Classis Iowa. Classis Iowa shall decide concerning Prinsburg.

Art. 14. The Agenda, Section 12, point 3. The Synod decide what steps are to be taken with students (Candidates) who fail more than once in their Classical Examinations.

-Classis Grand Rapids.

The Synod refuses to discuss this.

Art. 15. Section 10, of the Agenda. Dealing with the oath of Simony.

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The Synod abrogate the Oath against Simony, and substitute the solemn promise that one shall be led by the province of God in the matter of Calls, and to deal with holy zeal and with a painstaking conscience in the matter. - Classis Muskegon.

The Oath of Simony be abolished. - Classis Holland.

The Synod abolish the Oath of Simony and replace the same with a solemn promise, that the person receiving a Call be led by the providence of God, and to act with great care and tenderness of conscience. - Classis Illinois.

The decision: That the Oath of Simony be cancelled on the grounds that it is of non-eclesiastical origin, and that it applies to circumstances foreign to our system and our existence.

rt. 16. Section 14, Agenda, a/ The Synod provide a revised copy of the Yearbook of the church.

b/ The Synod urge the Congregations to report the number of families and other statistics to the proper sources each year.

Decision: Both of the above are accepted.

rt. 17. Section XII, page 19, point 3. The Classis proposes that the Synod Certificates of Membership, Mandates, Classical Diplomas, and blanks, for the incorporation of Churches printed (for the use in Churches) -Classis Iowa.

This is rejected. Yet this proposal leads to a discussion of the difficulty for Ministers and Students in obtaining permits (for travel) since there is no one appointed who can deal with the Railroads in an official capacity.

It is decided to name the Rev. Riemersma for this task, since he lives in Chicago and he will prepare a written appointment, and for remuneration he will receive \$20.00 per year. This will be paid from the General Treasury.

rt. 18. The Committee on appointing the Committees on Pre-Advice is prepared to report at this time. (The Committees are not enumerated here)

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rt. 19. The Committee chosen for reviewing the Articles of the previous Synod now reports:

a/ Reporters from the "Dailies" will not be hampered in reporting the doings of the Synod.

Art. 47 and 60 Transportation expenses: One representative from each Classis is appointed by the President who will submit the Classical expense account to the Rev. Noordewier

Art. 119. The Committee named for this matter will report the following day.

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Art. 129. The property of the Heathen Mission Board Treasury has not as yet been sold.

Art. 150. The provisions of this Article have been carried out.

rt. 20. The Rev. Marcusson now takes the floor, and he addresses the Assembly thus:

It pleases me very much to be able at this time to speak to you concerning God's old Covenant people. How much have they not suffered. Persecuted in Spain, the Netherlands became their place of refuge, and then America opened the gates to them in the first pogrom in Russia. Here they found a place of refuge in Chicago. For a period of eight years, a few friends have proclaimed the Gospel to them. A Committee was formed, called the "Chicago Hebrew Mission" who held as its aim: Acquainting the Jews with the Gospel, without any denominational limits. This Mission asked for aid and for the prayers of God's people. That the Jews need the Gospel is a well known fact to us. I ask no aid for myself, but for the Jews, those who have rejected the Christ. The Committee for this works without pay. It attempts to work as economically as possible. It makes no unnecessary expense. There are now three workers engaged in this undertaking, and this is altogether too small a number for the 60,000 Jews who now live in Chicago. My heart bleeds when I see so many aged Jews denied the knowledge of the Gospel. Therefore I am asking for help from your Church, as you are willing to do, as shown by previous gifts. May I also ask your aid in the distribution of a tri-monthly publication "The Jewish Era!" The Jews are most closely connected with the Christian Church, in fact, salvation is from the Jews. They have rejected the Lord, but at some time they shall again worship Him. Therefore help us to bring Christ to the Jews.

The Reverend ends his talk with an expression of gratitude for having been permitted to address the Synod.

rt. 21. At the request of the President, the Rev. Voorhis replies to the Rev. Marcusson. He thanks him for the information which he has given, and assures him of our support and our prayers. This is according to the prophecy.....

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That God will fulfill his prophecy, and the Rev. ends with a wish that the Lord may bless the work which is done among the Jews.

rt. 22. Professor Boer is chosen to prepare a brief report of Synod's activities, for publication in our Church paper, the "Wachter"

t. 23. At the proposal of the Rev. Voorhis, three of the older Ministers are chosen to prepare a resolution of sympathy, in regard to the Brethren who have passed away. Said resolutions will be incorporated into the Minutes of the Synod. The President chooses the Revs. Hulst, Vos, and Voorhis.

t. 24. Closing Devotions.

Third Session, Thursday Morning.

t. 25. Opening Devotions.

t. 26. The Minutes of the previous session are read, improved, and accepted.

t. 27. The President now introduces the question concerning the union with the United Presbyterian Church. The Committee of the Acts of 1894, Art. 140 a, which was chosen for this matter now reads the principle divisions of the report which has been prepared by them. This is read both in the Holland and in the English Languages. (See Supplement I) It is decided to take the proposal of the Committee as the basis for a discussion, and after much discussion, the Synod agrees to let the matter rest until it has heard from the Committee from the United Presbyterian Church.

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t. 28. The report on Home Missions is now presented. (See Suppl. V.) After hearing and discussing this, it is decided to table the matter, and to name a Committee of three who will meet with the Standing Committee of the above named Mission so that Pre-Advice may be presented to the Synod.

The Revs. Breen, Haan, and Ekster are chosen for this.

t. 29. The President now reads a communication from the Congregation at Noordeloos:

a/ that all interest on the various funds borrowed by the Congregation in the past, as well as the quotas for the Theological School, be cancelled for a period of one year, so that paint may be purchased for the Church.

b/ A request for \$200.00 for the Congregation so that a Minister may be called. This request is referred to the Classis where it should have been submitted in the first place.

t. 30. A letter is read from a certain Mrs. Bandringa, from Chicago, a widow, requesting the Synod to show her a way in which she may partake of Holy Communion, which has been denied her since she left her second husband, which she felt a proper thing to do.

The Synod will not enter into this matter since it has not been submitted to the Classis in Chicago first, i.e. Classis Illinois.

t. 31. Closing Devotions.

t. 32. Opening Devotions.

t. 33. The Committee on Jewish Missions reports thru the Rev. Fles. He is thanked for the work done and the report is approved and accepted. This report is found in Suppl. XII, and the Standing Committee will continue to function, while the Committee is informed with that which was learned from the address of the Rev. Marcusson to convey to him the following: that our Church would be more in sympathy with his work if it were conducted more along ecumenical lines.

t. 34. The Committee on Pre-Advice for Home Missions is permitted to excuse itself, so that it may prepare its report for the Synod.

t. 35. Section IX of the Agenda. Dealing with Church Order.

The Committee chosen to prepare a new copy of the Church Order of Dordt, which includes the articles concerning the General Regulations of our Synods, is now prepared to report, and to place its work before the Synod. The Committee, J.H. Vos, Pres,

After this work is presented, the question is asked how the Synod will proceed with the matter.

The decision: The Committee (ad hoc) will meet with the Officers of the Synod and with the Professors of the Theological School, who will inspect the work and see to its distribution.

Art. 36. The Secretary of the Committee which was appointed to arrange matters in connection with the publication of the "Wachter" renders its report, which is approved and accepted. It reads as follows: To the Synod:

The Committee which had been chosen for matters connected with enlarging the Church publication, "The Wachter" met on the 26th of July, 1894 in the school building. The Rev. Noordewier served as the President, while the Rev. Keizer acted in the capacity of Clerk, and the session opened with devotions.

When bids were opened, which had been submitted for undertaking this work, it was found that there were seven interested parties. They and their bids are as follows:

The bidder	On paper used at present for the "W"	On paper which the "Netherlander" uses.
W. Benjaminse	\$38.00 weekly	\$ 39.00 weekly
H. Holkeboer	31.50 "	30.75 "
H. Verhaar	34.00 "	36.00 "
H.D.Langereis	34.50 "	36.00 "
J.B.Hulst	34.75 "	34.00 "
Nagelkirk and Hemkes	33.50 "	32.50
H. Schuil	39.00	

For all copies exceeding 2,000 an additional cent will be charged, and this for each copy.

After discussing this, the Synod decided to accept the lowest bid. i.e. the one of Mr. Holkeboer, this being approved and accepted by the Synod. Very good reports were submitted concerning Mr. Holkeboer both that he was an exceptional printer, and besides a Christian person. However, before he is informed that his bid has been accepted, certain other minor matters need to be discussed, as follows:

a) Advertising matters will be placed in the last columns of pages 3 and 4. All appropriate ads may be inserted by him. If they are unsuitable or compromise anyone, they are not to be inserted, and unpaid obligations will be reported to the Business Manager so that they may be collected by him.

b) The Sunday School Lessons will be printed in special type.

c) If the work of the Printer is not satisfactory, the Contract will be voided.

d) All copies must be sent undamaged.

e) A sketch of a new heading bearing the name "The Wachter" shall be made and this will be arranged by the President and the Clerk of the Synod.

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Mr. Holkeboer is now called in and all the above is discussed with him, and the contract is given to him. He will publish and distribute the "Wachter" four pages each week, 18 x 24 in., 2,000 copies, using paper of the same quality as that on which the "Netherlander" is published, and at a cost of \$30.75 per week, with any additional copies for .01 per copy.

This includes 80 copies to the Netherlands weekly. other minor matters are taken care of and Mr. Holkeboer, the President, and the Clerk, sign the contract.

Done in Grand Rapids, July 26, 1894,

J. Noordewier, Pres,

A. Keizer, Clerk

The Committee closes with devotions.

rt. 37. This Committee named as a Committee of Oversight, proposes:

a/ Not to increase the size of the "Wachter" at this time.

b/ To attempt to make more room in the publication:

1) By publishing the Sunday School Lessons in some other way, i.e.

by placing a copy of the Sunday School Lesson in each copy of the "Wachter" but on a separate sheet; however that the inserted sheet remain the copyright of the Church, promising the printer to try this method. This separate project will amount to \$6.50 per week, \$4.00 of which the Printer will refund to the Church, and thus the increased costs will be only 2.50, and this for 5,000 copies of the Lesson. For every additional 1,000 copies the treasury will receive 80¢.

2) By omitting all correspondence.

3) Decrease the size of the type on page 4 so that there will be seven columns on that page instead of four.

4) the Rev. Kuiper will continue to write the S.S. Lessons, and that the additional work mentioned in point 1), be also entrusted to Mr. Holkeboer.

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One thing and then another is brought up which causes a lengthy discussion concerning the above matter. It is finally decided to table the matter until information is received from a brother Tanis, a printer, from Paterson, N.J. in which he is to state the cost of publishing the Sunday School Lessons until the next Session of the Synod. This must include the cost of sending them on to the "Wachter" for insertion in that publication, as well as the cost for publication in the English Language.

rt. 38. A protest from a woman in Englewood, Illinois, is placed into the hands of the President. This is transferred to the Committee on "Protests".

rt. 39. The Mandates of the delegates from the United Presbyterian Church are surrendered and read. The brothers will be heard before the Session ends.

Art. 40. Section I, the Agenda: Home Missions.

The Classis, being convinced that the Holland Christian Reformed Church, thru the guidance and the providence of God, and under the jurisdiction of the King of the Church, has a peculiar calling to fulfill in connection with the scattered and the spiritually neglected peoples from the Netherlands now living in our land, judges:

a/ that her most important aim, after conducting its own ecclesiastical affairs in an orderly and efficient manner, should be the cause of Home Mission work,

b/ that she in order to bring about this lasting, worth while project and this holy calling; certainly should have at least five different pastors as Missionaries in the field, and these divided among the Classes.

c/ that this work, however, need not be the work of a Committee, chosen for that purpose, but that the Classes should take a hand in such a project.

d/ that the Classis propose to the Churches represented here in this Synod that it relieve the Committees from their present commitments and turn the work over to the Classes with the following stipulations:

1) that each Classis shall be responsible for the salary of the Missionary-Pastors called by it.

2) that any Classis needing financial assistance be aided by a Classis either having no Missionaries in the field, or not having its full quota.

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3) that the monies, collected from the last named Classis, for the offerings for Home Missions, after the salaries of their own Missionaries is paid; be sent to a Committee of three, who are to be appointed by the Synod.

4) that this Committee contact the various Classical Committees to ascertain how the monies are to be spent among the needy Classis/

-Classis Hudson.

The Committee on Pre-Advice (Art. 28) reports as follows:

a) The Committee recommends the above regulations, formulated by the Board, to the Synod. Nevertheless the statements or proposals under the letters "c" and "d" and those labeled "3" and "4" do not apply to Classis Hudson.

b) The Board, according to the Art. 21. of the Regulations, requests that the Board contribute the sum of \$4500.00 to the Home Mission Fund annually.

c) The Synod reimburse the Treasurer to the amount of \$50.00 annually for the labor and the Correspondence with this matter.

After these regulations are read and discussed, they are approved and accepted. Then the points are discussed one by one and they are accepted.

t. 41. The delegates from the United Presbyterian Church who are present at the Sessions are now given the opportunity to address the Synod. Since these will be in English, the Rev. Vander Werp is asked to act as a Translator.

Dr. W.W. Bahr takes his place on the rostrum and addresses the Assembled delegates as follows:

John Calvin greets John Calvin; the Westminster Synod greets the Synod of Dordt; the Westminster Confession greets the Confession of the Netherlands; the 34 Articles greet the Synods of Dordt; the Small Catechism greets the Heidelberg Catechism; the seceded Church of Scotland greets the seceded Church of the Netherlands;

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The United Presbyterian Church in America greets the Holland Christian Reformed Church in America.

History has drawn lines, which however point to the unity of the Churches. What a struggle both Churches have undergone for the sake of upholding the Truth. And in spite of being a different people and speaking different languages, we nevertheless, have the same Bible, the same dogma in principle, the same Confession, the same inspired songs of praise, on days of trial both Churches raised their voices as one, and with the written words: "The Lord is a refuge for his own", and also those famous words of Luther, "A mighty fortress is our God". And when we are about to pass thru the valley of death we sing in unison, "We shall fear no evil for thou art with us."

These two Churches, having so much in common are assembled here by the providence of our God. Would it not be most fitting if these two Churches were in a closer relationship? Should they not work unitedly in many common projects, with the idea of finally becoming one Church? Does not the Lord point this out? I can scarcely recall how we have come to this point to be present at the Sessions of each other's Synods. The result of this was the appointment of Committees to discuss the matter with each other.

Near the close of the year, 1894, the Committees met at Xenia, and at that time they found that a union could not be consummated, yet there was an agreement in a plan of co-operation, and the basis of same was approved by yours.

Already co-operation is seen in the person of Brother Kruidenier. Many of your Churches have also sent gifts for the support of that work, for which we thank you most heartily in the name of our Church.

If the proposal for a union, which the Synod at Pittsburg sanctioned so heartily, could be approved of here; how much better then we could learn to know each other, how much better we could labor together, and also shown our union with the body of Christ. We certainly hope that this Synod will say "Amen" to this work which was done by the Synod of Pittsburg concerning the matter of a union.

Before I end I recall an article which I read in one of our Church publications. This article states that the United Presbyterian Church is not true to its principles. I must confess that there are occasions which can call for such remarks.....

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Let me feel it necessary to explain that these isolated instances bear little weight, and the United Church cannot take the blame for them. The writer of the Article had forgotten to sign his name, which was not a very noble gesture on his part. Your Church could experience the same thing, and also condemn it, (as we did). I thank you for being permitted to speak. I wish you the Lord's help and his blessing, also your Church in its struggle for the Truth.

With this he ends his address, and the Rev. Dr. Ohr addresses the Assembly as follows:

I have been asked by my Church to convey our greetings to this Synod, as our brothers in Christ, and also as our co-workers. An ecclesiastical tendency causes this unity in our church life. The problems facing you are ours also. We are very pleased with your success and our growth. Paul stirred up the people in Macedonia and in Asia Minor to a belief in the Christ. The disciples of Christ went from place to place to bring comfort to God's people and to join them by bonds of unity of belief. There should exist no differences between two churches so unified as to its doctrines. The secular world makes for greatness by bringing two forces into play, a strong union and this with Co-operation. The Lord requests that these characteristics be applied to spiritual matters as well. "Pull your forces together," a great General once shouted to his men. Therefore let the forces of the Church thus unite so that we may confront a common foe. The Churches should stand shoulder to shoulder. There are, alas, as one notes, ructions in the Church which bring about much weakness. There is too much difference between the Church and the masses. We must follow the example of Christ and show the world who we are, living up to his word "that they may be one as we are." In that unity we find our strength for the struggle, and the more faithfully a church adheres to its doctrine, the more beneficial it shall be to God's Kingdom.

Let all who love the work of the Lord, unite before his throne of grace, and when the church shall be lifted up to heavenly grandeur, then the streets of the new Jerusalem will be witnesses of a perfect union.

Let the Church be on its guard; the times are evil; the enemy opposes us on all sides. In every plane this enemy attempts to gain the victory.

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This brooks no delay on our part, but calls for opposition and that with the Spirit. Our fathers had their tasks; we have ours. Forces of both good and evil have doubled, so that united effort for the struggle is most necessary. Therefore we need to work hand in hand and only thus can we profit in God's Kingdom.

Now your Assembly is loved because of the will of the Lord, honored because of your interest and your Crown. May it be given us to share in the joy which you now possess, yes, may that joy be doubled. Let us thus preach the Gospel that even the enemy will be forced to confess, "Note the love and affection they display toward one another." This will bring the world to a belief in Christ, as well as show that we are his disciples.

Permit me to add one more statement to the address of the Rev. Dr. Bahr. I live in your State and am a co-laborer in the Lord's Vineyard. In 1889, there was a definite rift in our church. A number of Ministers and also members left our denomination. They could not join in the ideas we held concerning Secret Societies. Since then we have attempted to adhere to our ideas; and though we have become weaker as to numbers, we have, nevertheless, increased in strength. In the name of the Church I wish you God's choicest blessing.

The President requests the Rev. Voorhis to thank the Brothers for their inspiring address, and that they convey the greetings of our Church to theirs. This the Rev. Voorhis does.

At. 42. The Rev. W.W.Bahr is asked to take charge of the closing devotions.

The Fifth Session, Friday Morning.

At. 43. Opening Devotions.

At. 44. The Minutes of the previous Session are read and approved after a few changes.

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At. 45. The Committee for the distribution of the Ecclesiastical Regulations asks that At. 15 be reviewed, for the reason that many of the other regulations seem to hinge on this one, and therefore it is necessary that the Synod judge this matter and then make a decision. The Synod feels, however that the matter is less important than it is stated and refuses to consider it.

rt. 46. A request is made that "40 a" also be reconsidered. It means that with the acceptance and approval of point "a" of the report of the Committee on Pre-Advice, the completed regulations for Home Missions have not been accepted as yet. The Synod decides not to review the matter, but before it comes into force, it shall be presented to the Classes for their approval, and that it shall not be printed before it is approved.

Art. 47. The delegates from the United Presbyterian Church who were chosen by that Church, to discuss a union with our Synod, are present in the Assembly. After reading their mandates the President states the rules for conducting the discussion. These rules are sanctioned by the Synod.

- a/ The delegates will speak first.
- b/ Questions will then be asked on the points on which the Synod desires clarification.
- c/ If no more questions need be asked by either side, the delegates will be given word of farewell.
- d/ Then a decision will be made.
- e/ Then the functioning Committee will give the delegates the decision in the name of the Synod.

rt. 48. The delegates from the United Presbyterian Church would appreciate an expression by the Synod, that it state whether it can accept the proposal of a union or not, and if not; then they give the delegates an opportunity to enlighten the Synod and make an attempt to remove the objections. After reading the proposal once more, the Synod states that it can not accept it.

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Dr. J. Mc Naugher, a delegate from the United Presbyterian Church is given permission to speak and he addresses the Synod as follows:

Mr. President, Fathers, and Brothers:

As a delegate from the Assembly of the United Presbyterian Church, I bear the greetings from our Church to your Synod. And bringing the greetings to you is more than a courteous gesture. It is a sincere expression of our affection and our love. There is a strong bond between us. Although we are different as to nationality, there are several characteristics which are to be admired, and in addition we can both claim distinguished forefathers. Our Church stands out in front in this our land, not according to numbers it is true, but in stability and firmness of principle, as well as in being orthodox. Our fathers were one in feeling, one in belief, and one in Christ. Our historical backgrounds are identical, a fact which should bind us together. One in doctrine, one in rule, one in persecution, one in us as to our Confession. Scotland had its delegates present at the Synod of Dordt, and we signed the Canons which you uphold. Distinguished Scotch Ministers were trained in our Seminaries. When we were one in the Netherlands, in 1643, we noted Calvinists in the Netherlands, in France, and in Germany. In regard to the formation of Colonies from the Netherlands, both of us had the same idea. Both Churches had the same origin thru errors in doctrine. Your Church broke the bonds with the existing State Church for that reason. Our Church seceded from the Presbyterian Church in Scotland in the 17th and 18th centuries because of laxness in doctrine, in service, and in discipline.

And what is the present status of both Churches? Is there unity or are there differences? The answer is easy. In our symbols there is very little difference, in our Church rule, even so. We hold to the Westminster Confession and the Catechism, to which the Church has added 10 additional Articles, which were not so fully composed by the Westminster Theologians. They are as follows:

- 1/ Literal Inspiration.
- 2/ The Eternal Sonship of Christ.
- 3/ The Covenant of works.
- 4/ Man's fall and the inability to save himself.
- 5/ The nature and extent of reconciliation.
- 6/ Imputed Justice.
- 7/ The offer of Salvation
- 8/ Saving Faith
- 9/ Evangelical Conversion

- 10/ Deliverance from the law as a condition of Salvation.
- 11/ The work of the Holy Spirit.
- 12/ The Kingship of Christ.
- 13/ Supremacy of God's Law.

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The rest of the matters mentioned pertain to Slavery, Secret Societies, Communion, Covenants, and Psalmody. The symbols of our Church are: the large and the small Catechisms, and the Westminster Confession. Yours, the Heidelberg Confession, (composed so beautifully, and so well written, that eyes much sharper than mine can find no fault with it,) the Netherlands Confession, and the Canons of Dordt. In all these there is much agreement in connection with the conception and the expression of the Truth of the Holy Scriptures. The agreement is especially pronounced in the five chief points of Calvinism: the Doctrine of Election, special atonement. Spiritual incapability, irresistible grace, and the perseverance of the Saints. As a special proof of this agreement, it may be mentioned that in one of our publications, of which the Rev. Dr. Bahr was the Editor for some time, the slogan was, "Consecrated to the principles of the Reformation, as set forth by the Theologians of Westminster and the Netherlands." Thus it may be said that we are one in Doctrine, in the practice of Communion, and in our attitude toward Secret Societies, and we both attempt to sing only the Psalms in our worship. In minor matters, there may be differences, but in the essentials, there is unity. It is the aim of both Churches to uphold the Principles of the Truth, to combat the sins in the Church. Are we not Brothers? Who dare deny it? The United Presbyterian Church is therefore a true follower of the Church of Holland. In proof of this unity, we extend to you our hand of Brotherhood, trusting that it will not be thrust aside by you.

We have presently another purpose in mind besides mentioning generalities. We are met together to promote a union. For a period of eight years, after learning more about each other, attempts were made, certainly we may speak openly, and we expressed a wish that a speedy union might be consummated. I have been appointed as a delegate to stir matters up and to bring those who halt on two opinions to a decision, and also to remove all possible objections. Let us clearly understand each other and what our Church calling in this matter is. What would our Master command us to do? Does he not state in his prayer.....

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rather that all may be one, even as we are". Truth demands this union, so that the Church, the body of Christ may reveal itself more clearly. Churches which can unite are called to do so; they must attempt to do so. This is anticipated, it is demanded, and makes for progress. Those Churches which advocate a separate existence are opposing the Lord's express will. In both ecclesiastical groups present here, it is a solemn duty. May we, can we remain apart without making ourselves guilty of Separatism? Objections can be named, but they are not such that they cannot be overcome, unless a national decision obstruct our efforts.

Of old, we have been closely bound. We are the recipients of the same eternal truth derived from our only King. I know that there is much which would be advantageous to a union. We would be a source of strength to each other, we would have a common struggle for our doctrine, the task of leading the emigrants in the country to a knowledge of the Truth, leading our youth on the pathway of Truth. We would procure a greater degree of encouragement in proclaiming the Truth. And you, -I take the boldness to say this- from an isolated or a segregated group, would become a more Americanized Church, which would increase your power of influence to a remarkable extent. We do not make up an important church group in America. We number 950 Ministers and Candidates, with about the same number of Congregations, with 10,000 members, and the sum of \$1,500,000 was spent by our Churches last year.

The difficulties are not such that they cannot be overcome. We could use your standards which we consider very highly, as textbooks, and you could use ours. Your Church funds would not decrease, your Theological School would not suffer. All your funds could be used for the advancement of your ecclesiastical interests, as our institutions, which are under control of individual Synods. By a union our relations with the Netherlands would be strengthened. Home Mission work would receive an added impetus. The influence of our countrymen would be increased.

I must mention a difference that exists. It is in regard to the Church Music. According to the custom of your ancestors, you confine yourselves to the singing of the psalms. These

salms which you love have been inherited by you. Yet, if a union would come into being, this matter would stand corrected; since our Church insists that in public worship, only that will be used which is prescribed by our God, with this idea in mind that a departure from this principle can easily lead to fallacies. We must remain in line with God's precepts as closely as possible.

Age 28.

Question 96 of your Heidelberg Catechism gives this instruction, teaching "that the Lord may be honored in no other way than by that which is commanded in his word. Nor does the New Testament show that the Apostolic Church sang Hymns. For us the important thing is this: not so much the inspiration as the precepts of the Lord.

This matter needs to be considered. If you can see your way clear to unite with us, then there is nothing needing more attention. Church rule for the rest is left to your discretion. When both Committees were in Session, you were mandated to propose a co-operative union in which each Church would remain entirely independent, but nevertheless could co-operate in certain matters. It was disappointing to us that there was no motion for a complete union, although we admired your caution in this matter. After much consideration and considerable correspondence, all of a fraternal nature, our Synod of 1895 accepted a motion for an incorporate union, which was submitted to your Synod for its consideration. It mentioned especially Church membership, the Communion table, and combined Missionary endeavor.

May I call a section of point "d" to your attention: "that membership papers shall be received by both Churches, with the understanding that the organic union be clearly kept in mind. I know of no objection to this. In any case if the plan did not work, one could always turn back. Neither Church was bound by that. Then why stress this so much on our part? Because our Church permits no persons from other Churches to take Communion, nor do our Ministers have a right to permit this. We grant to you, however, the freedom, should a speedy organic union come into being. Yet we cannot promise you this officially, as this must first be carefully considered before an answer can be given.

We hope and trust that your Synod can accept our proposal and that we may become much better acquainted thru the guidance and the providence of our God. And may this make for greater co-operation.

And no matter what the result of this may be, we shall always rejoice in your welfare and your growth. May the head of the Church guide you in this Assembly and overshadow you with his Spirit.

My thanks to you for the patience you have shown. We shall anxiously await your decision on this matter, and it will be a great joy

Age 29.

to us, to learn of the decision of your Synod to join with us, and to be able to convey this message to our Church. May we count on this union?

With this, the speaker ends his address, and he states that he is now prepared to answer any questions that the delegates may wish to ask.

Apr. 50 Dr J. Mc Naugher closes this session with prayer.

The Sixth Session, Friday Afternoon.

Apr. 51. Opening Devotions.

Apr. 52. Many questions are put to the Doctor, all of which are willingly and satisfactorily answered either by him or by Dr. Bahr.

The questions asked are as follows:

Q. If Secret Societies are ruled out of the Church?

A. This is clearly stated in the last Synodical Acts, a copy of which Acts he does not have with him at this time.

Q. How does the Church deal with persons whom it accepts into the Church, in connection with Secret Societies?

A. Although he cannot speak for every Congregation, it is demanded from each Consistory,

that those who wish to join with the Church be asked if they are members of Secret Societies or not. Dr. Mc Naugher recalls how in his classis, five or six months ago, there were found two members who were Free Masons. The Consistory immediately took the matter in hand with the result that they immediately resigned from the Societies to which they belonged. He also stated how members in his Church who could have held remunerative public offices in the city, refused them since a prerequisite would have meant membership in some lodge or another, and this plainly shows the influence of the Church over such organizations.

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3. Q. Does the Church take a firm stand in regard to the Westminster Confession as well as the five points of Doctrine?
A. Completely. He who deviates from this is dealt with according to the rules of the Church.
4. Q. Are persons accepted into the Church who have a tendency toward Arminianism?
A. To persons, when they apply for membership into the Church, the question is put if they accept the doctrines of the Church. If they reply in the negative, they are asked if they are inclined toward it? And, if so, if they wish to remain thinking thus?
5. Q. It is reported that the United Presbyterian Church exchanges pulpits with the Methodist Churches. How can this be explained?
A. The delegates reply that they are not aware of such a practice anywhere in their Church. If such has anywhere been the case, it must have been entirely on a fraternal basis, a local incident, as it is not the principle of the church.
6. Q. Does the United Presbyterian Church entertain a high regard for the Reformed Church?
A. Delegates are also sent to the Synod of that Church. However the address of Dr. Campbell spoken at the Synod of the Church at Catskill, N.Y. since he is an authority on the history of the Church in the United States, alluded only to the title of the Church in this land. It is in no way to be taken as an official statement of the Church.
7. Q. What part does the Catechism play in the ecclesiastical life of the Church?
A. In the Sunday Schools twenty minutes is devoted each Sabbath Day to the study of the Catechism, "the Smaller;" when on house visitation a knowledge of the truth is stressed.
8. Q. Do you have a hard and fast rule of preaching from the Heidelberg Catechism?
A. Such is not the practice in our Church. Many Ministers do discuss the doctrines found in the "Smaller Catechism" from which doctrinal discourses are drawn.
9. Q. Do the youth of your Church, at years of discretion, make Confession of Faith, or when they have reached adulthood, do they continue on as baptized members?
A. The rule is a Confession of Faith, although there are exceptions, which are regrettable. Those who have made a confession must attend Communion. If they fail they are dealt with.

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10. Q. What is your stand on a general union of Reformed Churches?
A. The Church has no part in this.
11. Q. What is the stand of the Church on the "Christian Endeavor" Societies?
A. The Church opposes these organizations, and has in their places the "Young Peoples Christian Union".
12. Q. How does the Church regard "Revival Meetings" ?
A. The Church has no part in them. However if Congregations request it, Evangelists from our own Church are sent out to preach, and they discourse on topics which it would be difficult for a Minister to treat.
13. Q. Is the Church opposed only to Free Masonry or does it frown upon all Secret Organizations?
A. The latter.

rt 53. The interrogation comes to an end, and the Synod thanks the brothers, delegated, for their affection and for their continued patience, and the concise answers to the questions put to them. The Rev. J. Voorhis is asked to speak to the delegates and this he does as follows: In the name of the Synod, we thank you both for your friendly attitude displayed here at our Synod, and for your continued patience, and for the concise answers to our questions. It always gives me much joy to recall my visit to your Synod in Pittsburg, and the wonderful treatment I received at the hands of your delegates. Your answers to our questions have made a deep impression upon me, in this afternoon session. They clearly show our uprightness and your honesty, and that your purpose was only for the honor and the glory of our God. The question of a union between the Churches is of a most serious nature. It pertains not so much to the Standards as to the practical. In this I express the opinion of the Synod. This gave rise to all the questions put to you, which you so capably answered. May all this be to the honor and glory of God. And we would be honored to be represented at our Synod.

rt. 54. The decision of the Synod as stated in Art. 27. of the Minutes is again taken up, namely to take the motion of the Committee (ad hoc) as a basis for discussion as follows:

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The Synod having heard the report of her delegates (ad hoc) states;

Having carefully evaluated the advice of the various Classes represented here at the Synod, and mindful of the fact of our Reformed Fathers and how they undertook the task of ecclesiastical correspondence, (the Synod of Emden, 1571, Articles II and III of the Synod of Dort, 1618, 1619, Sec. 162, IV,) it is of the opinion that:

a/ that they cannot freely accept the proposal of the United Presbyterian Church, formulated at the General Synod in the previous year, and accepted by them.

b/ that it nevertheless desires a union with the United Presbyterian Church, with its whole heart, in the form of "Church Correspondence" as this was previously written into their proposal by our delegates (except 4, f) on the grounds of our mutual agreement in confession, Church rule, and practice, and that there may be the same mutual regard and Church Correspondence by them, which God's will deems necessary, and that for the time being matters be left there, and then if both Churches find it satisfactory, to co-operate in the work of Missions as well.

c/ that they keep the decision in mind whether they wish to enter into co-operative mission activity or not, until our Church either at this Synod or at a later one, clarifies its position and states what it decides to do in this matter.

d/ that it hopes in all seriousness that our United Presbyterian sister Church will accept the task of Church Correspondence, and that each consider the other with mutual regard, which is commanded to us by our Congregational principles and can create no inconvenience, and we request that earnest heed be given to this.

e/ that the Synod by this shall recognize the work of the Committee (ad hoc) but that it shall continue until an answer is received from the sister Church, for more light on the matter if this be desired, and to report once more on the entire matter, if necessary, at the following Synod.

) This motion is accepted point by point with the following changes, that in point "b" after the word "practical" the phrase "in substance" be added.

) Point "b" refers to another section of the report thus: "Committees from both the United Presbyterian Church and the Holland Christian Reformed Church in North America, assembled at Kenia, Ohio, on Thursday, Dec. 27, 1894, at the behest of the Synod for discussion of an...

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mutual union of both of the above named Churches; has the honor of causing the Synodical assemblies of both Churches to consider the following report, directed to the Synods of both Churches, and and they advise that this report be accepted, as follows:

1/ that since both of these Churches, as to Doctrine and rule, as well as to the application of the same, agree in substance, we feel duty bound, and also consider it advantageous that they show their unity to the world by a visible support of each other.

2/ that, nevertheless, this above named co-operative fusion, -by which after a union only one body, not with a similar confession, but with only one confession, one Church Order,

one liturgy, and with one name remain - for more than one reason is up to this time as yet undecided.

3/ that, nevertheless a co-operative union, called Church Correspondence by our Father, by which each Church keeps its own ecclesiastical obligations, its own Confession, its own Church Order, etc. but by whom continued acknowledgement and co-operation of two Reformed sister Churches, spring into being, is sincerely recommended by us.

4/ that this last named union may come into being the following way:

a) that on the following General Synod of each of these Churches, the Articles of Confession of the other Church, in case it recognizes the other Church as a Sister Church, be signed by the officers of the Synod. And that these Confessions, signed by the officers of each Synod, be placed in their respective Archives for safe keeping.

b) that both Churches, as far as time and opportunity permit, send delegates to the other's Synods, seat these delegates, and give them an advisory vote.

c) that both Churches be given the freedom on future occasions, to call Candidates or Ministers from either Church, who if and when they accept calls, shall be installed in the same manner as other Ministers or Candidates are.

d) that Membership papers from both Churches be accepted by either Church, and also that Church discipline be respected by both.

e) that pulpits and Communion be open to both Ministers and members of both Churches.

Of the above, paragraphs 1,2,3, are accepted unchanged. Paragraph 4 is also accepted, with the exception of the letter "d".

Art. 55. The Motion is made to adjourn until 2:00 P.M. on Monday, June 22, 1896.

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Art. 56. Opening Devotions.

Art. 57. The Minutes are read and accepted.

Art. 58. The roll is taken. There are a few changes in the delegates attending.

Art. 59. The Committee on the matters pertaining to union with the United Presbyterian Church, states that the Synod, as it appears, has not understood the point 4, "d" Art. 54, the rejected point, and therefore it asks permission of the editors for enlightenment of this part, which is permitted and it comes down to this:

"Although in issuing and accepting attestations under letter "d" of our motion, we naturally could not have had anything else in mind but the giving and accepting of attestations of such members who migrate to places where there no Congregations of our own denomination, but a Congregation of a corresponding sister Church (as the only possibility remaining after a definite rejection of an "organic union" into one denomination) yet our proposition was interpreted in an opposite fashion, as though we also wanted to compel the Consistories, while ignoring our own denominational unity and our own Congregations, also to issue attestations to members, who continue to remain within the circle of one's own Congregation, or move to a place where to be sure there is to be a Congregation of our own denomination. A Corinthian abuse, which should not even have been found in their own Church union, exists in Churches with which we only have relations as a sister Church. Left there, if our maybe too short a wording.....

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and given rise to this misunderstanding, we thus propose to the gathering to return to this point and to read it thus at this time.

d) that the Consistories, thus asked, issue and accept attestations to and from members who migrate to other sections, where there is no Church of their denomination, but one of a sister Church, so that also in those cases where any Church discipline needs to be carried out it is upheld, and thus the privileges of a religious life may be enjoyed.

The Synod decides to accept this correction or revision in the place of letter "d" of Article 54.

Art 60. A motion is made to review the whole matter pertaining to the United Presbyterian Church, since there is no uniformity of opinion in the Synod concerning this. The Motion reads as follows:

- a/ A review of the whole matter.
 - b/ That the motion of the Committee (ad hoc) be tentatively accepted unchanged.
 - c/ To forward the motion to the Consistories and the Classes (since they are not up to date on this matter) so that they, after an earnest consideration can present their advice to the Synod, and
 - d/ that the next Synod express itself again in more definite terms.
- This is accepted by the Synod.

Art. 61. The President now introduces the second section of Part I to the Synod which deals with Home Mission Matters.

The Synod consider with all seriousness the work of Home Missions.

For the purpose of increasing the Home Mission activity among our own people, the Synod suggests:

- a/ That students that are accepted for training and are supported by the Classical Fund, upon the completion of their courses, accept calls to do Home Mission work, should they receive such calls,
- b/ that this pledge which they make in "a" above shall be valid for the period of no less than one year and no more than two.
- c/ and as a reward for this, the sum of \$100.00 be deducted from the monies owing the Fund for each year of work.

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d/ that this statement in "c" above will have no effect on the salaries of the regular Missionary Pastors.

Art. 62. Section IV of the Agenda is now introduced to the Synod.

Problems of Church Discipline-

1. The Classis asks the Synod if an office bearer can and may be tolerated in a Church, who is not living with his wife, for reasons other than those expressed in Art. 139, the Acts of the Synod of 1894. - Classis Hudson.

2. The Synod consider the desire of a Member of the Church of Cleveland, concerning the manner in which he may be reaccepted into the Church. - Classis Grand Rapids.

3. a/ The Synod speak out in the questions which are asked at the censure of a Congregation if this question should not be added: If Catechism classes are held regularly?

b/ May a man and a wife, when the man has married the widow of his deceased brother, be accepted as members of the Church?

c/ Does it hold, and shall it hold in our Church, that wilful desertion be considered a legal ground for divorce?

d/ The Synod express itself whether a Consistory needs the advice of the Classis if it wishes to dismiss baptized Members from the Church

e/ The Synod decide whether persons who belong to the Order of the Macabees may be tolerated as members of the Church. -Classis Holland.

f/ Whether the suspension of an Elder in active service, always carries with it the deposition of his office? Classis Hackensack.

With the Rev. Van Hoogen as the spokesman, the Committee on Pre-Advice reports as follows:

1. The Committee can make no statement in regard to point 1, as it finds nothing in the Word which applies to this.

2. The Committee, enlightened by the Revs. Van den Heuvel and Kuiper, who were members of the Committee of the Synod of 1892, concerning the dismissal of Brother F. advises the Synod to advise the Consistory of Cleveland.....

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Because of the offense for which Brother F. was dismissed from the Church, is of such a nature, that the Formulary for re-instatement mentions so much in this case, the Synod advise Brother, that after confession of guilt in the Church, he be received without the usual formulary.

3 a. No new regulations be made in regard to this, but the Synod admonish the Classes to stress the continued use of the Catechism.

3 b. In general, such unions must be frowned upon as contrary to Scripture, nevertheless such matters are to be left to the Consistories.

3 c. A majority and a Minority report on this.

1/ The Majority Report:

Although the Committee knows that the ideas of respected men on this point differ in the various divisions of our Christian Churches; it judges that our Church stay by its previous practice, viz. that wilful desertion is not a ground for divorce, since no grounds for this can be found in the Holy Scriptures.

2/ The Minority Report:

There is no other ground for divorce than that which is stated in 1 Cor. 7:15.

3 d. The Committee is of the opinion that adult members of the Congregation, who have not as yet made a confession of Faith be treated gently, but if there should arise the need for their dismissal, then the Classis should first be informed and consulted.

3 e. Persons who are members of the Order of the Macabees cannot be tolerated as members of the Church.

4. The Committee states that there is no mention in the Church Order of Dordt of the suspension of Elders, but only a removal (Art. 79, D.C.O.) and the Synod will not consider this any further.
H. Van Hoogen, Reporter.

This report is approved with the understanding that in 3 c, the Majority report is accepted, and altho no concrete example is given in this case, it is decided that the instructions of Classis Holland will be followed.

Art. 63. Closing Devotions.

Page 38. The Eighth Session, Thursday Morning

Art. 64. Opening Devotions.

Art. 65. The Minutes of the previous Session are read and approved.

Art. 66. Point 3 c is up for discussion, (Art. 62) and the instructions of Classis Holland.

Classis Holland carried on a correspondence with Classis Iowa, concerning the matter of the divorce of the Rev. E. Bos, and Classis Holland felt grieved by the decision of Classis Iowa. Thus Classis Holland requested the Synod to make a decision on this.

The Committee on Pre-Advice feels that it can not render a decision on this. It can state, however, that Classis Iowa doubted the right of Classis Holland to bring this matter up before the Synod, since it discontinued correspondence with Classis Iowa. The Committee, nevertheless, wishes to have this discussed in the Synod. After some discussion, in which Holland states its reasons for its actions, the Synod decides to consider the matter. It now goes into executive Session.

Art. 67. Closing Devotions.

The Ninth Session. Tuesday Afternoon.

Art. 68. Opening Devotions.

The Synod is meeting in Executive Session.

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The Tenth Session. Wednesday Morning.

Art. 69. Opening Devotions.

Art. 70. The Minutes are read and approved.

Art. 71. Next in order for discussion is Section VIII of the Agenda. This deals with the delegation of Ministers and Elders to the Synod.

tating:

Whether an equal representation of all the Classes is not preferable to the present system? - Classis Hackensack..

The Synod recall Art. 143, Acts 1894, to its attention, and set the delegation to the Synod in such a way, so that it agree with Articles 47-50 of the Church Order of Dordt. -Classis Hudson.

Should the Synod regard it expedient to revise once more the delegation to Synod, the Classis will rest if the Church Order of Dordt be kept in mind. - Classis Iowa.

The Synod state that from now on, for the purpose of avoiding irregularities, that delegates be chosen according to the number of souls in each Classis. -Classis Muskegon.

The delegations to the Synod should be changed once more, and now the numbers be set, (Ministers and Elders the same) according to the Confessing Members. - Classis Grand Rapids.

The Synod will regard the ecclesiastical Sessions of the Church in such a way that they be divided into Particular and General Synods. - Classis Illinois.

The Report of the Committee on Pre-Advice.

Honored Brothers, The above Committee submits the following:

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According to the Agenda, three Classes desire that delegates be chosen according to the persons or according to the number of confessing Members in the Classis. The others desire either a positive representation or that the Church Order be followed.

The Committee advises the Synod thus:

1. That there be an equal representation from all the Classes.
2. The delegates shall consist of six persons from each Classis, three shall be Ministers, and three shall be Elders.

This should be done for the following reasons:

An equal representation is in accord with the rules of the Church because:

- a/ The rules of the Church does not count individuals as such but rather considers congregations or Churches and Consistories.
- b/ The Church does not wish one to dominate another, nor shall large Congregations and it over smaller ones; an in the same way, a large Classis shall not dominate a small Classis.
- c/ Nor does it deem it right to give more prosperous Congregations or Classes privileges greater than those which smaller or less prosperous should receive.
- d/ In Art. 50 of the Church Order of Dordt, the matter of an equal representation is plainly stated.

Delegates according to membership or the number of souls is:

- a) in conflict with the above.
- b) There is no example of this in our entire ecclesiastical existence. No Reformed Church has ever done this. Should we do it thus, we would be the first.
- c) It would lead to the measuring of one measure with two. Small Congregations would be given the right to send the same number of delegates to a Classis as a large one. However, it would not give small Classes the right to deal thus with delegates to the Synod. Taking the number of delegates into account, six delegates were chosen from each Classis as a suitable number for a representation. This seems to be reasonable in this connection.

Then in regard to Particular and General Synods: the Committee feels that this is not the proper time for a division such as this, and it thus lays this on the table for discussion at a later Session. W. Heyns, Reporter.

Before this report is discussed, a Minority Report is read, which advocates a delegation according to the number of souls. It is discussed but not accepted.

The Majority Report is then approved.

Art. 72. Section XI. Matters pertaining to Emigration.

The Synod name some one person who, as soon as emigration from the Netherlands increases once more, would assist those arriving in New York City. - Classis Muskegon.

Classis Illinois submits a proposal to the same effect.

The Committee on Pre-Advice: The Committee judges: a) that the Synod assign this task to the Committee on Home Missions, and that this Committee designate and place a Missionary Pastor in New York City. b) This Committee will contact Classes Hudson and Hackensack to discuss in what way the needs of the German and the Dutch emigrants, and the Mission work among the scattered Hollanders can best be carried on. - E.R.Haan, Reporter.

This report is approved.

Art. 73. Section XII a, page 18, Points 2 & 4.

The Synod give a decision on the various interpretations of Art. 38, of the Church Order of Dordt, and advise plainly how this must be construed. - Classis Hudson.

The Classis the Synod to investigate the matter in connection with Candidate Dapper and speak out concerning it. - Classis Iowa.

The Rev. Manni of the Comm. on Pre-Advice reports on this

The Committee has taken the matter into consideration. Since the first part concerning the "Songs of Praise" in German has already been placed in the hands of a Committee, and Point 3 has already been discussed, the Committee has nothing to report on this.

Thus there are only two matters to consider, namely Art. 38. of the Church Order of Dordt and the matter concerning Candidate Dapper by Classis Iowa.

1. The matter of Classis Hudson: The Committee was informed by the delegates from Classis Hudson, that the question concerns only the last part of the Article, which states: "And where the number of Elders is very small, the deacons may be included in the Consistory".

Because the work of the deacons is more of a material nature, the Committee advises that the deacons may be given the right to vote on all matters, since our Consistories, as a rule are small, and the practical must always be considered.

This is approved.

As to the matter concerning Candidate Dapper, the Synod goes into executive Session to discuss this.

Art. 74. Closing Devotions.

The Eleventh Session. Wednesday P.M.

Art. 75. Opening Devotions.

Art. 76. Section XII b, page 19, Points 1,2,4, The Synod take into consideration, (Art. 26, of the Acts of 1894) the language in use in ecclesiastical gatherings, e.g. in the "Wachter" in Synodical Reports, and in domestic use. -Classis Iowa.

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Do not the present needs of the Church demand that more attention be given to preaching in English?

The Committee on Pre-Advice reports thru the Rev. Groen.

a/ Concerning the city's obligation of 1890, which is still outstanding:

1. That the Synod pass a judgment on this, that the persons who have gone bond, thinking that the City would pay the \$6,000.00, should not expect anything unfair by those congregations who have pledged this amount.

2. However if the Congregations of Grand Rapids do not live up to their pledge, then the guarantors will have to do so.

3. If the amount still due cannot be paid (either by the guarantors or by the Churches) then the Synod should at least request that the interest be paid on the said amount and in addition sufficient security be given.

b/ Concerning Art. 26, of the Acts of 1894, the Committee advises: that the considerable thoughtless neglect in this regard, should make it necessary for the Synod to deal more in accord with the above-mentioned Article.

c/ Concerning the question of Classis Hackensack: The Committee advises that the Synod state that in some areas there is need of English preaching services; but there is a greater need because of the common usage of English, and because the young people in the Church are adopting American customs, thus there is a definite need of making Reformed preaching available in English.

J. Groen, Reporter.

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In regard to point "a" above the guarantors are the Rev. J.H. Vos, Mr. L. Benjamins, Wm. Brink, P. Mitter, J. Ten Haaf.

The Committee once more reminds the Synod that the amount still due should be paid. This report is approved with the understanding that the following statement be added to "c" in case there is need of using the English language anywhere the Consistories will see to it!

Art. 77. The Committee for Pre-Advice for matters pertaining to the Theological School are: the Revs. Noordewier, Haan, Breen, Trompen, Vander Werp, Van Uellen, and Elder Garvelink. This Committee will report on Friday morning, June 26 th.

Art. 78. Closing Devotions.

Art. 79. Opening Devotions. The twelfth Session, Thursday P.M.

Art. 80. The Minutes are read and Approved.

Art. 81. It is decided that no matters discussed in Executive Session be included in the Minutes.

Art. 82. A motion is passed, stated as follows: The Synod state that each guarantor be responsible for one fifth of the \$6,000.00 which is still unpaid, of the pledges of the Churches of Grand Rapids, if they refuse to pay.

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Art. 83. Brother Dapper asks the Synod, after the matter pertaining to him has been discussed in Executive Session, if he might put a question to the Synod, which is granted.

1. He desires that the matter written by the combined Consistories of Friesland and Overijssel, Dakota, in connection with him, be read to the Synod.

2. He requests a copy of the decision made concerning him.

3. Since he has no means, and since he cannot support himself on the meager offerings of the Churches, he requests support from the Synod.

The decision: That the desires of Nos. 1, 2, be granted. As to No. 3, a) Brother Dapper will submit an account of his travelling expenses for his return trip, to the Gen. Treas. (Rev. Noordewier, and b) that support be granted to Vriesland and Overijssel from the Treasury of Home Missions, and that the Congregations be urged to do all they can financially.

rt. 84. The Committee on Home Missions directs Synod's attention to the difficulties in which they have become involved thru the decision of the Regulations in Article 46. They would gladly see that it might at least be in force until the following Synod, so that the Classis will be given an opportunity to present its criticism, and that the Classes do this at the next Session of the Synod. This is approved.

rt. 85. Section XV. is now up for discussion.

Matters concerning Baptized Church Members.

The Synod will continue to make progress in a change in the matter pertaining to adult baptized members of the Church.

- a/ The Synod declare Articles 60, 61 of the General Regulations void.
- b//The Synod change Article 62 thus: Adults who have not come to a Confession of Faith, and who hesitate to do so, should attend classes in instruction in connection with this. Classis Illinois.

The Committee on Pre-Advice reports as follows:

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The Committee has the following to report:

- a/ With the first judgment of the Committee in mind that the Synod can go no further in the regulation of Article 34, of the Acts of 1894
- b/ Concerning the second, the Committee advises that they be voided.
- c/ In regard to the third, Art. 62, line 4, your Committee judges it proper that the changes which are suggested, take place. H. Van Hoogen, Reporter.

The advice of the Committee in regard to point "a" is accepted.

The Synod tables "b" and "c" and will wait until it ascertains what changes have been made in the new Church Rules.

rt. 86. The Committee on Pre-Advice for the Theological School requests at the behest of the Classis Hudson to deal with the protest of Prof. G.E. Boer, without which they can bring no positive advice to the Synod.

Decision: Both Committees will consider the matter.

rt. 87. Section II of the Agenda, Matters connected with Emeritation.

Since the present manner of providing funds for those under this category, as well as generally, appears to be very unsatisfactory; it should be brought in line with the Church of Dordt. Therefore the Synod decide that provision be made as follows:

- a) by the Congregation where a retired Minister last served.
- b) that the Congregations where the deceased formerly served assist in providing the support.
- c) If these Congregations are not able to provide for the needs of the above retired or their survivors, they are to contact the Classical Correspondent and thru him the Head Committee. These will state what is to be contributed for this fund from each Congregation, and what amount will be taken from the General Fund.

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- d) In a matter under dispute, the Synod will decide.
- e) The recipient of the Emeritus Fund will remain in the Congregations which he served, or in case of death, those surviving may make other arrangements with the consent of the Congregation.
- f) The Head Committee is to be chosen by the Synod, and will consist of three members.
- g) Each Congregation is to take two offerings for the General Fund.

-Classis Grand Rapids.

The Classis presents the Rev. Vorst, Minister Emeritus of our Church, as a person

eligible for support from this fund. - Classis Hudson.

1. The Clerk, the Rev. J.H.Vos, now presents the report of the Emeritus Treasury, which is accepted by the Synod, and placed in the Supplements. (See Supplement VIII)
2. The Stated Clerk of Classis Hudson requests that its proposal be voided in the Agenda.

Art. 88. Closing Devotions.

The Thirteenth Session. Thursday P.M.

Art. 89. Opening Devotions.

- Art. 90. The problems of the Emeritus Fund continue to be discussed. It is suggested:
- a) to leave matters as they are, if the various Classes will see to it that the necessary funds for this are supplied.
 - b) to include Classis Hackensack in this Fund.
 - c) to choose seven persons, one from each Classis, who are to make a new schedule, and then to submit it to the Synod.

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- d) If any shortage occur, the Committee will see to it that this is provided for.
- e) that the amount of \$160.00 borrowed from Mr. S.S.Postma, also be taken into account.

Art. 91. The Resolution, which was composed by the Committee chosen for this purpose, commemorating the passing of those Ministers of the last two years, is now read and accepted. It reads as follows:

IN MEMORIAM

The Synod remembers:

- a) The Revs. R.T.Kuiper, J.Y.De Baun, I.J.De Baun, A. Van Houten, P. Bakker, De Haan, and the Rev. W. Coelingh, Emeritus, and the instructor, G. Berkhof, all of whom passed from this life since the previous Sessions of the Synod.
 - b) The Synod hereby expresses its sorrow at the loss which has come to the Church, still in another sense, the Synod can rejoice with the blessed assurance that they have finished their courses and are now enjoying eternal life.
- The Committee,
Signed: L.J.Hulst,
J.H.Vos,
J.C.Voorhis.

Art. 92. The Report of the Trustees of the Theological School is read and approved, and is to be found in the Supplements under Suppl. IX. Three proposals mentioned in the report are taken under consideration at once.

The first of these:

- a) To dismiss the General Comptroller.
- b) In the Constitutions of the various Committees, an article be added that each Secretary be compelled to keep a Day-Book.
- c) Release the Trustees from the task of auditing the Books on the day set for that purpose.
- d) To request a report, and appoint a Committee responsible for the various funds, which Committee is to be appointed by the Synod.

is approved.

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The second proposal:

Professor A. Rooks is to receive a definite appointment, and Professor Schoolland until

the following Synod. This is approved.

b) The Synod adds this statement: 1/ If there should be any vacancy in the teaching staff during the year, the Trustees will provide a suitable substitute. 2/ that students, who go out for preaching services, in order to acquire "Permits" for doing so; must first be licensed by their Home Classis.

It is decided that the Professors submit the names of the Students to the Classis Grand Rapids, and this Classis will provide the licensures.

c) The Synod will speak out in what manner Students, who have received their Theological Training elsewhere, can be made eligible for calls in our Churches.

It is decided that any Classis has the right to receive a Candidate from any orthodox Seminary, but if there is any doubt, the Classis is directed to the Curators of the Church.

The third proposal:

a) The funds collected for Bible distribution among the Heathen shall be discontinued, and b) the funds shall be transferred to the fund for Heathen Missions.

Art. 93. The persons appointed by the Classes for the offices of Curators and Trustees, now have their names submitted to the Synod for its approval.

a) Seeing that some Classes are negligent concerning this, a gentle hint is in order, i.e. including as many names as possible of those who are at present already in office, and as such already approved by the Synod. This will avoid any unnecessary confusion.

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The Committees are listed on this page, of those from each Classis and they need not be inserted in the Translation. (a.b.l.)

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a) It is mentioned that since Classis Iowa will be divided into two Classes, the Curators, named by Classis Ackley can be ecclesiastically accepted, but legally this only holds for the present. The Synod will name them at the recommendation of the Classis.

d) Two more persons are chosen at the recommendation of the Classis, to fill out the number of Trustees. They are J.W. Garvelink, for a period of four years, and S.S. Postma, for a period of two.

Art. 94. The Rev. Noordewier reports as the Collector for the Theological School. There is a balance of \$139.00 in the Treasury. This is transferred to S.S. Postma.

The Rev. J. Noordewier will continue as Collector for the School.

Art. 95. The Synodical Committee report is presented by the Rev. J.H. Vos. This report is approved and accepted, and it is placed in the Supplements, (Suppl./II)

Art. 96. The President reads, a) A communication to the Synod of the Reformed Churches in the Netherlands, as an answer to their invitation to send a delegate to their Synod.

b) also a communication to the Old Reformed Church in Bentheim. These are accepted as information and are placed in the Supplements, (III, IV)

Art. 97. The motion to send a delegate to the Synod of the Reformed Churches in the Netherlands

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which the Synod had received an invitation, was not accepted.

Art. 98. A Committee for Pre-Advice is chosen for the discussion of matters pertaining to the Meritus Fund.

Art. 99. Closing Devotions.

The Fourteenth Session, Friday Morning.

Art. 100. Opening: Devotions.

Art. 101. The Minutes are read and approved.

Art. 102. A paper is read by the Committee (ad hoc) (Art. 119, Acts 1894) pertaining to the reception of the Rev. J.H.Vos, at the Synod of the Reformed Church in the Netherlands, in 1893. The Synod approves of the paper and it is placed in the Supplements. (Suppl. X)

Art. 103. The Committee on Heathen Missions reports, with the Rev. J.H.Vos as the Reporter. For this report, see Supplement VI.

Art. 104. The Committee on Heathen Missions presents a motion; The Synod remain by its decision of 1888 to continue Indian Mission Work.

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It is decided to discuss this matter:

However the party, Issac Adams, be discussed first.

Before this discussion begins, the President leads the Assembly in prayer to ask the Lord for the guidance of the Holy Spirit.

Art. 105. Closing Devotions.

The Fifteenth Session, Friday Afternoon.

Art. 106. Opening Devotions.

Art. 107. It is decided to hear the Minister of the Church, as he addresses the Synod, of which Mr. Issac Adams is a member, to ascertain the reasons for accepting him as a member of the Church, as well as his present status in the Congregation.

Art. 108. The Synod adjourns until Monday P.M. when Sessions will be resumed at 2:00 P.M.

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The Sixteenth Session, Monday June 29, 1986.

Art. 109. Opening Devotions.

Art. 110. The Minutes of the Friday Session are read and accepted.

Art. 111. A roll call of the Delegates.

Art. 112. The President states that anyone desiring to ask Mr. Adams any questions, may do so now. Brother Adams answers willingly. He is then asked if he has any questions to put to anyone. He replies that he presents himself as a child of the Church, and that he will do whatever the Church sends him. Persia, being his Homeland would be his first choice, but he will go elsewhere, as long as he may preach the Christ.

This ends the discussion as pertains Mr. Adams, and a Committee of five is chosen, to discuss the matter with the Home Mission Committee; a report is to be given to the Synod the following morning.

Art. 113. The Committee on Pre-Advice reports on affairs pertaining to the Emeritus Fund.

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Art. 98) The Rev. J. Wyngaarden acts as the spokesman.

Dear Brothers:

The Committee informs you that there are five persons receiving support from the

Emeritus fund at the present time. They are as follows:

a) Mrs. Stuit, (widow) \$250.00; Mrs. Tempel, (widow) \$300.00; The Rev. Frieling, \$300.00; The Rev. Vanden Bosch, \$150.00; The Rev. Stadt, \$200.00.

The Committee requests that the amounts remain the same, with the exception of the Rev. Frieling, whose domestic affairs are such that his amount can be reduced by \$100.00.

b) A new request for the Rev. Vorst was submitted by Classis Hudson. The Committee is uncertain whether the Rev. Vorst is wholly incapacitated, or whether he is still capable of taking charge of a small Congregation. Therefore the Committee suggests a Committee of two to ascertain whether matters are as stated, and if it were necessary for him to receive \$150.00 annually.

c) A request for the widow De Haan was received for support from the Fund. She was given the amount of \$200.00.

The total amount thus was \$1550.00 annually.

d) The Committee has prepared a budget with great care, and according to the number of persons in a Classis. The Classes have been assessed the following amounts: Mackensack, \$56.00; Hudson, \$128.00; Illinois, \$190.00; Muskegon, \$206.00; Iowa, \$207.00; Holland, \$257.00; Grand Rapids, \$390.00. The total amount is \$1434.00.

e) There was a shortage during the previous year amounting to \$448.25, this amount could be paid up with 60% of the unpaid amount due from the Classes. The Committee advises that this be done.

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f) The question is raised if free gifts to this fund must be considered as being included in the amount a Classis should give. The reply: If gifts are sent directly to the Treasurer anonymously, and without the knowledge of a Classis, then they are to be considered as free gifts.

g) The Committee suggests that the Synod state, that at each Session of the Synod, it must be informed by the Classis if a person receiving assistance from the Emeritus Fund has left that Classis. J. Wyngaarden, Reporter.

This report is discussed point by point, and the following is decided:

1. Concerning a, b, c, the persons receiving support, or those receiving it for the first time, the Synod decides:

a) to place the matter in the hands of the present Committee, and

b) if a petition for support comes to the Committee when the Synod is not in Session; and if the Committee deems it feasible, the Committee will have the right to increase the Budget of the Classes to the desired amount, and to notify the Classes of this.

2. The remaining sections of this report are all accepted.

Art. 114. Section V. (See Art. 74) which reads:

The Theological School, etc, etc.

The Synod make an apportionment of the debt still remaining on the Theological School.

-Classis G.R.

The Synod express itself concerning the need of establishing a College, and to suggest the means for bringing such an institution into being.

-Classis Muskegon.

The Synod take the initiative in bringing a Society into being for the purpose of entering Higher Education along Reformed lines, and this with the purpose of forming an Academy and a College if a way should open up for carrying this out.

-Classis Iowa.

The Synod state that an honorarium be given to each of the Professors at the Theological School.

Classis Hudson.

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The Synod urge the Curators to engage learned men to lecture at the Theological School.

-Classis Holland.

The Synod revise the Budget of the Theological School. -Classis Holland.

The Synod express itself of the need of a College of our own, and attempt ways and means of bringing this about. -Classis Illinois.

The Committee on Pre-Advice reports through the Rev. E.R.Haan. After necessary changes are made, they are accepted as follows:

1) Point 1, The Debt of \$4000.00 still resting on the School, in addition to the amount which Grand Rapids owes, is to be divided among the Classis, so that the amounts be paid before the next Session of the Synod. If this is not possible the interest should be paid. The Classes are assessed as follows: Grand Rapids, \$850.00; Holland, \$800.00; Muskegon, \$625.00; Illinois, \$600.00; Iowa, \$600.00; Hudson, \$400.00; Hackensack, \$300.00.

2) Points 2 & 7, The Synod states that it would be very much in order, if a Society for higher education be formed grounded on Reformed principles, for the purpose of organizing an Academy and a College.

3) Point 5. The Synod sanctions lectures and advises the Curators to proceed with this.

4) Point 6. The new budget is not accepted, but it is decided to apportion it according to families members and souls, as the Synod considers this more equitable. This matter is left to the Rev. Noordewier and the Rev. Voorhis.

5) Point 4 will be discussed later.

Art. 115. Brother J.W.Carvelink mentions that there are five persons who stand as security for the \$4,000.00 debt, and he considers it necessary that this be changed. The Trustees are given permission to take up Bonds for this amount, and as many as they deem necessary.

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Art. 116. The Synod be advised to establish a universal rule, in regard to persons guilty of a transgression of the seventh Commandment, thru sexual intercourse before marriage. The Synod will not go into this. -Classis Muskegon.

Art. 117. Classis Hudson asks: Will our Church accept Letters of Membership from the Christian Reformed Church in the Netherlands? The Synod will not go into this.

Art. 118. Delegates from Classis Grand Rapids propose that the following Synod be held at Cleveland, Chicago or elsewhere, and each Classis shall be responsible for the travelling expenses of its own delegates.

The second part of the proposal is not considered, and the first part will be discussed at a later time.

Art. 119. Closing Devotions.

The Seventeenth Session. Thursday Morning.

Art. 120. Opening Devotions.

Art. 121. The Minutes of the previous Session are read and after a few corrections they are approved.

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Art. 122. A motion is made to review the Art. 114 a, concerning the apportionment of the debt still remaining on the Theological School, and it is decided not to change this.

Art. 123. The President reads a communication from Brother Kruidenier, requesting while on furlough in America, permission to preach in our Churches, and to do other work, which consistories may ask him to do.

This is satisfactory to the Synod, and the Brother is to be informed.

Art. 124. A motion is made that a Thanksgiving Day proclamation from now on, be issued by the Church, in which that is stated which is omitted in the State proclamation;-namely the recognition of the Kingship of Christ. It is stated that this task has been assigned to the Rev. J.H.Vos at a former time, and he carries this out from year to year. Therefore this is taken care of.

Art. 125. Section III of the Agenda, Heathen Missions.

The matter of the Heathen Mission work among the Heathen be undertaken in earnest.
-Classis Holland.

The Synod review the decision taken in 1888, concerning the Mission area which it has chosen, and consider if it is not in the providence of God that we now direct our attention toward Persia.
- Classis Muskegon.

In case the objections against Mr. I. Adams can be overcome, then Synod designate Persia as a Missionary area. -Classis Iowa.

The Alliance Committee of the United Christian Reformed Mission Societies, is very desirous of having the Synod choose Persia as the outlet for their Missionary endeavor. It promises \$200.00 per year toward this work, should this field be chosen.

At the request of the Committee. -Classis Iowa.

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The Mission among the Heathen be by the Synod :

- a) In regard to its directors, so regulated that :
 - 1/ Each Classis choose a delegate,
 - 2/ The Synod, from which this Mission originates, will name a Committee of three persons, who will carry out its decisions.
 - 3/ And only that be considered valid, which is decided upon in this united Assembly
- b) That a beginning of Mission work among the Indians be made at the earliest possible moment. The reasons are as follows:
 - 1/ The Synod of 1888 decided that this be done, and we can see no valid reason why this decision should not be carried out.
 - 2/ Among all the Heathen Nations, wherever they may be, none are to be found to whom we are more indebted that to the Indians in our land.
 - 3/ By the initial inspection it appeared that there were whole tribes of larger and smaller divisions, among whom no Mission work has ever been done.
 - 4/ Advancing this Mission work is the most we can do at this time, we who in numbers, earthly possessions, and even in spiritual strength are still very weak.
 - 5/ Either in success or in failure this is the most desirable project for us to undertake at this time.
- c) The Synod also seriously consider the matter pertaining to Brother I. Adams.
-Classis Grand Rapids.

a/ Thoroughly convinced of the holy calling of our Church, at the command of our Lord, the King of his Church, that it bring the Gospel not only to the scattered baptized persons in this land, but to the Heathen in this land as well, the Classis judges:

1. That it is the duty of the Holland Christian Reformed Church, in Synod assembled, to take this matter in hand
2. That the Synod must keep in mind its financial capabilities as well as the command of the Lord, "beginning at Jerusalem".
3. That the Synod keep this fact in mind as it turns its attention towards the Indians, who as the original inhabitants of this land, are thru God entrusted to our care, and thus they may not be neglected.
4. That first then when it can be shown that a satisfactory method is being found, and a gratifying result is seen; or on the other hand if no open door is found, then the Synod may turn its attention to Persia.

b/ The Classis judges that it is necessary for each Classis to be represented on the Committee for Heathen Mission work, and thus it proposes the following:

1. That the Synod decide to advise the Classes that at the first Session following this Synod.....

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each Classis choose one of its delegates as a member of the Committee on Heathen Missions.

2. That these delegates meet annually in the month of June, for the discussion of all matters pertaining to the Heathen Mission endeavor.

3. That to them be entrusted the task of acquainting the Church with Mission work, by publications in the "Wachter" and by means of other suitable mediums.

4. That the Committee also be assigned the task of increasing the Missionary mindedness of each Classis by lectures, organizations, missionary societies, etc.

c/ The Synod state that the Missionary Pastors, prepared for mission work, be not installed by the delegates but rather by the Classis, designated for that purpose, but with the full co-operation of the delegates.

d/ The Synod decide in the case of Brother I. Adams, and transfer his interests to the Delegates of the Heathen Mission Committee, if the Curators consider him capable of being sent out as a Preacher of the Word, so that the Mission Committee may deal with him, and that he might be sent to Persia as an ordained Missionary Pastor (of the Church).

-Classis Hudson.

The Report of the Committee on Pre-Advice on the above matter is as follows; with the Rev. J.H.Vos as the spokesman for the Committee.

a) The Church begin its Missionary work among the Indians in the Western States.

b) Brothers Drukker and Frieling are to be sent there.

c) The Committee on Home Missions will arrange a salary schedule.

d) That Brother I. Adams be permitted to study at the Theological School and that at the expense of the Church, with the Curators arranging his course of study, and thus his name be decided by the following Synod.

e) The Synod decide to accept points 1,2,3,4, of the proposals of Classis Hudson, and point 2, of Classis Grand Rapids.

-J.H.Vos, Reporter.

Art. 126. A Committee from the Holland Home is present at the Synod. With the Rev. Krikaard as their spokesman, the Synod receives an invitation to visit the Holland Home in a body. The invitation is accepted and the time is set for the same evening. Thus the afternoon session will end at 5:00 P.M.

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Art. 127. A discussion of the Report on Heathen Missions.

Point "a" brings on a long and varied discussion. Finally a motion is made to table the matter of Heathen Missions until the next Session of the Synod; to declare Candidate Drukker eligible for a call; to place Candidate Frieling in those states where there would be the best contact with the Indians as a Missionary Pastor, and to permit Brother Adams to study at the Theological School.

After this the Candidates Drukker and Frieling are given an opportunity to speak out about their ideas of the Mission Field, as well as their attitudes to the Mission work, so that the Synod may know their personal feelings about the project. This motion is then accepted.

Art. 128. Closing Devotions.

The Eighteenth Session, Tuesday Afternoon.

Art. 129. Opening Devotions.

Art. 130. The Rev. J. Robberts replaces the Rev. H. Marcusse as a delegate.

Art. 131. The Synod is requested to review Art 127 above. After a rather long discussion whether this should be done or not, a motion is passed that it be reviewed. Thus the proposal of the Committee on Pre-Advice is again brought before the Synod.....

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viz. to begin Mission work among the Indians in the Western States.
This motion is approved and accepted by the Synod.

Art. 132. Points "b,c,and d," of the Committee on Pre-Advice are accepted unchanged.
Concerning point "d" it is decided:

- 1/ To accept points 1,2,3,4, of the proposition of Classis Hudson, with the understanding that point 3, which contains the phrase, "or another like publication" be omitted.
- 2/ Not to name a Committee of oversight, consisting of three persons, but that the delegates who represent their Classis, and those who are to compose the Heathen Mission Committee, choose their own officers.

Art. 133. The remark is made that the cause of Missions will be hampered when delegates are to be chosen by the various Classes, since some of them will not meet before October, and therefore it is decided that the Classical delegates now present at the Synod will designate a temporary delegate to serve on the Committee.

Art. 134. The question is put to the Synod, how the Missionary pastor must be installed, and the Assembly is directed to letter "c" of the proposal of Classis Hudson, with the change that the words "in the future" be omitted, and for the word "Classis" the word "Consistory" be substituted, so that it now reads: The Synod state that Missionary Pastors among the Heathen, be not ordained by the delegates, but rather by a Consistory, appointed for that purpose, and with the co-operation of the delegates.

Art. 135. The remark is made that the Board of Heathen Missions will need to be incorporated. The Synod grants permission for this.

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Art. 136. A communication is read from a P. Hoekinga, residing at Shelby, Mich. who desires to train for Heathen Mission work. The Heathen Mission Committee will take care of this.

Art. 137. The Rev..J.C.Voorhis, and the elders, Westerveld and Verdon ask to be excused so that they may return homeward. This is granted.

Art. 138. The Rev. J.H.Vos reports on the Protests for the Committee on Pre-Advice.

- a/ A protest by the Congregation of Kellogsville against Classis Grand Rapids.
The advice of the Committee on this is not accepted, but a motion is made. The Synod, grieving because of deceit and sin, which has occurred time and again, and once having happened cannot be undone, after punishment of the guilty party, lets the matter rest.

Art. 139 The Budget of the Theological School is submitted to the Synod, (See Art. 114,b) and is as follows:

Classis Grand Rapids, \$1559.94; Holland, \$1027.36; Muskegon, \$820.16; Iowa, \$820.16; Illinois, \$757.36; Hudson, \$512.00; Hackensack, \$229.28.

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Art. 140. Closing Devotions.

The Nineteenth Session, Wednesday Morning

Art. 141. Opening Devotions.

Art. 142. The Minutes are read and approved.

Art. 143. A discussion of the Protests is continued.

b) A protest of the Consistory of the Congregation at Jamestown against the Synod of 1894.

The decision: To remain by the decision of the Synod, Art 86, Acts of 1894, and to advise the Consistories of Jamestown and Jamestown Center to resolve their differences and to bring about a unity once again.

c) A protest of the suspended Consistory of the Congregation of North West Streets in Kalamazoo, Mich.

Decision: The Synod judges that it cannot enter into this for the following reasons:

1/ Because the official copy of the Protest was not brought to the table, but only one copy of the same.

2/ Because those submitting the protest did not sign their names to same.

3/ Because complaints must first be submitted to the Classis before they can be taken up by the Synod. And these must be sent to the Classis under which they reside.

d) A Communication from a Mrs. Weidenaar against the Consistory of Englewood, Illinois. The Synod will not consider this.

e) A protest from a Mrs. J. Van Pilsum, a former member of the Church at Pella, Iowa.

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The Advice of the Committee on Pre-Advice is accepted and approved as follows:

1/ After an investigation of the matter, it was plain that: a) She could not tolerate an Elder in the Congregation. b) Thus she was disciplined by both the Consistory and the Classis. c) She was unable to see her wrong, and thus could not be reconciled, nor brought to a confession. d) therefore she was cut off from the Church but without a formulary.

2/ The Committee advises: a) that she (Mrs. J. Van Pilsum) must point out the guilt against said elder, and if she is unable to do this, she must confess her guilt and bring about an improvement in her conduct. b) and if she is unwilling to do this, she will be debarred from membership in the Church.

f) A protest from the Congregation of Wortendyke, N.J. against Classis Hudson.

This protest is not considered since this Church is no longer in existence.

Art. 144. The Synod increase the salaries of the Instructors, Rooks and Schoolland by \$10.00 annually for each, thus bringing them to \$850.00 each per year.

Art. 145. The schedule of the expenses of the Synod is listed for each Classis, and this is accepted by the Synod.

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Art. 146. Synod states that the Delegate for Examinations must be paid for his expenses by the Classis which calls him.

Art. 147. The Revs. J. A. Westervelt and H. Van Hoogen are granted permission to leave.

Art. 148. Since Brother T. Keppel has passed away, the following resolution is accepted by the Synod.

The Synod, having been informed that our Brother and co-laborer, Teunis Keppel, from Schoolland, Michigan, passed from this life on Saturday morning, at 10:30 on that day, and that the earthly remains were laid at rest on Monday, July 29th, it unanimously speaks out:

a) that we, no matter how much we desired to keep our departed brother with us, who on various occasions took such an active part in important sessions, and on Committees, and in various offices; yet must obey the King of the Church, who has taken our brother to be with the Lord, and who certainly had first claim on him, thanking the Lord that he has bestowed this blessing upon His Church, and also that he has left him with us for so many years.

b) that we as a Synod, show our deepest sympathy to the widow, the children, and to the other relatives of the deceased; with a prayer that the Lord may dry all tears, and fill the place thus vacated with his grace.

c) that it be the prayer of this Synod, that we all, by his departure be urged on, with our souls girted, and candles burning, do the works of the Lord, while it is day, before the night comes when no man can work. In the name of the Synod. A. Keizer, Pres.

J. B. Hoekstra, Clerk.

Art. 149 Closing Devotions.

Page 68. The Twentieth Session, Wednesday P.M.

Art. 150. Opening Devotions.

Art. 151. The Synod now meets in executive Session to consider the protest of the Rev. Professor Boer, and the instructions of Classis Hudson over Section V.

Art. 152. The matter of German songs, (See Art. 12) is placed in the hands of a Committee, ad hoc, which will after its approval direct it to the correct address.

Art. 153. A request is received from Dr. Robinson, with a plan for a Convention of Churches who use the Psalms in their services, for the purpose of improving the rhyming of the Psalms as well as composing new rhymings.

The Synod decides not to send a delegation to this convention.

Art. 154. The Committee is named for Heathen Missions, (See Art. 133)
The members of the Committee are as follows:

Classis Holland	Rev. J. Groen
" Hudson	" E.R. Haan
" Iowa	" W. Heyns
" Grand Rapids	" J.H. Vos
" Muskegon	" H. Vander Werp
" Illinois	" R.T. Kuiper
" Hackensack	" J.N. Trompen

Elder Garvelink is also added as a member of the Committee, and is also appointed Treasurer.

Art. 155. Matters pertaining to the "Wachter" tabled according to Art. 37, are now taken up and discussed. This is in connection with Section VI of the Agenda.

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The "Wachter"

The Synod see to it that the department of the "Wachter" entitled "The Church Press" receive a more prominent place in the "Wachter". -Classis Holland.

The Synod consider increasing the size of the "Wachter". - The Committee on the "Wachter"

a) The Synod direct the Editor to keep all matters out of the publication, which request financial assistance for Missionary work from organizations not connected with our Church.

b) That the Synod declare itself opposed to the placing of regular correspondence from the various Congregations in the "Wachter". -Classis Illinois.

The Advice of the Committee:

a) That the "Wachter" be not increased in size, but it can acquire more room through, 1/ More compact printing, 2/ Sunday School Lessons done in smaller print, 3/ increase the last page to seven columns, 4/ Omit all correspondence.

b) Retain the Rev. K. Kuipers as the editor of the Sunday School Lessons.

c) Retain Brother H. Holkeboer as the Printer.

d) The Synod will see to the choice of an Editor.

e) Choose a Committee to see that the above are carried out.

The Committee explains the letter received from Brother Tanis, from Paterson, but also that it could not accept his terms. He stated that if the copy were sent to him he would be willing to give \$37.50 for same. The Committee asked \$50.00.

The report is discussed point by point.

1/ Points "a,b,c,d," are accepted.

2/ Before the Committee treats further with Brother Tanis, it was decided to continue standing Committee. This Committee, named a Committee of oversight by the Curators,

consists of Rev. J. Noordewier, Prof. Beuker, J. Smitter, and S.S. Postma.

3/ The Rev. Keizer will continue as the Editor, as well as the Asst. Editors; L.J. Hulst, and H. Vander Werp.

4/ Mr. W. Brink will continue as the Business Manager. He announces to the Synod that he prefers a set amount of money for his work, rather than a percentage of the monies received from advertising, and this request is passed on to the Committee of oversight.

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1/ A suggestion is given to the Editor and the Bus. Mgr. that no advertisements be inserted which have anything to do with secret organizations.

6/ More attention should be given to the publication of Church news. Also refuse requests for advertising for funds for Missionary purposes by organizations not of a Christian reformed nature. Correspondence from Congregations shall also be omitted.

7/ It is decided to add the sum of \$37.50, to the \$50.00 received by the S.S. Editor, since it seems that our S.S. Editor was not receiving a sufficient amount for his work.

Art. 156. Concerning Section XVII of the Agenda: A request for Church Help form Needy Congregations. (The Churches receiving assistance are not listed in the Translation.) The total amount received by the various Churches came to approx. \$1700.00. Should Hospers receive a Minister, he must devote part of his time to the Church at Le Mars also, if Hospers desires Church Help.

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Art. 157. Various Committees are named for the separate duties of the Church, (These Committees are not listed in the Translation.)

Art. 158. The Rev. Riemersma will see to it that application blanks are printed.

Art. 159 It is decided to print 800 copies of the Acts, and that each Minister, Elder, and Deacon will receive a copy gratis. The remaining copies of the Acts will be distributed to the Officers of the Synod as they see fit.

Art. 160. In the year, 1898 the Synodical Sessions will be held in the Spring St. Church in Grand Rapids, Michigan, on the third Wednesday in June, with the Spring St. Church as the calling Church.

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Art. 161. Instructor Rooks now addresses the delegates in connection with his definite appointment, and he states that he feels more than he can express; that he thanks the Synod, and shall soon announce his decision. He feels incapable of accomplishing the tasks that will be assigned to him; but three Brothers who have grown gray in the service, will stand by his side to assist him, both in word and deed. The Church has the love of his heart. He will use his strength for the advancement of this Church.

Art. 162. The President requests the Ministers of the Grand Rapids Churches to thank all the members for their hospitality.

Art. 163. The Minutes are read and accepted with minor changes.

Art. 164. Since all necessary matters have been discussed, the Sessions hereby come to an end, and the President now closes the Sessions with a few well chosen words:

Dear Brothers in the Lord: We have thus come to the end of this all important task. The Lord was in our midst, and we trust that no one labored for his own honor, but that all sought the honor of the Lord. We also always attempted to keep in mind, even when opinions differed, to do the will of the Lord, to accomplish that which would advance his Kingdom, and do him honor for the good of the Church.

Displeasing expressions were rarely heard, and that annoying word "protest" but once. In spite of this, we feel the need of saying, "Lord, forgive and cleanse."

If I, inadvertently, have offended anyone, I ask to be forgiven, and in the same breathe express my thanks for their patience in my regard.

Our appreciation to those who worked on the Committees for Pre-Advice, for the capable advice which they gave; to our Committees who labored before and after the Sessions....

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In easing the work of the Synod; to our Vice President for his valuable support; to the secretary for taking the Minutes so carefully; and above all, we give thanks to our Lord, for his indispensable help.

My Brothers, these are serious times in which we live. Let us stand fast and hold high the banners of our Confession which are most precious to us and to our Church; the Church so dear to our hearts.

The first impressions of an Assembly such as this are most refreshing, certainly because we are so far apart, since thousands of miles separate us. Because of this, parting has often with it a touch of sadness, and the more so since we labor in the house of God which causes the bonds of affection to be drawn tighter, even if our ideas on matters were not always the same. And then, how many have not left us since the previous Session of the Synod; and who of us will be absent from the next Session?

My Brothers, Fathers in Christ: If the Lord before that time calls us home from the Vineyard in which we are laboring, either you or me, or whomever else, for a reunion in the company of the blessed, through the blood of the Lamb, may we then gather from all the faces of men in that land of eternal Spring.

After the Vice President had taken the floor and had thanked the President for his guidance, and in conducting the Sessions; the President ends the Sessions with prayer. Following this the delegates rise, and all sing together Psalm 121:4. The President then raises his hands and ends with the blessing.

The Lord bless you and keep you,

The Lord cause his light to shine over you, and be merciful unto you,

The Lord lift up his countenance over you, and grant you his peace.

Signed: A Keizer, Pres.
J. Manni, V.P.
J.B.Hoekstra, Clerk
W. Heyns, Asst. Clerk.

The Supplements of the Acts of the Synod of 1896.

Supplement I.

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The Delegates who were chosen by the Synod for the purpose of dealing with the delegates of the United Presbyterian Church, concerning the "carrying on of Church Correspondence" first decided not to publish a letter of their report before they had reported to the Synod. At that time it did not seem in keeping to have a pre-Synod session, as it were, before the regular Session of the Synod should begin.

However, at the final Committee meeting, seeing that the report would be a lengthy one, it would be difficult for the delegates, even well-nigh impossible, for them to review the whole matter, so that they could come to a conclusion, the Committee came to the conclusion that the "Wachter" should print the report for the benefit of the delegates who were appointed to the Synod. This was done. The unpretentiousness of the persons involved may in no way act as a deterrent to the matters pertaining to God's Kingdom, or his Church.

The report reads as follows:

Honorable Brothers:

By a decision of the former Synod, (Art. 140 b) a Committee was appointed to meet with a Committee to be appointed by the General Assembly of the United Presbyterian Church, for the purpose of discussing a combined approach and a closer union of both of these denominations, - being two Sister Churches, who in both the Confession and in Church government, in so far as we know, and also in the application of these, spring from the same principles and have one and the same purpose, - and this Committee now has the honor of reporting to you concerning these sessions.

At the appointed time we travelled via Richmond and Cincinnati to Xenia, Ohio, at which place we were to meet on the 27th of December, 1894. The Rev. Van Vessum, Pastor of the Cincinnati Church, served as our host, and in addition as our go-between in our translations. And when we arrived in Xenia, we were most cordially received by the delegates of the United Presbyterian Church.

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The Sessions were held at the home of the Rev. Dr. W.G. Moorehead, who opened the discussion with prayer. The Committee consisted of the Doctor, Professor Moorehead, the Rev. W.W. Barr, from Philadelphia; the Rev. J. Mc Naugher, (also a Dr. and a Prof.) from Allegheny, and our Credentials having been inspected and approved, officers were chosen. At a motion by Dr. Moorehead, the Rev. H. vander Werp was chosen the President, and the Rev. Barr acted as the Clerk.

The President now requested that the Articles dealing with the preliminaries of these discussions in the Synods of both of the Churches and in regard to these meetings be read first. These showed that both Churches desired to enter into a closer Church relation.

At a question from one of our delegates, what sort of union seemed most desirable to them, they replied that they could not state this positively, but that as a Committee, they understood an organic union, and that thus a co-operation of Mission endeavor, both home and Foreign would result.

At the question put to us how we considered a union, we, mindful of our instructions, stated that our idea of a union was threefold. (The Rev. Vander Werp translated this into English) They are as follows:

1/ A spiritual or organic union, in which all members constitute the body of Christ, and of which all legally organized Churches are a small visible part. This union need not be brought into being since the Holy Spirit has already done this from the beginning.

2/ An incorporated body by which, e.g. two Church groups combine into one ecclesiastical bond, so that after the union only one corporation, i.e. one ecclesiastical body remains.

Then the united Churches do not have similar Confessions, a similar Church Order and a similar liturgy, but one and the same Confession, one Church Order, and one Liturgy, meeting also at one and the same Synod, and recognized by the law as one ecclesiastical body and bearing one name. And it stands to reason that one of these Churches by such a union, would be obliged to surrender its name, confession, etc.

3/ A union which our forebears called an ecclesiastical correspondence, also called a co-operative union by some, by which a church organization retains its own Church union, its own Church Order, and its own liturgy, but in which the Churches remain independent, and in which they are known as Reformed Sister Churches, and carry on accordingly without a union or a dependence upon another Church. This reciprocal acknowledgement and correspondence could thus be expressed:

- a) by subscribing to each other's Standards and considering them Reformed.
- b) by acknowledging each other's offices and the Church discipline of each.
- c) by considering Candidates and Ministers eligible for calls in either Church.
- d) by respecting the Certificates of Membership from either Church.
- e) by an open Communion in both Churches for both Ministers and Church Members.
- f) by sending delegates to both Assemblies and seating such with an advisory vote.
- g) by a choice of Mission work, either Heathen, Jewish or Mohammed, and to work together for a closer definition of terms, - it is added that in our opinion, the last named union(3) would be most propitious, even as we were instructed by our Synod.

A long discussion of this followed, and from the trend of the discussion by the delegates of the United Presbyterian Church, it was plain to see that they favored the second of the above proposals.....

designated by them as an "Organic union". Even if they conceded that for the time being, an ecclesiastical correspondence" called by them a "cooperative union" seemed best, then this would eventually come to a complete union, such as was mentioned under point "2"/

On our part, the difference in background, history, the question of language, would seem to create insurmountable obstacles for bringing about a complete union under point "2".

And this in addition; if the brothers, by such a union, could picture that they would have to exchange the Westminster Catechism for the Heidelberg, which can even be termed Reformed, and if they needed to exchange the Westminster confession for the Belgic, and the Westminster Church Order for that of Dordt, not to mention the name, etc. how this would be considered in their Congregations? And it must not be forgotten that this might be the case in our Church also. And another thing must also be considered: viz. the continuous stream of emigrants from the Fatherland would be affected if we were to proceed with the matter which has gone before, thinking that all the Churches of Christ must be of one flock in this world before the eyes of those who oppose religion. If we are not mistaken, it would be most difficult to deal efficiently with ecclesiastical matters, when two groups think in different languages; and this has been shown even again now, in these discussions, and the Brothers have realized this to a certain extent, viz. our doubts in this matter.

After we had discussed a method of union according to point "3" more thoroughly, i.e. "Church Correspondence" union, the points on which we had received instruction were brought up; and the Brothers from the United Presbyterian Church, in connection with Foreign Missions, remarked that even if there were no objections by them if two of our members were to sit on their Board, and if they even had the right to vote; this would bring up a difficulty, since the Mission Board was recognized by the State as a Corporation, and that

any other financial or testimonial set-up, other arrangements would become a necessity which might weaken the entire function of this board. But for this, they considered some other arrangement might be made, although it might not agree entirely with our proposal.

one or two Brothers could be present at the sessions with advisory vote. And your delegates also judged if one of the suggested unions and a co-operation based on that concerning unions came into being, this one also through their will might not necessarily be a hinderance and would not have to be a reason for not forming a union; while it is always of more importance that work in a united effort could be carried out among the heathen in an orderly way; only that then the question would arise which group would have the most authority in the governing of the Mission project.

After a lengthy discussion, during which time questions and answers were exchanged, Dr. Moorehead suggested that there should be an intermission and that Dr. Barr and Professor Tucker should remain in the room for one half hour, so that from all the discussion, they might formulate statements, each with his own church in mind, and that these statements could be worded into a motion, which could be presented to both Synods, either proposing an idea of a union or one of "Church Correspondence". At the end of this period the others would return and the statements of both could be compared. This motion was accepted. The brothers left the room and the two chosen went about their tasks.

After the brothers had returned, both concepts which had been prepared were read by the President. It was judged that both were very much alike, although, here and there, differences were evident. By this time the day was nearing an end, and it was necessary for some to leave; and since it was thought desirable for each Committee to consider carefully, the proposals from every angle, Dr McNaugher proposed that the session end, and that both proposals

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After they had been corrected and clearly rewritten with the assistance of the co-delegate they were then sent on to the other Committee. Any necessary correspondence could then begin, and, if necessary, the delegates could meet once more, preferably in Michigan. All the delegates agreed to this. The Chairman of the session closes the meeting with prayer, and each Committee went its way.

After a few weeks the proposition of the Rev. Barr was received, signed also by his co-delegate. It read as follows:

The combined Committees of the United Presbyterian Church and the Holland Christian Reformed Church, having considered the matter both prayerfully and carefully, which was entrusted to them by the proper ecclesiastical bodies which they represent, have agreed to submit the following report to those religious bodies concerned, for their consideration and approval.

1. That there are difficulties in the way which seem to prevent the successful culmination of an organic union.
2. That fundamentally both Churches agree in Doctrine, conception, Church rule, and discipline as accepted by both Churches.
3. That with this unity as a basis, co-operation by both Churches is recommended in the following manner.

a/ that delegates from each ecclesiastical organization be present at the annual assembly of the other Church and that this occur annually.

b/ that on various occasions there can be an exchange of pulpits by the Ministers of both Churches; that each ecclesiastical body shall feel free to call a Minister from the other group, and that certificates of Membership be accepted by each Church from either group.

c/ that collaboration in both Home and Foreign Mission Work shall take place, and that a representative from the Holland Christian Reformed Church, in the general Committee on Foreign Missions of the United Presbyterian Church, as well as a representative in the Board of Home Missions of the Holland Christian Reformed Church, shall be seated with advisory vote and with the right of deliberation, but not the right to vote, and that missionaries from the Holland Christian Reformed Church can be appointed by the General Committee or the Board of Foreign Missions of the United Presbyterian Church, for both Home and Foreign Mission work. with this understanding that they, by such an appointment

will be briefed according to the rules and regulations of the Boards of both Home and Foreign Mission and those Mission Societies, by which the Missions under these organizations are ruled, and also with this understanding, that through the Board of both Missions, offerings can be received from the Congregations of the Holland Christian Reformed Church.

d/ that this explanation of agreement between the two Churches is presented, and this co-operation is begun in the hope and trust that the way toward a complete organic union between the two Churches be consummated in the very near future.

On the other hand, the material which Brother Beuker had prepared, and which was considered as a final draft after a few minor changes, was sent on to the United Presbyterian Church for their consideration. It read as follows:

The combined Committees of the United Presbyterian Church, and the Holland Christian Reformed Church, meeting at Xenia, Ohio, on Thursday, December 27, 1984, for the purpose of conferring with each other, according to the mandates of their Synods, over an eventual union of both of the above named denominations; has the honor of submitting the following report to the next Synodical Session of the Churches herein named, for the consideration and the approval of both.

1/ Since both of these Churches, as far as Doctrine and Church rule are concerned, as well as the application of both are substantially one, we consider it proper and advantageous, that they display this unity and thus support each other.

2/ that the thus named co-operative fusion- by....

which, after a union, only one body, no more a similar but an identical one, with one Church order, one Liturgy, and with one name: would remain- would seem to us to be inadvisable at this time and for more than one reason.

3/ that however a co-operative union (called by our elders a "Church Correspondence") in which each retains its own Church relations, its own Confession, its own Church Order, etc. and by whom on the other hand, recognition and co-operation, as of two Reformed Sister Churches come into being, is advocated very fervently.

4/ that the last named type of union may come to fruition in the following manner:

a) That at the next General Sessions of either Church, the Articles of Confession be signed by the officers of the Synod, if each considers the other a "Sister Church" The copies thus undersigned are then to be placed in the Archives of the respective Churches.

b) That both Churches, as much as time and opportunity permit, send delegates to each other's Synods, and that these delegates be seated with advisory vote.

c) That on opportune occasions, it will be permitted to any Church from either denomination, to call a Minister or a Candidate from the other denomination, who in case he accepts a "call" will be installed as ministers or Candidates of the calling denomination are installed.

d) That certifications of Membership of Consistories of both Churches be respected, and that the discipline of each Church be respected and upheld by the other.

e) That pulpits and Communion be open to Ministers and the members of both Churches.

f) That in connection with Home Missions, each Church shall have charge of its Home Missions, and the Mission work connected with it, since both Churches must not only consider the language used, but the Holland Christian Reformed Church must also be mindful of the constant flow of Dutch emigrants from the Netherlands.

However as far as Foreign Missions are concerned.....

Both Churches shall co-operate with this understanding: that the Holland Christian Reformed Church (if the needs of God's Kingdom later would demand another type of labor) deposit its offerings which it collects for Foreign Missions, with the United Presbyterian Church, to be held and sent out by the United Presbyterian Church, while the Holland Christian Reformed Church choose one or two members, who will be seated on the General Mission Board with advisory vote.

Done in Xenia, Ohio, Dec. 27, 1894,

H. vander Werp,

H. Beuker,

The above paper was naturally sent to the United Presbyterian Church in a good English translation.

Although the Committee accepted our document, and approved the major part of it literally nevertheless there were sections which met with less approval. After corresponding somewhat concerning their proposition, which had very soon to be submitted to their Synod, the following conclusion was reached.

Nevertheless, it was decided by our Committee after receiving information from them; that we remain by our own proposals, which information was relayed to their delegates.

Their proposition was submitted to their last General Assembly, and this was accepted by them, and reads as follows:

The report of the Committee in regard to the union with the Holland Christian Reformed Church in North America.

The Committee appointed at the last General Assembly of the United Presbyterian Church with instructions to meet with a Committee of the Synod of the Holland Christian Reformed Church of North America, with the purpose of bringing to fruition for an organic union between the two Churches, obediently presents the following report:
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In a meeting of both Committees, at which all were present, at Xenia, Ohio, on Dec. 27, of the year 1894, a document was considered and thoroughly discussed.

It was found that the Synod of the Holland Christian Reformed Church had not given the Committee from that Synod the right to form an organic union, but rather to discuss a plan of co-operative action, by which for the present each would retain its individual organization, and yet would set up a formal union as pertain to ecclesiastical intercourse and co-operative missionary projects.

After a consideration of all that was submitted, the tentative points of agreement, containing a plan for a co-operative union were established and unanimously accepted, and since the adjournment of the Committee, we are prepared with the continued correspondence to present the following worked-out plan, which we believe will be wholly acceptable to the Committee of the Holland Christian Reformed Church, and which will be submitted by them to their Synod in 1896. This is the plan which we submitted:

1. The fundamental agreement of both Churches in Doctrine, Church government, and worship service is accepted by both Churches.

2. There are practical differences between the denominations, which, for the time being, prevent an organic union.

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3. On the grounds of a large measure of unity both, in belief and walk present in both Churches, a plan of co-operation with the following stipulations has been approved and accepted.

a) there will be a regular delegation from each Church to the highest Assembly of the other Church.

b) Ministers may exchange pulpits if they so desire; and competent Consistories may invite Ministers to take charge of services in Churches that have no Ministers; or invite one qualified to preach in one's own Church and of good report.

c) Congregations from either Church group will be at liberty to call a Minister Candidate from the other Church, and according to the rules of the Church from which he is called.

d) Attestations will be accepted from either Church without further investigation and Consistories honor them in their own Congregations, and members from either Church partake of the Sacraments, while keeping an organic union clearly in mind.

e) Co-operation in Foreign Missions will be as follows:

x) A legally chosen representative from the Holland Christian Reformed Church, will be permitted to be present at the United Presbyterian Board of Foreign Missions as a member with advisory vote.

y) Missionaries whose services are available can be appointed from the Holland Christian Reformed Church by the Foreign Mission Board of the United Presbyterian Church, with the understanding that the appointee join the United Presbyterian Church and adhere to the rules and regulations of those under Foreign Mission Service.

z) As a result of the foregoing regulation, concerning Missionaries, the Holland Christian Reformed Church is given the opportunity, if it so desires, to send monetary offerings to the Board, for the support of the Mission work under the direction of that Board.

4. This explanation of mutual agreement is laid down by both Churches, and this cooperative effort is undertaken with the hope and trust that a complete organic Church union, between both Church groups, may come into being in the near future with the blessing of the Lord.

Being convinced that the General Assembly will not consider it superfluous to enlighten somewhat concerning the Holland Christian Reformed Church, now that matters have progressed thus far; your Committee will gladly inform you of the history and the customs of the above named Church.

The Holland Christian Reformed Church of North America is an off-shoot of the Church of the Netherlands of the same name; a Church which then seceded from the Reformed Church, existing at that time, because in that Church the Doctrine and the discipline had become lax and corrupt. A few years later, after the organized portion of this seceded group came into being, a certain number of this seceded group migrated to the United States, and thus the so-called Holland Christian Reformed Church of the Netherlands was transplanted on American shores; and this Church thus became an American Church, independent of all foreign influence. Since that time through the coming years and slowly on, the Church increased in membership, both by an increase in emigration from the Netherlands, and by an addition of members transferring from the Reformed Church in America. In the year 1890, the True Holland Christian Reformed Church in the United States joined up with this Church, causing a substantial increase in membership, and with equal rights, and by this move it thus took up American elements unto itself. The last named Church dated from 1822, at the time when there was a secession of Ministers and large portions of the Churches from the Reformed Church in America; which secession stemmed from the pre-existence of asserted deviations in Doctrine and laxity in discipline in the Mother Church. From this we see that the Holland Christian Reformed Church of America had her forbears in the Netherlands, but at the same time, the Church may consider itself the continuation of the Reformed Church in this land.

The last Yearbook, published in 1895, shows that there are seven Classes, which make up the General Synod; seventy four Ministers, one hundred twenty one Congregations, with 148 members, and a grand total of 47,349 souls. Her strength is found in Michigan and Ohio, although there are a few Congregations in New Jersey. The Church has one college in Grand Rapids, Michigan, with a faculty of three full-time Professors, and at this writing a theological department with 17 students, and a Literary department with 37 students. Most of the Congregations use the English language in their services, but most of the Churches still use the Holland language.

The doctrines of the Church are the Heidelberg Catechism, one of the most universally accepted doctrines of Calvinism, the Belgic Confession which is thru and thru Calvinistic, which, reviewed in 1571, was accepted by all the Netherland Churches, and the Canons of the renowned Synod of Dordt; which Synod convened to oppose the advancing trend of Arminianism in the Netherlands. Especial emphasis is laid upon a full confession, and the profession of the dogma, couched in an ecclesiastical program of belief. It is a hard and fast rule that the Heidelberg Catechism is regularly explained in the Congregations. The questions in the Catechism coincide with the Sundays in a year, divided into 52 sections, one section is explained on each Sunday afternoon at the services. A compendium of the Christian religion is also used for those who are desirous of full membership in the Church. The government of the Church follows the Presbyterian system. The Synod of Dordt outlined the system of Church government. Their Consistory corresponds to our Session, and their work with our Presbytery. In regard to the Articles of our Confession, dealing with Union and Secret Societies, the Holland brothers hold to the same principles as our Church. And of these we keep careful watch. Members of other Churches are permitted to take Union, but only once and then with the sanction of the Consistory. The Church is very constant in its stand against Secret Societies....

In the finality of their Synodical decisions, in which they nearly match our Church, but, as yet, not overtaken it. This outstanding characteristic is a bequest from the Mother Church in the Netherlands, and in all ecclesiastical dealings they have always placed a special emphasis on this. It is also stated that some Ministers and Congregations left the Dutch Reformed Church as late as 1882, and joined the Holland Christian Reformed Church because their protest was not considered that the Dutch Reformed Church should condemn Free Masonry, and shun Congregational intercourse with anyone, a Church Member, who is bound by an oath of a Secret Society.

The only difference which demands a special attention is the use by the Holland Christian Reformed Church of the songs arranged from a few extra psalmistic compositions, e.g. the Ten Commandments, the Prayer of the Lord, the Apostolic Confession, and the Hymns of Praise of Mary, Zacharias, and of Simeon. It must be remembered that they hold to these, since they were bequeathed to them at the time of the Reformation, and sanctioned by the Synod of Dordt. The fact that no new selections have been added to these extra Psalms, which were introduced ages ago, certainly shows conclusively that the Church does not lean in the direction of those who desire uninspired songs. Indeed one was a ground for offense, which brought the Forefathers to the Secession of 1834, from the existing Reformed Church in the Netherlands; this one that they were asked to use contained ancient dogma. Today the Psalms are the only songs used in all the Holland Christian Reformed Churches, while our own translation and our own Psalms are used in English speaking Congregations. It is very evident that the Holland Christian Reformed Church clings as tenaciously to the Psalms and we cling to ours. The Brothers, with whom your Committee met, when we confessed our exclusive attachment to the Psalms, expressed their satisfaction with that position and private.....

Assurance was given that if an organic union was in evidence, the Holland Christian Reformed Church from the heart and without reservation, would sanction Article XVIII of our Confession. Your Committee deemed it fitting to give a detailed report on this point of view of matters in your Church, in connection with this very important and distinctive characteristic for a correct understanding in connection with our General Assembly.

Taking all in all, and from all that can be observed, it appears to all intents and purposes that the Holland Christian Reformed Church is one with us in Doctrine, discipline, and in worship services. Insignificant differences in a few instances can, we believe, be easily removed, when the time comes for a final consummation for these matters. The conservative tone of the Church in its effort to uphold the Truth, and her struggle for reform in connection with life, as well as her Mission spirit; all these clearly point to an ecclesiastical affinity with us.

It needs to be mentioned that the credentials of the Committee of the Holland Christian Reformed Church did not give them the freedom to put a co-operative alliance into effect. At the same time it was explained why their Synod thought it best to maintain its present independent existence to meet the needs and the requirements necessary to cope with the continued immigration of emigrants from the Netherlands. By this, it became apparent, and without a doubt, although it was not plainly stated, that enough time would elapse for a closer acquaintance of one ecclesiastical body with another; and this the more so, because of the language problem and because of the national background. Otherwise, as far as we were concerned, a complete organic union was proposed with an affectionate regard, and with the thought of a continued ecclesiastical association. Your Committee, although it regretted that the way did not seem clear for an immediate fusion of the respective bodies under one church roof, however accepted the motion at once for ecclesiastical co-operation in regard to the above named regulations. Thus in conclusion, we present the following points for consideration. It is decided that the basic plan for a co-operative union..... 1)

presented now, be accepted with the understanding that this plan goes into effect the moment the Synod of the Holland Christian Reformed Church shall have approved them.

2) that while the Synod does not convene until 1896, the Committee of union be continued with the power and right to consider any proposition that may arise or that may be made during that time.

3) that while the discussions of a co-operative union are still continuing, and while your next Synodical Session will consider the matter and come to a decision, a committee of visitors shall be named, consisting of three persons, one of whom shall be one of the delegates of the present Committee, to represent our Church at the Synod of the Highland Christian Reformed Church, which will be held in the following year.

4) that in order that there may be a better understanding of our beliefs, Church life, and Church rule, a Publisher be ordered to prepare a brochure for each Minister in our Sister Church with a complete explanation of our Confession, our Catechism, our testimony, and our Church Order.

Signed: W.W.Barr,
J.MCNaugher,
W.G.Moorehead.

One thus perceives, My dear Brothers, how our Sister Church esteems us and judges us, and how much she desires a union with us. It would be a non-fraternal and an un-Christian posture on our part not to recognize and appreciate their feeling towards us.

Nevertheless your Committee must not concede the fact that in the above mentioned proposition, as it was approved by their last Synod, there is, in general, one tendency in the proposition, which we would rather not have seen in it, and in addition there are some regulations present, which have restrained us from taking the matter up as a motion, and presenting it to this Synod for its approval.

The general tendency of the whole matter, referred to by us, is that the Brothers from the United Presbyterian Church seem satisfied with a Church Correspondence (which is called by them a co-operative union).....

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Use it as a preparation in acting for the above sub 2 co-operative service. Which union, because of various national differences, background, and language, cannot consider possible for some time to come, and that we thus must dissuade the Synod in this. And there are so, since the hinderance standing in the way of a fusion into one Church union have been placed there by man but by God and his adorable control. "Church Correspondence" our Fathers conceived it, does not evolve into the idea that eventually this will come to a fruition in another union (which prospect in such a Church would certainly work to a disadvantage) but on the other hand, the thought that we honor the independence of the other Church, and both recognize and deal with it in the basis of the similarity of their Church Order, Confession, and practice, as a Reformed Sister Church.

And as far as the above mentioned few regulations are concerned, which were less acceptable to us, we consider the following:

a). that our Brothers under "c" of their proposition, (See page 84) state that calling a Minister or a Candidate from the other Church, shall occur according to the rules of the Church not "to which" but "from which" he is called. This last is sure, but either not understood correctly by us, or else not rightly expressed. But what is meant is certain, that by calling and installing such a Minister or a Candidate, the rules of the Church to which he is called should apply, and not those rules of the Church from which he is called.

b) that under "d" the meaning is that the members of one Church are permitted to use the Sacraments with the understanding that an organic union must be kept in mind. This rule does not only destroy the whole character of the union considered by us, by substituting a corporate fusion in the place of Church Correspondence, but it causes one to keep in mind the idea of a corporate union, and that this thus becomes a basis for permission to approach the table of the Lord, and that by members from our Church.....

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Instead of permitting them to come on the ground of a Reformed Confession and a Christian life, of which they in the Sister Church have given us a sign.

c) that in point "y" under part "e" it is stated that any Missionary of our Church, shall be sent out by the Mission Board of their Church, shall first join their Church. This brings us in conflict, we think, with the previously accepted principle of acknowledging each others professions and Church membership, which is settled by this union.

Your delegates consider themselves, for the rest, compelled to explain that they were filled with a deep respect, and a very high regard for the United Presbyterian Church, since your Committee found that this Church, as over against many other Churches in the land, seems to possess a thoroughly Christian spirit, and that in full measure, by not allowing her beliefs to be "bottled up" so to speak, in formulated standards, by opposing the spirit of our age as concerns Secret Societies, with the thus named Biblical Criticism, and by taking stand in their refusal of a literal inspiration of the Holy Scriptures. And the zeal for word in regard to Missions which was disclosed to us, reminds us how little we have done in this regard thus far, and really puts us to shame.

We consider it not only a holy obligation, but also a great honor, for our Holland Christian Reformed Church, which the Lord has established in this land, and kept under his care, to enter into an official Church Correspondence, and to demonstrate to the world our unity of belief, and our dealings with this Sister Church. And as a result of all this, we have the honor of presenting this matter to this honorable Assembly, in the form of the following proposition for their consideration and their acceptance.

"The Synod having heard the report of their delegates, (ad hoc);

Having considered the advice of the various Classes represented at this Synod; and Mindful of the fact that our Reformed Fathers brought such an ecclesiastical correspondence into being, (See among other matters the Synod of Emden, of 1571, Articles II and III, the Synod of Dorcht, 1618-1619, Session 162, IV) is of the opinion:

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a) that it cannot accept the proposition as it was presented to the Synod of the United Presbyterian Church and accepted by it.

b) that it, nevertheless, desires with its whole heart union with the United Presbyterian Church, in the form of a Church Correspondence, as it is stated in the proposition of our delegates, on the ground of our mutual agreement in Church rule, Confession, and practice, in fact, it considers itself duty bound and is satisfied to have matters thus, if the Church finds it satisfactory, to labor co-operatively in regard to Missions.

c) that no decision in regard to Missions need be made at this time, but this can wait until our Church at this or a later Synod, comes to a definite stand on this matter, and makes a definite decision on how it is to proceed.

d) that it sincerely hopes that our United Presbyterian Sister Church will accept our Church Correspondence, and a reciprocal acknowledgment at its next General Synod- which is morally obligatory on our part, because of the unity in our ecclesiastical principles, and in addition this does not place a burden on either Church. This, therefore, we most earnestly request.

e) that this Synod honor the delegates for the work which they have done (ad hoc) and that it also command the Committee to continue in its work, so that it may receive and consider the answer from our Sister Church; and if need be to explain the matter further, and if necessary, to report again at the next session of the Synod.

This report is delivered at the Synod of the Holland Christian Reformed Church, which was held at Grand Rapids, Michigan, in June of 1896, by the delegates who were mandated for this task, for the purpose of treating with the United Presbyterian Church concerning the beginning of a Church Correspondence.

Signed: H. Vander Werp,
H. Beuker
J. Garvelink.

The Report of the Synodical Committee at the Synod of June 17, 1896
Held in Grand Rapids, Michigan.

Honored Brothers:

The Synodical Committee has little to report, but states the following:

In September, 1894, we received another letter from the Congregation at Wortendyke, New Jersey. It contained a complaint against Classis Hudson. The Synod of 1894 had prepared a form, to be used for a confession of guilt, especially for Wortendyke, but also for Classis Hudson. If this matter would have been carried out as was desired, the result would be that Classis Hudson would again recognize the Church at Wortendyke as a Congregation.

Wortendyke carried out the part she was to be told to do, and appeared before the Classis. Then Classis Hudson felt it could not enter into this matter. Thereupon both Wortendyke and Rev. De Baun, now deceased, asked for advice on how it should proceed.

The Committee suggested that Wortendyke apply to Classis Hackensack for permission to join that Classis. Wortendyke was to give no publicity to this, but present the matter to the Synod in 1896. In December, 1894, Wortendyke sent a protest with reasons for doing so.

In May 1895, we received a detailed letter from Candidate T. De Lange. Although we had no right to express an opinion in this matter, we advised the Brother to discontinue his accusations and his reproaches, and if necessary, to appear before the next Synodical Session.

Matters on both of the above are available to the Synod.

A request from the Church at Englewood, Chicago, Ill. came to us in connection with the building of a Church. We requested a financial statement from the Church, and thought that it could be able to finance its own building program.

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This request was asked only from the Secretary of their Committee, who gave it to us, in so far as he was able, thinking that each Church did the same.

Finally a request was received from a Committee from Classis Iowa, in the interest of a person at Platte, by the name of Rudolph Beltman, who being ill with tuberculosis, desired to move to Maxwell City, N.M. with his family. The man stated that he had sufficient funds for the trip, but no funds to support him after his arrival there. This information was sent to the Synodical Committee by the Classical Committee of Classis Iowa. The request was that an offering for this person be taken in all the Churches. The reply of the Committee was that only then could an offering be taken, when all had been done that could have been done by the Classis and the Congregation under which he resided.

Finally, invitations were sent out to the following Churches to send delegates to the next Session of our Synod:

- The Reformed Church in the Netherlands,
- The Old Reformed Church in Bentheim, East Friesland,
- The Reformed Church in So, Africa,
- The United Presbyterian Church in America.

Answers were received from all the Churches but the Church in So. Africa.

The Reformed Church in the Netherlands sent us an invitation to send one or two delegates to their Synod in Middelburg, which is to be held in August.

The reporter has taken the liberty to answer this invitation.

The Committee, J.H.Vos.

Supplement III.

Rotterdam, Netherlands
Apr. 18, 1896.

To the Holland Christian Reformed Church in the United States
of North America, at its Synod of June 10, 1896.

Honored Brothers:

Delegates of the Reformed Church in the Netherlands.....

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who are in charge of the foreign Correspondence, have received your invitation in good order, dated March 3, 1896, sent by the Rev. J.H.Vos, asking us to be present at your Synodical Sessions on June 10, 1896. To their sorrow this invitation cannot be accepted, but we nevertheless assure you of our continued interest in your Church. May the Lord be at your side in all your deliberations at your next Synodical gathering, and that all matters discussed, may be to the honor of His name and for the salvation of souls.

Since it is impossible to send delegates to your Assembly, the delegates take pleasure in inviting you to our Synod of the Reformed Church, which is to be held on August 15, at Middelburg. Our delegates trust that you can be able to accept, and you can rest assured that your delegates will receive a hearty welcome. The names of your delegates, we trust will be sent on in due time. You may send your communications to our Clerk, F. L. Cachet. Our greetings and well-wishes to our honorable and worthy brothers.

B. Van Schelven, Pres.

F.L.Cachet, Clerk of For. Miss. Comm
Kruiskade, 18, Rotterdam.

Sent to the honorable Rev. J.H.Vos,
Secretary of the Syn. Comm.
Grand Rapids, Mich.

Supplement IV.

To the honorable Synod of the Christian Reformed Churches in America;

Respected and honored Brothers:

The Classis of the Old Reformed Church at Bentheim and East Friesland.....

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meeting at Bentheim on the 15th of April, 1896, has received the invitation from your Clerk the Rev. J.H. Vos. The Church thanks you for your kind invitation asking us to send delegates to your Synod, who would represent us as a sister Church at your Assembly. It gives us a pleasant feeling to think of sending delegates back and forth, so that the bonds between us may remain strong, and that we thus can spur each other on in the struggle against unbelief and superstition. We have considered the matter earnestly whether we would be able to send a delegate to your Synod at this time. The reasons for not making such a journey are the continued absence of the delegate from his Church for some time, and the expense connected with such an undertaking, and these make it impossible for us to visit you at this time. But may we assure you that this does not weaken the bonds that exist between us. We unite with you in the struggle, we rejoice in the prosperity which you enjoy, and we hope that the Lord will gladden you with a continued blessing.

May he give your honorable Assembly light and wisdom to make such decisions as are necessary, and to carry them out to the glory of His Name and for a blessing to the congregations. Our Lord Jesus Christ, the King of his dearly purchased Church, give you strength and grace, so that you may strive against disbelief and superstition, and be busy in the work of the Lord in his vineyard. In this, we assure you of our affection and regard, and without well-wishes, we remain

Your Brothers in Christ,
Classis of Old Ref. Church
in Bentheim,

L. Stroeven, Pres.

F.C.Van Dorp, Clerk

Bunde Uelsen, May 1, 1896.

Supplement V.

The Report of the Committee on Home Missions.

Honorable Synod:

Your Committee has the pleasure of reporting to you as follows:

After the last Synodical Session, the work of the Mission Committee was begun by issuing a "Call" to the Rev. J. Vander Werp, for Home Mission work and this call was accepted by him. But this Brother did not fare too well in this task, for due to physical infirmity, he was obliged to discontinue his work and to accept a "Call" to the Church in New Ora.

Since January, 1895, the Rev. J. De Vries has labored as a Home Missionary for Classis Hudson. The rules set by the Synod for Home Missions were not too well received by the Classical Mission Committee and in the Congregations. In many instances, little progress was made in Home Mission work.

On the 15th of July, Candidates J. Smitter and J. Brink were called, both of whom accepted the calls. Thus there were three Missionaries in the field during this last year. These Brothers enjoyed their work and all were successful in it. Work was carried on in at least 30 different areas. They preached more than 300 sermons, and many Congregations were reorganized under their direction. They labored under the auspices of five different Classis. Nowhere did any projects end in failure, and our Congregations showed a love for the work, taking care that the Committee could meet all necessary expenses, so that since the last Synod, no less than fourteen Congregations were organized.

Financial aid was given to all the Congregations to whom aid was pledged, and all the promised amounts have been paid. Even others have been assisted by giving them a helping hand, and in return for this aid, the Ministers of the Churches which received aid have together done Mission work at least fifty Sundays out of the year.

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Even more was accomplished this last year; more funds were received and disbursed than at any time previous. And the desire for more Home Mission endeavor by the previous Synod, has been brought about to some extent. Because of this, this Committee has prepared a Constitution, and wishes to present it to the Synod for its approval, with this request that a Committee with a Constitution approved by the Synod, later proceed toward the Incorporation as a legally constituted Mission Board, according to the laws of the State. In addition, the Board, according to Article 23 of the mentioned Constitution stipulates that the Synod promise the Board \$4000.00 each year for the work of Home Missions; also that the Synod pay the Treasurer \$50.00 for the work connected with this project.

Finally, the Committee calls the attention of the Synod to the fact that the Committee thinks that it would be a very good idea if a permanent Missionary be stationed in New York City to assist the emigrants coming in from the Netherlands. The Committee recommends this, provided the Church can support another person in addition to the three Missionaries already working in Home Missions. The Committee means by this that there be no less than three Missionaries in the field. And since the Missionary Brink will soon leave the field the Committee has called J. De Vries and J. Vander Mey. The wish of the Committee is that the Synod and the whole Church may have a proper regard for this work, which is very necessary, and support it with both its gifts and its prayers.

The Missionary Committee, J. Groen, Sec.

Supplement VI.

The Report of the Heathen Mission Board.

Honored Brothers:

We are also pleased to present our report to the Synod, concerning the work of Heathen Missions.

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Since the right of sending out a Missionary was denied to your Committee in 1894, there is very little for us to report for the last two year period.

The uncertainty connected with this portion of our Church life has done much to dampen our ardor in this field of work. The Committee could feel this in a large measure among our Churches, but it was especially evident among the younger generation. It was certainly necessary that this generation have a Mission area pointed out to them, when the time comes for them to be sent out for Mission labor. And if this be not so, then they miss the point, and thus they are not in a state to be trusted, and little by little, the interest in Missions will be lost. When they first came to the School and were asked where they wished to go, they thought not only of the language of the Indian, and his tribal life, but also of his present spiritual status, and that they should know as much as possible of the Indian way of life. But when this project was put into the background, and we leaned first this way and then that way, they neglected the opportunity of taking a positive stand in the matter.

Yet we always carried in our hearts a desire for this matter, and we laid our problem before the Lord. His command, "Preach the Gospel to all peoples" was the answer of a living God.

In general, it is enough to bring the embers to a glow, when love, seriousness, and interest, are applied to a project which is fast losing interest. Thus it pleased us that both of our Candidates were successful in their final Examinations; and that they were announced as Candidates by the Curators of our Theological School, the elder one, Douwe R. Drukker, in 1895, and this year Cand. H. Frieling. Candidate Drukker who during his summer months resided in Paterson with his parents, and later married, was placed in Overiesel in the autumn of 1895 so that he might study medicine with Dr. De Vries. And since he moved into the manse it was expedient that he serve that Church whenever he was able to do so. This would support him while he studied under the Doctor.

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The Committee experienced many difficulties in its own immediate circle. The Rev. R.T. Kuiper who, because of illness, found it necessary to resign, and who, to our sorrow, very soon after that passed away; was replaced by his alternate the Rev. J. Post. Then, suddenly, we lost Brother J.C. Vander Ven. Brother T. Keppel was his alternate, and this Brother was so weak that he was unable to endure the presence of the Committee meeting in his own home. And added to this, one of our Committee members, the Rev. E. Bos, lived such a great distance from here in Kansas, so that he was unable to meet with us without incurring a great expense in travel.

And even if all the Committee members could have been actively engaged in the work connected with a Mission, the thought of the Heathen Mission was too little in the minds of the Church. Therefore it would be more to the liking of the Committee if each Classis should name a delegate, while the Synod, from which this Committee arises, choose three members as an active Committee, while the ten who meet annually and in June, and who look after Mission matters in general, intensify their interest and promote this branch of Mission work.

The Committee now takes the freedom of advising the Synod to remain by the decision of 1888, and reassert that we shall take the work of Heathen Missions in hand, and keep the work among the Indians in mind as our project. Any reasons for this can be explained further if this matter is discussed in the Assembly.

The Committee, J.H. Vos.

Supplement VII.

The Report of the Jewish Mission Committee.

Honored Brothers in Christ:

With our sincere thanks for all the good which has been granted to us, the Committee appears before you with the following report. The God of Israel has not put our hopes to shame during the last two years. In general our Churches have shown their liberality in their offerings.....

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For this type of work in the Kingdom of the Lord. Even as previously, several Societies of our Churches have sent their contributions to us. Also some Societies and Churches from

from the Reformed denomination, have gladdened our hearts with their gifts. From June, 1894-June, 1895, we received the sum of \$797.74, the following year, \$702.91. Disbursements for this two-year period amounted to \$1413.75, thus leaving a balance of \$85.30. (The detailed report of the finances is not translated)

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The Brothers will, no doubt notice that expenses were less this year than the year previous. This must not be taken as a sign of less interest in the cause, since in the Autumn of 1894, we received two gifts of \$80.00, which as a rule we can look for each year. You will also notice that no funds have been sent to Boston during the last year, since the Brother, the Rev. Freuder, who was there left for Chicago, taking the place of Rev. Angel who left for New York City. Therefore the Committee decided to support New York to a greater extent, where the need for the Gospel is so great, since the Jewish population there numbers at least 250,000, and the Lord thus opened up a way.

Your Committee has again acted as it thought best. Permit us to recommend the Mission among the Jewish people very strongly. The Truth is always this, "Salvation is of the Jews!" And although it is a fact that they now are broken off because of unbelief, nevertheless God's promises and his calling remains unchanged, and they will again be grafted into one olive branch. That makes our task glorious, and one pleasing to our God. The work is of such a nature that it is very difficult, yet it is not in vain when a number of the descendants of Jacob are led back to a true belief in Jesus Christ. To relate our experiences to you in detail, after all, is not our task, no matter how interesting it may be. It is my privilege at this time to express our gratitude to our Churches in the name of the Missionary Committee, working in the interests of the Jews in Chicago, New York, Amsterdam, and even in the Reformed Churches of the Netherlands, supported by us. Your Committee hopes and prays that the good will in this among our people shall in no way diminish, and the advice to the Synod is that it continue the course it has been following.

Our appreciation is expressed by the interest which the Synod has shown as well as the confidence in us, and it thus leaves matters in the hands of the Synod. Our time is up, our task over a two year period has once more come to an end. My dear Brothers, consider this labor as among loved ones for the sake of the fathers. The time will come when the Lord will direct his aid to his Zion, and at that time the cities of Jerusalem shall be rebuilt, and He will then return His people to His land and they will settle there, and then He will be a God to them, and they, His people. Tell the Brothers, Ammi and the sisters Muchama that they will surely be fulfilled. But therefore must the Gospel be preached, so that they may learn to know him, who was the hope of the fathers, the wish of the heathen, who is the Saviour of the world, our Lord Jesus Christ.

The Committee: S.S. Postma, Pres.
W. Heyns, Clerk
J. I. Fles, Treas.

Supplement VIII.

The Report of the Committee in charge of the Emeritus Fund.

Honored Brothers:

Supported by the decision of the last Synod the Committee hopefully prepared for the future. They thought, with well founded prospects, that our retired Ministers, as well as their widows and orphans, could now be properly cared for according to the decree of the Synod. This body had stipulated a certain sum, and in addition had stated a certain amount for each Classis to bring up for this fund. If this decree of the Synod were taken to heart then our ship would be properly launched, and all complaints would cease.

Sooner than one could expect we were stranded. Disbursements exceeded receipts. The result was that the treasurer was obliged to borrow for this fund. This was not to his liking and he asked the Trustees of the Theological School for advice, -in simple language guarantee that the sum borrowed would be repaid by the Church.

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At these Brothers, however much they sympathized with the state of affairs, could see a blessing in this matter.

As a result, we decided and this also with the advice of the Trustees, to publish our problem in the Church paper, and thus request those who were delinquent in payments to take care of this matter. At the same time, if the desired amounts were not obtained, the emeriti were informed that payments would be pro-rated according to receipts.

With this the hopes of the Committee were raised for a time. A reasonable amount was received, and some private parties also came to the rescue. But these supplies were soon exhausted, and the number of helping hands and willing hearts could not be expected to continue their support.

As a last resort, the Committee tried another means for procuring the necessary funds. We surmised that all the Classes would have accounts of the amounts received for this fund, and would know when the quotas for this had been filled. Thus the Secretary was asked to correspond with the Corresponding Secretaries of the Classes, and ask them to send in their accounts, so that our Treasurer could by this means ascertain which Classes were delinquent in their quotas. Thus the Classical Correspondents would know from whom they were to receive the amounts in arrears. This was all brought about.

Yet this was not an unqualified success. Some Classes had no accounts of this, others complained of opposition to the fund; while still others stated: "We can do no more".

The Treasurer will acquaint you with the present condition of the fund.

Because of this we finally tried another plan. This plan was to entrust the financing of the fund to those Congregations in which the Emeriti had been pastors before their retirement.....

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and if need be supported by the Classis and the General Fund. And this plan the Committee submits to the Synod, as you have noticed in the Agenda.

The Committee: J.H.Vos.

Supplement IX.

The Report of the Trustees of the Theological School.

Honored Brothers in Christ:

The honorable Synod also expects a report from the Trustees of the Theological School. With your permission, we present the following: First of all our thanks to the Lord, for the many blessings to our School, and through it to our Church, in these two years which have passed since our last Synodical Sessions. At this time also our gratitude goes out to all the Congregations, who have so faithfully contributed to the support of the School, some more, some less, so that it was able to meet all the expenditures for a successful operation. Later we shall report concerning the financial status in a general report as well as a brief review, by the Treasurer appointed by the Synod, and also to lay a special report before the Synod in addition to this.

Immediately after the Sessions of the 1894 Synod, the final examinations took place. Eleven Students applied for admission into our Literary Department, nine of whom planned to enter Theology. One of these left our Church, and received permission to continue his studies at the Western Theological Seminary of the Reformed Church in Holland, Mich. The final examinations in Theology were taken by Students Broekstra, Dapper, Vander Mey, and Berkhof, all four of whom were placed on "Call".

At the first regular Session of the Trustees, nine students applied for admission for the School year of 1894-1895.

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All of these were accepted with one exception, for a year of probation. The Persian student, David Adams, the brother of Isaac Adams, was given permission to attend the Sessions at the School. Idzerd Van Dellen came to us from the Netherlands, where he had nearly completed his theological work, and that at the Theological School of the Reformed Church in the Netherlands, and he was permitted to enter the last year of Theology.

From the gentlemen, the Rev. Beuker, Mr. A.J. Rooks, and Mr. G. Berkhof, we were notified that they all had accepted their appointments, tendered to them by the Synod. The Rev. Beuker, who was to teach Systematic and Practical Theology, was installed in the usual manner, and he gave an address on "The Theology".

Professor Rooks began his work by teaching courses in English and English Literature, as well as German and German Literature, and word was received from G. Berkhof that he could not begin his work an instruction on Holland and in Latin because of physical disability. Therefore he was given a three months leave-of-absence. Mr K. Schoolland replaced him for this three month period.

We have also examined the work of the Committee in connection with the "Wachter" (See Art. 71, Acts 1894) and incorporated them into the book of Minutes. Mr. Holkeboer was chosen as the Printer, as he submitted the lowest bid, (\$31.75 per week for 2,000 copies) All other matters could not be carried out in greater detail, than to continue the Committee appointed by the Synod as a Committee of Advice and Oversight.

In November of 1894 a second communication was received from Mr. G. Berkhof, who had gone to New Mexico for recuperation, which stated that he would be unable to take up his duties in December, and he also at this time requested an extension of six months. But before this letter was received by us, a telegram informed us of his passing, which occurred in Maxwell City, N.M. on the sixteenth of November.

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This was a cause of great grief to us. We had hoped that the Lord would hear the many prayers which were sent up to him in behalf of this young brother, and to permit him to resume his work in both Church and School. He had received such exceptional gifts from his Lord; a pious heart, a clear understanding, a logical and speedy judgment, a clever knack for instruction, so that in whatever group he found himself, but especially in that of Student -teacher relationship, he was honored, respected and loved. The remains were laid at rest in Grand Rapids, and the financial obligations in this connection were taken care of by the School.

At a special session of the Trustees on Dec. 18, 1894, Mr Schoolland was asked to remain for the entire school year. He agreed to do this, with a salary of \$600.00 for the year.

In June of 1895, the usual Examinations took place. All the students passed the Examinations, ending their probationary period, with one exception. Nine students applied for admission to Theology, having completed the work in the Literary Dept. The final examinations in Theology were taken by H. Beets, M. De Berr, J.W.Brink, I. Van Dellen, J. Smitter, J. Timmerman, and the Missionary Candidate D. Drukker.

At this time J. Gardenier left the School, since he desired to complete his education at a Business College. J.B.Van den Hoek, Th. Smits, and K.J.Burggraaff, dropped out for reasons of illness. A.D.G. Gerritsen returned to the Netherlands, J. Rienstra left because of Domestic difficulties, and J. Groenendijk, since he refused to abide by the regulations of the School. No one of the Students was taken by death.

1895-1896

Ten applicants applied for admission and of these eight were accepted. Professor School-land was asked to continue his instruction for another year....

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In the subjects in which he was already giving instruction, at a salary of \$800.00.

Because of the steady growth of the School, Professors, Students, and courses, it has become necessary to have examinations at the end of each school year. In co-operation with the Faculty, an all around plan has thus far not been formulated. when this is brought about, it will be necessary to issue a School Catalog. For some years ther have been requests for same, but it was difficult to provide these at first.

The following have left during this School year: J.B.Nagel, due to finances; A.Vander Werf, ill health; D. Vander Wagen, who transferred to Dubuque, Iowa. Th.Smits could not resume his studies due to continued ill health; Student H. Holkeboer passed away, a promising youth, ready to enter the Seminary.

The following is the outcome of the Examinations. All students were accepted after the probationary period, with one excaption. Seven students completed the final examinations in the Literary Department, all planning to go on into Theology. M. Borduin, A. Van de Velde Vander Bok, and our Missionary Candidate, passed their Examinations and with good marks and they were placed on "Call".

In regard to our real estate, our report can be very short. Other educational institutions are blessed with a number of buildings, we possess only one. The Committee on oversight received an order for the supervision of our building, and a fifth classroom was provided.

The monies for the Library Fund were used to the best advantage. The Trustees would be very pleased with the receipt of more funds for this purpose, so that more books might be purchased, a pressing necessity in an educational institution.

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The Trustees also decided the following:

Considering that the financial reports are not all in, in connection with the Trustees, and since the Church funds are spread over such a vast area, much time is consumed in keeping all these accounts accurate. The general Comptroller can keep all the receipts accurately, but this is not the case with the disbursements.

Therefore it is decided: that the Trustees shall audit the books only after a first audit by the local Committees, and in connection with this, we take the liberty to broach the following proposals to the Synod:

- a) to give the General Comptroller an honorable discharge.
- b) to place in the Constitutions of the various Committees an Article which will compell each Secretary to keep a daily account book.
- c) to relieve the Trustees of the necessary work on the day set for auditing the books.
- d) to request reports and the responsibility for them for the various funds at the Synodical Sessions.

The financial reports are listed beginning on this page.

(They are not translated, as they add nothing to the Translation)

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The financial reports continue.

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The financial reports are concluded on this page.

Through a misunderstanding, the books of the Emeritus Fund were overlooked in the audit. Added to the proposals concerning the day for audits, and the fund for Bible distribution, the Trustees come with these additional proposals.

- a) that Professor Rooks receive a definite appointment as Professor.
that Professor Schoolland receive the same title until the following Session, as of the Synod.
- b) that the Synod appoint Rev. Riemersma as a Committee of one to arrange for reduced rates on the Railroads;
also that the Synod approve the proposal of Classis Hudson readind as follows:
that all the Professors at the Theological School receive the same remuneration.

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c) Finally that Synod is to speak out in which manner students who have completed their Theological training in other schools, can be eligible for calls in our Churches.

Done with due respect to the Synod, in name of the Trustees,
J.H.Vos, Pres.
G.D.De Jong, Clerk.

Supplement X.

A Communication to the honorable Synod of the Reformed Church in the Netherlands in session at Middelburg, the Netherlands, August 15, 1896.

Honored Brothers and Fathers:

The Synod of the Holland Christian Reformed Church in America by this, conveys its greetings to you, a Sister Church, praying that you, in all your deliberations, may have the light and guidance of the King of the Church.

Our dear Fathers and Brothers, in 1893 our Synod delegated the Rev. J. H. Vos from our Church, to attend the Synodical Sessions of your Church at Dordrecht. In his address to you among others, he stated:

We thank the Lord that the union of the Reformed Churches came into being, since between our own people there should be no division. Yours became a reality, and it is greatly desired by us. This is especially true for all those using the Holland language. Both groups have their conditions. The condition of the Reformed Church is that we as wandering sheep should return to them. Our conditions can be reduced to three points.

Our first reason, but not the most important one is in the selection of Hymns used in the Church. Should there ever be a reunion, we would rather weigh the songs than count them, to see whether they agree with our confession and practice.

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The second objection is a more important one and it concerns the question of Free Masonry. By this we do not mean that we would deal roughly with those, when many of them are not aware of what they are doing. Nevertheless we do lay down a definite condition that the Reformed Church declare that persons who are Free Masons do not belong in a Church, and if they do not wish to break with the lodge, then they must remove themselves from the fellowship of the Church, and this should be of immediate concern to them.

Finally we are not satisfied with the doctrine of the Church. The Brothers do confess that they are one with the Confession of the Reformed Churches, and we consider many among them to be true believers, but we hesitate when it concerns others, and we can from reliable sources that the "Arminius would feel very much at home with them."

After this third point was stated by our delegate, as a reason for no reunion, and it was ridiculed by some of your delegates in word, and writing; the Synod of 1894 decided -- since three of our Classes demanded it -- to speak out concerning the statements of our delegate, and declare that they are historically true. Also that the real state of affairs was stated very mildly by him, and that the Synod is in full accord with the things he has said.

Thus the purpose of this communication, dear Fathers and Brothers, is to justify the critical statements of our delegate, and to give the reasons for same.

To understand the condition of the Reformed Church here in America, before the Holland people were joined themselves with the Church in an informal and also very un-ecclesiastical manner, we point you to a small publication entitled "The right of Existence of the Holland Christian Reformed Church in America," pp. 14-21, by the Rev. Hemkes.

In this publication it shows that there was Arminianism in the Church.

a) The Rev. Eltinge declared in a sermon, delivered on John 6:44, that a person has a natural power to do spiritual things, and that the Church has opened a way to save entire mankind. A complaint concerning this was heard in the Synod, but nothing was done about it to the Rev. Eltinge.

b) The Rev. Field held that very few Ministers of the Holland Reformed Churches taught that Christ had only died for the elect, but I pray you, he adds, do not believe them. The Synod took no steps against him.

c) The Revs. Lingston and Cannon held that more souls will enter Heaven than the Devil can understand (21st Lecture). All such teachings were heard and read, but the Synod did nothing about them.

d) The only matter to which the Synod objected to was in the case of Dr. Ten Eyck. This person taught and defended his writings by saying that Christ died to redeem the sins of each individual of mankind. The Montgomery Classis defended him and acquitted him, but the Synod of 1820 reminded him that from now on in the case of atonement, he would confine his explanations to agree with what the Synod had stated in that respect. But since there were more complaints, and the Synod was not inclined to further reforms, five Congregations left the Church.

e) To this Dutch Reformed Church the first settlers of 1849 joined themselves, although they were not very well acquainted with the Church, and although the union did not occur at a Consistory Meeting, nor at a Classis, but only by a few of the leading men, at a certain gathering and only under certain conditions. Later on it was discovered that there was laxity in Doctrine, and that there were church members who were also Free Masons, and even among the Ministers, Elders, and Deacons; as well as among the regular Church members. Classes Holland and Wisconsin had pleaded in the Synod for some time against Free Masonry--but in vain. They came with formulated reasons and stated that it was impossible to be a good Mason and a good Church member at the same time. When this statement was made at the Synod of the Reformed Church of 1880, the Rev. Dr. E. S. Porter stated, in no mild tones defending Free Masonry, "I am a Royal Arch Mason and a Minister of the Lord Jesus Christ."

Professor Wood made a freakish and witty speech containing many bitter jibes, concerning the eight percent of the Hollanders, who dared to busy themselves with the private opinions of the other ninety-two percent.

f) A Professor in Holland stated that he had visited a Classis in the East (namely in New York State) in which a Candidate was being examined for the Ministry of the Word. One of the delegates asked him about the Doctrine of Election. He replied, "I know nothing about it, I do not believe in it, and I do not preach about it." Then he was accepted.

g) Chr. Vander Veen spoke in Ashbury Park, N. J. on June 4, 1890. His speech came to light and there were many statements with a tendency toward Arminianism in them. Here is an example. "What is the true relation of God in Christ toward the world? In our day we were satisfied to regard the world humbly as the sphere in which the Lord had his chosen people, whom he had to redeem, and the rest of the world one considered without a God, as if he had made too many people in his own image. God now teaches us the truth that the redemption is a world redemption. The Church is led from the ninth Chapter of Romans into the eleventh Chapter of the same Letter. When men shall see the full purpose of God, how much broader our ideas shall be, how much more life we shall have."

h) Dr. De Witt, Professor at New Brunswick, in 1893, wrote a book on the "Inspiration" of the Bible. In that work the literal inspiration is not acknowledged, and it is held that there are errors in the Bible; that there are persons described in the Bible that never existed, etc.

Dr. Vander Veen reviewed this work in the "Hope" recommending it to both students

and Ministers, and he also wrote that the study, as stated in the work of Dr. De Witt, as concerned the principle facts, agreed thoroughly with his own conclusions for the last 25 years.

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Dr. Winter, a Minister serving a Reformed Church in Grand Rapids (now a Professor at Hope Collete) wrote a paper at once opposing the work of Dr. De Witt on "Inspiration".

In a conference held in July, 1894 at Grand Rapids, composed of Ministers of both the Reformed and Christian Reformed Churches, as well as some lay members, in connection of a union of both Churches, the question was asked, "What is your Church doing to Dr. Vander Veen who praised the work mentioned above?" The answer to this was that he criticized the work but did not state what her personally thought and believed about "Inspiration." Then the question was put, "What is your Church doing in regard to Dr. De Witt?". The answer to this was that Dr. De Witt was an aged worn-out man who had lived his life. He now lives as a forgotten person in far-away Oregon.

Another Minister arose in the meeting and asked, "But what is Inspiration? We do not know and who can say? Is it literal, verbal, a fact or something else? We do not know, nor does anyone else.

At that Professor Beuker arose and stated, "Brothers we must not converse like this here. The Reformed Church long ago confesses what it thought about Inspiration."

The Rev. H. Vander Vries, a Reformed Minister, wrote in the "Herald" the true preaching of the Word puts the Free Mason in his place, i.e., outside of the Church, or outside of the Lodge (See the Herald, No. 865). Yet the Free Mason in the Reformed Church does not leave the Church, nor does he leave his lodge, but he is tolerated in the English speaking Churches, even protected and never declared under censure. What does it mean then that they write in such strange misleading ways?

When the Synod of the Christian Reformed Church became acquainted with these matters, and especially with the matter of Free Masonry in the Reformed Church, it sent a communication to the Synod of the Reformed Church, in which the conclusion was stated as follows:

"We feel compelled to state at this time that you break with the sin of Free Masonry at once, and we can send no attestations of Ministers or of members from our Church to yours, nor shall we accept any members from your Church without a thorough investigation."

This Article by the Synod at Zwolle was received by the Synod of the Reformed Church and -- after one thought that a consideration of this matter in they Synod would bring about all unpleasant discussion -- it was laid aside.

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"The "Hope" wrote concerning it. A memorandum from Classis Wisconsin concerning Free Masonry, came to the table at the Synod at Albany. Again that Church problem which has become so hateful to us, since we have tasted all the bitterness concerning it. Previous to that came that product of Art from the brothers of the Christian Reformed Church of the Netherlands, over the problem of Free Masonry, and ow, O the Times! O the customs! a copy of the vexing problem with a vengeance. Is one then bereft? Does one have it to do with sticks and stones! This reference was regrettable, and it showed on the countenances of the listeners. And especially was it apparent when the last section was read, where our Synod was dealt with as a problem child, whom the father had grasped by the ear, and set rudely into a corner with threatening gestures and in the meantime pointing out a switch."

In this manner was the letter of reprimand judged by the Synod of the Reformed

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Church and by their publication, the "Hope," which they had received from the Synod of the Christian Reformed Church in the Netherlands.

How different, how changed, the feeling of the United Churches of the Netherlands in 1893 in regard to the Church in America, as compared with the feelings and the opinions of the Synod of the Christian Reformed Church at Zwolle in 1882. The stand of the parties concerned here was shown very objectively by our delegate. By 1893 the stand of the Churches here had seen no improvement. Why then was our delegate treated in this way by your Synod. Or why did the Synod listen silently as if he were a reporter of evil in the Synod and also in the "Herald"?

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He was treated as some one who was branded since he spoke nothing but the simple truth. We could add more to the above instances mentioned, but those that were stated were enough to show that in our Church there is an unrest in regard to the dissoluteness of the doctrines within the Reformed Church, and that the doctrine of Arminianism is found among them.

Our Synod judges, Fathers and Brothers, that no one in your previous Synod had either a historical nor a moral right to consider the mild expressions of our delegate in an evil way, as has your Synod, as well as the article in the "Herald."

Since we beg to stand corrected, we request your help in a Reformed, ecclesiastical manner, to come to a union also in this land we who are willing to live under the same Confession and with the same Church Order.

Our greetings and our blessing to you.

G. Hemkes
H. Beuker
H. v. d. Werp
E. v. d. Vries